A REFLECTION ON BUDDHIST TEACHINGS THROUGH THE *NETTIPPAKARAṆA*: AN ALTERNATIVE METHOD FOR THE INTERPRETATION OF THE BUDDHA'S UTTERANCES

JESSUPHA BENZTHONGLOR

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entitled

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Jessupha Benzthonglor
.....
Mrs. Jessupha Benzthonglor
Candidate

.....
Lect. Matthew Kosuta, Ph.D.
(Religious Studies)
Major advisor

.....
Phra. Walmoruwe Piyarattana, Ph.D.
(Buddhist Studies)
Co-advisor

.....
Prof. Kapila Abhayawansa, Ph.D.
(Buddhist Studies)
Co-advisor

A-Mutchimwong
.....
Asst. Prof. Auemphorn Mutchimwong, Ph.D.
Acting Dean
Faculty of Graduate Studies
Mahidol University

.....
Lect. Matthew Kosuta, Ph.D.
Program Director
Doctor of Philosophy Program in Religious Studies
College of Religious Studies
Mahidol University

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for the degree of Doctor of Philosophy (Religious Studies)
on
July 29, 2014

Jessupha Benzthonglor
.....
Mrs. Jessupha Benzthonglor
Candidate

.....
Prof. Kanchana Ngourungsri, Ph.D.
(Linguistics)
Chair

.....
Lect. Matthew Kosuta, Ph.D.
(Religious Studies)
Member

.....
Phra. Walmoruwe Piyarattana, Ph.D.
(Buddhist Studies)
Member

.....
Prof. Kapila Abhayawansa, Ph.D.
(Buddhist Studies)
Member

A. Mutchimwong
.....
Asst. Prof. Auemphorn Mutchimwong, Ph.D.
Acting Dean
Faculty of Graduate Studies
Mahidol University

Wathinee Boonchalaksi
.....
Assoc. Prof. Wathinee Boonchalaksi, Ph.D.(Demography)
Dean
College of Religious Studies
Mahidol University

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Jessupha Benzthonglor

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JESSUPHA BENZTHONGLOR 5338155 CRRS/D

Ph.D. (RELIGIOUS STUDIES)

THESIS ADVISORY COMMITTEE: MATTHEWKOSUTA, PH.D., PHRA. WALMORUWE PIYARATANA, PH.D., KAPILA ABHAYAWANSA, PH.D.

ABSTRACT

The main aim of the thesis is to focus on the use of the *Nettippakaraṇa* as a tool to simplify the teaching of Buddhism, utilizing specific examples from the scriptures. Having identified the objectives, an in- depth study of the *Nettippakaraṇa* was carried out in an effort to formulate a strategic application, which both diminishes the complexity of the study task and also gives added teaching value. During the course of the study, all the main teaching points associated with the study of Buddhism were addressed and the conclusion drawn that, properly applied, the *Nettippakaraṇa* could be used to fashion a concrete understanding of Buddhism.

KEY WORDS: *NETTIPPAKARAṆA* / BUDDHIST STUDIES / *ATTHA* (MEANING(S)) / *BYAÑJANA* (PHRASING) / THE EIGHTEEN ROOT-TERMS

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ภาพสะท้อนการสอนพระพุทธศาสนาผ่านคัมภีร์ “เนตติปกรณ์” : กระบวนวิธีอันเป็นทางเลือกในการตีความ พระพุทธพจน์

A REFLECTION ON BUDDHIST TEACHINGS THROUGH THE *NETTIPPAKARAṆA*: AN ALTERNATIVE METHOD FOR THE INTERPRETATION OF THE BUDDHA'S UTTERANCES

เจษฎ์สุภา เบนซ์ทองหล่อ 5338155 CRRS/D

ปรัชญาดุษฎีบัณฑิต สาขาวิชาศาสนศึกษา (หลักสูตรนานาชาติ)

คณะกรรมการที่ปรึกษาวิทยานิพนธ์ : แมททิว โคสุตะ,ปร.ด. ปิยะรัตนะ วัลโมรุเว, ปร.ด. กาปิล่า แอพยาวันซา, ปร.ด.

บทคัดย่อ

วัตถุประสงค์หลักของวิทยานิพนธ์ฉบับนี้ คือ การมุ่งเน้นการศึกษาคัมภีร์พระพุทธศาสนาโบราณ เนตติปกรณ์ เพื่อใช้เป็นแบบแผนในการประยุกต์การเรียนการสอนพระพุทธศาสนาผ่านการใช้ประโยชน์จาก ตัวอย่างต่างๆในตัวคัมภีร์ ซึ่งเป็นการยกตัวอย่าง มาจากพระสุตันตปิฎกที่ปรากฏอยู่ในพระไตรปิฎก ในขณะเดียว กัน การค้นคว้าวิจัยฯ ในครั้งนี้ จะมุ่งเน้นถึง วัตถุประสงค์หลัก และ การศึกษาเชิงลึกของคัมภีร์เนตติปกรณ์ เพื่อที่จะกำหนดยุทธศาสตร์เพื่อการประยุกต์ใช้คัมภีร์นี้ เพื่อประโยชน์ในการเรียนการสอนพระพุทธศาสนา ซึ่ง จะเป็นการลดความยุ่งยากซับซ้อนในการศึกษาฯ พระพุทธศาสนาในยุคปัจจุบัน รวมทั้งจะเป็นการเพิ่มคุณค่า ในการสอนพระพุทธศาสนา ด้วยไปในตัว ทั้งนี้ทั้งนั้น ในระหว่างการทำการค้นคว้าวิจัยฯ ผู้ทำการค้นคว้าและวิจัยจะนำหลักการสอนอันเป็นรูปแบบการเรียนการสอนพระพุทธศาสนาโดยทั่วๆ ไปเข้าร่วมในการวิเคราะห์ เพื่อสรุปผลการค้นคว้าและวิจัยในครั้งนี้ด้วย ซึ่งหวังเป็นอย่างยิ่งว่า คัมภีร์เนตติปกรณ์จะเป็นคัมภีร์โบราณ ในพระพุทธศาสนา คัมภีร์หนึ่งที่สามารถจะสร้างความเข้าใจพระพุทธศาสนาได้อย่าง เป็นรูปธรรม

คำสำคัญ : เนตติปกรณ์ / การศึกษาพระพุทธศาสนา / อรรถะ / พยัญชนะ / มูลบท ๑๘

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LIST OF ABBREVIATIONS

Excepts in the case of dictionaries and some words shown in reference or footnote are not listed or the origin are unknown; the author's name and his/her work is shown in References.

PALI CANON TEXTS

For full citation of editions used, see References. Some citations are by different authors so they are shown differently.

AA i	Aṅguttaranikāya Commentary
AN	Aṅguttaranikāya
Aii, iii, iv, v	Aṅguttaranikāya (Pāli Text Society)
Apn	Apadāna
DN	Dīghanikāya
Dii, iii	Dīghanikāya (Pāli Text Society)
Dh	Dhammapada (Pāli Text Society)
Dip	Unknown (Reference from the *Guide)*
G	The *Guide*
Iti	Itivuttaka
Jā	Jātaka
Jāt	Jātaka
Kvu	Kathāvatthu
MN	Majjhimanikāya
Mi, iii	Majjhimanikāya (Pāli Text Society)
N	The *Nettippakaraṇa*
Nd	Niddesa
Pv	Unknown (Reference from the *Guide)*
Pva	Unknown (Reference from the *Guide)*

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LIST OF ABBREVIATIONS (cont.)

SN	Saṃyuttanikāya
Si	Saṃyuttanikāya (Pāli Text Society)
Sn	Suttanipāta
Thag	Theragāthā
Ud	Udāna
Vin	Vinayapiṭaka (Pāli Text Society)
VvA	Unknown (Reference from the *Guide)*

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CHAPTER I
INTRODUCTION

The growth in Buddhist studies in the West comes through various motivations starting with an intellectual curiosity in general knowledge and sympathy for religious literature of the East, in this case, the ancient Indian tradition etc. Within Buddhist studies, there has been much discussion among Buddhist scholars at conferences both in Asia and the West on how to teach Buddhism; regrettably no definitive agreement has been reached on this. Unfortunately, it has been admitted by all that there is no clear picture or guide to follow in order that Buddhism may be taught effectively (Hori, 2002).

In order to find the best solution how to study Buddhism, the researcher sees it as important to mention some points of ancient Buddhist education background as follows. In the early Buddhist learning process, the Buddha preached, and categorized his teachings as Dhamma and Vinaya (the practical aspects of the Buddhist path of awakening) under his community called the *Saṅgha.* This group was a "Fourfold Community," comprised of monks (bhikkhū), female monks (bhikkhunī), male lay devotees (upāsakā), and female lay devotees (upāsikā). While the Buddha was alive, the Dhamma was under oral transmission, existed as a more or less unified body (Berkwitz, 2010). For whatever reasons, the message contained in his teaching has been instantiated in Buddhist texts and monastic lineages.

It can be seen that the Buddha considered it of vital importance to transmit his teachings for the benefit of mankind, one example of this is that in the early *Saṅgha*, the Buddha appointed an elder monk known as "the foremost of those who analyze in detail the meaning of what was stated by me in brief" – *aggaṃ saṃkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccānoti* (AN. i. xiv. 245). The monk given the position was the leading exponent of Dhamma interpretation – the Venerable Mahākaccāna (Bhikkhu Bodhi, 2003, pp. 213-214). Bhikkhu Bodhi mentions that Kaccāna or Mahākaccāna did not spend prolonged

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periods in the presence of the Buddha, but preferred to live in his homeland of Avanti to the southwest of the Middle Country where the Buddha resided. Therefore, he had significantly less influence on the early *Saṅgha* than the other great disciples Sārīputta, Mahāmoggallāna, and Ānanda (ibid., pg. 214).

It is generally accepted by the Pāli tradition that the *Tipiṭaka* is the most reliable source of the Buddha's teachings, which were used in parallel with Buddhist practice to communicate the teachings of the Lord Buddha. Therefore, it is vitally important to understand the clear meaning of the Buddha's teachings primarily found in the *Tipiṭaka*.

For this reason, it is important to look at the traditional Buddha's teachings and Practices of South East Asians who hold the preservation of the Pāli Canon in the highest esteem, not only because of duty, but also as a way of life. In Southeast and South Asian countries such as Thailand, Burma, and Sri Lanka there is pride in the way the original Canon has been preserved as accurately as possible; this has been recognized by Buddhist scholars and academia worldwide. Also, along with the Canon there are the ancient Commentaries which have made an important contribution to the understanding of the Canon itself (Goonesekere, 1967).

Moreover, it is shown in the Suttas that during the time of the Buddha, there already existed difficulties in the understanding of his teachings as he expounded his Discourses for specific individuals, and not necessarily for a general audience. Monks in those days who wanted to understand his teachings sought help from the senior disciples in order to clarify certain points, which was normal in the old days. These explanations were then handed down from generation to generation in the form of Commentaries on the words of the Buddha (*Aṭṭhakathā*). The Commentaries are simply tools to offer help to learners, who wish to understand the teachings, in the best possible way.

Apart from the Canon and Commentaries, other Buddhist Pāli scriptures were compiled in the period after the Buddha's time. These were independent works by learned monks, who saw the need to help alleviate the difficulties experienced by learners. Some such treatises which are often cited by scholars are the *Nettippakaraṇa* (Book of Guidance), the *Peṭakopadesa* (Instruction on the *Piṭakas*), as well as the *Milindapañha* (Questions of Milinda). Interestingly, it has been stated by some

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sources that all of these appeared before the Commentary period (Bond,1993). Moreover, much has been written regarding authorship of the two interpretive treatises the *Nettippakaraṇa* and the *Peṭakopadesa*. While the Theravādin tradition ascribes authorship of both texts to the Venerable Mahākaccāna, neither is included in the mainstream Pāli Canon except in the Burmese Canon.

In order to generate a possible outcome on how to study the Dhamma, it is interesting to reconsider how to approach Buddhism for maximum benefit to be obtained, in this case, to achieve Nibbāna. The researcher holds the view that studying under *sammādiṭṭhi* (right view), through which the learner believes that someone like the Buddha found the way to end suffering, is the most important mindset with which one needs to equip the mind. With this view, he or she has a clear direction in how to make the right journey to study and practice Buddhism. As a result, it might lead the learner to come closer to an accurate interpretation of the Buddha's teachings. In other words, *sammādiṭṭhi* (right view) should be viewed as the wisdom of an individual of which the Buddha said is a forerunner within the Eight Noble Path. If an individual studies Buddhism carefully, not only for the purpose of intellectual stimulus, but also for something which brings the learner closer to the Dhamma mentioned above, the result of studying and practicing will be of a most promising one. In order to achieve the latter, the individual should view Buddhism through the lens of "*lokuttara-sammādiṭṭhi*" (supramundane right-view), which is wisdom or *Paññā* for liberating one from the unending cycle of rebirth. As has been mentioned above, *sammādiṭṭhi* (right view) is the first of the factors within the Noble Eightfold Path which contains the Buddhist Doctrinal knowledge of The Four Noble Truths. An investigation of this can be found in Mahācattārīsaka-sutta, which explains *sammādiṭṭhi* as wisdom or *Paññā.*

> *And what, bhikkhus, is right view that is noble, taintless, supramundane, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind in noble, whose*

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mind is taintless, who possesses the noble path and is developing the noble path.

(MN. iii. 73, Bodhi, 2005, pg. 935)

In order to gain the maximum benefit from Buddhist study, it is compulsory for the learner to see the benefit of stepping out of *saṁsāra* (the cycle of rebirth) by having the knowledge that life is Suffering (*Dukkhasacca*), which is the first Noble Truth contained within The Four Noble Paths; the truths the Buddha constructed as an important formula in order to bring about an in-depth study of his teachings. Therefore, the ancient Buddha's teachings require learners to study the Dhamma(*pariyatti*) and practice it (*paṭipatti*) harmoniously working in unison that is, studying under the right mindset so that misinterpretation of the Buddha's teachings will be unlikely to happen. At the sametime, practicing the Dhamma following what was pointed out by the Buddha helps the individual get closer to the path of enlightenment. These two kinds of knowledge; study and practice can be achieved through the method offered by the *Nettippakaraṇa*.

Hallisey analyzed the way Western Buddhologists used to deal with the role of studying the Pāli Canon which is so interesting, especially that he points to the beginnings of Buddhist studies and their typical 19th century historical approach "with its split between older and later sources and its positivistic concerns for origins" (Hallisey, 1995).

In the meantime, when giving more consideration to the view of Buddhist studies by Western scholars, what is obvious is that major recognized authorities on the interpretation of the Pāli texts, such as Norman and Gombrich, being the leading exponents, seem to focus on meticulous accuracy of grammar and history, in other words, emphasize philology and the historical authenticity above all other considerations.[1] To a somewhat lesser extent Fuller, Bond and Warder also indulge in this practice. This could account for the difference in terms of learning processes and might reduce the possibility of Western scholars seeking advice and clarification from other sources of the Buddha's teachings besides the Canon, or if this is done, it is done in the previously described above manner and may divert Buddhist studies down a

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[1] See Gombrich, Norman, Collins, Harvey, Hamilton etc. for exactly words in bibliography.

completely different path from the one taken by Theravādins. On the other hand, Eastern scholars seem to adopt a more pragmatic stance where trust in the Doctrine is considered of greater importance than accuracy and authentication of sources of the texts, grammatical points and their own views and interpretations or; in other words, study exclusively using their intellect in order to understand the Dhamma is incomplete and scholars must use their intuition to consult the texts together with Dhamma practice, in accordance with what is said in the Canon as a path to liberation. Eastern scholars study the *Tipiṭaka* and accept it for what it is, and not subject it to over analysis and interpretation. This is not to say that either is preferable as it can be seen that both have value depending on where the individual stands in the general scheme of things, but it appears that the post-modernistic view of Buddhist study seems to support the traditional stance.

In recent years, there has been much discussion, in particular, amongst Western academics regarding Buddhist material fit for study. Scholars such as Lopez, Hallisey, Gomez, and Schopen have provided extensive analyses of these problems. While scholars of old stuck rigidly to interpretation of the ancient text (Pāli Canon),[2] in turn neglecting texts such as the *Nettippakaraṇa* and its preceding text the *Peṭakopadesa* (the post Canonical texts), scholars of today seem to disagree with this premise and consider any text suitable for research provided that it can be explained in terms of how this lies within the field of Buddhist education, and is considered relevant. It has been observed that the modern Western Buddhist academics enjoy being historical, philological, archaeological, sociological as well as analytical in their thinking. Their interpretation is based on empirical study, which is often not a direct interpretation or an understanding of Dhamma by following an ancient way of study and practice; for example, why we need to understand the point of Nibbāna. This is because the Buddha pointed out that Nibbāna is the permanent ultimate result for an individual not to return to this, or any other world. This interpretive method is introduced variously in the *Nettippakaraṇa.* The text, in this case is the guide book to

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[2] Cf., for example, the volume Curators of the Buddha : "The Study of Buddhism under Colonialism", ed. Donald S. Lopez, Jr. (Chicago, University of Chicago Press, 1995), which includes Hallisey'safore-mentioned article, and the review essay by Jan Nattier, "Buddhist Studies in the Post-Colonial Age", JAAR65 (1997), pp. 469-485; Schopen, "Archeology and Protestant Presuppositions....; " Gomez, "unspoken Paradigms…".

interpret the Buddha's words, does not question the accuracy of the source material, it merely offers a method by which the Dhamma can be accessed by people of varying intellectual capacity and at various stages of religious development. However, modern scholars such as those mentioned above and other notables such as Bond and Fuller seem interested in utilizing a variety of Pāli texts by applying modern analytical thinking and interpretation to them under their own intellects.

With regards to the question of 'traditional' versus 'modern empirical' interpretation of Buddhist texts, it is interesting to note that part of the attraction, in an attempt to see things from the Western view point, is that Western interpretive methods are readily accessible, with neat systematic sections and explanations while traditional texts and methods, mainly due to the oral tradition of transmission being translated verbatim are tediously drawn out. Anybody studying the *Nettippakaraṇa* faces a daunting task, it is a densetext, which is difficult to come to grips with, but patience has its own reward in that one comes away from it in awe of the mind that compiled it.

Finally, it is interesting to mention what has been pointed out by Norman that there is something missing in the field of Buddhist studies, he says;

> *Prospective research students visit or write to me and ask what they can do for their doctoral thesis in the field of Pāli studies. I always respond by saying what has not been done before needs doing, and what has been done needs to be done again.*
>
> (Norman, 1997)

As a result of the above statement, the researcher has been inspired to propose a study of the *Nettippakaraṇa* as an alternative method to approach the Canonical texts by penetrating the very interpretive bones not just the surface structure. It will focus specifically on how to interpret and explain the *Nettippakaraṇa* according to the way the Commentators did and by this will exhibit how to interpret and explain the *Tipiṭaka* and what the Buddha taught. Hopefully the study will be a contributing factor in inspiring future study for both traditional and modern empirical scholars, including general Buddhists to consult various texts besides the *Tipiṭaka* in

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order to make the *Tipiṭaka* more accessible once read. To any student or reader of the *Nettippakaraṇa*, it soon becomes obvious that it is a highly complex and detailed way in which, not only to study Buddhist texts, but also to understand them with proper direction.

Despite the plentiful nature of Buddhist literature, during the preliminary work for this thesis, the Pāli Text Society version of the both *Nettippakaraṇa* and extracts from the Commentary by Dhammapāla were heavily relied upon for certain historical aspects, and as a main source for the interpretive side of the work. The *Guide,* which is simply another name given to the *Nettippakaraṇa* was translated by Ñāṇamoli and the Commentary edited by E. Hardy. The *Guide* is perhaps a more fitting title for this enormous and complex text, which provides very detailed guidelines for teachings, and more importantly, interpretation of the teachings of the Buddha. These mentioned teachings will be used in conjunction with selections from the Pāli Canon of the Suttas to demonstrate how the *Nettippakaraṇa* can be used as an interpretive tool. Apart from the Pāli Text Society version of the *Nettippakaraṇa* few other supportive texts could be found to shed light on the enigmatic subject of the *Nettippakaraṇa*. The difficulty experienced in understanding the interpretive method of the *Nettippakaraṇa* perhaps partly explains why this text has been virtually ignored by Buddhist academia and scholars of Buddhism. Of much greater assistance in text interpretation is the work carried out by Bond and documented in *"The Gradual Path as a Hermeneutical Approach to the Dhamma*,"[3] which breaks the *Nettippakaraṇa* down into an understandable form, and is both illuminating and helpful in interpreting the complexity of the text. Also, considered to be of enormous assistance from the interpretative stance was Supee Thumthong who received ordination as a novice when he was young. With his vast interpretative knowledge of the Suttas, together with deep knowledge of the Pāli language, the researcher considers herself very fortunate to have had the opportunity to study, not only the main research text, but also, under his guidance, to be involved in his lectures on different aspects of the Dhamma.

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[3] See Bond, George D., "*The Gradual Path as a Hermeneutical Approach to the Dhamma, Buddhist Hermeneutics",* Edited by Donald S. Lopez, First Indian Edition, 1993.

1.1 Objectives of the Research

1. To study the purpose of compiling the *Nettippakaraṇa*

2. To study the significance of the *Nettippakaraṇa* as basis of the Buddhist studies

3. To study the role of Buddhist academic in an early period of the Buddhist education

1.2 Statement of the Problems Desire to Know

1. What is the definition of the terms used in the *Nettippakaraṇa*?

2. What is the significance of the *Nettippakaraṇa* as a basis of the Buddisht studies?

3. What role does the *Nettippakaraṇa* play itself in the Buddhist studies society?

1.3 Conceptual Framework

The conceptual framework of this research can be described as a textual study which seeks to demonstrate the function and method of a post Canonical Buddhist text, in this case, *Nettippakaraṇa* or the *Guide.* It demonstrates "how" rather than "what" or "why" which falls in line with the style of the book itself. The emphasis is on the role of being a genuine student of the Buddha's teachings through the Asian way rather than in the intellectual modern or post- modern empirical way of study. As mentioned earlier in the Introduction, Theravāda Buddhists believe implicitly in what is recorded in the *Tipiṭaka* and Commentaries, which includes post Canonical Buddhist texts. These texts attempt to declare Buddhist knowledge as a collective body which needs a clear guideline by which they can be followed.

The overview of the conceptual framework illustrates greater interpretation over that interpretation made by Dhammapāla, the Commentator of the *Nettippakaraṇa* in the fifth century of this era. The interpretation of the researcher is to demonstrate "how" to access the text, slanted towards the mundane way or post

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modernistic style. It is by no means an intention to compare this research with the Sub-Commentary *(Tīka)* in the early days but to construct an idea of how to study Buddhism in a traditional Buddhist way as the *Nettippakaraṇa* in its present form was extant in the time of the great ancient Commentators.

However, it is generally accepted that humanity has different belief systems which needs to be eradicated when studying Buddhism. The idea is that the Buddha is an omniscient in that he knew how to lead followers to Nibbāna will be focused on in this study. The framework will proceed under the assumption that what we can grasp are, in fact, the principles of understanding the Dhamma set out in the text of the *Nettippakaraṇa*, and by following these principles will prevent the reader losing their ways along the academic way. It is necessary to point out here the difference between principle and detail. In some Buddhist treatises, for example books taught by Ven. Sārīputta such as Cullaniddesa, Mahāniddesa, every word was explained in detail what they meant but without a clue on how they were important to understanding the Dhamma. On the contrary, the *Nettippakaraṇa* explains the principle of how to read and interpret the text without explaining the definition of each word. This is considered by the researcher an alternative methodology by which to come to terms with and understand the importance of the Dhamma.

1.4 Methodology

This study is an explanatory research. This research type is considered appropriated for providing a better understanding as well as identifying key issues for the study particularly a research that has under-researched (Seale, Gobo, Gubrium, Silverman, 2004; Merriam, 2009). The documentary method is applied as it is suggested that this method helps researcher in categorizing, investigating, interpreting and identifying especially in the case of limitations is physical sources (Mogalakwe, 2006).

The methodology has mainly four steps as follows;

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Step I: Collecting data

Collecting the relevant data from the Pāli Cannonical, Non-Canonical, Commentaries, etc. The researcher will undertake an exhaustive literature research in

an effort to discover materials which will provide a basis for a detailed and comprehensive analysis of the *Nettippakaraṇa*.

Step II: Critically analyzing the collected data

As previously noted, preliminary investigation has revealed a dearth of material relating to the *Nettippakaraṇa*. As a result, the available materials are used and analyzed critically to its greatest advantage. This involves the texts published in Roman Pāli, its Commentaries, and related texts. It is the intention of the researcher to provide answers to the relevant research questions. This enables the researcher to explore her study in order to produce a new or an alternative method to approach Buddhism.

Step III: Evaluating the significance of the *Nettippakaraṇa* with inquiring authenticity and accuracy of the contents of the text

Step IV: Formulating conclusion and identifying significant results and suggestions

1.5 Literature Review

In the East and West, great effort has been made, by those who wish to teach and study Buddhism. One of the most interesting works is the *Guide* or the *Nettippakaraṇa,* of which, it is said that the author possessed great familiarity with the Holy Writings (Hardy, 1902). Ñāṇamoli, the translator states that the book was perhaps composed more than two thousand years ago as a guide for those who already understood fully the Buddha's teaching and wanted to present it to others (Ñāṇamoli, 1962). Horner also writes in the Introduction to the *Guide,* that the book is a work of scientific precision, of remarkable consistency, which is shown in the translation of the *Nettippakaraṇa,* from the original Pāli. This greatly supports his recognition of the essential nature of the text that it is not in itself a Commentary as hitherto was generally thought (Horner, 1960), but is a method to interpret the Buddha's teachings in an ancient way. This idea has been supported by Bond who holds the same viewpoint (Bond, 1980). Moreover, Warder agrees by maintaining that the book

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covers all aspects of Buddhist interpretation (Warder, 2000). When taking its Commentary[4] into account, it says;

> *I will make a comment, rejecting the carelessly written text, I shall completely fix the sacred text of the Netti*[5] *for promoting instruction. As a Doctrine of the Teacher, along with its interpretation, it will last and the investigation of the lines of former scholars cannot fade, I have plunged into the five Nikāyas and united with Piṭaka.*
>
> (Dhammapāla[6], pg. xxix)

Proceeding from the quote above, it is therefore interesting to search for more details and advantages from studying the book. The Thai *Nettippakaraṇa,* translated by Phra Gandhasārābhivongsa, Wat Tha-ma-o, Lampang,[7] which was originally transcribed from the Burmese version, expresses the view that the idea of the *Nettippakaraṇa* comes from the Verses used in the *Tipiṭaka*[8] and the Commentary (*Aṭṭhakathā*) and Sub-Commentary (*Tīkā*) have both used the method described in the *Nettippakaraṇa* to explain the Buddha's teachings (Gandhasārābhivongsa, 2007). One of the methods the book used is clarification of the words and phrases, used through their meanings in the purely Buddhist context which is in accordance with what Horner distinguished as two kinds of language usage which are one, to extend descriptions, gather evidence, exploit, Commentary, and draw conclusions for the purpose of discovering something new. The other seeks to exercise the ideas so discovered and at the same time preserve them intact and prevent their change or loss

[4] There is still controversy surrounding the commentator Dhammapāla, and when the book was written? (Hardy, 1902).
[5] The word "netti" mostly occurs in tappurisa compounds, e.g. in bhavanetti, āhāranetti, dhammanetti, and buddhanetti which means the instrument by which a being is led (see more explanation in The *Nettippakaraṇa* edited by Hardy, PTS., London, 1902).
[6] See Hardy, E., *"The Nettippakaraṇa with Extracts from Dhammapāla's commentary",* Pāli Text Society, London, 1902.
[7] Gandhasārābhivongsa, *Nettippakaraṇa*: The *Guide* leads to Buddha's word, Wat Tha-ma-o, Lampang, Thai Rai Wan Karn Pim (Daily Thai Printing), 2007.
[8] Shown scattered from Khuddakanikāya etc. in the book through so many Verses.

(Horner, 2007).[9] This can enable the Commentator or the Translator to clearly understand how to explain the Dhamma whether it is in the same language, in this case, Pāli to Pāli or another. In order to control this, the trains of thought need to be taken into account. Therefore, if it is not known how to differentiate the *attha* (meaning) from the *byañjana* (phrasing), misunderstandings can easily occur.

However, Phra Gandhasārābhivongsa has applied his background of Abhidhamma knowledge to explain and give examples in the book as it is difficult for the general reader to comprehend his Commentary.[10]

The other related sources that have been reviewed is another Thai *Nettippakaraṇa* which was transcribed into the Thai alphabet from the Myanmar copy which is the full text of the *Nettippakaraṇa* and the *Peṭakopadesa* with no Commentaries attached. Also, there is the full text of the Myanmar copy in Pāli Roman along with its Commentary which is also in Pāli Roman.[11]

The information of about Mahākaccāna who is believed by the Theravāda tradition to be the author of the text can also be found in the "*Great Disciples of the Buddha, Their Lives, Their Works, Their Legacy*" book by Nyanaponika Thera and Hellmuth Hecker. There is also a booklet written by Bhikkhu Bodhi, on the Elder Mahākaccāna (Bodhi, 2003). In a section of "*The Gradual Path as a Hermeneutical Approach to the Dhamma"*[12], Bond mentionsthat both the *Nettippakaraṇa* and the *Peṭakopadesa* texts develop the notion of the gradual path to Nibbāna and employ it as a hermeneutical strategy to explain the Dhamma. He holds the view that the *Tipiṭaka* occupies the central position in Theravāda Buddhism and hermeneutical questions concerning the interpretation of the Canon took on great importance. However, there are questions concerning the interpretation of the Canon. The first solution to the problem is found in two post Canonical texts, the *Nettippakaraṇa* and the *Peṭakopadesa* and these two texts with their presentations of the gradual path as a key that unlocks the meaning of the Buddha's Dhamma (Bond, 1988, pg. 33). He

[9] Ñāṇamoli, Bhikkhu, "The *Guide*": *Nettippakaraṇa* according to KaccānaThera, Pāli Text Society, London, 1977.
[10] See note 4.
[11] See Chaṭṭhasaṇgītipiṭakaṃ Suttantapiṭake Khuddakanikāye, *"Nettippakaraṇa Peṭakopadesapāḷi",* Myanmar Copy, 2008.
[12] See Lopez, Donald S., *Buddhist Hermeneutics,* section *"The Gradual Path as a HermeneuticalApproach to the Dhamma,* George D. Bond, Hawaii Press/Kuroda Institute, 1988.

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concluded that these two texts demonstrate the diversity of the Dhamma by identifying various types of Suttas that have relevance to various types of people on various levels, and the combinations of types of Sutta and type of person constitute an immensely extended gradual path to the final goal of Nibbāna (ibid., pg. 42).

The question which is posed by Philip Vanhaelemeersch in his journal of Chung-Hwa Buddhist Studies[13] is "*Is The Nettippakaraṇa a Buddhist Hermeneutical Text?"*. He mentions that the German philosopher Schleiermacher (1768-1834) and indeed Western Philosophy has adopted a distinction between problems of "interpretation" and problems of "hermeneutics" that the interpretation is the application of rules to an object (for example, a text) in order to distinguish wrongful from correct interpretations. "Hermeneutics", on the other hand, does not share this characteristic and does not aim at explaining the texts but instead relates to the act of understanding itself. Therefore, Vanhaelemeersch attempted to indicate in what sense the *Nettippakaraṇa* may have hermeneutical value by discussing the difference between the two categories of principles in the *Nettippakaraṇa,* the "*hārā*" and the "*nayā*". He confronted the *hārā* with one specific question that one of the principles of hermeneutics is the idea that meaning is inexhaustible and it would be naïve to suppose that complete understanding of everything is possible (Vanhaelemeersch, 2000, pg. 308) if only we had sufficient rules of interpretation. He concluded that understanding is an ideal rather than an immediate goal and that how the *hārā* in the *Nettippakaraṇa* safeguard this "surplus of meaning"? (ibid.).

1.6 Conclusion

The proposed thesis will investigate the methodology of the *Nettippakaraṇa*, a Buddhist treatise which has a clear structure of how to study Buddhism. It seeks to determine whether there is justification for the hypothesis that Buddhist learning needs a clear principle of how to study, through the method shown in this book. Is it possible that the *Nettippakaraṇa* to be analyzed as a potential source for method in academic/empirical Buddhist Studies?

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[13] Vanhaelemeersche, Philip., *"The Nettippakaraṇa: Buddhist Hermeneutics?",* No. 4 (2003), pp. 307-337.

The thesis has potential benefit for a wide general audience who are interested in studying further as how to study Buddhism is an important issue, in the postmodern era. It can be seen from an academic point of view that it may contribute insight knowledge to return to the same path of Dhamma study taken by ancient Buddhists, which will enable a clearer understanding of Buddhism within the correct framework which was laid down by the Elder monks in the time of the Buddha. In summary, the proposed thesis topic demonstrates an innovative approach to Buddhist studies and a highly applicable method of study, an alternative approach to Buddhist studies and a mode of application for the *Nettippakaraṇa.*

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CHAPTER II
REFLECTION OF THE BUDDHA'S UTTERANCES

> *Bhikkhus, before my enlightenment, while I was still a Bodhisatta,not yet fully enlightened, it occurred to me: 'Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and-death?*
>
> (SN. ii. i.x. (10.i), Bodhi, 2000, p. 537)

In order to gain the maximum benefit from Buddhist studies, it is compulsory for the learner to see the benefit of stepping out of *saṃsāra* (the cycle of birth), that is to see life as Suffering *(Dukkhasacca)* as Sotāpanna or the Stream-Enterer sees it, so that those who have recognized this truth may walk on the Noble Eightfold Path without any doubt (*vicikicchā*). At this stage, even though, enlightenment may not have been reached, the aim of seeing life as suffering is to see things clearly as they really are without our prior presuppositions, this is the reason why the ancient Buddha's teachings require learners to study the Dhamma *(pariyatti)* and to practice it *(paṭipatti)* harmoniously, working in unison. The question may arise what to study and what to practice? It is important to go back to The Four Noble Truths as the foundational idea and ask "why does the Buddha teach it?" The researcher finds some problems in the modern day teaching method particularly in that they break the main points of the teaching into components: The Four Noble Truths, stages on the path, Nibbāna, the Three Marks (*Tilakkhaṇa)*, Kamma, the Twelve Links of the Chain of Dependent Origination, Rebirth, and Cosmology. With such a deconstruction, where should the departure point be? A problem may arise for both parties – the teacher and the student,

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in knowing where to begin and for how long, which sources to teach from in the study of Buddhism.

Reflecting on the Buddha's utterance communicated to the monks shown in the Bhuddhavagga: The Gotama the Great Sakyan Sage (SN. ii. i. (10.i)) quoted above tells us that he sought enlightenment by analyzing Dependent Origination *(Paṭiccasamuppāda)*[1]. It says, on the night, he experienced his past births by using his inner vision passing through many cosmic aeons and developed the "divine eye" by which he could see beings passing away and resuming rebirth in accordance with their kamma (deeds or actions done). He was able to penetrate the deepest truths of existence, the laws of reality, and finally ignorance was removed from his mind. These three types of knowledge together with the complete eradication of all ignorance proclaimed him no longer a Bodhisatta – a seeker of enlightenment, but the Buddha – The Perfectly Enlightened One. As most Buddhist scholars know, in the very beginning, the newly awakened Buddha remained contemplating the Dhamma he had realized from various different angles. At this point, he hesitated to teach or try to share his realization with others because the Dhamma he had realized was too deep and too difficult to express in words. Another Sutta introduces;

> *This Dhamma that I have discovered is deep, hard to see, hard to understand, peaceful and sublime, not within the sphere of reasoning, subtle, to be experienced by the wise, but this generation delights in adhesion, takes delight in adhesions, rejoices in adhesion. For such a generation this state is hard to see, that is, specific conditionality, dependent origination.*
>
> (SN. i. vi.i.1 (1), Bodhi, 2000, p. 231)

As the Sutta mentioned above, at the beginning, the Buddha was inclined to keep quiet and enjoy the bliss of liberation alone as he was concerned he would just exhaust himself in making the effort to convey his message to others. It can be said that

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[1] See more details in SN. ii. i. (10.i)), Bodhi, 2000, pp. 537-539.

the story begins when Brahmā Sahampati, having known the Buddha's awareness and thought, uttered;

> *Alas, the world is lost! Alas, the world is to perish, in that the mind of the Tathāgata, the Arahant, the Perfectly Enlightened One, inclined to live at ease, not to teach the Dhamma.*
>
> (ibid., pg. 232)

Then he said to the Buddha;

> *Venerable sir, let the Blessed one teach the Dhamma; let the Fortunate One teach the Dhamma. There are beings with little dust in their eyes, who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.*
>
> (ibid., pg. 232)

The Blessed One having understood Brahmā's invitation agreed to teach the Dhamma to the beings out of compassion by surveying the world with an Awakened One's eye and seeing the beings with little dust in their eyes and those with much, those with both keen and dull faculties, those with good and bad attributes, those both easy and difficult to teach, with some seeing disgrace and danger in the other world, so that he compared them with the three kinds of lotus blue, red or white. He had answered Brahmā in Verse that;

> *Open to them are the doors to the Deathless: let those who have ears release faith. Foreseeing trouble, O Brahmā, I did not speak the refined, sublime Dhamma among human beings.*
>
> (ibid., pp. 232-233)

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2.1 An Importance of The Pāli Literature Knowledge

The researcher would like to comment that it is not only difficult to comprehend Buddhist knowledge but also to have an opportunity to study it because the text or *Tipiṭaka* was preserved in Pāli. It goes without saying that there is a difficulty in approaching a language which is not in use nowadays. From the first approach to his former companions, the five ascetics, to his final pupil on his death-bed, the Buddha spent his 45-year career teaching to all those who would lend an ear. The Buddha recognized that people have different levels of learning ability and thus there would need to be different ways of teaching to different capable persons whom he compared with three kinds of lotus as in a pond of blue or red or white which might be born in the water, grow up in the water and thrive while submerged in the water (ibid., pg. 233). In the meantime, the story might have painted the picture that the Bodhisatta's departure from his palace on the quest for enlightenment ranked far above the pleasure, wealth, and power by whatever means, but this does not mean that to follow his teachings, we must be ready to leave behind home and family and adopt the renunciant life. We have learned that the Buddha's community of disciples included householders as well as monks, devout laymen and lay women who attained high levels of awakening while living active lives within the world. What was introduced to us was that ultimate wisdom and deliverance from suffering is a real potential inherent in all human beings. The Dhamma was transmitted orally while the Buddha was alive, and the *Saṅgha* existed as a more or less unified body (Berkwitz, 2010, pg. 33). For whatever reasons, the message contained in his teachings has been instantiated in Buddhist texts and monastic lineages.

It should be noted here that the Buddha considered it of vital importance to transmit his teachings for the benefit of mankind because, for the Buddha, there was nothing more to be done as he had been enlightened which meant he had liberated himself from this *saṁsāra.*

It is generally accepted by the Buddhists of the Pāli tradition that the *Tipiṭaka* is the most reliable source of the Buddha's teachings, to be used in parallel with Buddhist practice to realize the teachings of the Lord Buddha. Therefore, it is vitally important to understand the clear meaning of the Buddha's teachings, primarily found in the *Tipiṭaka.* The Pāli Canon presented to us by the Buddhist traditions of

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Ceylon and South East Asia appears to basically by the *Tipiṭaka* that the compilers of the Commentaries had in the fifth and sixth centuries CE (Gethin, 2003, pg. 8). This shows that along with the *Tipiṭaka* there are the ancient Commentaries which have made an important contribution to the understanding of the *Tipiṭaka* itself. Moreover, the monks in those days who wanted to understand his teachings sought help from the senior disciples in order to clarify certain points which was normal in the old days. These explanations were then handed down from generation to generation in the form of Commentaries on the words of the Buddha (*Aṭṭhakathā*). The Commentaries are simply tools to offer help to learners, who wish to understand the teachings, in the best possible way. Also the researcher considers it necessary to consult the Commentaries when reading the *Tipiṭaka* because the late learner cannot understand it without additional information of the local context introduced by the well-learned teacher. An example can be found in the Dhaniya Sutta where the Verse takes place between the Buddha and Dhaniya as follows;

> *With meal cooked and milk drawn am I' (so said Dhaniya the herdsman), 'living by the bank(s) of Mahī with my (faithful) followers; my hut is thatched and the fire kindled – you may O cloud pour down rain if you wish.*
>
> (Sn. 1.2, Jayawickrama, 2001, pg. 8)

According to the Commentary, his herd consisted of 30,000 head of cattle[2] which meant Dhaniya was so rich and such a great entrepreneur who said he had managed to cover all risks that may occur to his herd during the rainy season. The point to be made here is that traditional Buddhist study or the traditional students in South East Asia (e.g. Thailand and Burma), or Sri Lanka, has no hesitation in consulting the Commentaries, once having read the *Tipiṭaka*, in order to understand a clearer meaning of the Sutta. This can be assumed from the essay of Toshiichi Endo on *'The Aṭṭhakathā'* as source-material of The Pāli Commentaries: An Inquiry into the Date of Their Compilation which says;

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[2] Sn. 1.2, Jayawickrama, 2001, pg. 8.

> *With the introduction of Buddhism to Sri Lanka, Sri Lankan Theravāda Buddhism began its early expansion. Commentaries in Sinhala collectively known as the Sīnhaḷa-aṭṭhakathā began to be composed with many anecdotes and events of both Indian and Sri Lankan origin incorporated into them and their major portions were completed by around the beginning of the 2nd century A.C.*
>
> (Endo, 2005, pg. 33)

Even though, the modern empirical scholars or learner might attempt to understand the *Tipiṭaka* without consulting the Commentary as authoritative, the traditional students sees loop-holes to be misinterpreted, in this case, Dhaniya has shown his false belief in his own wealth that it is a misunderstanding about "self" *(micchādiṭṭhi)* in the eyes of the Buddha. It is true that the story might sound exaggerated but in order to get to the True Idea of The Four Noble Truths, the researcher sees the exaggeration as pointing out that no amount of wealth creates safety and it is the utmost factor of importance that this be clarified. The main idea of this Sutta is to exhibit the scenario that the Buddha has seen the opportunity to enlighten Dhaniya through his Divine Eyes so he came to see him and preached to him. Without the Buddha's help, he would remain attached to his own wealth and all those insurances shown in the Sutta, but he would be reborn again and again due to his misunderstanding about his own effluents which he thought would make him happy in life. According to the teachings of The Four Noble Truths, Suffering *(Dukkhasacca)* was the 1st truth which is in an absolute sense discovered by the Buddha (*Paramatthasacca*). Therefore, the real responsibility of Dhaniya in the Buddha's Dispensation is to escape from the life cycle not to guarantee his wealth, or his future well-being. By realizing life as suffering and to escaping the *saṁsāra,* it needs an individual to have an inner wisdom or knowledge which is called *sammādiṭṭhi* (right view) in the Buddhist context.

However, *sammādiṭṭhi (*right view) is twofold: right view on a mundane level *(lokīya)* and a supramundane level *(lokuttara)*. The person who has right view on a supramundane level understands the connection to the Eight Noble Path as he or she who once practices the Eight Noble Path, knows that it is the only path that will bear the

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fruit of enlightenment. Ñāṇamoli mentions that this kind of an individual is the one whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this three Dhamma (Ñāṇamoli. 2013). As has been mentioned in Chapter I, the Buddha taught the monks that *sammādiṭṭhi* (right view*)* was the forerunner, the Buddhist should have this knowledge so that he or she can walk in the right direction with the right understanding of Buddhism. However, when transliterating from one language (in this case, Pāli to English), it is very easy to make mistakes e.g. *sammā* is "right" and *diṭṭhi* is "view". So, it is right-view in English with two separate words to have a new meaning as 'a proper or a righteous view'. It is inevitable that it be translated as the "proper view" or the "view as it should be right". It refers to the mind and the quality of discernment without effluents, transcendent which in the end will be the instrument which leads us to the *Sotāpattiyaṅga* – a factor of the path of the stream-enterer. It can be assumed that the Buddha, once taught this view, in this case the right view at a supramundane level, he mentioned it to the potentially enlightened people who had the ability to understand his teachings at a supramundane level. Those who had not yet reached right-discernment, he would start teaching by explaining basic morality in order to pave the way to the end point of the supramundane level.

2.2 The *Nettippakaraṇa* can be an alternative study method in the approach to Theravāda Buddhism

As had been mentioned in Chapter I that the growth of Buddhist Studies in the West came through various motivations starting with intellectual curiosity in general knowledge, sympathy for the religious literature of the East, in this case, ancient Indian tradition etc. In the Theravāda tradition, scholars honour the *Tipiṭaka* (Pāli Canon) as its source of Buddhist knowledge while at the same time consulting the Commentaries to clarify the points in doubt. It is normal to find that they give Commentaries the same status as the Pāli Canon. In the Thai *Tipiṭaka*, it is normal to publish the Sutta and attach its Commentary immediately after it e.g. the Mahāmakutrajavidyalaya edition contains 91 books altogether within one edition.

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Apart from major references in the Commentaries, there were other Buddhist Pāli language scriptures that were compiled during different periods after the Buddha's time in different forms to those in the Commentaries. These were independent

works by learned monks, who saw the need to help alleviate the difficulties experienced by learners. Some such treatises, which are often cited by scholars, are the *Nettippakaraṇa* (Book of Guidance), the *Peṭakopadesa* (Instruction on the *Piṭakas*), as well as the questions of Milinda *(Milindapañha)*. Interestingly, it has been stated by some sources that all of these appeared before the Commentary period (Bond, 1993, pg. 34). Moreover, much has been written regarding authorship of the two interpretive treatises the *Nettippakaraṇa* and the *Peṭakopadesa*. While the Theravādin tradition ascribes authorship of both to the Venerable Mahākaccāna, neither is included in the mainstream Pāli Canon except in the Burmese Canon.

For the reason above, the researcher has been inspired to study the *Nettippakaraṇa* as both a traditional and an alternative method to guide the learner in how to extract the meaning of the Canonical texts through the method described in it. The *Tipiṭaka* has been arranged into the Five Nikāya according to the nature of each Sutta but the *Nettippakaraṇa* has been composed by using examples from the Suttas as a technique to read them as a broad concept. It is a methodological alternative for those who want to teach and learn a style of interpretation meant to lay a foundation of understanding a Discourse through the main theme of Pāli Buddhism – The Four Noble Truths. The text starts by suggesting the *Desanāhāra* (The mode of explaining or taking the learner to understand the Discourse of the Buddha). It introduces the learner how to grasp the True Idea of Buddhism in the very beginning. It introduces *disappointment* and *fruit* as Suffering; *gratification* as the Origin of Suffering; *escape* is the Cessation of Suffering; *means* and *injunction* as the Path to end Suffering. The Buddha had set up and rolled the Wheel of the True Idea and proclaimed his teaching from these Truths which are actually the Truths within The Four Noble Truths. The Setting in Motion of The Wheel of the Dhamma Sutta says;

> *And when The Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas revised a cry: "At Bārāṇasī, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by*

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> *any ascetic or Brahmin or deva or Māra or Brahmā or by anyone in the world.*
>
> (SN. v. xii.ii.11(1), Bodhi, 2000, pg. 1846)

According to what has been mentioned above, the method offered by the *Nettippakaraṇa* seems to be a valuable method to be used as a manual of how to approach Buddhism through those simple and straight forward terminologies. It should be kept in mind that the Buddha's teachings require the learner, not only to study the Dhamma *(pariyatti)* but also to practice it *(paṭipatti)* harmoniously. This two-fold function is the duty one needs to practice in order to escape from the repetitious life cycle. The Sutta relates;

> *This Noble Truth of suffering is to be fully understood'*: …., *'this Noble Truth of the origin of suffering is to be abandoned'*: etc., *'this Noble Truth of the cessation of suffering is to be realized'*: …., *'this Noble Truth of the way leading to the cessation of suffering is to be developed.*
>
> (ibid., pp. 1844-1845)

The relationship between studying the text well and clearly and then putting it into practice has been shown by the Sutta quoted above in that once one understands that Suffering is the Dhamma to be fully understood, one needs to practice it by understanding it as it truly is. The Buddha suggested that we abandon the Origin of Suffering, which is the cause that brings us back to life. Therefore, the task that should be undertaken by the individual is to recognize this cause before hand so that he or she will be able to abandon it, in other words, not to let it have the full power to shape future life. These two truths are the truths in the worldly sense. At the same time, the Buddha guaranteed the final result to be realized from practicing the Eight Noble Path of which this is the 3rd Truth, the Cessation of Suffering *(Nirodhasacca)*. Finally, the Buddha assigned the 4th Truth which is the Eight Noble Path to be the way one should practice or develop *(Maggasacca)*.

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It should be concluded here that the Buddha did not only suggest The Four Nobel Truths as a hallmark of his teachings for his students, but he also guided them through which kind of tasks or responsibilities should they be dealt with.

2.3 Historical Background to the Authorship of the *Nettippakaraṇa*

It is recorded in the Suttas that even members of the *Saṅgha* in the Buddha's days had trouble with interpretation of the Dhamma that the Buddha had taught. Those members therefore sought guidance from Mahākaccāna – the Buddha's foremost master of interpretation (Bodhi, 2003, pp. 213-214). One can only speculate, but at some point it must have occurred to someone that if members of the inner circle were experiencing problems with interpretation surely the general public with their wide diversity of intellects were also undergoing such difficulty after hearing the Buddha preach. Here, depending on the source consulted, is where the disparity in the origin of the *Nettippakaraṇa* begins. Other sources state that the textmay have been written by a number of contributors while Bodhi speculates that Mahākaccāna may not have had anything to do with the composition of the work, and further speculates that his name may have been attached to it out of reverence for his reputation (ibid., pg. 244). Meanwhile Hinüber states that there is much greater evidence to link the sister work of the *Nettippakaraṇa*, the *Peṭakopadesa* with Mahākaccāna as his name and title *'Suttavibhanga'* –'moulder of guidelines' is mentioned in the colophons to several bhūmī(s), and the name of the monastery associated with him is mentioned (Hinübar, 1991, pg. 82). Hardy who claims that the *Nettippakaraṇa* is in fact the antecedent of the *Peṭakopadesa*; a claim which has been backed up by Asdorf (ibid, pg. 81), but Ñāṇamoli disputes these claims due to the fact that the *Nettippakaraṇa* exhibits a far greater degree of organization than that found in the *Peṭakopadesa* (Ñāṇamoli, 1977, pg. xxiii). However, it is interesting to learn that the quotations cited in both texts show great similarity and through the inclusion of texts common to both it can also be speculated that these two texts are directly related. They are both guides to the teachings of the Buddha. Hardy, the editor of the *Nettippakaraṇa,* read in the Gandhavaṃsa (Book-History) that Dhammapāla, the reputed Commentator in the same period of Buddhoghosa, wrote his Commentary on the *Nettippakaraṇa* at the request of

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the Thera Dhammarakkhita (Hardy, 1902). As it had been shown, it should be noted that the *Nettippakaraṇa* and the *Peṭakopadesa* as well as the 'book of Milinda' or *Milindapañha* were considered to belong to the "Canonical" Khuddakanikāya (Bode, 1966, pp. 4-5) in the Burmese *Tipiṭaka.*

Despite the fact that throughout the *Nettippakaraṇa,* Mahākaccāna's name is quoted frequently in the Verses, still no proof exits of his authorship of the work. It is recorded at various points in the literature that the *Nettippakaraṇa* was approved by the Buddha and recited at the First Buddhist Council following his death. This can be seen from the Verse at the end of the text which says;

> *Ettāvatā samattā netti yā āyasmatā mahākaccāyanena bhāsitā bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītāti.*
>
> (the *Netti,* pg. 146)

However, Hinüber casts doubt on this date by stating that it is much too early and that the literary form and its use of Verses known as *kārikas* in Pāli betrays its origin in the Indian mainstream of literature (Hinüber, 1991, pg. 79). This seems to suggest that at least the introductory Verses were composed at an early date and that development of the text may have taken place over a prolonged period. However, regarding its origin it is important to mention that the *Nettippakaraṇa* contains quotes which can be traced to Mūla-sarvāstivāda texts, showing that it is highly likely that the text did not originate solely from the Theravāda tradition (ibid., pg. 80). This fact is supported by both Bechart and Horner who claim that the *Nettippakaraṇa* was a Mahāyāna text, accepted by the Theravādin tradition (ibid., pg. 81). This perhaps is conjecture as to why it is not now included in the Theravāda Canon except for the Burmese. The present Thai copy being used was transcribed from the Burmese Pāli edition into Thai characters by Mahāchulalongkornrajavidyalaya University. Norman suggests that the reason it is not included in the mainstream Theravāda Canon may lie in the fact that it arrived in Ceylon after the closure of the *Tipiṭaka* (Norman, 2004, pg. 140). The researcher sees it appropriate not to include it in the Pāli Canon as these are not the Buddha's words, but only a manual to extract the meaning of his utterances. This cannot be aligned with Sārīputta's teachings such as the Mahāniddesa and Cullaniddesa where the Buddha's teachings are taken as the lesson and his words are

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explained in detail. The *Nettippakaraṇa* uses the Sutta(s) and Verse(s) as examples by which to construct ideas to explain the method in approaching the *Tipiṭaka*. This can be taken to show that the status of the text is not the same as the Discourse of the Buddha but simply a manual of how to read them.

2.4 The Construction of the *Nettippakaraṇa*

Bond questions the purpose of the *Nettippakaraṇa*, as it might occur to the modern reader what need do Buddhists have for this strange book with its elaborate categories and classifications? (Bond, 1993, pp. 16-17). One of the direct answers is to observe why the book was traditionally attributed to Mahākaccāna. The scenario is that the Buddha had the skill in means to preach to particular people. In those days, the conversation was understood, but once the Discourse of the Buddha was put into the *Tipiṭaka*, this did not mean that the late learner would have access to the meaning of what the Buddha had intended. Mahākaccāna, who traditional learners believe was the foremost disciple of the Buddha and the author of the *Nettippakaraṇa*, meant to offer this method to teach his students, he therefore, for example, set up the idea of The Eighteen Root-Terms (profitable and unprofitable Dhamma(s)[3] as the core idea to illuminate the lesson and elicit understanding. This method will be fully explained in the chapter to be followed. The chart below is an attempt to construct the whole picture or idea of the *Nettippakaraṇa*.

[3] Unprofitable Root-Terms are: Craving, Ignorance; Greed, Hate, Delusion; Perception of Beauty, Perception of Pleasure, Perception of Permanence, Perception of Self (The *Guide*, pg. 7). Profitable Root-Terms are: Quiet, Insight; Non-greed, Non-hate, Non-delusion; Perception of Ugliness, Perception of Pain, Perception of Impermanence, Perception of Not-self (The *Guide*, pg. 7).

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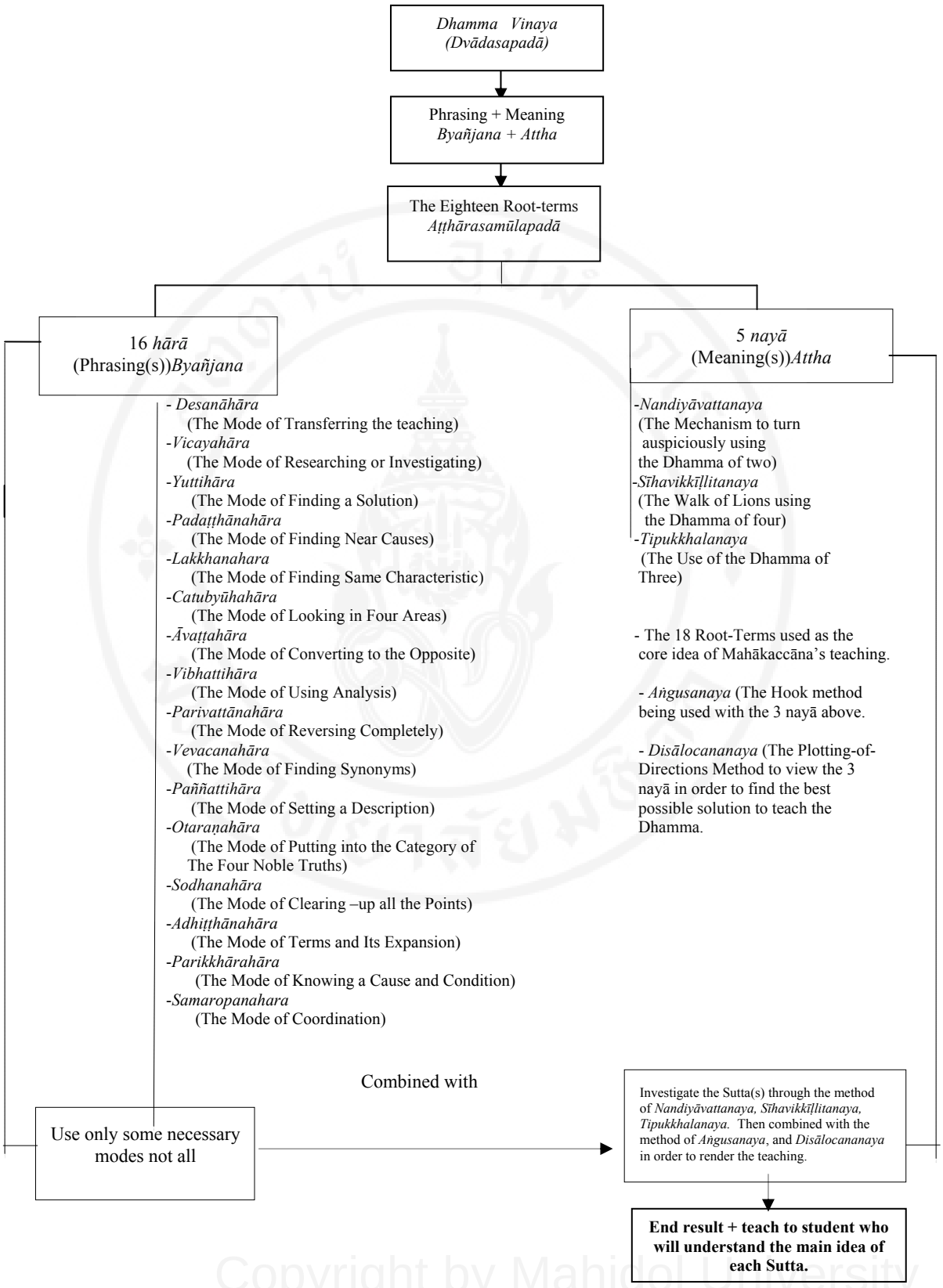

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Figure 2.1 Schematic Representation of the *Nettippakaraṇa* Structure

Remarks: This Schematic Representation has been designed by the researcher, extracted by using her understanding as a result of research on the *Nettippakaraṇa*

The self explanatory chart above shows the whole concept of the text how to use The Sixteen Modes of Conveyance *(hārā)* in relationship with The Five Moulding Guide-Lines *(nayā)*. It has been assumed by the traditional learners that this method is of the author's construction and the idea was meant to teach students who did not understand the entire meaning of the Sutta(s). The author managed to utilize The Eighteen Root-Terms (profitable and unprofitable Dhamma(s)) as the departure point in order to guide the students to the core idea of The Four Noble Truths. It can be said that the whole text has been tailored to lead or guide the learners in understanding the Dhamma not in the objective or empirical sense but to break it down to a non-self or *anatta* approach that only the Dhamma exists under its proper cause and condition. What should be kept in mind is that any explanation or expression needs to be transferred through speech, words or sentences, so that we cannot get away from the use of human language as a means to comprehension while in conversation or teaching. This is not a problem for those who already understand the Dhamma or the teaching of non-self *(anatta),* but those who grasp things empirically might experience some difficulties.

In conclusion, there seems to be various doubts about the origin of the *Nettippakaraṇa* i.e. originating from North Central India in the area of Avanti, from where they were transported to Ceylon. However, the question of dating is wide open to conjecture. In the introduction to his translation of the *Guide*, Ñāṇamoli states that the dating of the text could be anywhere from the time of the Buddha to the 5th century of the common era (Ñāṇamoli, 1977, pp. xii-xiii). Further suggestions have been made that Mahākaccāna, along with his pupils although being the originator of the methodology expounded in the *Nettippakaraṇa*, was not the author of the entire work, and that it may well be a compendium compiled over a prolonged period of time (ibid., pg. xxvii). Ñāṇamoli further suggests that it could just as easily have been recited at any one of the first three Buddhist Councils (ibid, pp. xii-xiii.). Finally, both Ñāṇamoli and Malalasekera agree as is obvious to anyone reading Mahākaccāna interpretations of the Buddha's teachings that a work of this scope and range is well within the intellectual realm of possibility for him (Bodhi, 2003, pg. 244). It cannot be proved conclusively that Mahākaccāna was in fact the author of the work, but what can be stated with some

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degree of certainty is that both the *Nettippakaraṇa* and the *Peṭakopadesa* contain the actual spirit of his undoubted intellect.

2.5 The main concept used in the *Nettippakaraṇa*

We have a complete translation of the Discourses of the Buddha i.e. The Long Discourses (Dīghanikāya), The Middle Length Discourses (Majjhimanikāya), The Connected Discourses (Saṃyuttanikāya), The Numerical Discourses (Aṅguttara-nikāya), and The Collection of Little Texts (Khuddakanikāya), what can be seen is that it is a wide-ranging collection consisting of several thousand Suttas arranged according to the nature of each. It has been said that many of them have been memorized by devout Theravāda Buddhists for centuries, but it still needs an expert in Buddhist studies to help read the texts or the Suttas in order to grasp the appropriate meaning from each of the Discourse of the Buddha. As it appears in Sāleyyaka Sutta;

> *That Blessed one is accomplished, fully enlightened .... He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right* ***meaning*** *and* ***phrasing****, and he reveals a holy life that is utterly perfect and pure.*
>
> (MN. i. 285, Bodhi, 2005, pg. 379)

In the Sutta, brahmin householders asked the Buddha questions, he answered them until they were satisfied. At the end of the Sutta, they said to the Blessed One;

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> *Magnificent, Master Gotama! Manificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been over thrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness for those with eyesight to see forms. We go to Master Gotama for refuge and to the Dhamma and to the Saṅgha of bhikkhus. From today let Master Gotama accept us as lay followers who have gone to him for refuge for life.*
>
> (ibid., pp. 384-385)

The key terminologies we should pay attention to are the meaning *(attha)* and phrasing *(byañjana)* which mark the teaching of The Four Noble Truths. It will be perplexing for those unacquainted with Buddhism like in case of the Sutta above where it is pointed out that the fundamental basis of all problems is to have 'life' or 'being' again and again[4], so the *Bodhisatta* or the Buddha-to-be tried to find the truth where life which is Suffering *(Dukkhasacca)* comes from under the Bodhi Tree through the realization of Dependent Origination *(Paṭiccasamuppāda)*. As another Sutta tells;

> *When what does not exist does birth not come to be? By the cessation of what does the cessation of birth come about?*
>
> (SN. ii. i. (10.ii), Bodhi, 2000, pg. 539)

Then the Buddha told the bhikkhus after what he had been through, careful attention and a breakthrough had taken place in him, by his wisdom. He said;

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[4] See details in MN. i. 285.

> *When there is no existence, birth does not come to be; with the cessation of existence comes cessation of birth'.... 'When there is no clinging, existence does not come to be; with the cessation of clinging comes cessation of existence.'.... 'When there is no craving, clinging does not come to be; .... 'When there is no feeling, craving does not come to be; .... 'When there is no contact, feeling does not come to be; .... 'When there are no six sense bases, contact does not.... ; 'When there is no name-and-form, the six sense bases do not....; 'When there is no consciousness, name-and-form does not....; 'When there are no volitional formations, consciousness does not....; 'When there is no ignorance, volitional formation do not....; With the cessation of ignorance comes cessation of volitional formations.*
>
> (ibid., pg. 539)

Then the Buddha concluded that with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness…. then the link will be ended here because once there is no consciousness, there is no way that there will be name-and-form. So he said;

> *Such is the cessation of this whole mass of suffering.*
>
> (ibid., pg. 540)

Once he expounds the teaching to abandon 'self', it is in itself very difficult to deliver with a clear meaning or sense *(attha)* through the use of phrasing *(byañjana)* alone. The *Nettippakaraṇa* proposes to help clarify these two techniques through its methodology. It might be possible for those students who have maximum intellectual capacity to extract the meaning of the Buddha's utterances, but unfortunately, not everyone is capable of doing so. Therefore, the idea springs to

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mind of consulting knowledgeable teachers who have been in a prolonged period of study and training. The compilation of the *Nettippakaraṇa* can be a good guide - line for those who already have expertise in the Buddha's teachings, so that he or she can deliver the teaching in line with what the Buddha intended. It can be said that the *Nettippakaraṇa* or the *Guide* is a manual for the mutual benefit of both teachers and serious students. The modern empirical scholar needs a long period of time in order to approach this broad topic and also need, to nurture their knowledge through a various branches of academic study i.e. historical, philological, and philosophical to name but a few. The researcher views the *Nettippakaraṇa* as a useful tool with which to approach the study of the *Tipiṭaka* within a shortened time period, but this is not necessary for all. It is only necessary for those who want to be a perfect Dhamma teacher and a perfect Dhamma student.

2.6 Conclusion

There have been various efforts made to find the best solution of how to study Buddhism and interpret its texts. Even though, the *Tipiṭaka* is the most reliable source of Theravāda Buddha's teachings to be used in parallel with Buddhist practice, but to understand the clear meaning of the Buddha's teachings is not an easy task. Consulting the ancient Pāli Commentaries should be an important contribution to the understanding of it. Apart from the Commentaries, there were independent works that were compiled during different periods after the Buddha's time to help alleviate the difficulties experienced by learners such as the *Nettippakaraṇa*, the *Peṭakopadesa* and the *Milindapañha*. The researcher has found the *Nettippakaraṇa* an interesting text as an alternative and authoritative choice to extract the meaning of the *Tipiṭaka*.

In chapter III, the *Nettippakaraṇa* will introduce its technique through the definitions of The Sixteen Modes of Conveyance (*Soḷasahārā*) and The Five Moulding Guide Lines (*Pañcanayā*). It has been assumed by the traditional learners that this method is of the author's construction of the *Nettippakaraṇa* which was meant to teach students who did not understand the entire meaning of the Sutta(s). The text has been tailored to lead or guide the learner in studying the Dhamma not in an empirical or academic sense but to break it down to a non-self or *anatta* approach. It

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is highly significant that Buddhist teachers and students know and understand this approach as an important matter in the teaching and study of Buddhism. This will generate the idea of not performing any merit in order to add up wealth or well being into 'self' but as the good foundation of mind in order to penetrate the truths which is The Four Noble Truths *(Ariyasacca)*. Without this understanding, humans will make an extra effort in order to bring themselves self satisfaction which is contrary to the Buddha's teachings. This usage gives them the opportunity to further investigate and embed in their minds the practice of the Dhamma combined with the knowledge gained from proper study of the Pāli Canon. Another aspect one should keep in mind is that the author of the *Nettippakaraṇa* designed this handbook as a guideline to approach the true purpose of The Four Noble Truths. In other words using this handbook to penetrate the *Tipiṭaka* and reveal the genuine purpose of The Four Noble Truths. As a result, once one has followed the method, one should be capable not only of understanding a Sutta but also of determining the purpose of the teaching. This means that the teaching of each Sutta can be defined, which is the real problem of all phenomena or what we all understand that it is the Suffering *(Dukkhasacca)* and then the Cause of Suffering which comes from various factors *(Dukkhasamudayasacca)*. The final result is the Cessation of Suffering which is the final goal for all Buddhists, then the mechanism of how to reach this goal is revealed which is the Path Leading to the Cessation of Suffering. If we understand that the mode of analysis has to be conducted in this fashion, we will also understand the whole point of non-self or *anatta* teaching that the *Nettippakaraṇa* breaks down in a similar way to what the Buddha taught. The difference is that it taught the students under a well-constructed and defined method which is learnable for most. The text does in no way apply an omniscient skill similar to that of the Buddha.

On the contrary, the Buddha was able to use his various skills because he could see and determine the ability of followers using his inner wisdom which is special and incomparable. So the Buddha did not have to design or construct the teachings step-by-step or in detail like the author of the *Nettippakaraṇa* because he was able to solve the problem in their minds face-to-face and suggest a way for them to be enlightened. Therefore, teaching technique which was created and designed by

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the author of the *Nettippakaraṇa* has became the *Nettippakaraṇa* as shown in the present day.

In chapter IV, will be shown the framework laid down by the author of the *Nettippakaraṇa* to approach the Suttas through The Eighteen Root-Terms which is a group of words used by it to teach how to read the Suttas through using the methodology of *hārā* and *nayā*. In this chapter, the researcher brings in the Pattern of the Dispensation *(Sāsanapaṭṭhāna)* section which reveals how to make use of The Eighteen Root-Terms together with the various types of Sutta according to their natures. The chapter will also start to show the relationship between ignorance *(avijjā)*, and craving *(taṇhā)* reveal themselves in the chart so that it demonstrates the path for those who want to be enlightened. It is the key idea of the *Nettippakaraṇa* that it limites the teachings only to those who wish to be renunciant. The reader can see how the groups of Dhammas – The Eighteen Root-Terms (unprofitable and profitable) interact or counteract each other.

Chapter V will demonstrate the application of *hārā* and *nayā* through an example from the Sutta together with a detailed explanation. This will help the reader to understand the whole concept of the *Nettippakaraṇa* and may just provide an answer as to why the book is useful as a guideline or an alternative tool to approach the Buddha's teachings.

Chapter VI will conclude the reason how the Buddha found ways to attain enlightenment by adoping the 'Middle Path' – the Path Leading to the Cessation of Suffering. Then he constructed his teachings called *Dhammavinaya* of which he respected Dhamma as the truths he had found out and further constructed a way to see these truths called Vinaya.

Buddhism is a record of the vast body of scriptures called *Tipiṭaka* which is divided into three baskets which are Vinayapiṭaka, Suttapiṭaka, and Abhidhammapiṭaka. The Elders grouped all the similar Dhamma categories together without intention to chronologize them into history, religion, or social beings but only for the comfort of the late learners. The whole point of the teachings in the *Tipiṭaka* is to bring the followers to the practice in order to see the two Dhamma(s) which are Dependent Origination *(Paṭiccasamuppāda)* and Nibbāna. This thesis proposes the

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Nettippakaraṇa as an alternative manual by which to extract the teachings of the Buddha.

In order to understand The Four Noble Truths which are at the very heart of Buddhism, it is necessary to back track to the Buddha's three utterances on the night after his full awakening. In the first utterance, he comprehended things-with-cause, and he had discerned destruction of cause with the second utterances. Following was the third one in which he destroyed all Māra and that this wisdom of his was like the sun when lighting up the sky. These three utterances confirm his wisdom to end the suffering of beings which is rooted in the eradication of its cause *(paccaya),* not the suffering itself. To do that, the Buddha pointed out the proper responsibility or tasks to deal with those Dhammas which are to acknowledge Suffering in the first place and then destroy the Cause of Suffering by practicing the 'Middle Path' called the Noble Eightfold Path – the Path Leading to the Cessation of Suffering or *Dukkhanirodhagāminīpaṭipadā ariyasacca.*

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CHAPTER III
THE INTENDED TARGET AUDIENCE FOR USE OF THE *NETTIPPAKARAṆA*

3.1 The Intended Target Audience for Use of the *Nettippakaraṇa*

> *There comes a time, Vāseṭṭha, when, sooner or later after a long period, this world contracts. At the time of contraction, beings are mostly born in the Ābhassara Brahmā world, and there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious….. At a time of expansion, the beings from the Ābhassara Brahmā world, having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, self luminous, moving through the air, glorious – and they stay like that for a very long time.*
>
> (DN. iii. 84-86, Walshe, 1987, pp. 409-410)

The Buddha tells the story of the beginning of the Earth to the two brahmins – Vāseṭṭha and Bhāradvāja that there is no God Brahmā who created the world, nor anyone omnipotent. The story goes on to point out that because of the Dhamma - the true nature of all constituent things, animate or inanimate, human or divine, the curiosity and greedy nature of those beings who began to taste the savory Earth's substance and found it so delicious, that it caused the rise of the developing of matter and mind in the world. The Sutta says further that some, being of a greedy nature, having tasted the savory earth and became taken with the flavour, craving then arose and other beings then did the same. As a result, their self-luminance disappeared.

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Then the Sutta continues;

And as a result, of the disappearance of their self-luminance, the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved.

(ibid., pg. 410)

It is the mechanism of the Dhamma i.e. the work of greed, lust, etc. which changes the form of all matters.[1] The Buddha also pointed out that the four castes; The noble warriors, the Brahmins, the merchants and the artisans sometimes committed immoral and blameworthy things. If all of them considered it to be avoided for ways unbefitting an Ariyan, dark action with black result and blamed by the wise, bright action with bright results and praised by the wise, these actions are considered indiscriminately among the four castes, then anyone can be an Ariyan. It is not only the Brahmin castes, being the highest, because they who destroy corruptions and reach the highest goal of emancipation through super-knowledge are proclaimed supreme by virtue of Dhamma, not of non-Dhamma, and is an Arahant, but anyone in the four castes has these qualities.

It can be seen that without the original idea or the axiom from Buddhism, which is the non-self (*anatta)* approach, it is possible that the Discourse can be misinterpreted as the teaching of totality or self (*atta*). The case can happen with someone who does not know how to read the *Tipiṭaka* properly, he might pick up a book within any volume, written in a human language which talks about 'self'. This will then lead to a misunderstanding that Buddhism is a religion that teaches about self. Therefore, this Discourse should combine with the teaching of "The Discourse on the Inversions" that we tend to think that we are the totality of our sense-experiences under the three levels of inversion (*Vipallāsa*).

Bhikkhus, there are these four inversions of perception, inversions of mind, and inversions of view. What four? (1) The

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[1] See more details in DN. iii. 81-97.

> *inversion of perception, mind and view that takes the impermanent to be permanent; (2) The inversion of perception, mind, and view that takes what is suffering to be pleasurable; (3) The inversion of perception, mind, and view that takes what is non-self to be self; (4) The inversion of perception, mind, and view that takes what is unattractive to be attractive. These are the four inversions of perception, mind, and view.*
>
> (AN. ii. 52, Bodhi, 2012, pp. 437-438)

It can be perceived that in real life, the truth is one thing, but what generally beings perceive in is another, which does not necessarily align with the truth. The truth that the Buddha wants the beings to see is the unending cycle of life or *saṃsāra* and that can be seen through the Dhamma practice suggested by him. In this case, the truth is impermanent but the beings have perception of permanence (*niccasaññā*).[2] The truth is painful but the beings take it as a perception of pleasurable (*sukhasaññā*).[3] The truth is non-self but the beings take it as a perception a self (*attasaññā*).[4] The truth is impure but the beings take it as a perception of beauty or pure (*subhasaññā*).[5]

The author of the *Nettippakaraṇa* saw the problem of misleading the 'non-self' (*anatta*) teaching to the totality or self (*atta*) teaching, so he established the foundation of the Buddha's teachings as a starting point. This does not mean that he re-invented what had been taught by the Buddha but instead constructed a method in order that the teachings be accessible to anyone in doubt of the Buddha's words. It is an alternative method necessary for the interpretation of the Buddha's utterances which was very helpful for monks who did not understand them when they had attended or listened to the Buddha. Actually, it is the Buddha's method, but the author of the *Nettippakaraṇa* found a way to simplify it for those who could not immediately follow the Buddha while he was teaching. Therefore, the text broke the teachings

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[2] Perception of Impermanence *(aniccasaññā).*
[3] Perception of Painful *(dukkhasaññā).*
[4] Perception of Non-self *(anattasaññā).*
[5] Perception of Impure *(asubhasaññā).*

down into two kinds of Dhamma – skillful or profitable Dhamma (*kusala*) and unskillful or unprofitable Dhamma (*akusala*). This helps generate the idea that as one grasps the world with wrong view (*micchādiṭṭhi*), it tends to fall into the totality or entity trap and that is the "self" teaching (*atta*), on the other hand, with the right grip on knowing how to learn or teach, this benefits the right view (*sammādiṭṭhi*) and brings the learner closer to the final end – Nibbāna. It then broke Dhamma and Vinaya down into meaning (*attha*), and phrasing (*byañjana*) to emphasize that it is impossible for anyone to communicate the whole idea, shown in each Sutta, only in words or sentences, and the late learner can then understand the whole meaning and situation as a whole. Suffice to say that the Buddha delivered his teachings on many occasions to various kinds of people and that they were put into the *Tipiṭaka* where all the Discourses have been in place without unconcern as to who was the audience. The *Nettippakaraṇa* made this effort to point out that in order to make sense of reading the *Tipiṭaka*, which is a collection of Doctrinal teaching and practice not a book or the curriculum to be learned step by step, it needs to be studied under a good instruction, in how to read it carefully, from a well-trained person.

The paragraph above has been made to validate that the two terms which are meaning (*attha*) and phrasing (*byañjana*) is a language or communication tool used under the nature of communication through words and sentences, it is not enough to comprehend the Buddha's words on various occasion, which many times it can be seen that, without a clear explanation, the bhikkhus or the monks of the early period experienced difficulty in understanding. The author of the *Nettippakaraṇa* compiled the text to help alleviate those confusions. Until now, the researcher still finds it a big problem to extract the teachings in line with what was preached by the Buddha without consulting the various related sources. The idea of finding good guidance from the well-trained teacher is exactly like the situation found in the early Buddhist period in that the *Nettippakaraṇa* is an alternative helpful tool for the late learner(s) to be used in approaching the teachings properly.

As the schematic in the second chapter shown, there are two parts we have to deal with which are The Sixteen *hārā* and The Five *nayā*. It is necessary to clarify all related terminology together with the method in how to approach the book. The following is a brief section on the terminology shown with some short examples using

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the method of the *Nettippakaraṇa*. Moreover, the method used of explaining through various examples is in line with the nature of the book itself which makes the teachings clearer than by just giving definitions for the terms used in the book without any example of how to use them. The researcher sees it as an efficient method to exemplify or to make the teachings clearer in this way, which is better than just giving a description of each term in order to clarify the meaning in the Buddhist context. Moreover, explaining the teaching by giving a definition through words, or sentences might cause some confusion and introduce the possibility of deviation from the teachings of what was originally intended by the Buddha.

3.2 The Important Terminologies or Definitions Used in the Text

I. ***Hāra*** was translated by Ñāṇamoli as "The Mode of Conveying" which can be explained as a technique or method to clarify the phrasing for people who have read the *Tipiṭaka* with doubt or misunderstanding to gain a better or clearer understanding. The researcher views it as a useful method and will explain, with some examples how to use it and what the function of it is. The teachings which are not understood will be clarified and the misunderstanding eliminated once these techniques have been employed. In a deeper sense, people who have read something tend to rationalize what they have read through the faculty of their own intelligence which may or may not be in line with what the Buddha intended. It is a unique technique by which to clear out personal views or interpretations and lead the learner to a better understanding of The Four Noble Truths. *Hāra* will only explain the concept of how to read or extract phrasing (*byañjana*), not how to achieve the whole meaning (*attha*) of the teachings.

II. ***Naya*** was translated by Ñāṇamoli as 'The Moulding of Guide-Lines' which is in itself very difficult to understand without giving an example. The sense of moulding is an essential way or guide in how to approach or be lead to the Buddhist Doctrine. Unlike the *hāra* which offer a static sense, the *naya* flow from one Dhamma to another. Once it has been mentioned, it is able to unite with other Dhamma to

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produce an understanding of the whole. It will lead people to realize The Four Noble Truths through three ways of investigation (*nayā*) which are investigating the Dhammas of Two (*Nandiyāvattanaya*), of Three (*Tipukkhalanaya*), and of Four (*Sīhavikkīḷlitanaya*). This can be applied to the quantity of the Dhamma of each technique into 2+3+4 = 9. They became the Dhammas of both skillful or profitable (9 terms) and of unskillful or unprofitable (9 terms). Altogether is 9+9 which becomes 18 terminologies. However, to enable investigation, the most important factor is to pass through the mechanism of The Sixteen *hārā* before hand then combine with the investigation methods of The Three *nayā* mentioned above through the lens or knowledge of the Hook or the Fishing Rod (*Aṅkusanaya*) and the Plotting-of-Directions (*Disālocananaya*) methods.

III. *Aṭṭhārasamūlapadā* (The Eighteen Root-Terms)

> *Tenāha āyasmā Mahākaccāno:- Soḷasa hārā paṭhamaṃ Disalocanena disā viloketvā Saṃkhipiya aṅkusena hi ṇayehi tihi niddise suttan ti.*
>
> (the *Netti,* pg. 109)

Aṭṭhārasamūlapadā or The Eighteen Root-Terms are the terms the *Nettippakaraṇa* uses in order to set the teaching method, so as to ensure the students understood the *Tipiṭaka*. The unskillful or unprofitable Root-Terms are: Craving, Ignorance, Greed, Hate, Delusion; Perception of Beauty, Perception of Pleasure, Perception of Permanence, Perception of Self (the *Guide*, pg. 7). The skillful or profitable Root-Terms are: Quiet, Insight; Non-greed, Non-hate, Non-delusion; Perception of Ugliness, Perception of Pain, Perception of Impermance, Perception of Not-self (ibid., pg. 7).

IV. ***Soḷasahārā*** *(*The Sixteen Modes of Conveying)

1) *Desanāhāra* - The Buddha's Teachings or Introducing or Expressing the Teachings of the Buddha

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It is summarized in the following Verse;

Kiṃ desayati? Assādaṃ, ādīnavaṃ, nissaraṇaṃ, phalaṃ, upāyaṃ, āṇattiṃ.

(the *Netti*, pg. 5)

To answer the question what does it teach (*Kiṃ desayati*)? We can check with the True Idea that the Buddha proclaimed ever since he made the decision to deliver the Dhamma;

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ, majjhekalyāṇaṃ pariyosānakalyānaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsissāmī ti.

(the *Netti*, pg. 5)

The translation is shown below;

Bhikkhus, I shall teach you a True Idea that is good in the beginning, good in the middle, and good in the end, with its own meaning and its own phrasing; I shall display a Divine Life that is entirely perfect and pure.

(M. i. 280, the *Guide*, pg. 13)

According to the explanation or Commentary on the Verse in the *Guide*, "good in the beginning" is mentioned to the type of person who gains knowledge by what is condensed (*Ugghaṭitaññūpuggala*). When expanded, it guides out (disciplines) the type of person who gains knowledge by what is expanded (*Vipañcitaññūpuggala*), hence "good in the middle" is said to have occurred. When detailed, it guides out (disciplines) the type of person who is guidable (*Neyyapuggala*); hence "good in the end" is said to have occurred (the *Guide,* pg. 19).[6] This is the reason that the book introduces the first Mode of Conveying (1st *hāra*) as *Desanāhāra* (Conveying of a

[6] See Pāli in the *Netti*, pg. 9.

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Teaching or Introducing the Teaching) which points out the main purpose of the book and the Buddha's teachings, that he introduces the teachings only to those who have the ability to be enlightened. The *Nettippakaraṇa* presents this teaching by picking out six terms as representative of the True Idea or The Four Noble Truths, namely Suffering, Origin of Suffering, Cessation of Suffering, and the Path Leading to the Cessation of Suffering. Then, it picks out the terminology which is much simpler to follow, i.e. Suffering (*Dukkhasacca*) is superseded by disappointment (*ādīnava*) and fruit (*phala*). Origin of Suffering is superseded by gratification (*assāda*).The Cessation of Suffering is superseded by escape (*nissaraṇa*). The Path Leading to the Cessation of Suffering is superseded by means (*upāya*), and injunction (*āṇatti*). Using these terminologies will enable the learner to easily grasp the idea once he or she has read the Sutta(s) that all of the Buddha's teachings are needed to be grouped into The Four Noble Truths through straight forward or mundane language. At the same time, it also points out or emphasizes what is the responsibility or duty to deal with them. However, further illustration of the *Nettippakaraṇa* methodology will be manifested in detail in Chapter V.

2) *Vicayahāra* – The Method of Researching or Investigating the Sutta

It will be examined by investigating the Sutta in eleven areas starting with grammar (*pada*), question (*pañha*), answer (*vissajjana*), the answer which falls in line with the question (*pubbāpara*) or it can be said there is the question following the answer or they are consecutive to each other, plus the six ideas from *Desanāhāra*, and finally the reference point to be checked with that explanation (*anugīti*).

> This states in English translated by Ñāṇamoli;
> *What in the Thread is asked and answered, as well as a verse-paraphrase, and theThread's [term-] investiga-tion: this Mode Conveys Investigation.*
>
> (the *Guide,* pg. 8)[7]

This mode is, for general learners who have no Pāli background, perhaps the most difficult mode within The Sixteem Modes of Conveying and could well be

[7] See Pāli in the *Netti*, pg. 3.

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the reason that the *Nettippakaraṇa* is not within easy reach of general users of the *Tipiṭaka*. The difficulty is that the investigation covers the grammatical aspect of words (terms), whether or not the expression is in the form of a *question* or an *answer*, or how the answer is consecutive with the question asked, and also the six headings given in the first mode (*Desanāhāra*) together with paraphrasing-verse (*anugīti*) if any (the *Guide*, pg. 20). The *Guide* illustrates how to investigate the Doctrine in detail by giving the example of Ajita's question asked of the Blessed One in the Pārāyanavagga as follows;

What is the world shut in by?
And whereby is it not displayed?
And what is it besmeared with?
And what will be its greatest fear?

(Sn. 1032, the *Guide*, pg. 21)

The *Guide* offers help by mentioning that the four questions asked are only one riddle or puzzling question which is "what will be its greatest fear?". Even though, it is almost impossible for someone who is not an expert in the Buddha's teachings to try to find both the main question and answer, there is a point that can be noticed. This is the interrogative terms within the Verses which show all questions following the first one ***'what is'*** with ***'it'*** and ***'its'***. ***'It'*** represents the minor or the supportive point and ***'its'*** gives a wider meaning, in this case, a genitive form of the 'world'. This gives a clear meaning that the main question being asked by Ajita is answered by the Buddha that it is Suffering or *Dukkhasacca* that needs to be known or acknowledged and the rest are the Causes of Suffering or *Dukkhasamudayasacca* which need to be abandoned. However, the expert knows from the answer of the Buddha, shown at the end of the next Verse;

Suffering is its greatest fear.

(Sn. 1033, the *Guide,* pg. 22)

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Or in Pāli;

Dukkhamassa mahabbhayaṃ.

(Sn. v. 1033, the *Netti,* pg. 11)

This also shows Suffering is *Dukkhasacca* which is the greatest fear of all beings who wish to liberate themselves from the cycle of births followed by the first three questions which are the Causes of Suffering (*Dukkhasamudayasacca*).

It can be seen also from the Pāli as follows:

Ajita's Question

Ken' assu nivuto loko (icc āyasmā Ajito)
ken' assu na ppakāsati
kissābhilepanaṃ brūsi
kiṃ su tassa mahabbhayan ti?

(Sn. v. 1032, the *Netti,* pg. 10)

The Buddha's Answer

Avijjāya nivuto loko (Ajitā ti Bhagavā)
Vivicchā pamādā na ppakāsati
jappābhilepanaṃ brūmi
dukkham assa mahabbhayan ti

(Sn. v. 1033, the *Netti*, pg.11)

The additional point to be made is that *'loko'* is in the nominative form which can be seen from both Verses. It is the subject of both the question and the answer. Once it has been a subject (noun) or in the nominative case, the expert knows it is the main question where something has been done to it. It is also shown by the main verb *"na ppakāsati"* which is a singular verb used with the 3rd person which is the world or *'loko'*. The other point that can obviously be made is the genitive case *'tassa'* in the question and *'dukkham assa'* in the answer where each denotes a noun indicating possession of the world that Suffering (*Dukkha*) is its greatest fear. This is shown in the benefit of those who know Pāli which helps improve understanding when

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reading the ancient texts composed in Pāli or the *Tipiṭaka*. The Counter-Demonstrative Subsection (*Paṭiniddesa*) shows which are to be investigated:

1) term, question, answer, consecutively;

2) gratification, disappointment, escape; fruit, means, injunction;

3) paraphrasing-verse;

4) all that is in the nine-fold Thread-of-Argument.

This is only a framework of the investigation area which the expert can examine easily. The idea is that we do not have to investigate every single area or to investigate only under the ability of an expert. It is true that there are no sharp criteria to know which area is to be investigated. This is up to a satisfaction of the learner and this is why Buddhism is compared to the depth and width of the ocean. Once the reader understands and is satisfied with the point of teaching given by this method, he or she can deliver the teaching in line with what the Buddha intended.

3) *Yuttihāra* – The Method of Finding a Correct Meaning or Solution e.g. once the Sutta has been read through its phrasing (*pada* or *byañjana*), in other words, read it literally. It is to be compared to the main idea of the Buddha's teachings; meaning or sense-wise (*attha*) of what the Buddha said. This can be compared with a medical textbook which is accessible to general readers, but to obtain the proper gist of it needs one who already understands these issues in depth.

In general, this method is to find a good solution by demonstrating a solution in a particular way in line with what had been shown by the phrasing (*byañjana*) which has to be related to the proper meaning (*attha*) in the Buddha's teachings. This mode can be concluded as a correct way of teaching when examining it from all directions. On the other hand, it can be said that if the reader reads the Sutta and takes it literally, sometimes it is possible that he or she does not get the clear meaning of it so it needs to be checked and cross referenced to another Sutta or passage in order to reconfirm that it is what the Buddha meant.

In order to practice this mode, one needs to have knowledge of *Desanāhara* and *Vicayahāra* beforehand. It is shown in the *Guide* as Four Principle

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Appeals to Authority (*Mahāpadesa*)[8]– appeals to the Enlightened One, an appeal to a community, an appeal to several elders, and an appeal to a single elder to be agreed with. It is recommended that the phrasing (plane) and meaning (resort) are checked against the Suttas and the Vinayas, that is, The Four Noble Truths and their practice. An appeal is not for the authority per se, but to the True Idea of the teachings e.g. The Four Noble Truths or Dependent Origination (*Paṭiccasamuppāda*). If anyone studies Buddhism well enough with the mode suggested by the *Nettippakaraṇa*, one can conclude it by oneself according to what the authority said because there is a standard of interpretation to be checked with.

4) Padaṭṭhānahāra – The Method of Finding Near Causes which will reveal the mechanism of *saṅkhāra* (mental volitions) which is a cause-combination. This reveals that whatever it is that arises has a cause, nothing happens in isolation or by itself which goes in line with the process of the Law of Dependent Origination (*Paṭiccasamuppāda*) of which *saṅkhāra* is one of the processes which is within the twelve links of Dependent Origination.

The idea is that the Buddha had pointed out that which can be elaborated on seeing the Dhamma from its root or near-by cause so that the reader sees the flow or the stream of that particular Dhamma. Ñāṇamoli translates *padaṭṭhāna* as the footing which comes from Pāli as *pada* (path) + *ṭhāna* (causally conditioned). So this, more or less, means the Dhamma or thing or natural phenomenon which is the cause of something. But to make something happen it has to be under the mechanism of the law of nature which conditions that it is needed to have a dominant-cause (*hetu*) working together with other supportive factors (*paccaya*). So, the *Guide* gives all definitions of The Eighteen Root-Terms[9] in order to demonstrate the near-by or proximate cause of each. For example, ignorance (*avijjā*) is the root cause of all beings to becoming, it has the characteristic of not penetrating ideas according to actuality; its footing or the near-by cause is the [four] inversions. On the contrary, science (*vijjā*) is the root cause or the utmost factor of an enlightenment, it has the characteristic of penetrating all ideas; its footing is the knowable.[10] This mode is to

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[8] See details in A. ii. 167.
[9] See footnote page 26. for unprofitable and profitable Dhamma or The Eighteen Root-Terms.
[10] See the *Guide*, pg. 45.

offer the idea of a mechanism of a cause-combination (*saṅkhāra*) which constructs the whole Dhamma in the world. It is meant to demonstrate that everything in the world has its own cause which combines with various conditions under the Law of Dependent Origination (*Paṭiccasamuppāda*) which means nothing can arise by itself but is dependent on some other things under the proper conditions.

5) *Lakkhaṇahāra* – The Method of the True Characteristic of Dhamma having the same Characteristic. This helps exemplify the teachings because sometimes the Buddha conversed in brief, with his interlocutors, and the point being made was already understood by them. There was no need to teach the Dhamma in its entirety or in the whole scheme to someone with a high level intellect. But the late learner or the one who does not understand might get confused, so this Mode provides the key idea that the Dhamma which is sometimes delivered through one word but under a common characteristic of others or under the same group of that Dhamma is valid to be taught or to be delivered in the same way.

> Ñāṇamoli's translation is;
> *When one idea is mentioned, all ideas of like characteristic are mentioned too: this constitutes The Mode Conveying Characteristics.*
>
> (the *Guide,* pg. 51)

In other words, when certain words have a single or common characteristic, and when one of these words is stated, the other words within the same group of that Dhamma are also stated. For example, when the eye which is one of the six sense bases (*āyatana*) is stated then the other five bases (beginning with the ear then ending with the mind) are stated because all the bases have a common characteristic in the sense that it is inconstant, changeable, alterable. The eye, the ear, the nose, the tongue, the body, and the mind all have the same characteristics.

6) *Catubyūhahāra* – The Method of Looking in Four Displays. They are in the Linguistic (*nirutta*) aspect, e.g. why is the Buddha called Buddho ~ the absolute knower and what does he know? In the purport (*adhippāya*) to see purpose why does the Buddha teach a particular Discourse? In the teaching's source (*nidāna*), to bring in

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a story related to a specific incident in order to understand the whole situation, and why does the Buddha teach and who does he have the intention to enlighten? In order to confirm the teaching that is woven into all the teachings of the Buddha, this is concluded by the consecutive-sequence (*pubbāparasandhi*).

> It is;
> *By way of phrasing, (i) the Linguistic, (ii) the purport, and (iii) the teaching's source, and (iv) the Consecutive-Sequence.*
> (the *Guide,* pg. 55)

It is of the utmost importance for the teacher to understand the linguistic factor (*byañjana*) in the Buddhist context. When one sees a particular word, it brings a clear meaning in itself e.g. "Buddho" is an absolute knower who knows where suffering comes from. And what the cause of it is, as well as how to abandon its cause. The 2nd area is also important for the Buddha had the intention (*adhippāya*) to teach only those who had a tendency to be liberated from the states of deprivation and that they walk on the path of the True Idea – The Four Noble Truths. Whenever the Buddha's teachings were given, it meant there was a reason and a source (*nidāna*) for the utterance so the late learner may understand the reason why the Buddha taught. The *Guide* gives an example from the Dhaniya Sutta which shows the source, the Blessed One speaking of an external chattel or tangible asset as an essential of existence (being) which explains that most beings will feel secure when they have greater assets in order to live their lives, but in Buddhism, the most valuable asset is Nibbāna which means they will have no further life and those assets to help him living well in the world are not necessary any more. The last area is the consecutive sequence (*pubbāparasandhi*) which is the first saying of the Sutta which is now readily construed with the following one or other Sutta(s) e.g.

> The Blessed One said;
> *Caught in the net of sensual murk, and blocked by craving's bondage*,….towards…. *As does the sucking – calf its mother.*
> (Ud. 76, the *Guide*, pg. 59)

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He states craving for sensual desires when compared with;

Who lusts no meaning ever knows,
Who lusts sees never an idea, ...towards……..
When he will suffer lust to be.

(A. iv. 96, the Guide, pg. 59)

It is that same craving that is expressed by these terms which illustrate obsession. In the first Verse, the "murk" is the Cause of Suffering (*Dukkhasamudayasacca*), and in the latter, "lusts" is also the Cause of Suffering (*Dukkhasamudayasacca*). So it shows a consecutive sequence construable between the first Sutta and the latter.

7) *Āvaṭṭahāra* – The Method of Converting to the Opposite Dhamma. It was the Buddha's teachings style that sometimes he explained the opposite Dhamma instead of pointing out directly to the subject or the Dhamma he wants to teach because by its own nature might be difficult to comprehend for that particular person. Pointing to something opposite, to its concentrating nature generates an understanding of the first mentioned Dhamma then helps the listener to understand both of them. An example can be seen from the unprofitable Dhamma like *avijjā* and *taṅhā* to profitable Dhamma like Insight (*Vipassanā*) and Calm (*Samatha*). A person can compare the opposites for better understanding and realize that one who practices the latter eliminates the priors accordingly.

This Mode relates to the sixth Mode that we know from above the near-by or proximate cause of something and look for further causes, left unmentioned. This way helps search for all details of that Dhamma. This conversion to the opposite Dhamma is that the learner knows both good and bad Dhamma the profitable and unprofitable ideas, which helps increase the understanding of the real nature of all phenomena through comparing and contrasting their opposite nature.

The example shown in the *Guide* expresses the result as follows;

Instigate [yourself], launch out, devote [yourselves] to the Enlightened One's Dispensation; scatter the armies of mortality as does an elephant a hut of reeds.

(S. i. 157, the *Guide*, pg. 65)

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In this case, "Instigate" or encourage yourselves to make an effort, "launch out" are the footings or the near-by causes for the faculty of Energy (*Viriya*). In Buddhism, one is not only to understand the teachings but to practice them in order to see for real or to realize that Dhamma by oneself. *"Devote yourselves to the Enlightened One's Dispensation"* is the footing for the faculty of Concentration (*Samādhi*). The practitioner should have faith or belief in the Buddha's teachings so that he or she will have no doubt arising in his or her mind which will make it easier to produce good concentration. *"Scatter the armies of mortality as does an elephant a hut of reeds"* is the footing for the faculty of Understanding (*Paññā*). This brings a sense of urgency to the practitioner that living in this world is dangerous no matter how good conditions or life are. Obsessed with the worldly life is an ignorance in the eyes of the Buddha. The Converting to the opposite gives us Dhammas which obstruct understanding: ignorance (*avijjā*) and craving (*taṅhā*) which are unprofitable Dhammas, needing to be abandoned by Insight (*Vipassanā*) and Calm (*Samatha*) practice respectively. The purpose of this mode is to understand that once one converts and compares opposites one is instigated or encouraged, awareness of negligence will be activated. Also Concentration or Quiet or Calm will guard against that negligence and will help wisdom or *Paññā* to penetrate to see that truth, in other words, to see things as they are (*Yathābhūtadassana*). This is the only way that cessation can be achieved by penetrating or seeing things the way they are not what we perceived by using the opposite Dhamma to fight back or to destroy the unwholesome Dhamma.

8) *Vibhattihāra* – The Method of Using Analysis. The Dhamma needs to be analysed by considering if it is for a good future result or of the Divine Life (*Vāsanābhāgiya*), or for life-cycle elimination (*Nibbedhabhāgiya*), so that when one reads the Sutta, it presents a clear picture as to what it is all about. What is the near cause of that Dhamma which forces its inclination to achieve which kind of Dhamma i.e. *Vāsanābhāgiya* or *Nibbedhabhāgiya*. The teaching is for whom, in the case of the *Nettippakaraṇa*, the one who needs to study (*sekha*), and the one who has been enlightened (*asekha*), with ideas that can be shared by all (*sādhāraṇa*), or they can be exclusive to a particular person (*asādhāraṇa*). This mode analyses five areas, i.e. the

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idea (*Dhamma*), the footing (*padaṭṭhāna*), the plane (*bhūmi*), the shared ideas (*sādhāraṇa*), and the unshared ideas (*asādhāraṇa*).

The Buddha teaches two kinds of Thread (Sutta) or Dhamma namely those dealing with morality (*Vāsanābhāgiya*) which will produce a good result in the future and those dealing with penetration (*Nibbedhabhāgiya*) or life-cycle elimination, which is important to differentiate between the two once one has read.

The footing is what has been learned from *Padaṭṭhānahāra,* the near cause of that Dhamma. The plane (*bhūmi*) is to determine the kind of Sutta to be delivered to which particular person. In the Buddha's teachings, there are two planes which are the plane for the Stream-Enterer (*Dassanabhūmi*) and the higher (*Bhāvanābhūmi*). The teaching is for those in the case of the *Nettippakaraṇa,* who need to study (*sekha*), and the one who has been enlightened (*asekha*), with ideas that can be shared by all (*sādhāraṇa*), or they can be exclusive to a particular person (*asādhāraṇa*), The reader needs to differentiate the ideas shared in common (*sādhāraṇa*), namely shared in common by name, by a thing or person, e.g. Lust for sensual desires and ill will are common (*sādhāraṇa*) to the Stream-Enterer standing upon [the Path and to the ordinary man, but the essential nature of the idea of Stream Entry is not common (*asādhāraṇa*).

9) *Parivattanahāra* – The Method of Reversing Completely or Auspiciously. This Mode is not exactly similar to The Mode of Converting to the Opposite Dhamma (*Āvaṭṭahāra*) in that it shows how to eliminate a particular Dhamma by developing the opposite Dhamma to fight with it straightforwardly. For example, if one wants to eliminate wrong view (*micchādiṭṭhi*), one needs to develop right view (*sammādiṭṭhi*) to supersede it. Establishing mindfulness (*saṭipaṭṭhāna*) will generate a clear understanding of wrong view and right view, in other words, will assure the practitioner that there is no self but only the congregation of particular Dhammas at one particular place and time. As already stated, this mode is not exactly similar to the Mode of Converting to the Opposite. It is quite straight forward in that it shows profitable and unprofitable Dhamma(s) so the person knows which one he or she should take hold of and which one should be abolished.

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For example;

In a mature person with right view (sammādiṭṭhipuggala), wrong view (micchādiṭṭhi) is abolished, and the many unskillful or unprofitable ideas that may arise with wrong view as their condition are also abolished, and the many skillful or profitable ideas that gain actual being with right view as their condition come to perfection, through keeping in being.

(M. iii. 76, the *Guide*, pg. 77)

10) *Vevacanahāra* – The Method of Finding Synonyms. The Buddha demonstrated a single idea by means of many synonyms which is of the utmost benefit for late learners in understanding the essence of the Dhamma through various terms. This can be applied by all teachers in that they should have a library of stock phrases in order to make access to their teachings easier for all. If the learner has less knowledge of synonyms, he or she might think the Buddha taught different ideas to listeners. The question might arise as how one could be enlightened through the different ideas of the Buddha's teachings? If the teacher knows how to bring in different terminology and generate the same idea or meaning, this can be a very good tool to deliver the teachings to others. The example which is frequently quoted is the Recollection of the Enlightened One;

That Blessed One is such since he is accomplished (Arahaṃ), fully enlightened[11] *(Sammāsambuddha), perfect in science and conduct (Vijjācaranasaṃpaṇṇa), sublime (Sugato), knower of worlds (Lokavidū), incomparable leader of men to be tamed (Anuttaropurisa- dhammasārathi), teacher of gods and men (Satthādevamanussānaṃ), enlightened (Buddha), Blessed (Bhagavā).*

(A. iii. 285, the *Guide*, pg. 81)

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[11] Ñāṇamoli explained at footnote #296/1 in the *Guide,* pg. 81 that perhaps *sambuddha* ought to be rendered 'self-enlightened' in contrast to *anubuddha* ('enlightened by another').

What has been shown here are all synonyms for the Recollection of the Enlightened One and they are all the True Idea which was well proclaimed by the Blessed One, to be seen for oneself, not delayed (timeless), inviting inspection, then onwards to – leading, and directly able to be experienced by the wise.

Once an expert knows various terminologies, he or she might select the proper one to teach or give the idea to the student in relation to the True Idea or The Four Noble Truths. The Buddha is a good example in that he was an Omniscient who knew the states of mind of all beings so that he could tailor the teachings according to their backgrounds.

11) *Paññattihāra* –The Method of Setting a Description to make known. This will lead to the understanding that the Buddha described the Dhamma in words or language which are used in daily life. At the same time, what responsibility of the learner or practitioner is associated with those described words? For example, the word *'Dukkhasacca'* is 'Suffering is the Truth' and what is the responsibility associated with it or to be dealt with? Suffering is to be acknowledged which is called *"Pariññāpaññatti"* – the Dhamma to be fully acknowledged or to make known. How about *"Samudayasacca"* – the Cause of Suffering? It is called *"Pahānapaññatti"* - the Dhamma to be fully eradicated or abandoned. It can be seen from the Setting in Motion the Wheel of the Dhamma Sutta,

> It says;
> *This noble truth of suffering is to be fully understood (pariññeyyaṃ) .... ; This noble truth of the origin of suffering is to be abandoned (pahātabbaṃ) ....; This noble truth of the cessation of suffering is to be realized (sacchikātabbaṃ) ....; This noble truth of the way leading to the cessation of suffering (bhāvetabbaṃ).*
>
> (SN. v. xii. ii.11 (1), Bodhi, 2000, pp. 1844-1845)

This point is very important in that the Blessed One was able to describe the nature of things (*Dhamma*) such as the five categories or aggregates (*pañcannaṃ khandhānaṃ*), the six elements (*channaṃ dhātunaṃ*), the eighteen elements (*aṭṭhārasanaṃ dhātunaṃ*), the twelve bases (*dvādasannaṃ āyatanānaṃ*), and the ten

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faculties (*dasanaṃ indriyānaṃ*). He used a description of all things to talk about The Four Noble Truths – Suffering, its Origin, Cessation, and the Path by which to reach Cessation. The Dhamma is there somewhere but to make use out of it needs to have someone to construct the teachings by describing them in words. What matter is the responsibility to do with all these described words e.g. *Dukkhasacca* or Suffering is the Dhamma to be fully acknowledged – *Pariññāpaññatti* and *Dukkhasamudayasacca* – the Cause of Suffering is to be abandoned – *Pahānapaññatti.*

12) *Otaraṇahāra* – The Method of Putting the Teaching into the Category of the Four Noble Truths. There are five areas to be entered i.e. Dependent Origination (*Paṭiccasamuppāda*), Faculties (*Indriya*), Categories (*Khandha*), Elements (*Dhātu*), and Bases (*Āyatana*). These teachings all point to the Dhamma that there is no self (*anatta*) or anyone who has done this or that, but the cause and condition (*hetu* + *paccaya*) plus intention (*cetana*) etc. They are all pure phenomena or nature comprised together according to the rule of the cause and condition process. It is the idea that once the Sutta has been read, he or she puts it into these five areas which will help him or her to understand what the Buddha meant to teach in the first place and what should be done with it according to the responsibility of The Four Noble Truths.

> <u>These are;</u>
>
> *Dependent-Rising, Faculties, Categories, Elements, Bases:*
> *The Mode that by these means gives entry Is that Conveying*
> *Ways of Entry.*
>
> (the *Guide*, pg. 93).

It is shown clearly that there are five categories to be put into which are Dependent – Rising (*Paṭiccasamuppāda*), Faculties (*Indriya*), Categories (*Khandha*), Elements (*Dhātu*), and Bases (*Āyatana*). The Adepts' five faculties are comprised within the three categories, namely the Virtue Category (*Sīla*), the Concentration Category (*Samādhi*), and the Understanding Category (*Paññā*)(M. i. 301).[12] These were called the 3 *Khandha* by the Buddha. This does not mean the person has three

[12] See more details in the *Guide,* pg. 93.

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kinds of categories in a solid or 'self' sense (*atta*), but the quality of a functioning mind which has been purified into a perfectly enlightened person. The teachings point to a working process of nature (Dhamma) which has no self involvement but only the cause and condition of these constituents nature.

13) *Sodhanahāra* – The Method of Clearing–up All the Points. The teachings should be cleared up by finding out what is the main question and answer, so that the reader knows what to do and how to do it with the teachings. In other words, what is the main idea of that teachings? Sometimes, the term (*pada*) can be understood literally but it is not the main purpose that the Buddha meant to instigate in others. In the Buddha's teachings there is a two-fold mode to deal with – studying (*pariyatti*) and practicing (*paṭipatti*). *Sodhanahāra* is the manual of how to approach these two modes without confusing which one it is that was told by the Buddha as the truth, and what is to encourage the followers into action to abandon suffering or to generate some benefit.

> The example below will clarify the points the Buddha made:
> It is stated in the Verse;
> *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.*
>
> (the *Guide*, pg. 101)

As illustrated in the Pārāyanavaggahow to investigate ['Tell'] the Doctrine in detail (*Vicayahāra*)[13], the question *'[Tell] What is the world shut in by?'* the Blessed One [with his answer] *'By ignorance is the world shut in'*. This clears up or clarifies the term (*pada*) but not the encouragement to make an effort (*ārambha*). In the case of the question *'And wherefore is it not displayed?'* The Blessed One [with his answer] *'This undisplayed through miswishing and neglect'* clears up a term (*pada*) but not the encouragement to the making of an effort (*ārambha*). Then the Verse goes on until it reaches the final question *'And what will be its greatest fear?'*

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[13] See the *Guide*, pp. 15-16.

the Blessed One [with his answer] *'Suffering is its greatest fear'* clears up the term *(pada)*, and to encourage the making of an effort *(ārambha)* is also cleared up too by the Blessed One (the *Guide*, pg. 101). By saying *'Suffering is its greatest fear'*, in itself shown the instigation which is the order or the invitation or the suggestion by the Buddha to practice the Path to gain enlightenment so that the beings will not be suffered because of their renewal existence anymore. That's why the *Nettippakaraṇa* said it is cleared up. In the *Nettippakaraṇa* when one comprehends The Four Noble Truths, he will proceed the Dhamma practice to eradicate the Cause of Suffering. The teachings will be cleared up by locating the main point of it so that the reader knows what the terms are and the instruction of what they are to do with the Dhamma necessary to be abandoned or to be developed with the main teachings. In this case, they will follow the Noble Eightfold Path in order to achieve the final goal. Studying the term (*pada*) to produce an understanding of the message is to studying it (*pariyatti*) but to put it into practice (*paṭipatti*) relies on the know-how of that particular person to deal with the Buddha's teachings.

14) *Adhiṭṭhānahāra* - The Method of Terms and Their Expansions. The Buddha set up or designated the word to teach his Dhamma which is called *ekatta* e.g. *Dukkhasacca*. In itself, there are boundaries which were expanded into a sub-set called *vematta* to show what he meant by using the single term *'Ekatta'*.

> *Vematta* are;
> *jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ*
> *dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo*
> *dukkho, yaṃ P'iccham na labhati taṃ pi dukkhaṃ,*
> *saṃkhittena pañcupādānakkhandhā dukkhā.*
>
> (the *Netti,* pg. 72)

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The English translation is;

> *Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering, union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.*
>
> (SN. v. xii.ii.11(1), Bodhi, 2000, pg. 1844)

It is the idea that the Buddha demonstrated both a single Dhamma (*ekatta*), and diversified its meaning (*vematta*).

Ekatta is the terminology that the Buddha designated as a construction idea of the True Idea, The Four Noble Truths – Suffering, Cause of Suffering, Cessation of Suffering, and the Path Leading to the Cessation of Suffering. Then, the Blessed One demonstrated it by providing details and its boundary meaning (*vematta*) - for example, what is suffering? Suffering is birth, ageing, sickness, death, association with the loathed, dissociation from the loved, not to get one's wish, and in brief the five categories of assumption are suffering (ibid., pg.1844). This method can be a framework when one wants to deliver the Buddha's teachings if he or she follows what the Buddha diversifies out of single terms. This framework can help perserve his Discourses without any insertion or corruption.

15) *Parikkhārahāra* – The Method of Knowing a Cause and Condition. This mode is slightly different from *Padaṭṭhānahāra* – The Mode of Finding Near or Proximate Causes. The difference is that the previous one will not be seen at the cause of itself but as a primer cause which then works cooperately with other factors. *Padaṭṭhānahāra* finds itself a near cause first then is considered together with other Dhammas or other supportive factors. As Dhamma is the flow of cause and condition, so that it has its own essence in the past (*hetu*) and it combines with various conditions (*paccaya*) in the present to give birth to the new Dhamma. It therefore cannot be said that it is the old one coming to the new or that they are different completely. Knowing its *parikkhāra* or cause and condition helps generate the idea of non-self (*anatta*).

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It is this;

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

(the *Guide,* pg. 109)

The requisite (*parikkhāra*) has the characteristic of a generator which is comprised of two kinds, namely a cause (*hetu*) and a condition (*paccaya*). A cause (*hetu*) has the characteristic of not being shared in common (*asādhāraṇa*), while a condition has the characteristic of being shared in common (*sādhāraṇa*);

It is the same way that a seed's sprout the seed is not shared in common [with the sprout] while earth and water are common to both [seed and sprout]; for while the earth and the water are each a condition for the sprout, still individual essence (sabhāva) is its cause.

(the *Guide*, pg. 110)

The *Nettippakaraṇa* raised the example of the seed and sprout so that it is easy for the reader to comprehend the Dhamma of natural things around us so that it can be easy to look into ourselves that, as humans, what we have in essence is what it called in scientific terms as 'DNA'. So that the Buddha said one factor of our births is because our fathers and mothers consummated their unions. Even though, it is not only one factor which creates the essence in us but it is one of the proximate cause which brings us back to life.

This Mode suggests the idea that once there is a cause, there is an underlying tendency to produce a result or ripen the fruit no matter if it is a cause-in-immediate-proximity or a cause-in-remote-relation. People who do not see these causes and conditions as they really are still have to be in the cycle of rebirth which is unlike the Noble Ones (*Ariyapuggalā*) who see only the essence of all beings without construction of self. So that when 'ignorance as a requisite condition becomes

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fabrication (*avijjā paccayā saṃkhārā*)*'* is said*,* it can be understood only by the Noble Ones. This can be seen from the Mahācattārīsaka Sutta:

> The Great Forty which says;
> *What, bhikkhus, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.*
>
> (MN. iii. 72, Bodhi, 2005, pg. 934)

The Buddha keeps teaching the monks that right view (*sammādiṭṭhi*) comes first when one understands wrong view as wrong view and right view as right view through the practice of right effort (*sammāvāyama*) and right mindfulness (*sammāsati*). These three states run and circle around right view, that is, right view, right effort, and right mindfulness. It can be seen that in order to get the right Noble Concentration, there are other Dhammas working as its supports and its requisites. It shows that the seed itself which is right concentration cannot develop from its own essence but it needs specific conditions. Approaching the teachings this way helps eliminate misunderstanding of non-self teaching (*anatta*).

16) *Samāropanahāra* – The Method of Coordination. This should be evaluated in four areas – near cause (*padaṭṭhāna*), research and investigation (*vicaya*), developing (*bhāvanā*), and eradication (*pahāna*). It is more or less the conclusion of all methods done with the teachings. The most important factor is the responsible way needed to deal with specific Dhammas i.e. to keep it in being or to develop it in order to use it as an instrument to do something or to abandon it or not let the bad action or bad intention occur.

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It is this;

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

(the *Guide*, pg. 114)

It might seem to the reader that the quotation above is unfinished so that the footing example will be shown follow in order to give a better idea.

No doing any kind of evil, Perfecting profitable skill, And purifying one's own heart: This is the Buddhas' Dispensation.

(Dh. 183; D. ii. 49, the *Guide*, pg. 114)

The footing is the three kinds of misconduct, namely badly misconduct, verbal misconduct, and mental misconduct which are the ten unprofitable courses of action, namely killing breathing things, taking what is not given, and misconduct in sensual-desires; false speech, malicious speech, harsh speed, and gossip; and courteousness, ill will, and wrong view (the *Guide,* pg. 67).

However, there are four kinds of coordination which are footing or near-by or proximate cause (*padaṭṭhāna*), synonym (*vevacana*), developing (*bhāvanā*), and abandoning (*pahāna*). The teachings should be viewed and coordinated in these four areas e.g. The Buddha's Dispensation is doing good conduct through action, verbal, and mental. This is a footing or a near-by cause (*pada*) to achieve an enlightenment. In accordance with co-ordination of a synonym, this is to know the various terminologies being used to mean exactly the same thing such as the name or the description of the Buddha mentioned in the *Vevacanahāra* Mode. Developing (*bhāvanā*) means to cultivate what one does not have, to develop what one already has, and to do more in what one already has in order to be achieved the ultimate goal which is Nibbāna. For example,

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> The Blessed One said;
> *Therefore, bhikkhus, abide contemplating the body as a body, ardent, aware and mindful, guiding out covetousness and grief about the world.*
>
> (M. iii. 83, the *Guide*, pg. 116)

This explains that when someone abides contemplating the body as a body (*kāyagatāsati*), the four foundations of mindfulness (*satipaṭṭhāna*) come to fulfillment through developing (*bhāvanā*). And when one sees the body as a body, then one sees that there is beauty in the ugly; one is without assuming in regard to sensual-desire (*kāmachanda*). The development goes into the area that one sees things as they really are. One is unbound in regard to the bond of sensual desire and has dissociated with covetousness. Once one closely diagnoses, lust for the form element is abandoned (*pahāna*). This is the mode that concludes all teachings. The significant point is the responsibility one has to deal with, in this case, to keep the Dhamma developing and use it as an instrument to abandon the bad or dark Dhamma(s) that may arise.

17) *Pañcanayā* (The Five Moulding Guide-Lines)

The next part to be mentioned is The Moulding of the Guide-Lines (*Nayasamuṭṭhāna*). It has been said earlier that the phrasing (*byañjana*) is explained through The Mode of Conveying (*hāra*), the meaning (*attha*) is explained through The Moulding of the Guide-Lines (*naya*). In the specification section (*uddesavāra*), it shows five kinds of The Moulding of the Guide-Lines which are:-

1. Conversion of Relishing (*Nandiyāvatta*)
2. The Trefoil (*Tipukkhala*)
3. The Lions' Play (*Sīhavikkīḷlita*)
4. The Plotting of Directions (*Disālocana*)
5. The Hook or the Fishing-rod (*Aṅkusa*)

1. *Nandiyāvattanaya* – The Mechanism to turn auspiciously using the Dhamma of two. The Method starts by using the inner circle of the two Dhamma(s) which can be any phenomenon good or bad, to spread its wings to the outer part of the Dhamma(s) and reveal the flow of it. The idea is to turn something starting from its

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root then turn to the Dhamma(s) related to it so the reader sees the connection of all phenomena. For example, it might be started from ignorance (*avijjā*) and craving (*taṇhā*) as the root of the being. Then, the reason why people have these defilements can be explained by their temperaments – craving-temperament (*taṇhācarita*) and view-temperament (*diṭṭhicarita*). This leads to "how" to fix it which will lead one to understand the truths. The Buddha suggests that Calm (*Samadha*) is perfect practice for those having craving-temperament to practice and to acquire Insight Knowledge (*Vipassanā*) is to be performed by the one who has view-temperament.

The *Guide* opens the method of this Guide-Line by its introductory statement;

> *Creatures with ignorance for their hindrance and fettered [by craving] to ignorance, explore on the side of ignorance. They are called of 'view-temperament' (diṭṭhicarita). Creatures with craving as their fetter and fettered to craving, explore on the side of craving. They are called of 'craving-temperament' (taṅhācarita).*
>
> (the *Guide*, pg. 148)

As mentioned, it is an introduction to the method so that it cannot be seen how it works as the *Nettippakaraṇa* provides no example. What we can grasp is that there are two kinds of temperaments to creatures i.e. view-temperament (*diṭṭhicarita*) and craving-temperament (*taṇhācarita*). Then it goes on to explain that those of view-temperament, who have gone forth [into homelessness] outside the Dispensation of the Buddha, abide devoted to the pursuit of self-torment (*attakilamathānuyoga*) and those of craving- temperament to the pursuit of indulging in sensual pleasure (*kamesukāmasukhallikānuyoga*). These two extremes of practice will not enable beings to eradicate the unending cycle of re-birth.

As mentioned earlier, the *Nandiyāvattanaya* can be compared to the inner part of a flower which is not easy to see, until it is fully in bloom. Then it is obvious that there are kinds of general practice which are the two extremes mentioned above. These two groups of people never see or hear the concept of The Four Noble Truths

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which will guide them to practice Quiet (*Samatha*) and Insight (*Vipassanā*) which will certainly lead them to walk on the Middle Path (*Majjhimāpaṭipadā*) or the Noble Eightfold Path with confidence. It can be noted that sometimes one hears the teachings of The Four Noble Truths, but the decision is not made to start practicing it because he does not have a right view (*sammādiṭṭhi*) who sees thing properly or who realizes things as they are. As a result, one will not see that things happen because of the nature of phenomena that exist under a cause and conditioned. But he will see it as the 'self' or 'person'. It is impermanent, stressful or unsatisfactory. It can be said that, without the proper practice, one will grasp the teachings, with ignorance, and that it can be like the mentioned flower, in which there is a part which is obviously seen but the difference between the outer appearance and the appearance with full knowledge is difficult for the unknowing person to perceive. The knower knows that it is under the process of cause and condition of it working cooperatively, while the temperament of the two kind of unknowing persons is what pushes them to practice Dhamma in the two extremes mode – the pursuit of sensual happiness in sensual pleasures (*kāmesukhāmasukhallikānuyoga*) and the pursuit of self-mortification (*attakilamathānuyoga*). However, there is no person choosing a path to practice but that it is the Dhamma which is able to communicate to or be organized by beings (that is the five *Khandhas*). Nevertheless, it is inevitable not to converse "person" to "person" (or a being) by means of using language. If one considers the Discourses using this method, the idea of non-self (*anatta*) should be possible to grasp.

2. Sīhavikkīḷitanaya **and** ***Disālocananaya*** – The Walk of Lions using the Dhamma of Four and A Plotting-of-Directions Guide-Line. It is the Dhamma which can be demonstrated like the way of a lion walking because the lion is the most powerful animal that walks without fear. The *Nettippakaraṇa* used the Discourse of Inversions – *Vipallāsa* to start at and combine with techniques in The Sixteen *hārā*. Then this leads to the opposite Dhamma(s) which is to be developed in order to abandon the first four, in this case, the four foundations of mindfulness (*satipaṭṭhāna*). This demonstration can be done with any set of the Dhamma(s) of Four, profitable or unprofitable which can be seen in many Suttas in the Aṅguttaranikāya. Please be noted that the Dhamma(s) of Two, Three, Four is a style or design invented by the

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author of the *Nettippakaraṇa* in order to be an example of how to approach the text. There is no hidden meaning behind these in terms of Dhamma knowledge. This method will be used in conjunction with A Plotting-of-Directions (*Disālocananaya*) in order to find the best possible solution to teach the Dhamma. The teacher should be an expert in that he or she can pick out those Dhamma(s) related to each other according to the background of the student.

From another aspect, it can be said that the lions are the synonym for the Enlightened Ones and those who followed in the Buddha's footsteps. They had destroyed lust, hatred, and delusion. What they had realized was the Supreme Knowledge and thus they have an air similar to that of the lion, which is, among all, the most powerful animal that walks without fear (*Sīhavikkīḷlita*). Moreover, the lions have very keen senses and fast faculties so that they know which way they should walk through (*Disālocana*) in order to find their preys.

The Mode starts by showing the Four Inversions (*Vipallāsā*) as an aggregate of all afflictions or defilements (*saṃkilesā*) then expresses the Five Faculties (*Indrīya*) beginning with Faith (*Saddhā*), Energy (*Vīriya*), Mindfulness (*Sati*), Concentration (*Samādhi*), and Understanding (*Paññā*) as their opposites, in order that, these afflictions may be eradicated or abandoned. At the same time, A Plotting-of-Directions Guide-Line (*Disālocananaya*) demonstrates all defilements coming through the Four Inversions which originate from various grounds e.g. four nutriments [physical nutriment, contact, choice, and consciousness (D. iii. 228)], four perversions [seeing beauty, pleasure, permanence, and self, where there are none (A. ii. 52)], four assumptions [sensual-desire, views, virtue-and-duty, and self-doctrine (D. iii. 230)], four bonds [sensual-desire, being, views and ignorance (D. iii. 230)]. This shows that in order to apply this Guide-line, it is significant to be done under the guidance of an expert Buddhist teacher who has advanced knowledge of it so that he or she has a better vision to select the Dhamma related to or appropriate with what the Buddha delivered or intended to teach.

The main purpose of A Plotting of Directions is to look at the Dhamma(s) skillfully from all directions and ideas i.e. defilements (*saṃkilesā*) and use their

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opposites Dhammas i.e. purity (*vodāna*)[14] to purify them. Once they have been purified, one sees that The Four Noble Truths have to be diagnosed as Suffering is the truth (*Dukkhasacca*) which is the truth to be acknowledged (*pariññeyya*), the Cause of Suffering (*Dukkhasamudayasacca*) that has to be abandoned (*pahāna*), the Path Leading to the Cessation of Suffering (*Dukkhanirodhagāminīpaṭipadā ariyasacca*) has to be kept developing (*bhāvanā*), and the Cessation of Suffering (*Dukkhanirodhasacca*) has to be verified or be achieved (*sacchikiriyā*).

3. *Tipukkhalanaya* and *Aṅkusanaya* - The Use of the Dhamma of Three and the Hook or the Fishing-rod. This Mode is better to start from the most basic Dhamma (The Root of the unprofitable Dhamma) which lead us to being or to be reborn – greed (*lobha*), hatred (*dosa*), and ignorance (*moha*). These three generate Suffering (*Dukkhasacca*). The Buddha has made his teachings valid by offering a way out of the life cycle by the cultivation of the opposite three Dhamma(s), which are non-greed (*alobha*), non-hatred (*adosa*), and knowledge (*amoha*). This mode will be used cooperatively with the Hook (*Aṅkusanaya*) which will be used as an instrument like a fishing-rod to pick out an appropriate or supportive Dhamma(s) to explain such particular Dhamma in a clearer picture.

It should be noted that A Plotting-of-Directions Method (*Disālocananaya*) and the Hook or the Fishing-rod (*Aṅkusanaya*) are not to be used by themselves but act as supportive methods to help reveal all three methods i.e. *Nandiyāvattanaya, Sīhavikkīḷitanaya* and *Tipukkhalanaya* and to help them to perform their roles in teaching.

These two Guide-lines start with four types of person i.e. the 1st group are those who find outlet or Dhamma in a painful way with sluggish and swift acquaintanceships, and the 2nd group are those who find outlet in a pleasant way with sluggish and swift acquaintanceships. Please see Pāli which says;

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[14] See more Pāli in the *Netti*, pg. 125.

> *Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.*[15]

It can be seen that Pāli uses *'ca'* instead of *'va'* so that it translates as 'with sluggish **and** swift acquaintanceships' instead of 'with sluggish **or** swift acquaintanceships" which is quite different from the sense of English.

It then suggests that they will be corrupted by all the defilements (*saṃkilesā*), and will be cleansed by their opposites Dhamma - the purity (*vodāna*). The teaching goes on to break the Dhamma into details of how the many corruptions and how the various cleansings deal with them according to the different types of persons. The result helps people shorten their ways to the purity of their minds.

In conclusion, these two Guide-Lines present what kind of Dhamma will be used or picked out - Hook or Fishing-rod with that particular type of *pañcakkhandhā* personality, but it has to be kept in mind that this does not mean that the Buddha taught about that person as entity or very self, only brought out their characteristics to be used as an instrument or a means of communication to render or expound the meaning. Teaching Buddhism this way will help the learner or practitioner understand the Dhamma through its characteristics or Dhamma(s) or pure nature of it not the object or self *(atta)* or entity per se.

3.3 The methodology employed in the *Nettippakaraṇa*

In the *Saṃgahavāra* (Comprehensive Section), what can be found is;

> *Dvādasa padāni suttaṃ.Taṃ sabbam byañjanañ ca attho ca tam viññeyyaṃ ubhayaṃ.*[16]

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[15] See more Pāli in the *Netti,* pg. 125.
[16] See more Pāli in the *Netti*, pg. 1.

which translated as the Sutta or the Buddha's teachings (*suttaṃ*) and is comprised of twelve group of words (*pada*) shown in the phrasing (*byañjana*) and the meaning (*attha*) of which both need to be realized in order to understand the Dhamma in depth. The researcher chose not to translate word for word, but to draw out only the meaning (*attha*) of the sentence.[17] This shows that the Dhamma(s) is/are there but to understand it (them) well needs someone like the Buddha to set up his teachings (*Sāsana* in Pāli) or Buddhism in English. He picked up general or every day used language usage and put them together in groups of twelve terms. The first six terms are the letter, the term, the phrasing, the linguistic (inflexion), the demonstration and the mood. They all concern the phrasing (*byañjana*) or the language as it is without any concealed meaning. Then, explaining, displaying, divulging, analyzing, exhibiting, describing are demonstrated as meaning (*attha*).[18] It can be seen further down in the *Saṃgahavāra* (Comprehensive Section) that the *Nettippakaraṇa* is introduced within this section. The reader or student will find that the phrasing (*byañjana*) is explained by The Sixteen Modes of Conveying (*Soḷasahārā*) and the meaning (*attha*) is explained under The Five Moulding Guide-Lines (*Pañcanayā*). This means that once the phrasing is seen, it will not be possible to determine the correct meaning of the word under individual consideration, so it is essential that the reader or teacher be an expert in Pāli together with the Buddhist knowledge. Without these two kinds of knowledge, the *Nettippakaraṇa* is almost impossible to study in depth because the phrasing or *byañjana* is in Pāli. Once it is translated into any other language, it will be very difficult for the reader to see the original intended meaning, contained in the Pāli root. This is by no means to discourage the learner, but only to emphasize that the purpose of the book is analysis of the phrasing. The phrasing will be seen through the *hāra* – The Modes of Conveying, in other words, the function of the *hāra* is to explain the phrasing or *byañjana* in a clearer sense through the Buddhist interpretation following the way taken by the ancient Commentators. This is under the reasoning of why the *Nettippakaraṇa* offers a way to explain the meaning (*attha*) within The Five Moulding Guide-Lines (*nayā*). What this means is that when one sees the vocabulary or words, one needs to look at them properly using techniques of The Sixteen Modes

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[17] See translation in the *Guide,* pg. 3.
[18] See the *Guide,* pg. 11.

of Conveying and following the instructions of The Five Moulding Guide-Lines in order to get closer to what was intended in the Buddha's teachings. The meaning will be seen through the *nayā* – the Guide-Lines, in other words, the purpose of the *nayā* is to explain the appropriate meaning of the Doctrine under the Buddhist context. The final part of the *Saṃgahavāra* (Comprehensive Section) mentions The Eighteen Root-Terms (*Aṭṭhārasamūlapadā*) which are divided into two groups of nine; unskillful or unprofitable Dhamma (*akusala*) and skilled or profitable Dhamma (*kusala*)[19]. If one sees these root-terms in the Sutta(s) or the Buddha's teachings, one can then determine what the Sutta is about i.e. skillful or unskillful means. It is more or less a trigger point by which the learner can properly understand the Buddha's teachings. These Eighteen Root-Terms will be enlarged on in the Pattern of the Dispensation Section[20] which is the section that reveals all the teachings through various examples from the Sutta(s) which the author extracted from the *Tipiṭaka.* This section can be read through and understood by anyone who has no Pāli background, but again to fully grasp the Buddha's teachings still needs clear and perfect guidelines, delivered by a specialist in Buddhism.

The very last part of the *Saṃgahavāra* (Comprehensive Section) can be said to be the most important part which answers the question of why the author composed the *Nettippakaraṇa*?

> We can see from the Pāli as follows;
>
> *Yā c'eva desanā yañ ca desitaṃ ubhayam eva viññeyyaṃ*
> *tatrāyam ānupubbī navavidhasuttantapariyeṭṭhī ti.*
>
> (the *Netti*, pg. 1)
>
> *[So since] the Teaching and the Taught Should both be known, the order can Now follow here in which to test The Nine fold Thread-of-Argument.*[21]
>
> (the *Guide*, pg. 4)

[19] See Unprofitable and Profitable Root-Terms at footnote on page 26.
[20] Ñāṇamoli translates it from *Sāsanapaṭṭhāna* which can be translated directly to Pāli as the Setting of the Buddha's teachings.
[21] Song, Prose-exposition, Verse, Exclamation, Saying, Birth-Story, Wonderful and Marvelous Idea, and Answers to Questions' or to see the details in M. i. 133 as "Thread-of-Argument".

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Desanā can be defined in English as Discourse or Instruction of the Buddha.[22] This is shown in a systematic form such as the *Tipiṭaka* while *desitaṃ* was of more practical use when the Buddha wanted to teach his pupils how to do something. It can be translated as the "Taught" [23] or something to be conferred upon others in order to make them understand the Doctrine. These two kinds of knowledge need to be known or realized by the learner in order to understand the teachings that they have two parts – to study and to put it into practice.

It can be said that this section is styled in the ancient Indian scholarly way which reveals itself in the way the book is written. The purpose is to draw attention to what the book is all about, and this is exactly the opposite technique adopted by authors of the modern era who want to know who studied what and what it is all about which is in contradiction to what the Buddha intended to be learned from his teaching.

After the *Saṃgahavāra* (Comprehensive Section) has been introduced, three sections follow i.e. *Uddesavāra* (Specification Section), *Niddesavāra* (Demonstrative Subsection), and *Paṭiniddesavāra* (Counter-Demonstrative Subsection). It should be noted that this style of composition is quite normal in the Buddhist Doctrine. The Specification Section details the contents of the book, in this case, the three areas offered by the text are The Sixteen Modes of Conveying (*Soḷasahārā*), The Five Moulding of Guide-Lines (*Pañcanayā*), and The Eighteen Root-Terms (*Aṭṭhārasamūlapadā*).

The learner will acquire knowledge of all terminology, used in the entire text such as the name of each Mode of Conveying (*hāra*), the name of each Moulding of Guide-Lines (*naya*), and finally, the name of each term appearing in The Root-Terms (*mūlapada*). At this stage, the author of the book did not offer any description of each term, but will introduced the Pāli or the name of each term under the question asked which is in accord with the ancient style of teaching.

They are;

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[22] See Rhys, David, T. W. and Stede, William., The Pali Texts Society, *"Pāli-English Dictionary",* Oxford, 2004, pp. 330-331.
[23] Ibid., pp. 330-331.

Tatha katame soḷasahārā?

The answer is;

Desanā, Vicayo, Yutti, Padaṭṭhāno, lakkhaṇo, paññatti, otaraṇo, sodhano, adhiṭṭhāno, parikkhāro, samāropano iti.

(the *Netti,* pg. 1)

Then there is the Indicative Subsection *(anugīti)* which is the Verse following what has been said in order to make it easier for the reciter to memorize what had been taught. This method can be seen as the way ancient Indians learned the Discourses. However, the method will be elaborated on in Chapter V – The Methodology employed in the *Nettippakaraṇa.*

The next section shown in the book is the *Niddesavāra* (Demonstrative Subsection) which demonstrates all terminology in the *Uddesavāra* (Specification Section). At this point, the teacher or anyone wanting to know and understand the style of the text may grasp some idea from this section as it offers a summary statement of the *Guide*.

The following section is *Hārasampāta* (Combined Treatment Section) which we can see from the end of The Modes of Conveying.

It says;

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

(the *Guide*, pg. 147).

This section demonstrates the whole idea of the *Nettippakaraṇa* by showing how to use all the tools designed in the book.

The last chapter in the *Nettippakaraṇa* is called *Sāsanapaṭṭhāna* (The Pattern of the Dispensation or the Foundations of the Buddha's teachings) in which the *Nettippakaraṇa* elaborates The Eighteen Root-Terms to point out what type of Sutta(s)

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one should differentiate in the first place. There are two groups to be arranged as follows:

The first grouping differentiates under the type or nature of each Sutta(s) delivered by the Buddha. They are as follows:

1. The type of Sutta dealing with corruption
(*Saṃkilesabhāgiyaṃ suttaṃ*)

2. The type of Sutta dealing with morality
(*Vāsanābhāgiyaṃ suttaṃ*)

3. The type of Sutta dealing with penetration
(*Nibbedhabhāgiyaṃ suttaṃ*)

4. The type of Sutta dealing with the adept
(*Asekkhabhāgiyaṃ suttaṃ*)

5. The type of Sutta dealing with corruption and morality
(*Saṃkilesabhāgiyañ ca Vāsanābhāgiyañ ca suttaṃ*)

6. The type of Sutta dealing with corruption and penetration
(*Saṃkilesabhāgiyañ ca Nibbedhabhāgiyañ ca suttaṃ*)

7. The type of Sutta dealing with corruption and the adept
(*Saṃkilesabhāgiyañ ca Asekkhabhāgiyañ ca suttaṃ*)

8. The type of Sutta dealing with corruption, penetration, and the adept
(*Saṃkilesabhāgiyañ ca Nibbedhabhāgiyañ ca Asekkhabhāgiyañ ca suttaṃ*)

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9. The type of Sutta dealing with corruption, morality, and penetration
(*Saṃkilesabhāgiyañ ca Vāsanābhāgiyañ ca Nibbedhabhāgiyañ ca suttaṃ*)

10. The type of Sutta dealing with morality and penetration (*Vāsanābhāgiyañ ca Nibbedhabhāgiyañ ca suttaṃ*)

11. The type of Sutta dealing with corruption by craving (*Taṇhāsaṃkilesabhāgiyaṃ suttaṃ*)

12. The type of Sutta dealing with corruption by view (*Diṭṭhisaṃkilesabhāgiyaṃ suttaṃ*)

13. The type of Sutta dealing with corruption by misconduct (*Duccaritasaṃkilesabhāgiyaṃ suttaṃ*)

14. The type of Sutta dealing with cleansing from craving (*Taṇhāvodānabhāgiyaṃ suttaṃ*)

15. The type of Sutta dealing with cleansing from view (*Diṭṭhivodānabhāgiyaṃ suttaṃ*)

16. The type of Sutta dealing with cleansing from misconduct (*Duccaritavodānabhāgiyaṃ suttaṃ*)

The purpose of differentiation is to help the late learner in knowing the nature of the teachings in that the Buddha taught the Discourse to various kinds of people with various natures. What should be noted is that there are three kinds of corruption (*saṃkilesā*) i.e. corruption by craving (*taṇhā*), corruption by view (*diṭṭhi*), and corruption by misconduct (*duccarita*). These three corruptions will be purified by Quiet (*Samatha*), by Insight (*Vipassanā*), and by Good Conduct (*Sucarita*) respectively. An example of these Suttas will be shown in the next chapter.

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The second grouping is differentiated by the characteristic of the Sutta(s) which are as follows:-

1. (a) belonging to worlds (Worldly, *Lokiyaṃ*),
   (b) disjoined from worlds (Beyond the world or *Lokuttaraṃ*),
   (c) belonging to worlds and disjoined from worlds (*Lokiyaṃ*& *Lokuttaraṃ*).

2. (a) expressed in terms of creatures (*Sattādhiṭṭhānaṃ*),
   (b) expressed in terms of ideas (*Dhammādhiṭṭhānaṃ*),
   (c) expressed in terms of creatures and in terms of ideas (*Sattādhiṭṭhānañ ca Dhammādhiṭṭhānañ ca*).

3. (a) knowledge (*Ñāṇaṃ*),
   (b) the knowable (*Ñeyyaṃ*),
   (c) knowledge and the knowable (*Ñāṇañ ca Ñeyyañ ca*).

4. (a) seeing (*Dassanaṃ*),
   (b) keeping-in-being (*Bhāvanā*),
   (c) seeing and keeping-in-being (*Dassanañ ca Bhāvanañ ca*).

5. (a) our own statement (*Sakavacanaṃ*),
   (b) someone else's statement (*Paravacanaṃ*),
   (c) our own statement and someone else's statement (*Sakavacanañ ca Paravacanañ ca*).

6. (a) the answerable (*Visajjanīyaṃ*),
   (b) the unanswerable (*Avisajjanīyaṃ*),
   (c) the answerable and unanswerable (*Visajjanīyañ ca Avisajjanīyañ ca*).

7. (a) action (*Kammaṃ*),
   (b) ripening(*Vipāko*),
   (c) action and ripening (*Kammañ ca Vipāko ca*).

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8. (a) the skillful or profitable (*Kusalaṃ*),
   (b) the unskillful or unprofitable (*Akusalaṃ*),
   (c) the skillful or profitable and unskillful or unprofitable
   (*Kusalañ ca Akusalañ ca*).

9. (a) the agreed (*Anuññātaṃ*),
   (b) the refused (*Paṭikkhittaṃ*),
   (c) the agreed and refused
   (*Anuññātañ ca Paṭikkhittañ ca*).

10. Eulogy (*Thavo*).

This section can be easily read in that the terms are more or less self explanatory and it does not instruct any limited method to assist the students. It only shows how to differentiate the Discourse in the first place so that one prepares oneself in how to approach the teachings. Self study is possible for anyone who has an interest in studying the Dhamma but there is no guarantee to clear comprehension and in fact adequate understanding by self study is doubtful.

3.4 Conclusion

The intended target audience for use of the *Nettippakaraṇa* can be separated into two groups. The expert in Buddhist studies so that he or she can follow the way or method of it, in order to teach his or her students. This helps generate consistency when one wants to deliver teachings of the Buddha's utterances. Students who are Buddhist study majors or serious learners might follow the method of the *Nettippakaraṇa* as a short cut to approach this immense topic which requires intensive study. The most important factor is to find a knowledgeable person, who can teach according to the appropriate method for the audience. There is in no way to limit the study of the teaching only to the two kinds of people mentioned above, but anyone who has a general interest in Buddhism can study it for his or her own intellectual

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curiosity. This chapter offers alternative terminologies to fill the need of simpler or modern day English language to those provided in the translation of Ñāṇamoli, including rephrasing the concept of the methodology employed in the *Nettippakaraṇa*. The researcher sees the compilation of the text as necessary both in the early period of Buddhism and at the time the book was compiled in its present form. It has been assumed that the author of the *Nettippakaraṇa* designed his own method to help alleviate the confusion that may have occurred during the time of his teaching. In the meantime, the text is an alternative choice for the modern empirical student that can be taken as a manual for the study of Buddhism. The next chapter will demonstrate the intention of the text, subsuming the teachings into the various types of Sutta shown in *Sāsanapaṭṭhāna* (The Pattern of Dispensation Section). This will be exercised by using The Eighteen Root-terms (*Aṭṭhārasamūlā*) in order to mould them into The Five Guide-Lines (*Pañcanayā*) so that it can clearly reveal the author's idea of bringing the learner to Buddha's teachings using the terminologies involved.

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CHAPTER IV
THE *NETTIPPAKARAṆA* CONTRIBUTES TOWARDS A GREATER UNDERSTANDING OF THE TEACHINGS OF THE BUDDHA IN GENERAL

4.1 The *Nettippakaraṇa* contributes towards a greater understanding of the teachings of the Buddha in General

> *Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving…. It is enough to experience revision towards all formations, ….enough to be liberated from them.*
>
> (SN. ii.iv.1(1), Bodhi, 2000, pg. 651)

The Buddha told his disciples not to make an effort trying to find the first beginning of life nor the world, but to cut off the beginning-to-be of it by discovering the truths that being born and reborn again and again is of suffering. He addressed the large company of monks while they went to Koṭigāma which appears in the Mahāparinibbāna Sutta that;

> *Monks, it is through not understanding, not penetrating The Four Noble Truths that I as well as you have for a long time run on and gone round the cycle of birth-and-death.*
>
> (DN ii. 91, Walshe, 1995, pg. 239)

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Then he explained what The Four Noble Truths are but the key word he used is 'by not understanding those four Truths' so that they had continued on round of the cycle of birth-and-death. And by 'the understanding, the penetration of the Noble Truth of Suffering, of the Origin of Suffering, of the Cessation of Suffering and of the Path Leading to the Cessation of Suffering, the craving for becoming has been eradicated, the support of becoming has been destroyed' and that he proclaimed there is no more re-becoming. It can be seen that the facets in the Discourses are all oriented toward the Cessation of Suffering, the four cardinal points of their compass being The Four Noble Truths (Ñāṇamoli, 1999, pg. 8). Then the Sutta tells further that the Buddha gave a comprehensive Discourse to the monks as well that they should develop their Morality, Concentration, and Wisdom in an efficient manner which is;

> *Concentration, when imbued with morality, brings great fruit and profit. Wisdoms, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions.*
>
> (DN. ii. 93, Walsche, 1995, pg. 240)

We see that these three important terminologies are very significant Dhamma(s) to be practiced, they are Morality *(Sīla)*, Concentration *(Samādhi),* and Wisdom *(Paññā)* which can be combined and called the "Middle Path" or *"Majjhimāpaṭipadā"*. The great fruit and profit which the practitioner will gain from proper practice can be seen in two different phases, short-run and long-run. The short-run means to get a better life if the person is reborn and the long-run means to achieve the final goal which is to attain Nibbāna. Whatever the result that is produced, the learner should be in mind that the Buddha suggested the main idea to practice the path in order to achieve the final goal which is to realize The Four Noble Truths.

When the Buddha proclaimed his teachings as Dhamma and Vinaya, it should be kept in mind that Dhamma means the truths, which were discovered and then taught by him and his oral Discourses were compiled into the 'Sutta'. Vinaya, in a general sense, means discipline, formulated as rules, ideals, and standards of

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behavior for those of his followers who go forth from the home life to take up the monkhood. But it also means the way of driving out, abolishing, destroying defilements or the way to progress on the path of Dhamma practice. The author of the *Nettippakaraṇa* saw it as important to lay down in the text a framework to teach the Sutta through The Eighteen Root-Terms and he introduces them as a group of words to setup his teachings through the methodology of *hāra* and *naya*.[1] This theme will be used throughout the *Nettippakaraṇa* and it is a main factor in leading the learner into an understanding of the entire function of the text. However, the researcher views the third section of the *Nettippakaraṇa* which is the Pattern of the Buddha's teachings or *Sāsanapaṭṭhāna* as an equally important section as the first. Introducing The Eighteen Root-Terms at this point does not strictly follow the order of the *Nettippakaraṇa* but it serves to introduce the theme of the text to the reader. This is by no means to show disagreement with the ordering of the original, but simply to start from what the researcher thinks to show the origin for the interpretive method of the *Nettippakaraṇa.*

In the same Sutta the Buddha explained that the practitioner's mind when imbued with wisdom, becomes completely free from three principle corruptions: the corruption of sensuality, of becoming, and of false views (or an ignorance). It should be understood that in the aboved Sutta (Mahānidāna Sutta) the Buddha preached in a concise manner because he realized most of the monks would be able to understand it without going into detail. However, the author of the *Nettippakaraṇa* mentioned in the text that once the learners study the Discourse, they should keep in mind that once it mentioned corruption in any form, it can be seen that they are three kinds; corruption by craving, by views, and by misconduct (the *Netti,* pg. 131). The knowledgeable reader of the Sutta dealing with corruption understands that if one is corrupted by craving *(taṇhā)*, then one needs to practice Quiet *(Samatha)* to accomplish abandonment, in other words, the remedy belongs to the Concentration Category *(Samādhikkhandha)*. If one is corrupted by views *(diṭṭhi)*, then one needs to cultivate Insight *(Vipassanā)* which belongs to the Understanding Category *(Paññakkhandha),* and if corruption is by Misconduct *(Duccarita)*, one needs to be purified by Good Conduct *(Sucarita)* which belongs to the Virtue Category

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[1] The meaning of each has been exhibited in details in Chapter III.

(Sīlakkhandha). These two types of behavior – Corruption and Morality generate the round of rebirths, but only that of corruption suggests the idea of negativity which condemns beings to rebirth in a lower realm. This is unlike the category of Morality which lays the foundation for merit making and keeps the being from being reborn in a similar or better kind of existence. For those who are not well acquainted with the Buddha's teachings this point might be wrongly grasped that Buddhism is a teaching of an eternalism because it mentioned about receiving a fruit, good and bad into a seemingly endless the future. But the Buddha proclaimed his teachings as neither eternalism nor annihilationism. He teaches that what we call a 'self' or sometimes a 'soul' is merely conventional terms used in order to communicate to people the sense of 'being' created by the functioning of the five aggregates. It is not referring to a real independent entity but a process of existence changing from moment to moment under a cause and condition. For anyone who wishes to study the Theravāda Buddhist scriptures, one better get acquainted with the Doctrine of 'not-self' or *'anatta'* or one will consistently misunderstand the Buddha's teachings. Though the Buddha frequently teaches in conventional language by using the word 'I' or 'you' or 'them', this must not be taken to mean that there is literally an 'I', 'you' etc. This terminology is used for the benefit of communication only. Corruption and Morality Suttas are good examples where the learner might get the wrong point because they mention life-after-death which might be constructed as teaching the continuation of a self or soul after death. Many of these types of Suttas are found in the Connected Discourses on Without Discoverable Beginning (SN. ii. iv, Anamataggasaṃyutta). The main point to be awarded of is the Buddha's key wording at the end of most of the Suttas in this section which says;

> *It is enough to experience revulsion towards all formations, enough to become dispassionate towards them, enough to be liberated from them.*
>
> (SN. ii. iv. (1.i -20. x), Bodhi, 2000, pp. 651-661)

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Another group of the Dhamma or the Sutta(s) are the unconditioned *(Asaṅkhata)* type of Sutta(s) which are demonstrated by the type of Sutta(s) dealing

with penetration (*Nibbedhabhāgiya)* and the adept *(Asekhabhāgiya).* The Sutta(s) deal with the teaching of how to penetrate the truths that bring us back to the world and the way the *Ariya*[2] conduct their lives. The examples shown below give four types of Sutta that manifest the nature associated with them.

1. The Type of Sutta dealing with Corruption *(Saṃkilesabhāgiya)*

> *When fools show their stupidity They are their own selves' enemies; For they do evil actions, which Will bear an evil fruit. The act is not well done, for which When done regret, comes in its wake, Whose ripening one undergoes Mourning with tearful face.*
>
> (S. i. 57, the *Guide,* pg. 179)

We can see from the final line of the first Verse "bear an evil fruit" that this is what shows the Sutta type which means there is generally a bad life-to-come in the future, in a location and state dictated by the quantity of the "evil fruit." That is why it is called the Sutta dealing with proportion of action done by defilements.

2. The Type of Sutta Dealing with Morality *(Vasanābhāgiya)*

> *When cattle go across a ford And the bull leader goes aright? Then all the others go aright. Because the guide has gone aright. So too it is among mankind; If the appointed ruler acts. According to the True Idea, How much more all the other folk; The whole realm prospers when its king Acts following the True Idea.*
>
> (A. ii. 76, the *Guide,* pg. 182)

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[2] The early Buddhists had no such ideas as translated in the Pāli Text Society's Pāli-English page 77 but it comes very near to what they would have considered the best in each shown in the dictionary.

This type of Sutta shows the positive outcome gained from the complete spectrum of merit making, which can be seen from the final part of the Verse that according to how one acts in following the True Idea it will also bring about the divine life to come in the future. The sense or the meaning of 'merit making' mentioned here is quite different from 'merit making' in the general sense by which it is following the True Idea that the ruler performed in order to purify his mind, and by doing so gain or achieve enlightenment at the end. This is because it is simply the mind purification process not because he expected to receive a higher realm on passing away. The crucial point needs to be made here of what the meaning is of how to follow the True Idea. The True Idea is to perform merit making with the correct understanding or right view *(sammādiṭṭhi)*. What does this mean? It means that merit making is to be performed without the intention of receiving the good result of a better life in the future, but only to be an instrument like a raft to carry a person across the full cycle of the river of life. This is to guarantee a perfect mental condition for that particular person, so that he or she will develop his or her being in order to lead to the final end of the True Idea, in this case Nibbāna. It should be noted here that a good person without the right understanding will have no guarantee of a good rebirth and vice versa. A good person with the correct understanding or right view will have neither a guarantee that he or she will achieve a better rebirth than the one without a correct understanding. According to the Dhamma point of view, here the mechanics of kamma, concluding one has secured a certain rebirth carries the risk of falling into the wrong interpretation of the Buddhist point of view.

3. The Type of Sutta Dealing with Penetration *(Nibbedhabhāgiya)*

As pierced by a down-falling spear, As though he had his head on fire, A mindful bhikkhu sets about 'Abandoning lust for sense desires' 'As pierced by a down-falling spear, As

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though he had his head on fire'. A mindful bhikkhu sets about Abandoning embodiment-view.[3]

(S. i. xiii. 53, the *Guide,* pg. 194)

It is shown clearly that the Buddha suggested what his monks do, which is the root of all practice in the Buddha's teachings – they are to abandon sense desires and embodiment view or the view of self or eternalism which is *sassatadiṭṭhi.* This view is one of the two extremes which the Buddha proclaimed, that by practice them,Nibbāna cannot be seen. The other extreme is annihilationism (*ucchedadiṭṭhi),* the Doctrine of the state of extinction after death. The Buddha suggested the Middle Way or the Noble Eightfold Path practice.

4. The Type of Sutta Dealing with the Adept *(Asekhabhāgiya)*

Enlightened Ones with fetters none, Excluding all ideas of evil Walking always in mindfulness: They are divine ones in the world.

(Ud. 4, the *Guide,* pg. 200)

The Buddha demonstrates, the way of life of those who have gained liberation so that this will give a point of reference to the reader as to which part of the Sutta and about whom he is talking about. The Sutta is to teach those who wish to be enlightened or the one who needs to be trained (*Sekha*). This helps late learners grasp the idea of how to differentiate the type of person the Buddha's meant to communicate with, because the *Tipiṭaka* is enormous so that it helps the reader to interpret each particular Sutta without confusion which also will help one to understand the point had been made by the Buddha more clearerly.

The whole range of the Buddha's utterances one can classify the group of listeners into the pattern as shown above. In addition, the *Guide* combines these four basic types of Suttas into sixteen kinds of Sutta as shown in Chapter III. They are all

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[3] In the *Guide* at footnote #813/1, pg. 194says that the *Netti* points out the mistake made by the deity who utters the 1st statement is in fancying that mere abandoning of sensual desires by suppression (by meditation, or by rebirth in the higher heavens) without entirely severing them by purification of view is in his reply that it is wrong view that must be abandoned.

subdivisions of the first four types. Ñāṇamoli arranged them numerically which can help exemplify the teachings with a greater variety of Suttas. They are:

[A]	1.	The Type of Thread dealing with corruption.
[B]	2.	The Type of Thread dealing with morality.
[C]	3.	The Type of Thread dealing with penetration.
[D]	4.	The Type of Thread dealing with Adept.
[AB]	5.	The Type of Thread dealing with corruption and morality.
[AC]	6.	The Type of Thread dealing with corruption and penetration.
[AD]	7.	The Type of Thread dealing with corruption and the Adept.
[ACD]	8.	The Type of Thread dealing with corruption, penetration and the Adept.
[ABC]	9.	The Type of Thread dealing with corruption, morality and penetration.
[BC]	10.	The Type of Thread dealing with morality and penetration.
[A1]	11.	The Type of Thread dealing with corruption by craving.
[A2]	12.	The Type of Thread dealing with corruption by view.
[A3]	13.	The Type of Thread dealing with corruption by misconduct.
[B-D 1]	14.	The Type of Thread dealing with cleansing from craving.
[B-D 2]	15.	The Type of Thread dealing with cleansing from view.
[B-D 3]	16.	The Type of Thread dealing with cleansing from misconduct.

(the *Guide*, pp. 173-174)

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The following is a summary of the presentation of The Eighteen Root-Terms taken directly from Ñāṇamoli's translation of the *Nettippakaraṇa* shown in the *Guide,* pp. 214-243. The researcher thinks it is necessary to include this summary in order that the reader better understand both the *Nettippakaraṇa* and the analysis of the research that follows:

1. (a) belonging to worlds (Worldly or *Lokiyaṃ)*

Bhikkhus, there are these eight worldly ideas. What eight? Gain, nongain, fame, ill-fame, blame, praise, pleasure, pain. These eight worldly ideas.

(A. iv. 157, the *Guide,* pg. 214)

(b) disjoined from worlds (Beyond the world or *Lokuttaraṃ*)

Whose faculties are well and truly quieted, Like horses by a charioteer well trained, With [all] conceit abandoned in him, taintless, Then even to the gods he will be dear.

(Dh. 94, the *Guide,* pg. 214)

(c) belonging to worlds and disjoined from worlds *(Lokiyaṃ & Lokuttaraṃ)*

After obtaining the human state, two things: What is the task and what is not the task. The proper task is any kind of merit, And then abandoning of [all] the fetters.

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> The Proper task in any kind of merit is morality. 'The abandoning of [all] the fetters' is penetration.
>
> *Those who by meritorious performance Have merit made pass on from heaven to heaven. But those who have abandoned [all] the fetters Are liberated from old age and death.*
>
> (the *Guide*, pp. 210-211)

Reference is made by the *Guide* at its footnote #866, pg. 215 that;

> *the proper task is any kind of merit' and 'those who by meritorious performances have merit made pass on from heaven to heaven' belong to worlds. But [the words] 'And then abandoning of [all] the fetters' and 'But those who have abandoned [all] the fetters Are liberated from old age and death' are disjoined from worlds.*
>
> (the *Guide*, pg. 215)

This section shows a second grouping which characterizes the nature of the Suttas in a different way. This helps the reader tremendously in the differentiation Suttas. The examples shown below are 28 types of Suttas that reveal the characteristic of each of them. We can see that the author tries to exhibit several points that the Buddha teaches in the Discourse about Worldly or belonging to worlds *(Lokiyaṃ)*: (a) to see benefit and non-benefit of having life or rebirth. We can see from the second types which is (b) Beyond the world or disjoined from worlds *(Lokuttaraṃ)* that the benefit is much higher than those benefits from those who are still belong to the world. In some Suttas, the teaching is both belonging to the worlds and disjoined from worlds (c). This is to point out that with the tremendous amount of the Suttas in the *Tipiṭaka,* it will be easier for anyone who wants to study it if they understand the nature of it

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where the teachings are intermingled within a single Sutta. Readers need to be equipped this knowledge so that it reduces their time to study the *Tipiṭaka.*

2. (a) expressed in terms of creatures *(Sattādhiṭṭhānaṃ)*

All beings there are, and that will come to be, Will travel on, abandoning their bodies; A man with skill in births, knowing all that, Would lead the life divine most ardently.

(Ud. 48, the *Guide*, pg. 216)

This is expressed in terms of creatures.

(b) expressed in terms of ideas *(Dhammādhiṭṭhānaṃ)*

Whatever bliss in sense desires Or bliss of heaven in the world, All are not worth a sixteenth part Off bliss that comes with craving's exhaustion.

(Ud. 11, the *Guide*, pg. 217).

This is expressed in terms of ideas.

(c) expressed in terms of creatures and in terms of ideas *(Sattādhiṭṭhānañ ca Dhammādhiṭṭhānañ ca)*

Having slaughtered a mother and a father, And then two warrior-kings, and having slaughtered A Realm together with its governor. [4]

This is expressed in terms of ideas.

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[4] The *Guide* at its footnote #873/1, pg. 217 says *'Sānucara* – with the governor's : *anucara* not in PED, see CPD; the Commentary is followed in the rendering.

One wanders immunity, divine.

(Dh. 294.,the *Guide*, pg. 218)

This is expressed in terms of creatures.

This is an example of the teaching expressed in terms of creatures and in terms of ideas.

It is a well constructed explanation as to what the Buddha meant in this, at first acquaintance, very disturbing Verse by considering both the literal and allegorical interpretation (the *Netti,* pp. 217-8 and notes #873/1, #873/2). The *Nettippakaraṇa* concludes that the literal interpretation is unrealistic as one could not wander in immunity divine having committed such despicable crimes and suggests that the literal interpretation is some sort of teleological suspension of the ethical e.g. Abraham being told by God to sacrifice his son Isaac. The *Nettippakaraṇa* also concludes that the only possible interpretation can be allegorical since the reference to two kings cannot be explained in a literal interpretation. Therefore, this Verse, referred to in the *Nettippakaraṇa* to be dealing with ideas and creatures, one must consider the key words to be allegorical. One of the principles of the Buddha's teaching is the banishment of personal defilements or cravings. As the duty of the mother is to give birth and nurture, in the Verse "mother" is an allegory for these cravings, and the slaughter refers to the banishment of these. On the other hand, the male is synonymous with the masculine ego and "father" is an allegory for the "self." The slaughter of the father is therefore the abandonment of the "self" concept and the adoption of selflessness.

3. (a) knowledge *(Ñāṇaṃ)*

Best in the world is understanding-
The kind that leads on to extinction-
Whereby one understands completely
Exhaustion of both birth and death.

(Iti. 36, the *Guide,* pg. 220)

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It can be seen that what beings need to have is right understanding which the Buddha uses the word *(ñāṇa).* It works like an instrument which will leads the beings to extinction. It should be understood by the listeners that once one understands something, knowledge *(ñāṇa)* needs to be cultivated in order to know or understand something which is knowable *(ñeyya).*

(b) the knowable *(Ñeyyaṃ)*

> *Form is impermanent, feeling is impermanent,*
> *perception is impermanent,*
> *determinations are impermanent,*
> *consciousness is impermanent.*
> (S. iii. 21, the *Guide,* pg. 221)

It can be seen clearly that once one knows that '*Form is impermanent, consciousness is impermanent'.* One needs to have knowledge *(ñāṇa)* to see them the way they are. *'The way they are'* can be seen as somethings that were seen *(ñeyya).* The Buddha taught his disciples by using the same root of language but called it differently because there are two parties interacting with each other in the process that is the one who knows has a knowledge *(ñāṇa)* to know the other thing which is known *(ñeyya).*

(c) knowledge and the knowable *(Ñāṇañ ca Ñeyyañ ca)*

> *Impermanent are all determinations.*
> (Dh. 277, the *Guide,* pg. 221)
>
> *[And] painful too are all determinations.*
> (Ibid., pg. 221)

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This is also the knowables.

And so when he sees thus with understanding.
(Dh. 278, the *Guide,* pg. 222)

This is knowledge.

He then dispassion finds in suffering;
This path it is that leads to purification.
(Dh. 279, the *Guide,* pg. 222)

This is knowledge and the knowable.

Sometimes the Buddha put these two parties together, the reader should keep this in mind, and once he or she has read the Buddha's teachings determine which party he was mentioning. In the examples shown above, the first two Verses are the knowables *(ñeyya)* because they were seen by someone using his knowledge *(ñāṇa)* as an instrument or the capability to see.

4. (a) seeing *(Dassanaṃ)*

Bhikkhus, when a noble hearer possesses the four factors of Stream-Entry he could, if he wished, declare himself to himself thus: 'I have exhausted [risk of rebirth in] the hells, the animal womb, the host realm, the states of unease, the bad destinations, and the perditions; I am a Stream-Enterer, no longer inseparable from the idea of perdition, certain of rightness, and bound for enlightenment.
(A. v. 182, the *Guide,* pg. 223)

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The Sutta which is raised as an example in the *Guide* is much longer but the researcher only wishes to give a brief idea to the reader, due to the limitation of space in this thesis, that this is seeing *(Dassanaṃ)*. It is the seeing arising from knowledge. It can be experiences, abilities or characteristics of the Stream-Enterers who arisen with the Dhamma Eye. They are called the seeing because they just have entered the stream to see the truths but in order to achieve full awakening, there are more practices to be developed. This example declares also that Stream-Enterers could declare himself to himself as mentioned in the Verse which confirms in itself or is self explanatory that *'dassana'* is characteristic of the Stream-Enterer.

(b) keeping-in-being *(Bhāvanā)*

Bhikkhus, there are these four traces of the True Idea. [5]
What four? Non-covetousness is a trace of the True Idea, non-ill-will is a trace of the True Idea, right mindfulness is a trace of the True Idea, and right concentration is a trace of the True Idea. These are the four traces of the True Idea.

(A. ii. 29, the *Guide,* pg. 224)

The *Nettippakaraṇa* gives only an example without explanation why it is called keeping-in-being *(bhāvanā)*. The reader should have background knowledge in Budhist practice that four traces of the True Idea, i.e.; Non-covetousness, non-ill-will, right mindfulness, and right concentration are characteristics of the Non-returner and Arahant. These two Nobles have full or perfect concentration that the Non-Returner keeps protecting or keeping-in-being *(bhāvanā)* to attain the final destination – Nibbāna. The Arahant keeping-in-being or what they have had been practicing or had attained to nurture his living or well-being. Once the reader reads the Sutta, he or she knows that the Buddha taught these two kinds of disciples.

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[5] Reference is made by the *Guide,* pg. 220 at its footnote #888/1 explains that the *Netti* A (Commentary) glosses *dhammapadā* ('traces of the True Idea') by *dhamma-koṭṭhāsā,* which means 'parts of the True Idea'; but it seems admissible to take *pada* here as 'trace' or 'footprint' (as M. Suttas 27 and 28).

(c) seeing and keeping-in-being *(Dassanañ ca Bhāvanañ ca)*

Five one should sever, five abandon,
And five too one should keep in being;
The bhikkhu who outstrips five clingings
Is called 'One who has crossed the flood.[6]

(Dh. 370, the *Guide,* pg. 224)

This is seeing and keeping-in-being. These two categories are difficult to see or conceptualize by an ordinary person because it is the knowledge of the noble person starting from the Stream-Enterer. For the general reader, it seems to be closed to both knowledge and the knowable. However, the example given by the *Guide* put together the seeing *(dassana)* and the keeping-in-being *(bhāvanā)* so that the reader has difficulty in seeing which part of the Verse is for whom. This can be seen from the *Nettippakaraṇa* which shows each category clearly in Pāli;

Pañca chinde pañca jahe ti idaṃ dassanaṃ,
pañca vuttari bhāvaye pañca saṃgātigo.
Bhikkhu oghatiṇṇo ti vuccatī ti ayaṃ bhāvanā.

(S. i. p. 3; Dhp. v. 370)

The first line of the Verse is for the seeing *(dassana)*, and the remainder of the Verse is for the keeping-in-being *(bhāvanā)*.

5. (a) our own statement *(Sakavacanaṃ)*[7]

[6] Ñāṇamoli mentioned in the *Guide* at its footnote #889/1, pg. 224 that "'The First "Five" are the 5 near-side fetters, the second 'five' the 5 further-side fetters (D. iii. 234), the third 'five' the faculties beginning with faith, one should keep in being. The bhikkhu who outstrips five clingings is called "One who has crossed the flood" is keeping in being. These are lust, hate, delusion, conceit, and views (*Netti* A. 216).

[7] The *Guide* explains in the footnote #891/1, pg. 225-226 that 'One's own statement' (*sakavacana)* means a statement made by the Buddha or by one of his disciples and approved by him as a statement of the True Idea (see e.g. M. Suttas 18 and 44). 'Someone else's statement' (*paravacana*: #893*)* is one made by someone other than that which may or may not be acceptable.

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No doing any kind of evil,
Perfecting profitable skill,
And purifying one's own heart:
This is the Buddhas' Dispensation.

(Dh. 183.D. ii. 49, the *Guide,* pp. 225-226)

When it is said 'our own statement' *(sakavaccana)*, it can be seen in the *Tipiṭaka*. It is the teaching in the Buddha's Dispensation. It is necessary for the student of Buddhism to differentiate between our own statement *(sakavaccana)* and someone else's statement *(paravacana)* in order to purify the Buddha's teachings so that he or she grasps only the true context of the teachings.

(b) someone else's statement *(Paravacanaṃ)*

What is [already] reached and what is [yet] to be reached are bothsoiled with dirt in him who trains as one [still] sick. [And] those for whom the core consists [only in undertaking] training [precepts], for whom the core consists [only] in sustaining virtue, duty, livelihood, and the divine life [consisting in chastity]; these are one extreme. And those with such theories and views as 'There is nothing wrong in sensual desires': these are [174] the second extreme. So both these extremes go on swelling the cemeteries go on swelling [wrong] view. It is through lack of acquaintanceship with both these extremes that same hold back and some over-reach.

(Ud. 71-2, the *Guide,* pg. 228)

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It can be said that 'someone else's statement *(paravacana)* should not reveal itself in the *Tipiṭka* because it was compiled and purified by the Elders or *Arahant* in the first council. However, the example shown above is from Ud. 71-2, and it is possible that someone rasied it as an example of someone else's statement *(paravacana)*.

(c) our own statement and someone else's statement *(Sakavacanañ ca Paravacanañ ca)*

> *But of those who, through acquaintanceship with both these extremes, no more therein found being, who no more thereby conceived [the conceit 'I am'], there is no describing any round [of renewed being]*.[8]
>
> (ibid., pg. 228)

This is our own statement.

The researcher needs to use statement (b) above as an example of someone else's statement *(paravacana)* because it is difficult to find from the sources related to Buddhism. Our own statement *(sakavacana)* and someone else's statement *(paravacana)* point out the standpoint of 'not-self' by practicing the Middle Way or *Majjhimāpaṭipadā* in Buddhist meditation. And, we see that there were so many interpretations in the various philosophical teachings in the Buddha's time and that the Buddha's teachings needed to be purified even in those days in order to classify or differentiate his teachings from the others, which were perhaps misinterpretations of the Buddha's teachings.

6. (a) the answerable *(Visajjanīyaṃ)*

> *[When it is asked whether] one should demonstrate unreservedly the Enlightened One's grandeur thus*

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[8] The *Guide* suggests at its footnote #895/1 , pg. 228 that for the source of this quotation, cf. Sutta at *Iti.* 43-4 (quoted at *Ppn. p.* 689).

> *'Great is the Enlightened One, the Blessed One', and the True Idea's well proclaimedness, and the Community's goodly practice [correspondingly, or when it is asked whether] one should demonstrate unreservedly that Impermanent are all determinations, and painful too are all determinations or and then besides not-self are all ideas.*
>
> (Dh. 277-9, the *Guide,* pg. 230)

The answerable *(visajjanīya)* is what should one demonstrate or expound in details so that others learn or understand the Buddhist context properly. It can be beneficial to the listener, e.g. the grandeur of the Buddha, the Dhamma, and the Saṅgha. It can also be the Buddha's teachings like the Five Aggregates, Dependent Origination *(Paṭiccasamuppāda)* etc. This helps the listener understands the true meaning of Buddhism.

(b) the unanswerable *(Avisajjanīyaṃ)*

> [The question] *[Is] a Perfect One form?'* (S. iv. 383, the *Guide,* pg. 233) is unanswerable; [the question] *'Does a Perfect One possess form? '*is unanswerable; [the question] *[Is] a Perfect one in form?'*(ibid., pg. 233) is unanswerable; [the question] *'[Is] form in a Perfect One?'* is unanswerable.[9]

[9] The researcher suggests to compare Pāli to English in the *Netti* for those who have keen Pāli knowledge but in this research, will bring only Ñāṇamoli's comment in the *Guide* at its footnote #908/1, pg. 233 as follow: The question *'atthi tathāgato ?' = 'atthi satto ?'* (*Netti*A. p. 220); also 'This person *(āyasmā)* is describable thus by an assumption based on the 5 categories as named so-and-so, of such-and-such family, and this, since it refers to that so-described person, is answerable' (p. 220). 'Person' is otherwise called an *'avijjamāna-paññatti' (PugA,* i.e., 'description in terms of the non-factual'), the categories, etc., being *'vijjamāna-paññatti'* (description in terms of the factual'). Cf. *S.* iv. *52.*

These three questions are unanswerable because it will fall in to the category of eternalism *(Sassatadiṭṭhi)* which is against the Buddhist Doctrine. However, the Buddha taught his disciples one should practice neither extreme, i.e. the eternalism *(sassatadiṭṭhi)*, anmihilation *(ucchedadiṭṭhi)*. He suggested the Middle Path *(Majjhimāpaṭipadā)*. The unanswerable *(avisajjanīya)* also means something that is unmeasurable or unexplainable. It is fruitless to mention all these points as this is not the path to attain enlightenment as it never serves any useful purpose to the practitioner of Dhamma.

(c) the answerable and unanswerable
(Visajjanīyañ ca Avisajjanīyañ ca)

> *When the ascetic Upaka asked the Blessed One 'Where are you going, friend Gotama?' and the Blessed One said 'I am going to Benares. I am going to set rolling the True Idea's Wheel, the Deathless Drum, not to be stopped in the world' and the ascetic Upaka asked, 'Do you claim to be a Victor, friend Gotama?'*
>
> And the Blessed One said ;
>
> *The Victors like me, Upaka, Are those whose taints are quite exhausted; I vanquished all ideas of evil, And that is why I am a Victor.*[10]
>
> (M. i. 171, the *Guide,* pg. 232)

'How a victor?' is answerable as is *'By what reason a victor?'*.

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[10] Comment has been made by Ñāṇamoli in the *Guide* at its footnote#907/1, pg. 232 that the first part of this paragraph up till the Verse is not a quotation but aprēcis.

'What is a victor?' is unanswerable because the Buddha explained the qualification of being a victor but did not answer *'Yes, I am a victor'*. Why? Because if he said that, it is an eternalistic answer which is against the Buddhist doctrine so he answered by the qualification of being a victor instead.

This is the answerable and unanswerable. We can see from this example that the language or the words we have spoken cannot justify the truth because some truth as in this case cannot be put into a perfect language.

7. (a) action *(Kammaṃ)*

Bhikkhus, there are these three kinds of misconduct. What three? Misconduct by body, misconduct by speech, and misconduct by mind. These three kinds of misconduct.

(Iti. 54,the *Guide,* pg. 235)

'Bhikkhus, there are three kinds of good conduct. What three? Good conduct by body, good conduct by speech, and good conduct by mind. These three kinds of good conduct.

(Iti. 55, the *Guide,* pg. 236)

(b) ripening*(Vipāko)*

Full sixty thousand years gone by ripened in hell. When will it end? There is no end ! Where is the end? No sign of any end at all Appears for you and me, good sir; For evil we did then perform.

(Jā. iii. 47, the *Guide,* pg. 236)

(c) action and ripening *(Kammañ ca Vipāko ca)*

Whenever a negligent man has done wrong, Then wherever he goes in the bad destinations The

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wrong that he did will continue to hurt him Like a black cobra snake that lays hold of itself. [11]

The right idea and wrong idea Have never the same ripening: The wrong idea guides men to hell, The right idea brings them to heaven.

(Thag. 304, the *Guide,* pg. 237)

This is action *(Kamma)* and ripening *(Vipāko).*

This example can be explained well if seeing it through Pāli. It is as follows ;

Adhammacārī hi naro pamatto yahiṃ yahiṃ gacchati duggatiyo so naṃ adhammo carito hanati sayaṃ gahito yathā kaṇhasappo.

(the *Netti,* pg. 181)

This is the kamma part that seems to explain the broader result or the destination that one will achieve in the future, that when one is doing bad a bad result will follow. It is like the principle or the kamma process from which one has not yet received the result. The point to be made is once the action has completed the perfect result (ripening or *vipāko)* will follow afterwards. See the example of ripening *(vipāko)* below;

Na hi dhammo adhammo ca ubho samavipākino adhammo nirayaṃ neti dhammo pāpeti suggatin ti.[12]

We can see from the last two Verses that the word *"neti"* which means "to guide" that those who have performed action or *kamma* with the wrong idea

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[11] Comment has been made by Ñāṇamoli in the *Guide* at its footnote #916/1, pg. 237 that the reading is *Sayaṃ* in Pāli where the point has been made that it is the simile which seems to be that bad actions casue self-inflicted pain, like that of a cobra biting itself *(sayaṃ).*

[12] For this last two Verses, see Jāt. IV., p. 496; cf. V., p. 266.

(adhammo) will be guided to hell. Conversely, those who have performed *kamma* or action with the right idea *(dhammo)* willbring *(pāpeti)* them to heaven. It exhibits the final result *(vipāko)* to the doers. This is an important point in Buddhism that if an individual has right view *(sammādiṭṭhi)* and would want to correct his/her actions he or she do not have to go back and re-do what has he or she done wrong in the past. One is only has to shift wisdom under right view then start to do only right actions, the result which follows will be the final result. The Buddhist Doctrine tries to exhibit that one always has an opportunity to correct his or her behavior by adoption of right view *(sammādiṭṭhi)*. In other words, doing black nor bright action to get black nor white result. The action to do something for benefit of self is ignorance *(avijjā)* which works under intention *(cetanā)*. In the meantime, one who has intention to do good or bad for the benefit of oneself, he or she will be in the cycle of rebirth.

8. (a) the skillful or profitable *(Kusalaṃ)*

Who guards his speech, is well restrained in mind,
Does no unprofit by the body's means: Who
purifies this triple course of action, Will win the
path the Sages have divulged.

(Dh. 281, the *Guide,* pg. 238)

This is the profitable.

(b) the unskillful or unprofitable *(Akusalaṃ)*

Bhikkhus, there are these three roots of unprofit.
What three? They are greed as a root of unprofit,
hate as a root of unprofit, and delusion as a root of
unprofit. These are the three roots of unprofit.

(A. i. 201, the *Guide,* pg. 239)

This is the unprofitable.

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(c) the skillful or profitable and unskillful or unprofitable *(Kusalañ ca Akusalañ ca)*

According as the seed is sown So later is the harvest reaped: And good is for the doer of good, And evil for the evil-doer.

(S. i. 227, the *Guide,* pg. 239)

Skillful and unskillful *(kusala* and *akusala)* have wider meaning than action *(kamma)* in the sense that one performs good deed does not mean skillful in every deed. At the same time, every bad deed is unskilled. As has been mentioned in the action part above, action falls into the cycle of rebirth if one does action under an intention for "self", and that without intention of "self" but does action with right view *(sammādiṭṭhi)* as a forerunner, he or she benefits oneself with skillful *(kusala)* result which will lead him or her to the final end - Nibbāna.

The *Guide* adds further explanation that 'Herein, the words 'good is for the doer of good' are the profitable, while the words 'And evil for the evil-doer' are the unprofitable'.

This is the profitable and unprofitable.

9. (a) the agreed *(Anuññātaṃ)*

Bhikkhus, there are these three [tasks] to be done by bhikkhus.What three? Here (i) a bhikkhu abides restrained with therestraint of the Patimokkha Rule, perfect in conduct and resort,and seeing fear in the slightest fault, he undertakes the trainingprecepts and trains in them; then since his bodily, verbal, andmental action is profitable, he has purified his livelihood.(ii) Then he has instigated energy, is firm and staunch in persistence,never shirking the task in abandoning unprofitable ideas and inkeeping in being and verifying profitable ideas. (iii) And then hehas understanding, he possesses understanding that extends to riseand disappearance; is noble and penetrative, and extends to thecomplete exhaustion

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> *of suffering. These, bhikkhus, are the three[tasks] to be done by bhikkhus.*
>
> (the *Guide*, pg. 240)

This is the agreed in that the Buddha charged the monks with three tasks which would facilitate them and others to live together in harmony. The precepts which were to be undertaken would benefit them in purifying their minds following their practice. Then the Buddha suggested that they instigate energy in themselves in order to improve pure concentration so that they were able to elevate themselves to a higher level of mind purification which would able them to attain higher levels on the Noble Path. As a consequence, they understood perfectly the true nature of phenomena and that they could complete their extinctions of suffering in the end.

(b) the refused *(Paṭikkhittaṃ)*

> [When it was said] *There is no loved one equal to one's child, there are no riches equal to one's cow, no radiance is equal to the sun, the sea is sure the greatest of the waters.*
>
> <u>The Blessed One replied;</u>
>
> *There is no loved one equal to oneself, there are no riches equal to one's corn, no radiance can equal understanding, the rain is sure the greatest of the waters.*
>
> (S. i. 6, the *Guide,* pg. 241)

Here the first Verse is refused [by the second]. It can be seen that the Blessed One refused because the truths that he had replied to the one said in the first Verse is more absolute. The agreed *(anuññāta)* is used when that action done following the True Idea or the absolute truth. In contrary, the refused *(paṭikkhita)* is used when that action done is against the True Idea.

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(c) the agreed and refused *(Anuññātañ ca Paṭikkhittañ ca)*

What are the multitude afraid of here? A path with many a base divulged – I ask, O Gotama with breadth of understanding, Where stands he that fears not the other world?' 'When speech and mind have rightly been disposed, When no more evil bodily is done, Then [even] in a house of plenty dwelling, A man who takes his stand on four ideas Who is faithful, gentle, generous, wise-spoken Here stands he that fears not the other world.

(S. i. 42f, the *Guide,* pg. 242)

These two Verses shown what the Buddha agreed *(anuññāta)* and what he refused *(paṭikkhitta).* The question is in the first Verse of which the Deva asked the Buddha how to perform the actions not to be born in the other world *(poraloka)*. The other word means the world lower than human world. The Buddha had pointed out how to perform the action one by one. The *Guide* explained further that 'Herein, when it is said *'When speech and mind have rightly been disposed'* this is the agreed. When it is said *'When no more evil bodily is done'* this is the refused. When it is said *'Then [even] in a house of plenty dwelling a man who takes his stand on four ideas – Who is faithful, gentle, generous, wise-spoken. Here stands he that fears not the other world'* this is the agreed'.

This is the agreed and refused.

10. Eulogy *(Thavo)*

The Eightfold is the best of paths, The four states are the best of truths, Fading of lust the best idea, And one with vision best of bipeds.

(Dh. 273, the *Guide,* pg. 243)

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This is eulogy.

Eulogy *(thavo)* is somewhat the speech which is the best in the world. It can be the Buddha's teachings which bring the beings toward Nibbāna or any superative speech is praised by the Buddha or anyone. It is the ultimate truth that no one in this world or others will deny. This will be used by the Buddha to point out what is the best for the beings to be done. The Verse above shown the best paths which is the Noble Eightfold Path, the best four states of truths which is The Four Noble Truths. The best idea to fade away all lust by the best biped in the world who is the Buddha.

4.2 Lessons Learned from The Eighteen Root-Terms *(Aṭṭhārasamūlapadā)*

In the Avijjā Sutta the Buddha outlines the cycle generated by ignorance, and states that, in an individual prone to this affliction, shamelessness and fearlessness follow. In such a person, lacking in wisdom, wrong view soon occurs, which leads to wrong intention followed by wrong speech, which in turn leads to wrong action followed by wrong livelihood, which in turn leads to wrong effort followed by wrong mindfulness. This wrong mindfulness culminates in wrong concentration. However, the Buddha went on to suggest that an escape from this cycle of unwholesomeness could be initiated by true knowledge as the forerunner of wholesome states with a sense of shame and fear of wrongdoing ensuing. On arriving in this state of true knowledge, right view soon followed, and for one of right view, right intention springs up. For one of right intention right speech soon follows, with the cycle repeating until right concentration is arrived at (SN.v. i. 1(1), Bodhi, 2003, pp.1523-24).

From the Sutta above, it can be seen that the life principle which include the factors which keep us alive and all inanimate objects originates from something, or the unseen Dhamma, which lies behind what is visible. Therefore, the Buddha refused to answer the question related to the 'self' (*atta*) in any Sutta. This is the truth he proclaimed following his enlightenment in the rejection of the two extremes that most people who wished to be liberated had been practicing so far. He taught his followers to focus on what could be directly perceived, which were the factors shown in the

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process of Dependent Origination (*Paṭiccasamuppāda*). If the practitioner were to focus on the 'self', he or she would practice the extreme of self-torment *(attakilamadhānuyoga)* and similarly if one were to focus on the extreme of annihilation (*ucchedadiṭṭhi)*, both will obstruct the experience enlightenment. This is the reason that the Buddha refused to answer the question of whether there is anyone or anything lying behind the process described in Dependent Origination whenever he was asked by his interlocutor about the life causal process.[13] In this Sutta, it is shown that the root of all beings originates from 'ignorance' *(avijjā).*

Another Sutta progresses with the Buddha instructing his followers regarding craving, the ensnarer, describing it as sticky in its envelopment of the world and its entrapment of people in the cycle of *saṃsara.* It then outlines the eighteen currents of craving, related to both the internal and external while emphasizing that cravings are the main cause of rebirths, summarized in tabular form below.

Table 4.1 The 36 Currents of Craving

Internal Currents of Craving (18 Currents)	**External Currents of Craving (18 Currents)**
I am, there are (the notions)	When there is the notion, I am because of this, there are the notions
I am thus	I am thus because of this
I am just so	I am just so because of this
I am otherwise	I am otherwise because of this
I am lasting	I am lasting because of this
I am evanescent	I am evanescent because of this
I may be	I may be because of this
I may be thus	I may be thus because of this
I may be just so	I may be just so because of this
I may be otherwise	I may be otherwise because of this
I shall be	I shall be because of this
I shall be thus	I shall be thus because of this
I shall be just so	I shall be just so because of this
I shall be otherwise	I shall be otherwise because of this

Remarks: Extracted from (AN. ii. 212-213, Bodhi, 2012, pp. 586-587) by the researcher.

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[13] See more in SN. ii. i. 35 (5), Avijjāpaccaya Sutta: From Ignorance as a Requisite.

However, these currents of craving exist in the past, present, and future making 108 in total, and Thai people use this fact to explain insanity such as "It is no wonder he is crazy as he has been in the stream of 108 currents of craving." This statement can be applied to all ordinary people in the eyes of the Buddha and to those who wish to become the Noble Ones but are still short of practice in absorbing the Buddha's teachings.

As mentioned before about the title and the meaning of the *Nettippakaraṇa* in Chapter III it is a way to lead beings to liberation. The following chart demonstrates the path of those who want to walk the path of liberation. This is the key idea of the book to limit the teachings only to those who want to be or want to start their journeys to achieve Nibbāna. The *Nettippakaraṇa* has been designed as a tool or a manual of how to teach Buddhism according to what was taught in the *Tipiṭaka.* The problem is that there are no clear guidelines to help the learner to have a clear picture of how to interpret it once the person has read the *Tipiṭaka.* Mahākaccāna who, in this case, was believed to be the Master of Doctrinal Exposition by the great majority of monks in the Buddha's time and might be the person who designed and composed the method of the *Nettippakaraṇa* to help comprehend the teachings of the Buddha who adopted different styles of presentation to different kind of person. As has been mentioned in Chapter I, the Blessed One ranked him, Mahākaccāna that he is, the most eminent of disciples and called him "the foremost of those who analyze in detail the meaning of what was stated (by me) in brief" (*aggaṃ saṅkhittena bhāsitassa vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccānoti* (AN. i. xiv. 245). The chart will start off by showing the root of existence as a mean then move on to the enlightening path which is the final destination. Therefore, the text was designed according to this reasoning, in order to show that there are two kinds of people in the world and if they want to be liberated, they should walk on the path introduced by the Buddha.[14] This will be of benefit only to the ones who have chosen to practice meditation and wish to be enlightened. The *Nettippakaraṇa* also reveals what kind of temperaments they are and what path or what methods should be used in order to make the path possible to achieve.

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[14] See details in *Nayasamuṭṭhāna* Section in the *Netti,* pp. 109-127.

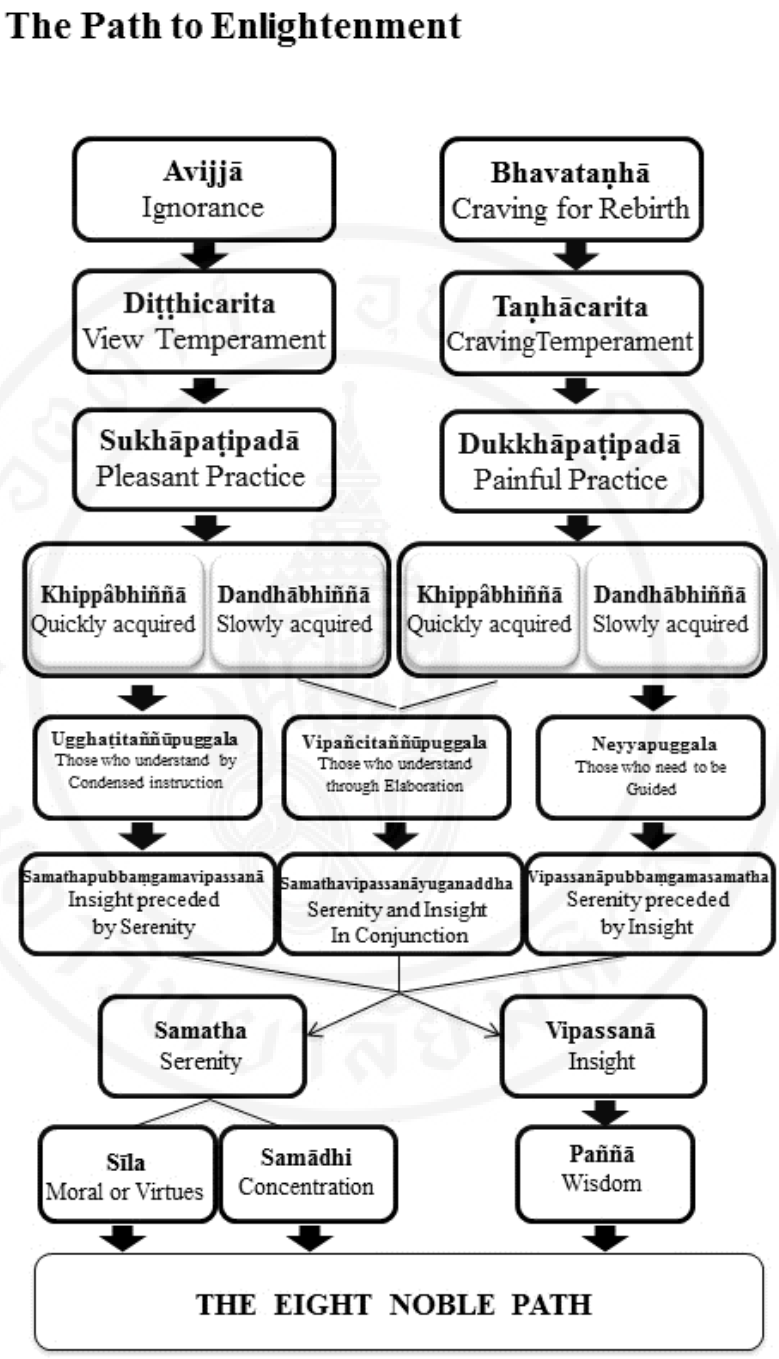

Figure 4.1 The Noble Eightfold Path

Remarks: The chart designed by the researcher from the *Netti* pp. 109-127 shown the path to be enlightened *(Nirodhavāra or the exist mode of saṁsara*)

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It can be seen from column I that it is the departure point of the chart started by ignorance *(avijjā)* and craving *(taṇhā)* which separates people into two kinds of temperaments - view temperament *(diṭṭhicarita*) and craving or desire temperament *(taṇhācarita).* These two temperaments have different capacities to understand the Dhamma, but both will be enlightened at the end if they follow the method suitable for them. This does not mean that there are no exceptions as the chart is only a guideline which will act as a good road map and that will bring them to the final destination quickly. This can be applied to all matters that even though, we are lacking certain characteristics by putting in enough strenuous effort it can produce a good result at the end. The exception can be seen in the 'In Conjunction Sutta' which says thus;

> *A bhikkhu's mind is seized by restlessness about the Dhamma. But there comes an occasion when his mind becomes internally steady, composed, unified, and concentrated. Then the path is generated in him. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.*
>
> (A. ii. 157. 170 (10), Bodhi, 2012, pg. 536)

Please, keep in mind that this is the mechanism which was suggested by the *Nettippakaraṇa* called the first *naya* or guide-line which is termed *Nandiyāvatta* or 'Conversion of Relishing' or the Mechanism to turn auspiciously using the Dhamma of two. The summary Verse shown below describes the guideline as follows;

> *That which guides craving (taṇhā) and ignorance (avijjā) by means of quiet (samatha) and insight (vipassanā), and construes properly the (Four Noble) truths. This guideline is Conversion of Relishing.* [15]
>
> (Bond, 1980, pg. 24)

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[15] See more details in the *Netti*, pp. 124-127.

This Verse describes the two unprofitable root terms - craving *(taṇhā)* and ignorance *(avijjā)*, which work together to bring life back to all beings. To overcome rebirths or the existence of all beings or people, one should counteract them by cultivating the two profitable root terms of the opposite Dhammas which are Quiet *(Samatha*) and Insight *(Vipassanā*) respectively. Looking beyond the summary Verse to the exemplification of this Guide-Line in the *Nettippakaraṇa*, the second function becomes apparent. The text begins (N. 109, G. 645) by distinguishing two types of people, the view-temperament (*diṭṭhicarita)* and the craving-temperament (*taṇhācarita*), which has been shown in column II, who correspond to the two unprofitable root terms, ignorance *(avijjā)* and craving *(taṇhā)*. The spiritual sickness or fetter of the *diṭṭhicarita* is primarily ignorance while the *taṇhācarita* is led astray by natural craving (Bond, 1980, pg. 24). In this case, it should be seen that the Buddha prescribed a medicine to cure these two diseases by Quiet (*Samatha*), and Insight (*Vipassanā*) as already mentioned above. The interpreter should keep in mind that this knowledge helps in guiding out the practitioner or the audience in order to prescribe the right method for their natures. However, Bond comments that this aspect is probably secondary to the importance of recognizing that the Buddha's teachings had various levels of relevance; the Dhamma had one goal but there are multiple paths to that goal (Bond, 1980, pg. 24). At this point, the researcher agrees with him because the *Nettippakaraṇa* functions as the guide line which is self-explanatory that it is only the guide line, but that there is always an exceptional case. However, what is important is not to misinterpret the meaning and phrasing of the Dhamma which would lead to the breakup and destruction of the Buddha's teachings which falls in line with the purpose of the *Nettippakaraṇa*. Moreover, Bond supports the purpose of the textby mentioning in his paper *"The Gradual Path as a Hermeneutical Approach to the Dhamma"* that the methods or all elements in the book function within the framework of the gradual path, which allows for the gradual development of mindfulness; however the duration of this path will depend, as with other things detailed in the *Nettippakaraṇa*, on how quickly one can assimilate the concept of mindfulness into one's being, so this, is dependent on the individual, it could be over a

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single or multiple lifetime(s). It is also pointed out in Chachakka Sutta: The Six Sets of Six by the Buddha that;

> *Bhikkhus, I shall teach you the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I shall reveal a holy life that is utterly perfect and pure, that is, the six sets of six. Listen and attend closely to what I shall say.*
>
> (MN. iii. 280 , Bodhi, 2005, pg. 1129)

The approach of the *Nettippakaraṇa* helps the student of the Dhamma to comprehend the Dhamma and not to mix them up or get lost in the sea of the Sutta(s) or the Buddha's teachings which are enormous in the *Tipiṭaka.*

Column III shows two kinds of person who can achieve the final goal through two modes of practice which are pleasant practice (*sukhāpaṭipadā)* and painful practice (*dukkhāpaṭipadā).* At this point, the method of *Nandiyāvatta* or 'Conversion of Relishing' or the Mechanism to turn auspiciously using the Dhamma of two expands to the method of *Sīhavikkīḷitanaya* or the Walk of Lions using the Dhamma of four can be seen. How does it manifest itself?

> *Bhikkhus, there are these four modes of practice.*
> *What four?*
> *(1) Practice that is painful with sluggish direct knowledge;*
> *(2) practice that is painful with quick direct knowledge;*
> *(3) practice that is pleasant with sluggish direct*
> *knowledge; and*
> *(4) practice that is pleasant with quick direct knowledge.*
> *These are the four modes of practice.*
>
> (AN. 4. iii. 149, Bodhi, 2012, pg. 528) [16]

Then the Buddha explained each modes of practice in detail through the four types or four natures of people in column V shown in chart below:

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[16] See Pāli in column IV in the chart on page 106.

Table 4.2 The Four Natures of People

Practice	Nature and Intellect	The Five Faculties	Destruction of Taints
Painful with sluggish direct knowledge *"Dukkhāpaṭipadā Dandhābhiññā"*	Strongly prone to lust, hatred and delusion- experiences pain and dejection due to the three taints. Low intellect, slow to learn	Arise feebly in him- the faculties of faith, energy and mindfulness, concentration, and wisdom	Sluggishly attains the immediacy condition for the destruction of the taints
Painful with quick direct Knowledge "*Dukkhāpaṭipadā Khippābhiññā*"	Strongly prone to lust, hatred and delusion- experiences pain and dejection due to delusion High intellect, quick to learn	Arise prominently in him the faculties of faith, energy and mindfulness, concentration, and wisdom	Quickly attains the immediacy condition for destruction of the taints

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Table 4.2 The Four Natures of People (cont.)

Practice	Nature and Intellect	The Five Faculties	Destruction of Taints
Pleasant with sluggish direct knowledge "*Sukhāpaṭipadā Dandhābhiññā*"	Not strongly prone to lust, hatred and delusion – does not often experience pain and dejection due to, hatred, lust and delusion, but often due to delusion Low intellect slow to learn	Arise in him feebly the faculties of faith, energy and mindfulness, concentration, and wisdom	Sluggishly attains the immediacy condition for the destruction of the taints
Pleasant with quick direct knowledge "*Sukhāpaṭipadā Khippābhiññā*"	Not strongly prone to lust, hatred and delusion- does not often experience pain and dejection due to delusion High intellect, quick to learn	Arise prominently in him the faculties of faith, energy and mindfulness, concentration, and wisdom	Quickly attains the immediacy condition

Remarks: This chart was prepared by the researcher according to the study of the *Netti,* pp. 109-127

According to the method of 'The Lions' Play *(Sīhavikkīḷlita)* or The Walk of Lions using the Dhamma of four, it should be noted here that it has to be coordinated with the method of A Plotting-of Directions (*Disālocananaya)* which

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needs someone of skill to recognize the opposing Dhammas in order to counteract them. Bond mentioned that;

> *The Lions in the 'Lions' Play' guidelines are the Buddhas, Paccekabuddhas, and Sāvakas who have destroyed lust, hate and delusion. Since these are superior beings, it is their play to set forth the Dhamma in which four unprofitable root terms are balanced by four profitable ones.*
>
> (Bond, 1980, pg. 24)

We learn that within The Eighteen Root-Terms, the pair of the Four Dhammas which will be counteracted by each other or to be balanced by each set of them. They are the Four Inversions (*Vipallāsa)* which are the unprofitable Dhammas (Perception of Beauty, Perception of Pleasure, Perception of Permanence, Perception of Self (the *Guide*, pg.7) to be balanced by the Four Non-Inversions which are the profitable Dhammas (Perception of Ugliness, Perception of Pain, Perception of Impermanence, Perception of Non-self). The Inversions Sutta says;

> *There are, bhikkhus, these four non-inversions of perception, non-inversions of mind, and non-inversions of view. What four? (1) The non-inversion of perception, mind, and view that takes the impermanent to be impermanent; (2) the non-inversion of perception, mind, and view that takes what is suffering to be suffering; (3) the non-inversion of perception, mind, and view that takes what is non-self to be non-self; (4) the non-inversion of perception, mind, and view that takes what is unattractive to be unattractive. These are the four non-inversions of perception, mind, and view.*
>
> (AN. ii. 52, Bodhi, 2012, pg. 438)

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It must be noted here that from Buddhist knowledge, one who wishes to achieve these four non-inversions must practice Buddhist meditation using the method of the four foundations of mindfulness (*saṭipatthāna)*.

This is the example that for those who are keen on the method of 'The Lions' Play' *(Sīhavikkīḷlita)* or 'The Walk of Lions' using the Dhamma of Four, they will deliver the Buddha's teachings by choosing the correct group of Dhammas to be balanced by each other. The interpreter who manages to use this method should understand well how to employ A Plotting-of-Directions (*Disālocananaya)* Guide-Line so as to correlate the teachings of both groups of Dhammas and then parallel and counteract them by the four foundations of mindfulness (*saṭipatthāna)* which are at the heart of Buddhist meditation practice in order to enable the practitioner to see things as they truly are. This helps them avoid misinterpretation of the teachings according to what was preached by the Buddha. To support this idea, the one who is going to teach the Dhamma should keep in mind that the *Tipiṭaka* and/or Commentary should be consulted, and in this way help avoid distortion of the teachings. The example can be seen from what the *Nettippakaraṇa* suggested through these two groups of Dhammas in the method shown in the text that *Vipallāsa* or the Four Inversions is a distorted and harmful view of reality. The Buddha meant to refer the terms of something as ugliness but we view it as beauty; something unpleasant but we view it as pleasant; something as impermanent but we view it as permanent; something without self to be controlled but we view it as self to be controllable. These four root terms lead to the plane of defilements (*kilesa)* which is the total condition of 'self' or a 'person' bound up in the cycle of rebirths (*saṃsāra*) and that obstructs us in achieving the state of Nibbāna or liberation.

In the fifth column of the chart, we can see that the four modes of practice have been reduced to three kinds of person who will gain enlightenment – those who understand the Dhamma by condensed instruction *(ugghaṭitaññūpuggala)*; those who understand the Dhamma through elaboration *(vipañcitaññūpuggala);* and those who need to be guided *(neyyapuggala).* This method demonstrates the way to shift from one mode, in this case, 'The Lions' Play' in the fourth column to another mode which is *Tipukkhalanaya* or the Dhamma of three to explain the teachings. It can best be explained by the various styles of the teaching designed by authors of the *Nettippakaraṇa* to demonstrate the Dhamma of the Buddha to the students for the sake of their good understanding. The two columns show the start of the teachings from the four modes of practice then reduced to three kinds or natures of people. The Sutta

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elaborates these three natures delivered by Ānanda to the bhikkhus which can be seen in Column VI. It is;

> *Friends, whatever bhikkhu or bhikkhunī has declared the attainment of arahantship in my presence has done so by these four paths or by a certain one among them.*
>
> (AN. ii. 157, Bodhi, 2012, pg. 535)

The four paths can be summarized as follows:

In the beginning of the practice, the bhikkhu will be in a serene stage, which will help in the acquisition of Insight practice. As a result, the practice will assist him in developing the path. With the full fledge of adherence and cultivation of the path this will enable him to reject and destroy the defilements. Consequently, with the absolute rejection of these defilements, those remaining tendencies of them will then be completely destroyed in the end.

Please note that Insight preceded by Serenity is called "*Samathapubbaṃgama-vipassanā"* in Pāli; Serenity preceded by Insight is called "*Vipassanāpubbaṃgama-samatha"*; and Serenity and Insight in conjunction is called "*Samathavipassanā-yuganaddha"*. These three modes will lead back to *Nandiyāvatta* or 'Conversion of Relishing' or the Mechanism to turn auspiciously using the Dhamma of two which are Serenity or Calm or *Samatha* and Insight or *Vipassanā* which are the two main kinds of meditation practice in Buddhism manifested by the seventh column. This can be confirmed from the Kimsuka Sutta: The Riddle Tree which the Buddha taught the monks that;

> *The six gates' : this is a designation for the six internal sense bases. 'The gatekeeper' : this is a designation for mindfulness. 'The swift pair of messengers' : this is a designation for serenity and insight.*
>
> (SN. iv. 245 (8), Bodhi, 2000, pp. 1252-1253)

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Samatha, which means tranquility, is said to be a method fostering strong states of mental absorption, called *jhāna. Vipassanā* — literally "clear-seeing", but more often translated as Insight meditation — is said to be a method using a modicum of tranquility to foster moment-to-moment mindfulness of the inconstancy of events as they are directly experienced in the present. This mindfulness creates a sense of dispassion toward all events, thus leading the mind to be released from suffering. These two methods are quite separate, we are told, and of the two, *Vipassanā* is the distinctive Buddhist contribution to meditative science. Other systems of practice pre-dating the Buddha also taught *Samatha,* but the Buddha was the first to discover and teach *Vipassanā.* It can be said that if we check it carefully we will discover the answer to why we have to properly practice Serenity, Calm or Tranquility (*Samatha)* and Insight (*Vipassanā)* according to what was elaborated by the Buddha. In the Sutta mentioned above, Ānanda who had witnessed those monks (bhikkhū) and female monks (bhikkhunī) who had gained Arahantships meant to share these modes of practice that, one single meditative tool alone is insufficient for all practitioners to attain the final goal. It needs the right amount or proportion to cultivate that which will be suitable for each particular person, under the correct instruction of a meditative master.

Column XIII in the chart shows that the method was shifted back to the *Tipukkhalanaya* or the Dhamma of Three Mode which are Virtue *(Sīla),* Concentration (*Samādhi)*, and Wisdom (*Paññā)*, which then lead to the final destination the Noble Eightfold Path which is shown in the final column. In the meantime, the Noble Eightfold Path which are cultivated by the four foundations of mindfulness (*saṭipatthāna)*, can also be manifested through *Tipukkhalanaya* or the Dhamma of Three Mode, according to the style designed by the *Nettippakaraṇa*. In order to see how it is manifested, please consider the Mindfulness Sutta (AN. iv. 336, Bodhi, 2012, pp. 1229-1230) which can be summarized as follows:

When a bhikkhū is in possession of mindfulness, coupled with clear understanding, this engenders a clear sense of moral dread and shame. This in turn, engenders in or strict control of the senses faculties, resulting in behavior that is virtuous. This virtuous behavior enables right concentration to be achieved, and with this comes Insight and knowledge into things as they really are. Following this right

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concentration, disenchantment and dispassion descends upon the individual, and a knowledge and vision of liberation is then possible.

It can be seen that this represents *Sīla* or Virtue; followed by the representation of *Samādhi* or Concentration, which in turn leads to *Paññā* or Wisdom.

The chart, together with the explanation above, demonstrates the idea that the *Nettippakaraṇa* laid down in The Eighteen Root-Terms for the purpose of explaining the Buddha's teachings in an accessible fashion for his students. Following his method will be much easier for anyone who wants to read or study the *Tipiṭaka* as the Buddha's teachings are scattered around using all these terminologies, which will make it easier for anyone to interpret the teachings in line with the phrasing *(byañjana)* and the meaning *(attha)* of what the Buddha intended.

Table 4.3 The Eighteen Root-Terms in Comparability

Unprofitable Root Terms	Profitable Root Terms
Craving, Ignorance	Quiet, Insight
Greed, Hate, Delusion	Non-greed, Non-hate, Non- Delusion
Perception of Beauty	Perception of Ugliness
Perception of Pleasure	Perception of Pain
Perception of Permanence	Perception of Impermanence
Perception of Self	Perception of Non-Self

Remarks: The chart above was designed by the researcher in order to demonstrate The Eighteen Root-Terms in Comparability, which begins with Craving and Ignorance as the two unprofitable terms in the left hand column, and bring beings back to life. Then it proceeds on the path to enlightenment with the nine profitable root terms in the right hand column

The second category of the three profitable root terms which are Non-greed, Non-hate, Non-delusion are revealed by the Buddha in the Nidāna Sutta: Causes (AN. i. 135-137, Bodhi, 2012, pp. 230-232) which can be summarized in brief

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that the Buddha speaks to the monks (bhikkhū) regarding the origin and destruction of good and bad kamma which are defined by both profitable and unprofitable root terms respectively. Further to this, the Buddha stated that the origin of bad kamma lay in the defilements of greed, hatred and delusion. These three defilements and the associated bad kamma can be banished by the adoption of Non-greed, Non-hatred and Non-delusion. The latter three, according to the Buddha produced kammas which enabled the termination of the kammas generated by their opposites, when performed as the root cause. The Buddha then became highly specific in his analysis of the three defilements and stated that any kamma produced by the three defilements will be cut off by the adoption of their opposites, and in doing so the possibility of future repetition eliminated.

Finally, as with all his Discourses, the Buddha summarized as follows:

The kamma generated by an ignorant person, associated with the three defilements: greed, hatred, and delusion be it greater or less stay with that individual to live with as they cannot be transferred to anyone else. The only path is the acquisition of wisdom *(Paññā)*, through which any deed generated by greed, hatred, and delusion can be eliminated by their opposites. Similarly, bhikkhus should take the same path and abandon all bad destinations.

At this point, it can be seen clearly, that the Buddha suggests that the monk (bhikkhu) gives rise to knowledge to perform the action or kamma with the three profitable root causes which are Non-greed *(alobha)*, Non-hate *(adosa)*, Non-delusion *(amoha)* but should, at the same time, abandon any deed born of greed, hatred, and delusion. This is the most important point to be made, that the action or kamma needs to be done, even though, there is no destination or fruit to be received in the future. The actions were performed under the nature of the beings who had no greed *(alobha),* no hatred *(adosa),* and no delusion *(amoha)* in their minds. The actions were performed because they were in the state of beings and what was done was both for the benefit of mankind and for themselves. Only that they were not to produce any state of beings in the future. The characteristic of this action can be seen in Enlightenment Factors Sutta. It says;

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> *Bhikkhus, there are these four kinds of kamma proclaimed by me after I realized them for myself with direct knowledge. What four?'....”* towards…..“.... *'And what is kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma? The enlightenment factor of mindfulness, the enlightenment factor of discrimination of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquility, the enlightenment factor of concentration, and the enlightenment factor of equanimity: this is called kamma that is neither dark nor bright with neither-dark-nor-bright result, kamma that leads to the destruction of kamma.*
>
> (AN. ii. 238 (7), Bodhi, 2012, pg. 605)

The Sutta tells us that enlightenment is possible to achieve through the action performed under the category of particular kamma which, in the end, leads to the destruction of the cycle of life. This is called '*kammavādī*' in Pāli or one of the principles of Buddhist practice where one needs to exercise, through individual effort, to transform their states of being into states of liberation. That is, the Buddha encouraged the individual to perform action, but that action should be carried out under the category of kamma; an action that is neither dark nor bright, which will bring a neither-dark-nor-bright result that leads to the destruction of rebirth, and in this case, will achieve Nibbāna at the end. It can be seen that the Buddha's teachings are different from the belief of the Brahmins of his time, which we can see from the Soṇadaṇḍa Sutta : About Soṇadaṇda : The Qualities of a True Brahmin, that the quality of a person is well-born or descended from the mother's and the father's side, of pure descent to the seventh generation, unbroken, of irreproachable birth. But the Buddha rejects this and points out through a conversation held with Soṇadaṇda, summarized below:

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The Buddha then stated his stance on the requisites of an enlightened Brahmin endowed with Good Conduct and Wisdom, that he be an unrivalled teacher

of those eager for knowledge, be they either gods or humans. All this must be achieved through of self-knowledge and realization of what is meant by a Divine Life. The Brahmin must be constantly on guard for defilement of the senses with reference to the moral life, which the Buddha himself had practiced and taught. Through the mastering of the *Jhānas,* great Insights have been achieved and using these avoids corruption and increases his Wisdom to a superior level. This is what being a Brahmin entails (DN. i. 111-126, Walshe, 1995, pp.125-132).

4.3 Conclusion

This chapter mentions that the author of the *Nettippakaraṇa* saw it as important to lay down a framework to approach the Suttas through The Eighteen Root-Terms which he introduced as a group of words to set up the teachings through using the methodology of *hāra* and *naya.* The third section of the *Nettippakaraṇa–Sāsanapaṭṭhāna* or The Pattern of the Dispensation is viewed by the researcher as the most important section within the book which reveals all The Eighteen Root-Terms together with the various types of Sutta associated with the Buddha's teachings; according to the nature of each Sutta. The method helps the reader to differentiate the teachings once read, so that it helps narrow down what each particular Sutta is referring to.

The chapter also shows The Eighteen Root-Terms in relation to ignorance (*avijjā*), and craving (*taṇhā)* are a starting point. This is shown through the chart which demonstrates the path of those who want to follow the path to enlightenment shown on page 106. This is the key idea of the *Nettippakaraṇa* i.e. to limit the teachings only to those who wish to be enlightened. The Eighteen Root-Terms in comparability are left until the end of the chapter so that the reader can see just how these two groups of Dhammas - unprofitable and profitable have interacted or counteracted to each other.

The next chapter will demonstrate the application of *hāra* and *naya* through an example from the Sutta together with an explanation in detail. This will help the reader to understand the whole concept of the *Nettippakaraṇa* and may just

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provide an answer as to why the book is useful as a guideline or an alternative tool to approach the Buddha's teachings.

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CHAPTER V
THE BUDDHA'S TEACHINGS ARE INEFFABLE BUT TEACHABLE

5.1 The Buddha's Teachings are Ineffable but Teachable

> *And what, bhikkhus, is dependent origination? 'With, birth as condition, aging – and – death [comes to be]' : whether there is an arising of Tathāgatas or no arising of Tathāgatas, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality.*
>
> (SN. ii. 20 (10), Bodhi, 2000, pg. 551)

The Buddha taught the monks (bhikkhū) about Dependent Origination *(Paṭiccasamuppāda)* which he had found or realized through his own wisdom both before and after his enlightenment. He also rendered the truth of all phenomena arising dependent *(Paṭiccasamuppanna)* on them. It was his intention to clarify that both of them are the Dhamma which work under natural law no matter whether anyone finds it or not. In the Buddhist context, things happen or exist due to their causes and conditions. This is what the Buddha called 'Dhamma'. Therefore, when one studies Buddhism, it is to be understood that Dhamma is a generic term to describe all phenomena but some of them have been designated under specific names by the Buddha as the means by which he could communicate his wisdom to his interlocutors. In Pāli, he says;

> *uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ, ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.*
>
> *(*SN. ii. 1. 2 (10))

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Bodhi translates it as;

> *Whether there is an arising of Tathāgatās, that element still persists, the stableness of the Dhamma, the fixed course of the Dhamma, specific conditionality.*
>
> (SN. ii. i. ii. 20 (10), Bodhi, 2000, pg. 551)

Dhātu can be translated as the primary essence or property of something, but for the researcher it renders a sense of object or substance which is not quite the perfect translation. However, to have an equal meaning between Pāli and English is not possible. Consequently, the point to be made is not the translation but the message the Buddha pointed out. He announced that he awoke to this element which is Dependent Origination *(Paṭiccasamuppāda)*. Why is it so important that he chose to teach the bhikkhus this Dhamma or this findings? It is because he wanted to cultivate in them the idea of non-self or *anatta* which is so difficult to understand through the mechanism of just explaining it in words. However, it can be revealed through the conceptual idea that *anatta* is something that arises because there is a primary cause, and this, working together under the proper condition(s), then produces an essence. This is shown in that any kind of elements, there is no real substance of its own, but there is a tendency for it to be produced by so many factors such as ignorance *(avijjā)*, etc., lying there to have the opportunity to arise only when they are working together under the right or properly or matched condition. Even the words 'lying there' are not quite the proper explanation because the cause itself was not waiting there as an element, but only as a tendency to arise under the working cooperation of so many factors. That is why the Buddha suggests that in Buddhism, there is no self but only a composition phenomena interacting under natural law. However, he says later on in the Sutta that after his awakening to it and breaking through it, he managed to explain it *(ācikkhati),* teach it *(deseti)*, proclaim it *(paññāpeti)*, establish it *(paṭṭhapeti)*, disclose it *(vivarati)*, analyze it *(vibhajati),* and elucidate it *(uttānīkaroti).* It was confirmed by him that the Dhamma or the natural law he had found is very difficult for people in general or beings to see because it is so profound that it cannot be seen through in the normal sense sphere of all beings, but it was made by him to be

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teachable for those who wished and had the desire to be taught. As it is shown through Pāli that *uttānīkaroti* gives the sense and meaning that the Dhamma can be made clear or open only if it is in the hands of someone like the Buddha. The attempt to be made is that it is significant for anyone who wants to gain Buddhist knowledge to equip himself/herself with the proper tools and proper understanding regarding this starting point. The proposal of the *Nettippakaraṇa* as one of the useful tools is made under the presupposition that it will work well under the spirit of 'within reach' of anybody who is ready to follow its method under the good guidance of a learned scholar. It is to make use of its method which is better than attempting to read it under his/her own intellect which might render a misinterpretation of the Buddha's words. The researcher has found that to begin with the fundamental teachings of the Buddha such as The Four Noble Truths, the Noble Eightfold Path, the Five Aggregates, Karma, Rebirth, Dependent Origination, and finally the Doctrine of non-self *(anatta)* is a very difficult approach as it is a long journey to undertake in order to absorb the gist or the core message of Buddhism, and this needs proper guidance by someone to relate all the teachings in the correct manner. At the same time, it needs holistic knowledge of Buddhism which is not an easy task to connect or relate all areas mentioned above into the core teachings of Buddhism. Besides, this is time consuming because each topic needs to be connected with the original idea or concept of Buddhism under the good guidance of a well-trained and well-learned teacher. Please keep in mind that Buddhism is of a different approach when compared to Western education because it does not allow students to make their own interpretations. Chapter VI will exhibit some original ideas of how to approach Buddhism in order to fully grasp the whole point of the Buddha's teachings. It is an alternative method which is much easier and more feasible to study Buddhism in parallel with the technique of the *Nettippakaraṇa* as this will help ease the burden of how to approach Buddhism more efficiently and comprehensively in order to avoid personal interpretation that stray from the meaning intended by the Buddha. According to Horner in the translator's introduction to the *Guide*, the book sets forth a method intended for the guidance of those who are already intellectually aware of the Buddha's teachings and want to explain his utterances (Horner, 1962, pg. vii). What the Buddha uttered will be shown in Chapter VI with an explanation in explicit detail

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of three utterances which were made through his profound wisdom. Horner, in the first place, made it clear that the *Guide* or *Nettippakaraṇa* means 'guide-treatise' and therefore should not be viewed as a Commentary, but a guide for Commentators (ibid., vii.). This portrays the function of the *Nettippakaraṇa* as a supportive tool for those who wish to be serious students of Buddhism, in understanding both the *Tipiṭaka* and Commentary. The greatest difficulty experienced in the Buddha's teachings is to extract the meaning of Pāli words in a 'sense-wise' manner which is acceptable to all Buddhists and scholars as there is an ambivalence or uncertainty in assigning the proper meaning to concepts in Pāli, which is beyond the power of the language used, the grammar or any dictionary to fulfill their functions. For example, we can see from the way the Buddha taught his students, that he used his skill in means in many different ways in order to convey the meaning of what he taught. This thesis is re-doing what was done by Ñāṇamoli in the *Guide* by drawing examples from the Suttas and then following the style by using The Sixteen Contextual Type-Situations which are called *'hārā'* and verbal lines converging on the meanings or aims of the Suttas, called *'nayā'* in order to produce simpler language so that meaning of the ideas, already expressed in the Suttas, can be facilitated. This might help exemplify the teachings more effectively in modern day Buddhist education.

5.2 The Application of The Sixteen Contextual Type-Situations *(Soḷasahārā)*

The teachings of the Buddha can be said to be the entire utterances of his which are revealed through the Sutta and Vinaya which are incorporated in the *Tipiṭaka* (with the Abhidhamma comprising the third piṭaka). In the *Guide,* Ñāṇamoli points out that it is regarded as conveying verbally the communication of its ideas *(Dhamma)* by its PHRASING or *byañjana* in Pāli (Ñāṇamoli, 1977, pg. xxxii). It is a traditional way for those who want to learn the teachings that they were preserved correctly in words shown in the *Tipiṭaka,* analogically as a 'Thread' (Sutta) which, creates a coherent Discourse which the Buddha explained using the simile of flowers placed on an altar without being tied together. These were soon blown away, whereas those tied together by a thread remain longer in the form of connected Discourse (the

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Guide, pp. xxxiii – xxxiv). Yet, it is without doubt that sometimes the Thread does not render a clear meaning of the aim of the teachings *(attha)* and does not make clear the entire message of the teachings to the learner who has not consulted a well-trained or learned scholar of the Buddha's teachings.

The *Guide* suggests the idea of The Sixteen Mode-of-Conveying or The Method of Introducing or Expressing the Teaching *(Soḷasahārā)* or to make known the teachings of the Buddha in order to eliminate or remove doubts or misunderstandings which might occur when one does not have a good foundation in Buddhism. The *Guide* presumes the meaning of *hāra* from the root √*har* which gives a sense of leading or taking someone to understand or to make known, to him or her, what is unknown about the Discourse. It functions as a tool or a way to reveal the true meaning of the teachings which are difficult to penetrate from the words spoken by the Buddha. The *Nettippakaraṇa* designed sixteen ways *(Saḷasahārā)* or methods to approach those teachings. They are methods used to assist the expounder or exemplifier to give the correct interpretation to the student in order to penetrate the concept or idea of The Four Noble Truths or the 'True Idea' of the Buddha's teachings. In this thesis, it will be exemplified in a simpler language so that it may be of some assistance to those seriously interested in Buddhism.

The researcher begins with Ajitamāṇavapucchā from Suttanipāta as an example to reveal how the *Guide* or the *Nettippakaraṇa* approached the Buddha's teachings. The idea came to mind that the Sutta itself reveals the complexity and difficulty of Buddhism to the newcomer. In order to extract the entire meaning of the conversation between the Buddha and Ajita in the form of question and answer is of interest and reveals the function of the tools used in the way of the *Nettippakaraṇa*. Ajita was, at the time of conversation, one of the disciples of Bāvarī who visited the Buddha at the request of his teacher (Malalasekera, 1937, pg. 36). According to the Aṅguttara Commentary (A. A. i.184) he was the nephew of Bāvarī, and the latter had particularly asked him to return to him with news of the interview with the Buddha (A. A. i.184). However, there are some details refer to the Ajitamāṇavapucchā in the Saṃyutta, Theragāthā and Apadāna. The one expounded by the Buddha to Sārīputta about Ajita's questions is also referred to in the Saṃyuttanikāya, "What Has Come To Be" or Bhutamidaṃ Sutta (SN. ii. 31 (1)). The researcher finds this Sutta interesting

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because at the end of the conversation in Ajitamāṇavapucchā, tradition says he became an Arahant with a thousand followers and entered the Order. This Sutta is very convincing to the researcher in the sense that the Verse was set out under the circumstances that Ajita was not a disciple of the Buddha at the beginning, so it is assumed that this is an example of someone who was able to follow his teachings from his own wisdom or intellectuality alone not under his pure faith in the Buddha which might encourage the newcomer to Buddhism that it is possible to understand or approach the Buddha's teachings by any human being with proper effort and learning. It is the knowledge to find the Truths laid down by the findings of the Buddha. With the right effort and understanding, anyone is capable of cultivating this knowledge. The researcher hope to demonstrate below that the *Nettippakaraṇa* is a method to be used that can shorten the duration of Buddhist studies by hastening this understanding.

The Sixteen Modes-of-Conveying *(Saḷasahārā)*

1. *Desanāhāra* (The Buddha's Teachings or Introducing or Expressing the Teachings of the Buddha)

Desanāhāra or Teaching literally means Discourse, Instruction, Lesson to be learned in a broad sense but in the *Nettippakaraṇa* the meaning is to learn the findings and the teachings of the Buddha. It is widely known to all Buddhists that it is to understand or to see the True Idea of natural phenomena which was called by the Buddha The Four Noble Truths. The Buddha addressed the Bhikkhus in the Gotamaka Sutta that;

> *Bhikkhus, (1) I teach the Dhamma through direct knowledge, not without direct knowledge. (2) I teach the Dhamma with a basis, not without a basis. (3) I teach the Dhamma that is antidotal, not one without antidotes. Since I teach the Dhamma through "direct knowledge…. with a basis …. Antidotal, my exhortation should be acted upon, my instructions should be acted upon. It is enough for you to rejoice, to be elated, ….to be joyful.*
>
> (AN. i. 276, Bodhi, 2012, pg. 355)

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It is obviously an order *(ānatti)*, addressed to his disciples, from the Buddha to act upon his instructions because it had been proven by him that all phenomena have root causes and through practice under his instructions, walk the path to achieve emancipation and end all suffering *(pāṭihāra)*. At the end of the Sutta, Ajita confirms that The Blessed One was perfectly enlightened! The Dhamma is well expounded by The Blessed One! The *Saṅgha* is practicing the good path! (ibid., pg. 355). It can be concluded here that the point to be made in all teachings is to make known what the Buddha's teachings are and to practice on the path he had laid down. The *Desanāhāra* or the teaching will help the readers or students to clarity the topic, in the first place mentioned, in the Sutta. The *Nettippakaraṇa* has laid down the framework that whatever the Buddha taught has to be under the category or within the boundary of The Four Noble Truths and within it, there is a path to walk on in order to achieve the goal, which is Nibbāna. The detail of this will be elaborated on in the next chapter. At this point, it is interesting to examine another Sutta which shows his teachings in more direct or simple statements. It is;

> *Bhikkhus, before my enlightenment, while I was just a bodhisatta, not yet fully enlightened, it occurred to me: (1) 'What is the gratification in the world? (2) What is the danger in it? (3) What is the escape from it?.*
>
> (AN. i. 258, Bodhi, 2012, pg. 339)

He further relates that what he found was the pleasure and joy that arise in dependence on the world and that it is the gratification in the world (ibid., pg. 339). This is the very reason that he had made the decision to renounce the world. The *Nettippakaraṇa* refers to gratification in Pāli as *assāda* which renders a positive or happy meaning which is so difficult for beings to know that in itself it is the Origin of Suffering *(Dukkhasamudayasacca)*. The Buddha moves on to point out that because it is the Origin of Suffering and that anyone who attaches to it, it will bring disappointment which is *ādīnava* in Pāli. At this point, he declares that the world is impermanent, suffering, and subject to change: this is the danger in the world. It is *Dukkha* in Pāli because whatever makes us happy or even suffer has the three common characteristics mentioned above. It is to be emphasized here that these characteristics

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are the very essence of the Buddha's teachings which is *anatta* or the non-self approach. It is to be noted that *Dukkha* in Buddhist context should not only be translated as suffering, but also as the three characteristics mentioned above. It is suffered because there is no entity to be controlled, it is changeable solely by natural forces under the proper conditions, which, shown in itself, it is not tolerated to stand still. In order to be more convincing in this approach, the Buddha introduced the Noble Eightfold Path as a medicine or antidote to suffering. He says;

> *The removal and abandonment of desire and lust for the world is the escape from the world.*
>
> (ibid., pg. 339)

Escape is *nissaraṇa* in Pāli which comes from *nis+sarati* which is a neuter noun that means giving up, going out, departure, leaving behind etc.[1] It is the absolute result attained by walking on the path introduced by the Buddha. The Buddha then designates it as *Dukkhanirodhasacca,* the final result of practicing the Noble Eightfold Path where it is the means to be followed. In addition, he said that without direct knowledge of the gratification as it is, danger as it is, and knowing how to escape from it. He did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its Devā, Mārā, and Brahmā, in this population with its ascetics and brahmins, its devas and humans. But he proclaimed to have awakened to the perfect enlightenment once the knowledge and vision arose in him that they are what they really are. It is the liberation of his mind and that it is his last birth and there is no more renewed existence at the end (ibid., pg. 339).

The *Guide* elaborates how the Buddha identified the wisdom or intellect of people who were able to attain liberation once they were taught and then practiced following the True Idea or The Four Noble Truths. However, the detail of each and how the method of *Desanāhāra* (Introducing or Expressing the Teachings of the Buddha) functions is mentioned in Chapter III. At this point, the researcher means to

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[1] See more translations in Pāli – English Dictionary, PTS, Oxford, 2004.

exhibit how to approach the teachings of the Buddha by using a *Desanāhāra* method. The example of Ajita's question needs to be repeated from Chapter III.

Questions of Ajita:

Ken' assu nivuto loko (icc āyasmā ajito)
ken' assu na ppakāsati
kissābhilepanaṃ brūsi
kiṃ su tassa mahabbhayan ti?

(Sn. v. 1032, the *Netti*, pg. 10)

English Translation:

With what is the world shrouded?' 'Because of what doesn't it shine?' 'With what is it smeared?' Tell me. 'What is its great danger and fear?

(Sn. 1032, the *Guide*, pg. 22)

Answer of the Buddha:

Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsati
jappābhilepanaṃ brūmi
dukkham assa mahabbhayan ti.

*(*Sn. v. 1033, the *Netti*, pg. 11)

English Translation:

By ignorance is the world shut in, Ajita' the Blessed One said.
Tis undisplayed through miswishing and neglect, And hankering smears it, I say;
Suffering is its greatest fear.

(Sn. 1033, the *Guide*, pg. 22)

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Under the methodology of the *Nettippakaraṇa* which was designed to point out the True Idea of Buddhism e.g. The Four Noble Truths by introducing the six terminologies mentioned in Chapter III; they are *disappointment* and *fruit* as

Suffering; *gratification* as the Origin of Suffering; *escape* as Cessation; *means* and *injunction* as the Path.[2] It is the way to guide the learner in the first place to differentiate the teachings of Truths the Buddha meant to point out to the listener. At the same time, it was shown in the 'how it is taught' section in the *Guide* that the Blessed One teaches *escape* to a person who gains knowledge by what is condensed, *disappointment* and *escape* to a person who gains knowledge by what is expanded, *gratification, disappointment,* and *escape,* to a person who is guidable.[3] In the first place, once having read the question, we obtain the idea that its main point is about great danger and fear *(ādīnava)* of the world which is shown in the final question. Then it can be decided that the question was asked by Ajita about Suffering *(ādīnava)* which is the First Noble Truth within The Four Noble Truths. This idea can also be confirmed from the answer given by the Buddha that 'Suffering, stress is its great danger and fear'. This is what the Buddha proclaimed from his findings of the First Noble Truth *(Dukkhasacca)*. Why does this help in reading the Sutta or the Verse? It shows that Ajita understood that the world, in itself, is suffering, and not a pleasure *(assāda)* to live in or to enjoy. What he wants to know is how to escape it! When reading the question and answer further, the reader will obtain more ideas that he already has the idea of finding the way to escape the world. He asked further;

Savanti sabbadhī sotā (icc āyasmā Ajito)
sotānaṃ kiṃ nivāranaṃ
sotānaṃ saṃvaraṃ brūhi
kena sotā pithiyyare?

(Sn. v. 1034, the *Netti*, pg. 12)

Ajita asked how to stop the streams as they are the Origin of Suffering, the Buddha answered that the way to stop them is that when one has mindfulness occupied with his body, it is kept in being and magnified. The underlying-tendencies are abandoned by induced understanding, which can been seen in the Verse below in Pāli:

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

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[2] See more details in the *Guide*, pg. 13 (cf #32).
[3] See more details in the *Guide*, pg. 15 (cf #41).

Sati tesaṃ nivāranaṃ
Sotānaṃ saṃvaraṃ brume
Paññāy' ete pithiyyare ti.

(Sn. v. 1035, the *Netti*, pg. 13)

The streams can be blocked by mindfulness practice and with that the practitioner will have the ability to discern or see phenomena as they are through the acuity sharpness of each individual's wisdom. Practice on this path will lead the way to the final ends of all suffering. This shows the proclamation by the Buddha of the way or the path to attain liberation. Consequently, he proclaimed the final result *(Nirodha)* through the question asked by Ajita about how to cease name-and-form *(Nāmarūpañca mārisa; Etaṃ me puttho pabrūhi, katthetaṃ uparujjhati)*[4] which is the order to follow Dependent Origination *(Paṭiccasamuppāda)*. The Buddha answered that it is the cessation of consciousness which will completely cease name-and-form *(Yattha nāmañca rūpañca, asesaṃ uparujjhati; Viññāṇassa nirodhena, etthetaṃ uparujjhati)*.[5]

The researcher, under an assumption gained from knowledge in the *Nettippakaraṇa*, sees that Ajita was taught and answered the questions about The Four Noble Truths in the fully-fledged understanding of The Four Truths by which he can be categorized as *Neyyapuggala,* a person who is guidable. But this is conditional on knowledge, experience, and the circumstances of the particular person. The function of this method is only to separate or to differentiate the teaching that it is within the boundary of The Four Noble Truths. Why is this? It is to be suggested that once one has studied or been taught Buddhism, there is no point in expanding or interpreting the teaching into any of the other areas. What the Buddha taught is to make known, for the listener The Four Noble Truths in order to practice the Noble Eightfold Path so that the final Truths, which is Nibbāna – the real purpose of the Buddha's teachings, can be attained or seen.

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[4] See more in the *Netti*, pg. 14.
[5] See more in the Netti, pg. 17.

However, it is worth noting that Ajita's questions shown the use of four terms; they are disappointment *(ādīnava),* escape *(nissaraṇa)*, fruit *(phala),* and means *(upāya)*. Even though, the *Nettippakaraṇa* introduces six areas to be examined, it is only a framework suggested by the author. It is up to the ability and intellect of the user to apply his/her knowledge. Once the findings or some method has been used and this renders a proper sense or meaning of what the Buddha pointed out and full comprehension has arisen in the reader, it is not, therefore, necessary to go into detail in every area once the meaning has been expounded.

2. ***Vicayahāra*** (The Method of Researching or Investigating the Sutta)

Due to many factors, it is inevitable that knowledge of Buddhism has changed throughout history. Traditionally, it is, for all of us, to expend the utmost effort as either students or teachers of the Buddha's teachings not to distort the basic teachings of the Buddha as recorded in the Pāli Canon. In the Theravāda tradition, it is our responsibility to preserve the teachings by not adapting or modifying ancient teachings to fit the understanding in our time. There is little doubt that not everyone has a profound knowledge of an ancient language such as Pāli. However, it must still be said that the Pāli Texts themselves are the only reliable authority of where to find the meaning of the teachings of the Buddha (Warder, 2001, pg. xi). For the reason stated above, in order to extract the words of the Buddha through Pāli in order to obtain the meaning, as closely as possible to what was intended, the researcher views it as important to exhibit some points suggested by the *Nettippakaraṇa* so that the reader can see it as an important tool to deal with the *Tipiṭaka.* Therefore, it is very important to have some knowledge of Pāli language so that one can comprehend the method of the *Nettippakaraṇa* as well as the profound meaning of the Buddha's words, shown in the *Tipiṭaka.* Even though, there might be some arguments arising from anyone who might think it is not necessary to have knowledge of Pāli. However, in order to bring about an improvement in anyone interested in understanding the ancient knowledge of the Buddha's teachings, while not distorting the meaning of what the Buddha intended to say. The researcher sees it as a significant matter that some knowledge of Pāli should be present to at least a certain level.

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The *Guide* which is the English title for the translation of the *Nettippakaraṇa* shows a summary of 11 areas to be investigated once one has read the Sutta. In this case, we are still using the Verse exchanged between the Buddha and his interlocutor – Ajita. This example will be introduced only as a necessity in order to relate to why knowing Pāli is of the utmost benefit in extracting the correct meaning or intention of what the Buddha said. Those who have limited knowledge of Pāli might understand the teachings at some level and this might be a problem nowadays in that it is very easy for the late learner to misinterpret the teachings of the Buddha while only equipped with his own intellect while reading vernacular translations. Therefore, it is worth noting that a lack of Pāli language knowledge might be one of the limitations to studying Buddhism in depth for anyone who views him/herself as a serious Buddhist scholar. In other words, the preservation of this ancient knowledge is of extra difficulty for students and teachers in the modern era and wish to repeat that the *Nettippakaraṇa* means only to lead the learner within a framework of the core teachings of the Buddha which are The Four Noble Truths, and to block anyone who studies from over interpretation of his teachings to suit the best interests of his/her time and space. Knowing Pāli will help one to understand the *Guide* or *Nettippakaraṇa* in depth and make better use of it.

The researcher wishes to repeat that the *Nettippakaraṇa* means only to guide the learner within a framework of the core teachings of the Buddha which are The Four Noble Truths, and to block anyone who studies from over interpretation of his teachings to suit the best interests of his/her time and space.

In order to provide a demonstration from Ajita's questions, please refer to the first Verse (Sn. v. 1032)[6] which is shown in Pāli. The researcher agrees with Ñāṇamoli who mentions that the first four terms in Ajita's question are only one question (Sn. 1032). Also a different approach, but of the same opinion has already been shown in Chapter III of this thesis that Ajita seemed to ask the Buddha four questions instead of one. However, Chapter III has pointed out in detail that it is only one question which is *"what will be its greatest fear"?* The *Guide* shows the order of questions and answers that the Buddha gave to the first question by the first, the

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[6] See the Questions of Ajita, pg. 129.

second by the second, the third by the third, and the fourth by the fourth. Then it explains the reason for each by giving an example of what the Buddha explained to the bhikkhus, from various Suttas, in order to justify his explanations. The researcher suggests for those who have basic knowledge of Pāli to obtain a basic approach by viewing it from the answer given by the Buddha through Pāli as follows:

Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsati
jappābhilepanaṃ brūmi
dukkham assa mahabbhayan ti.

(Sn. v. 1033, the *Netti*, pg. 11)

From the first line, it can be seen from knowledge of Pāli language that *'loko'* – the world is a singular masculine noun in *"a"* declension. It is shown in the nominative case by which it is clear there will be something to deal within the main subject which is the world *(loko)*. It is to be noticed that the world is called *"ekavaccana"* or it is mentioned about a single meaning of the world where it is the world that was shrouded or shut in by ignorance *(avijjā)*. This means any world where it is done by the factors mentioned, it is the world in this meaning so that it is called 'the world of a single meaning' in the Pāli sense which is called *"ekavaccana"*. It can also be seen through the word *"avijjāya"* itself that it is a singular feminine noun in *"ā"* declension shown in the instrumental case ending with "*ya"*. At the same time, shrouded or shut in *(nivuto)* receives the same ending as the main subject, they are *"nivuto"* and *"loko"*. This gives us the clear comprehension and confirmation that whichever the world which is shrouded or shut in by ignorance, is a world without exception which will be explained further in the following answers. But, before moving on to the next answer, there is some a crucial point worth mentioning here that what has been shown through Pāli language is what it is called *"pada"* or *"byañjana"* or "phrasing" which is to be preserved as this is done in order to protect the words, or the teachings of the Buddha. At the same time, what the researcher has explained in English through Pāli to render the sense of *"byañjana"* into meaning is called making sense of Pāli or *"attha"* for the sake of communication. The

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Nettippakaraṇa is designed to guide the learner to preserve the phrasing by interpreting it into the meaning or sense-wise without trying to simplify or adapt the teachings to suit our own understandings, but it has to fall in line with the method used strictly in the early days. This process is called to investigate the phrasing or *"padavicaya"* in Pāli.

The answer to be looked at is as follow;

vivicchā pamādā na ppakāsati.

It can be seen clearly that at the end of the sentence, as the verb shown is used in the 3rd person, singular which is in "*….ati"* form. What has been mentioned in the first sentence as a singular masculine noun is the world – *"loko"*. So this is a sentence relating to that noun but in the third person. There are other factors which have again done something to the world, they are miswishing *(vivicchā)* and negligence *(pamādā)*. Now we investigate the word *"na ppakasati"* which comes from *"pakāsati"* - to shine forth, to be visible, to become known with the negation *"na"* as a prefix becomes *"na- ppakāsati"* - not to shine out. Because of what the world does it not shine out? These are miswishing or stinginess (it depends on context) and neglect. So both *"vivicchā"* and *"pamādā"* are both in the instrumental cases but are used in different meanings compared to ignorance – *"avijjā"*. From a grammatical point of view, it seems that the ablative case renders the meaning that from miswishing and negligence the being cannot see the world as it truly is. However, in the sense of Pāli language, they are instrumental cases because they have exerted influence on the mind of the being which make them see things as deviated from what they really are. The latter is used as the instrument who has done something directly to the world which can be replaced by *"by"*. The prior ones are used as instruments in the sense that slightly different from *"by"* but *"because"*.

The next answer by the Buddha to be investigated is;

jappābhilepanaṃ brumi.

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Most who know Pāli will look at the end of the sentence before anything else as this is the easiest way to extract the meaning of it. *"Brūmi"* comes from the verb *"brū"*[7]– to say, tell, call, show, explain. It ends with *"mi"* which represent a verb used by the first person as in "I say, I tell, etc.". *"Jappābhilepanaṃ"* is a compound separated into "*Jappaṃ + abhilepanaṃ"*. In itself, *"jappā"* is a feminine noun meaning desire, lust, greed, attachment, hunger and in the highest sense is *"taṇhā"* which has the same meaning. It needs someone who knows how to compose a Verse naturally and beautifully in the way of ancient authors did. However, this might be something beyond the ability of the modern Buddhist scholar who has an insufficient Pāli background. However, this does not mean it will obstruct us or anyone who wants to be a serious learner in understanding the words of the Buddha because we can consult a learned teachers who have been accomplished in Buddhism through the systematic or traditional way of Buddhist studies. With limited knowledge of Pāli such as the researcher, it can be seen that the term itself actually should be shown in the accusative case with an ending of *"....aṃ"* to be *"jappaṃ"* but it is to be compound with *"abhilepana"* which is a neuter noun with the ending of *"....aṃ",* so it becomes *"abhilepanam"* in its final form. In the meantime, both are used as accusative nouns which should end with *"....aṃ"* according to Pāli rules so that they receive a beautiful phrase juxtaposition to each other in the way of composing a Pāli Verse as they are. The whole sentence means 'I say, desire is the stain or something smearing over the world'. Finally, it arrives at the final sentence or phrase of this Verse, which is the conclusion of this Verse. It is;

dukkhamassa mahabbhayan ti.

Why is this a conclusion? We see that *'Dukkham assa'* is in the genitive case and refers to something that has been mentioned as the main subject of the whole Verse. It is the world or *"loko"*. It has been said in the *Desanāhāra* that what was discussed in the conversation between the Buddha and Ajita is about Suffering, the Origin of it, and the Way to escape from it. Even though, we do not know how to

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[7] See meaning in detail from Pāli-English Dictionary, PTS, Oxford, 2004, pg. 495.

differentiate it the way the *Desanāhāra* does, we can also investigate it through Pāli knowledge. In this case, Suffering or *'Dukkha'* belongs to the world from *"....assa"* – "belong to". The whole word is a compound which is *"Dukkhaṃ + assa"* which can also be read *"Dukkhamassa"*. So *"Dukkhaṃ"* is in an accusative case, even though, it is itself, is a neuter noun but it works as an accusative which has the ending in *"....aṃ"* according to Pāli rules then it combines with *"assa"* which is the genitive case of the world *(loko)* not of Suffering *(Dukkha)*. When looking further into the sentence, *"mahabbhayaṃ"*, which follows *"Dukkhaṃ",* so it receives identical form. It is a compound of *"maha"* – the greatness, even though, it is in itself a masculine or a neuter noun which can mean worthiness or venerableness but it can also be used as a prefix in a compound meaning. *"Bhaya"* is also a neuter noun meaning fear, fright, or dread. Once *"maha + bhayaṃ"* are combined we get *"mahabbhayaṃ"* – 'the greatest fear'. It is the Suffering which is the greatest fear of the world.

At this point, the researcher wishes to point out that the ability to investigate a the word like this is not enough to understand the Buddha's teaching, that is why the *Nettippakaraṇa* suggests various methods to be used together, but this does not mean that every method has to be used, only the methods enough to understanding the meaning of the Buddha's word are sufficient. It depends on skill, ability, circumstances and other factors necessary by that particular person in reading the *Tipiṭaka*. However, whatever the method is, The author of the *Nettippakaraṇa* has laid down his technique only to assist the learner to read and investigate the *Tipiṭaka* within the area of the True Idea or The Four Noble Truths, not to over interpret it as something else.

Once we have investigated the terms, the answers and questions, the main point of the Sutta or Verse, under investigation, emerges. At this stage, it might be enough to decipher the teachings of the Buddha at a certain level. This might be enough to understand what was said by the Buddha but understanding the profundity of the teaching depends entirely on the wisdom and intellect of the particular person.

Actually, what we get from the first Verse is the core of the message of what the Buddha taught. We get the True Idea, in this case, the world is suffering because there are so many factors that make it this way. But the most important factors are ignorance *(avijjā)* and craving *(jappā* or *taṇhā)*. The question might be

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asked; how about mis-wishing *(vivicchā),* and negligence *(pamādā)*? These two Dhammas are called hindrances *(nīvaraṇa)* which obstruct beings from seeing the truth, but they are not the primordial causes in themselves like ignorance and craving.

What comes next is an interesting function in this method. It is a paraphrasing-verse *(anugīti)*, this function helps to confirm the idea which has been investigated through this method that is in line with the teachings of the Buddha. Having said this, it must be kept in mind that the Buddha's teachings are all connected to the True Idea. One of the purposes in composing the *Nettippakaraṇa* was to help the learner develop a train of thought that the teachings should be well connected to the True Idea – The Four Noble Truths. Knowing how to relate it to such an idea shows the confirmation of the teacher's knowledge and ability in Buddhism. While showing the Sutta is related to what has been investigated shows the correctness of his interpretation.

From investigation of the Verse, we receive the information that there are two main factors which make beings wander around in the cycle of rebirths, and these are their greatest fear. It is ignorance and craving. The example can be seen from Connected Discourses in the "Without Discoverable Beginning" Sutta (Anamatagga-saṃyutta). The Sutta says;

> *Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by* ***ignorance*** *and fettered by* ***craving****.*
>
> (SN. ii. iv.1 (1), Bodhi, 2000, pg. 651)

It is to be noted that throughout the entire *Tipiṭaka*, the Buddha meant to point out that these two main factors are the key to the renewal of all beings.

The Sutta taught by the Buddha to his monks (bhikkhū) confirms the primordial causes of all beings are ignorance and craving which are the Origin of Suffering or the Second Noble Truths *(Dukkhasamudayasacca* or *ādīnava).* Following this, he tells them that it is such a long time that beings have experienced suffering, anguish, and disaster. In the meantime, it is enough to be liberated from

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them (ibid., pg. 651). This sentence is considered to be his order *(ānatti)* to the monks (bhikkhū) to practice the Noble Eightfold Path.

It is without doubt that some Suttas do not cover the four areas of The Four Noble Truths because the Sutta content is dependent both on the circumstances, wisdom and intellect of his interlocutors. For example, in The Stick Sutta, the Buddha brings out the truth that *saṃsāra i*s without a discoverable beginning because beings roam and wander on hindered by ignorance and fettered by craving. And for this reason, which is the Second Noble Truth *(Dukkhasamudayasacca)*, it makes them go from this world to the other which is the First Noble Truth *(Dukkhasacca)*. At the end of the Sutta, it says;

> *For what reason? Because, bhikkhus, this saṃsāra is without discoverable beginning…. It is enough to be liberated from them.*
>
> (SN. ii. iv. 9 (9), Bodhi, 2000, pg. 656)

It can be seen that the Buddha did not give the full teaching of The Four Noble Truths but it is assumed that the monks (bhikkhū) understood the entire message of The Four Noble Truths because what is taught in the Sutta definitely refers to the whole Dhamma. However some Suttas do, e.g. The Person (SN. ii. iv. 10 (10) after having stated about discoverable beginning and the individual person roaming and wandering around hindered by ignorance and fettered by craving which is the Second Noble Truth *(Dukkhasamudayasacca* or *ādīnava),* he then gave his order to liberate themselves *(ānatti)* by destroying all fetters which is The Fourth Noble Truths *(Ariyamagga* or *Dukkhanirodhagāminīpaṭipadā ariyasacca)*. The Buddha stated that;

> *But when one sees with correct wisdom The truths of the noble ones – Suffering and its origin, The overcoming of suffering, And the Noble Eightfold Path That leads to suffering appeasement – Then that person, having wandered on For seven more times at most, Makes an end to suffering By destroying all the fetters.*
>
> (SN. ii. iv. 10 (10), Bodhi, 2000, pg. 657)

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This example by the Buddha proclaims The Four Noble Truths. For those serious Buddhist scholars, who have the ability to read the *Tipiṭaka* using Pāli language, they may step up to another level in order to explore in various details by searching for confirmation via the Niddesa. Tradition says that the Niddesa – Exposition is the book ascribed to Sārīputta, a series of Commentaries on sections of the Suttanipāta. The first part is called Mahāniddesa, a Commentary on the Aṭṭhakavagga, the second is Cullaniddesa, a Commentary on the Pārayanavagga, and the Khaggavisana Sutta (Sn. 1.3). The style of Cullaniddesa is to extract the meaning of each of the Buddha's word, then extend the scope of the words not to mean anything other than that laid down by Sārīputta. It is an ancient method of how the Commentator, in this case, Sārīputta, composed it, so that his students would not over interpret the text or simplify it into their own element. The researcher finds it interesting to exhibit it in this research so that it is a good example of a technique used to approach Buddhism and to compare its method with that of the *Nettippakaraṇa.*

The example will exhibit only the first line of the first Verse of Ajita's question so that the reader can grasp the idea of how it works. The first part of the Cullaniddesa will list all words and put the number of the explanatory matter section following the word.

> *avijjā, 99.*
> *loko, 550.*
> *[imāya avijjāya] (nivuto) āvuto, 365.*
>
> (Stede, 1918, pg. 7)[8]

Then the reader must look at #99 shown in the explanatory matter section for the scope of the meaning used for this word – *avijjā.* It is shown in Pāli as follow:

> *99. avijjā, dukkhe aññāṇam .... (etc. = akaṅkha. a), yaṃ evarūpaṃ aññānaṃ adassanaṃ anabhisamayo ananubodho ... . avijj' ogho avijj' āyogo avijj' ānusayo*

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[8] See more details in Cullaniddesa, edited by W. Stede, PTS, London, 1918.

(˚pariyuṭṭhānaṃ ˚jālaṃ, ˚-liṅgī) moho akusalamūlaṃ.

[Ayaṃ vuccati avijjā.].

(ibid., pg. 98)

550. loka,

A. niraya tiracchna pittivisaya manussa deva,

B. khanda dhātu āyatana,

C. ayaṃ paro

D. Brahma sadevako.

(ibid., pg. 240)

365. nivuto, ophuṭo pihito paṭicchanno paṭikujjito.

(ibid., pg. 187)

It is the intention of the researcher to show that at the end of *avijjā's* explanatory matter there the sentence *"Ayaṃ vuccati avijjā"* which means 'This is what the Buddha means by *"avijjā"'*. If anyone translates *"avijjā"* as any other meaning beyond the scope listed by Sārīputta, it is beyond the scope of what the Buddha meant and it might incur a wrongful area of interpretation to his teachings. This can be exhibited to the reader that it is what is called paraphrasing-verse or *anugīti*, which has the purpose of referring his teaching from Sutta to Sutta and this can be a check-point for an interpretation by anyone who reads or teaches Buddhism that his/her understanding to such a matter is in line with what the Buddha intended.

It is extremely difficult for anyone who does not have a good foundation in Buddhist knowledge to penetrate this layer of Buddhism. It has to be accepted that knowledge and wisdom have their own layer dependent on individual knowledge, wisdom, and intellect. Therefore, the *Nettippakaraṇa,* in a deeper sense is a guide which allows one to understand the profound content of the Buddha's teachings but it is not a guide possible for all to use. The way that maximizes the use of the *Nettippakaraṇa* is to use it as a tool by which to approach Buddhism but the possibility of exploiting it to its full potential is entirely dependent on the intellectual and intuitive capabilities of each individual. To study the *Nettippakaraṇa* can be compared to a learning how to use a complex tool. Grasping the profundity of a teacher's knowledge is totally dependent on the wisdom of each individual and those

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qualities stated above. These teachings were composed as a means to approach and understand the Buddha's teachings, and the knowledge of Buddhism is comparable to a vast ocean which is so deep and wide. Not everyone is capable of exploring the text and gathering the same knowledge and experience so the *Nettippakaraṇa* was composed as a broad guideline to give greater access to anyone interested in studying Buddhism in depth.

3. *Yuttihāra* (The Method of Finding a Correct Meaning or Solution)

Once the idea and methodologies of the first two methods *(hārā)* are understood which are *Desanāhāra* – The Buddha's Teachings or Introducing or Expressing the Teachings of the Buddha, and *Vicayahāra* - The Method of Researching or Investigating the Sutta, then confirmation of the two by the third method is accomplished using *Yuttihāra*. As has been mentioned in Chapter III, once the Sutta has been read through its phrasing *(pada* or *byañjana),* in other words, read literally, it is of the utmost importance to compare it with the main idea of the Buddha's teachings such as The Four Noble Truths or Dependent Origination *(Paṭiccasamuppāda)* and the idea or sense-wise or meaning *(attha)* be agreed with what has been said by the Buddha.

It is generally accepted by Buddhist scholars that what the Buddha taught agrees with which falls somewhere between meaning or sense-wise *(attha)* and phrasing *(byañjana)*. The complication or different agreements come from within us as modern interpreters because we tend to understand what we learn or read through our own world-views and personal experience. This method can be considered as a check-point to anyone who might have different point of view once having read the Sutta according to his/her own interpretation. However, to prevent this problem from arising, the *Nettippakaraṇa* suggests checking with the Four Principle Appeals to Authority *(Mahāpadesa)*[9] or other methods which will be shown further.

As mentioned in Chapter III, the Four Principle Appeals to Authority *(Mahāpadesa)* is not an appeal to an authority per se but to the core message of the Buddhist teachings. The *Guide* states clearly that in the case of the Thread or Sutta, it

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[9] See details in A. ii. 167.

has to conform to the terms of phrasing or *byañjana* (the *Guide,* pg. 37). In the case of the Discipline or Vinaya, as seen through one's practice, it must conform to the essential nature of the idea (ibid.). In this case, to eradicate the Causes of Suffering completely, i.e. lust, hate, and delusion which will not bring the life cycle back to the beings. However, the Cause of Suffering is *Dukkhasamudayasacca,* it is to practice the Noble Eightfold Path *(Nirodhagāminīpaṭipadā ariyasacca)* which will go against the grain of taints. Once one does not have defilements left in the mind, there is no fruit or result to be received from the individual's kamma because the cause has been eradicated through eradicating of its root cause. Once we check the reading and the ideas above have been conformed to, it should be confirmed that what we have read and understood is in line with the teachings.

Another point to be checked on is when there is a question asked that is similar to that which has been shown in this example – Ajita's question.[10] Even though, there are four terms in the question but it is according only a single question which is about suffering of the world. At the same time, it is all about how to eradicate the Cause of Suffering so that the beings will not have to return to the cycle of rebirth. When we check in Pāli, the Verse mentions one nominative which is the world – *"loko"* and what has been done with this world, so that beings can not see the world as it truly is. Another way to look at it is that the conversation has been communicated properly between the two. We see that the first term has been asked and answered, then followed by the second, the third, and finally the fourth which is the main question and answer. It seems that this method is to confirm that what has been answered by the Buddha using phrasing *(byañjana),* and meaning *(attha)* by him is of a perfect communication in itself but, we, as late learners might not see the whole point of the conversation. The method is to reconfirm that the record of the Buddha's teachings is overall, of a standard conformity. It should be noticed that due to time span of over 2,500 years there might be a difference in interpretation of an ancient text like *Tipiṭaka* between their generations and ours. The *Nettippakaraṇa* can be a good guide line for us to follow because it needs to be kept in mind that the Buddhist teachings were taught by the Buddha who was, by tradition, an omniscient who knew

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[10] See questions of Ajita on page 129 in this chapter.

precisely what the benefit to the listener was; and what was not. If is there an effort to interpret it by using personal judgment, it might incur misunderstanding which, in turn, might affect the main purpose of the teachings.

4. *Padaṭṭhānahāra* (The Method of Finding Near Causes)

As mentioned in Chapter III, it was the Buddha's intention to point out the law of Dependent Origination *(Paṭiccasamuppāda),* which exhibits the mechanism of Dhamma which is working under a cause-combination of the natural phenomena or karmic formations or mental formations which is called *"saṅkhāra"* in Pāli. This is the nature which will never end and that which creates the cycle of rebirth. The *Guide*demonstrates how to exercise this method through definition of The Eighteen Root-Terms[11] e.g. ignorance has the characteristic of not penetrating ideas according to actuality; its footing or near-cause is the four perversions (the *Guide,* pg. 45). Craving has the characteristic of clinging to; its footing, its endearing form or alluring form (ibid. pg. 45). This method is quite difficult for those who do not possess a concrete idea about Buddhism. It is referring to two separate worlds i.e. the world of cause-combination (*saṅkhāra* or *saṅkhata*). Even though, it is one of the most difficult terms in Buddhist metaphysics, in which it is the blending of the subjective – objective view of the world and that of 'happening', but when one accepts the idea of Buddhism that things around us happen because there is a proximate cause, which is working under a proper-condition, then another thing arises according to the Law of Dependent Origination *(Paṭiccasamuppāda).* This gives us a clear understanding of what Buddhism means, in that this thing is suffering because there is no real entity to be grasped, and that only under the proper condition will its true nature reveal itself. In the meantime, because there is no entity there is lack of control and the process is dependent on the law of nature. Another world to be mentioned is the world beyond which is called *"asaṅkhata"* in Pāli. The terminology itself means 'not put together, not proceeding from a cause or it can be called 'Nibbāna– the Unconditioned', this unconditioned is therefore non-productive in furthering 'life'.[12]

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[11] See details of The Eighteen Root-Terms in the *Guide*, pp. 6-7.
[12] See details in PED, PTS, pg. 664.

What the Buddha taught was to point out that if there is the cause, the outcome will follow under the law of natural phenomena according to the findings of the Buddha which is *"Paṭiccasamuppāda"*. So he instructed the monks (bhikkhū) not to destroy a cause, but to develop the path in order to deconstruct what one had done the action in the past. This comes from his wisdom to see this causal functioning during his realization of Dependent Origination *(Paṭiccasamuppāda)*. The *Nettippakaraṇa* suggests finding near or proximate causes for this reason. Understanding this causal functioning and walking on the path is called 'right view' or *'sammādiṭṭhi'* in Buddhism. In the Sammādiṭṭhi Sutta, Sārīputta addressed the monks (bhikkhū) as follows;

> *And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.*
>
> (MN. i. 47, Bodhi, 2005, pg. 133)

Then he suggested that the monks (bhikkhū) to abandon the underlying tendency to lust, abolish the underlying tendency to aversion, the underlying tendency to the view and conceit 'I am', and by abandoning ignorance and arousing true knowledge to put an end to suffering (ibid., pg. 133). He confirmed to them that this was the right way to practice in order to end suffering. It is;

> *In that way too a noble disciple is one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma.*
>
> (ibid., pg. 133).

In this Sutta, the monks (bhikkhū) delighted and rejoiced and responded to Sārīputta by asking about how to be the one who has right view and arrive at this true Dhamma. He replied;

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> *When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view…. and has arrived at this true Dhamma.*
>
> (ibid., pp. 133-134)

Then he confirmed that;

> *The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is right view, right concentration.*
>
> (ibid., pg. 134)

In order to demonstrate Ajita's question through this method, let us examine the Buddha's answer on the world shut in by ignorance *(avijjā)*. The question arises as to what the proximate cause of ignorance is. The answer is obtained from the Sutta which says;

> *With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance.*
>
> (ibid., pg. 143)

Then, again, Sārīputta further confirmed that the way leading to the cessation of ignorance was the Noble Eightfold Path; that is, right view towards…. right concentration (ibid.). In the meantime, this can be a demonstration of the ultimate solution that suffering or *Dukkhasacca* is the world's greatest fear which can be concluded in the answer as to why the Buddha renounced the world. The answer can be further confirmed by The Greater Discourse on the Destruction of Craving Sutta (MN. i. 255).

After the Buddha had taught the monks (bhikkhū) forward exposition *(anuloma)* and reverse order *(paṭiloma)* on cessation. He asked them further;

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> *Now, bhikkhus, do formations cease with the cessation of ignorance or not, or how do you take it in this case?*
>
> (MN. i. 264, Bodhi, 2005, pg. 356)

The monks (bhikkhū) answered that formations cease with the cessation of ignorance and with the cessation of ignorance, cessation of formations (ibid., pg. 357). This answer leads to the conclusion of the whole mass of suffering which was said by the Buddha;

> *Good, bhikkhus. So you say thus, and I also say thus: 'When this does not exist, that does not come to be; with the cessation of this, that ceases.' That is, with the cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality – matality;…. With the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease; Such is the cessation of this whole mass of suffering.*
>
> (MN. i. 265, Bodhi, 2005, pg. 357)

The researcher is convinced that having a good understanding of the cause and effect of the law of nature in the Buddhist context is the whole point of how Buddhism should, from the very beginning, be approached. The *Nettippakaraṇa* was composed to cover all areas in bringing the learner, after having studied it, to the point of no conflict. This method of the *Nettippakaraṇa* is a very good checkpoint by which to enable the learner to walk in a straight line on the path of enlightenment.

5. *Lakkhanahāra* (The Method of the True Characteristic of Dhamma having the same Characteristic)

This is the idea that once a single word or term was mentioned by the Buddha, under the same or common characteristic, what follows in the same category of that Dhamma is also stated. For example, the *Nettippakaraṇa* Commentary

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explains that once the characteristic of 'neither-painful-nor-pleasant feeling is taught, therein too are taught the on looking-equanimity faculty, and all dependent arising (the *Netti,* pg. 53). This is because ignorance underlines neither a painful-nor-pleasant feeling. This can be seen from the conversation between the bhikkhunī Dhammadinnā and the lay follower Visākha in the Shorter Series of Questions and Answers Sutta (MN. i. 299). The Sutta says;

> *Friend Visākha, the underlying tendency to lust underlines pleasant feeling. The underlying tendency to aversion underlies painful feeling. The underlying tendency to ignorance underlies neither-painful-nor-pleasant feeling.*
>
> (MN. i. 303, Bodhi, 2005, pg. 401)

It has to be accepted that, this is more in the area of Dhamma practice which is not easy to grasp through simply reading it, but the whole point of Buddhism is about practice so that the mind will be developed to a stage where one can see or arrive at the stage of Nibbāna. The *Nettippakaraṇa* points out that with ignorance *(avijjā)* as the condition, determinations *(saṅkhāra)* arise, and with determinations as the condition, consciousness *(viññāṇa)* arise then the further process of Dependent Origination *(Paṭiccasamuppāda)* is explained. The whole point to be made is to exhibit the benefit of this Method that once the neither-painful-nor-pleasant feeling is underlying owing to the underlying tendency to ignorance, so it is implied or can be the cause of ignorance. At the same time, ignorance is the original (actually, not original in a sense of an axiom of thing but used for a benefit of explanation) idea of the whole process of formula of Dependent Origination *(Paṭiccasamuppāda)*, so Dependent Origination should be taught at the same time.

Now we can take the explanation above as a validation of what the Buddha taught. Another term to be looked at from the answer of the Buddha is craving *(taṇhā)*. It is interesting to approach its characteristic from other angle. The teacher may draw assumption from his/her Abhidhamma background. This does not mean that everyone who is a Buddhist scholar should have studied Abhidhamma but knowing it helps expand his/her teachings.

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From the answer the Buddha gave to Ajita that the world has been covered by craving towards which the Buddha used the word *"jappā"* instead of *"taṇhā"*. This was because the Buddha was capable in terms of using a proper or beautiful language to anyone he communicated with. However, we know that *"taṇhā"* is a synonym of *"lobha"* – greed which is one of the three principles of demerit *(akusala-mūla)* – *lobha* (greed), *dosa* (hatred), *moha* (delusion). We find, from the Compendium of Roots *(hetusaṅgaha)* that a root is a mental factor which establishes firmness and stability in the consciousness *(citta)* and the mental factor *(cetasika)* with which it is associated (Bodhi, 2010, pg. 119). There are six roots altogether, which are greed *(lobha)*, hatred *(dosa)*, delusion *(moha)* exclusively unwholesome, while the other three are the principles of wholesome *(kusala-mūla),* i.e. non-greed *(alobha),* non-hatred *(adosa),* and non-delusion *(amoha)*, they are either wholesome *(kusala),* or indeterminate *(abyākata)*. Abhidhamma theory explains that they are wholesome when they arise in wholesome cittas and indeterminate when they arise in resultant and functional cittas. The latters are called beautiful mental factors or *sobhanacetasikas* (ibid., pg. 120). What the *Nettippakaraṇa* has been designed for is look at these three wholesome and unwholesome mental factors as roots within their common characteristics *(Lakkhanahāra)*. When this Sutta or Verse mentioned *"lobha"* or *"taṅhā"* or *"jappā"* as something which smear the world, it means *"dosa"* and *"moha"* have been mentioned under their common characteristics, that is, they all are the roots of wholesome and unwholesome.

6. *Catubyūhahāra* (The Method of Looking in Four Displays)

It is mentioned in Chapter III that this method is to reconfirm that the teachings of the Buddha are woven into the True Idea which is the highest or final purpose – enlightenment or Nibbāna. It can be examined again as a conclusion to the teachings in four areas, they are in the area of language used in every form by the Buddha *(nirutta),* in this case, Pāli. What is the purpose of the teachings *(adhippāya)*? Where were the teachings begun *(nidāna)*? And what was the conclusion by the consecutive-sequence *(pubbāparasandhi)* that the teaching in the particular Sutta in question was in line with all teachings of the Buddha.

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The Buddha's answer to Ajita that ignorance *(avijjā),* and craving *(taṅhā* or *jappā)* are the Causes of Suffering brought the researcher to consider the Pāli grammar knowledge area as to how the sentence expresses *"avijjā"* and *"taṅhā"* as the Causes of Suffering. So we must return to the beginning to find what the Buddha meant by each word. In this way, we can examine the special characteristics of each term. It is very important that the reader to understand each term in the Buddhist context so that it can be understood why the Buddha chose to use different terms to explain the mechanics of each Dhamma. For example, why did he use ignorance *(avijjā)* to explain that it covers the eyes of beings preventing them from seeing the world as it truly is. And why did he choose craving *(jappā)* or *(taṅhā)* to explain that its characteristic smears the world. These two terminologies work differently but they render results in beings that they make the world suffer and this suffering is the greatest fear to the world. At this point, please examine the Explanatory matter from the Cullaniddesa below;

> *avijjā' = dukkhe aññāṇaṃ….(etc. akaṅkha, a), Yaṃ evarūpaṃ*
> *aññāṇaṃ adassanaṃ anabhisamayo ananubodho*
> *appaṭivedho asaṅgāhanā apariyogāhanā*
> *asammapekkhanā apaccavekkhanā*
> *apaccakkhakammaṃ dummejjhaṃ bālyaṃ*
> *asampajaññaṃ moho pamoho sammoho avijj' ogho avijj'*
> *āyogo avijj' ānusayo*
> *(̊pariyuṭṭhānaṃ, ̊jālaṃ`, ̊_liṅgī) moho*
> *akusalamūlaṃ. [Ayaṃ vuccati avijjā.].*
>
> (Stede, 1918, pg. 98)

The full list translation shows that ignorance is a lack of knowledge in suffering. Similarly, lack of knowledge, non-seeing (of suffering), non-comprehension, lack of understanding, un-awakening (lack of understanding), non-intelligence, non-entering (into the understanding of suffering), non-plunging into, (understanding of suffering), absence of good seeing, absence of good consideration, (lacking of good consideration), action lacking in good consideration, unwise,

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foolhardy, lacking in intelligence, delusion, infatuation, bewilderment, flood of ignorance, entanglement in ignorance, (enrolling in ignorance), product of ignorance, ignorance, the root for unwholesomeness, are said to be ignorance.

Another term is *"jappā"* which we find in Pāli from Cullaniddesa as follow;

jappā = yo rāgo sārāgo ... . (etc. , see *taṅhā* II)

From pattern II under the section of *taṅhā*, this means:
[jappā] [: X] vuccati taṅhā;

yo rāgo sārāgo anunayo anurodho nandi nandi – rāgo cittassa
sārāgo .... taṅhā – nadī abhijjhā lobho
akusala – mulaṃ ayaṃ vuccati [jappā] [: X]

(ibid., 1918, pp. 152-153)

"Jappā" is said to be craving.

It can be concluded here that whatever attachment, lustfulness, friendliness (in terms of attachment), compliance, pleasure, attachment in sensual pleasure, passionate delighting of mind, greed, covetousness of lust, lusts, the root of unwholesomeness (deeds), are said to be greed or craving which will bind the beings with *saṃsāra.*

Another way to look at in this method is the purpose of the teachings *(adhippāya)*. The Buddha would like to point out to the listener why the world is suffering so that the listener, in this case, Ajita will practice in order to liberate himself from this world, in other words, from the cycle of rebirth. From this, the purpose of the Buddha, in teaching beings, can be understood. Whatever he said or did was for the benefit of mankind and individual being.

The next area to be looked at is the reason why the Buddha taught. This is the source of the story which requires us, the learner, to look back to where the teachings began. In this Sutta, we should have a basic idea due to having read the Verse, not only from the question section *(pucchā)* but also the source of these

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questions *(vatthugāthā)*. There are two sources from which we can find the Introductory Stanzas *(vatthugāthā)* related to these questions - one from the Suttanipāta and the other from Cullaniddesa. Both of them are situated in the background story to Ajita's questions; only the style of the book is different. Suttanipāta shows the story and questions without any additional details, but Cullaniddesa. explains each single meaning of the words by Sārīputta in a style of an ancient Commentary. Due to the space and time constraints, the researcher will briefly explain the background of the questions from Suttanipāta as follows:

There was a Brahman named Bāvarī from the city of the Kosalans who was approached by a beggar to give him 500 pieces. Once Bāvarī refused to give him 500 pieces, the begger cursed Bāvarī to have his head shatter on the seventh day. Bāvarī was so terrified that a benevolent deity went to Bāvarī and told him that the beggar knew nothing about the head nor knowledge of head shattering. He was advised to go and ask about it from the Enlightened One who was possessed of fivefold vision (awakened, gone to the farther share of all phenomena, attained the power of (gaining) all higher knowledge, endowed with vision on all phenomena, reached the destruction of all (harmful) tendencies and emancipated on the exhaustion of the substrata of becoming), who had proclaimed the teaching. Bāvarī then addressed his pupils who had mastered the hymns (of the Vedas) to go to Sāvatthi to visit the Buddha, on whose body were to be found the thirty-two marks and if he were the Enlightened One, he would answer the questions poised in the minds of Bāvarī's pupils'. Then his sixteen pupils went to see the Buddha while the Buddha was being attended by an assembly of monks and was involved in a Discourse with them. Ajita saw his bodily marks in their entirely while standing on one side, and overjoyed, asked the questions in his mind (Jayawickrama, 2001, pp. 374-381). Then the story went on until the Buddha answered the question from Bāvarī in regards to the head and on the shattering of the head;

> *Know that ignorance is the head and it is knowledge that shatters the head, with confidence, mindfulness and concentration, joined together with will and effort.*
>
> (Jayawickrama, 2001, pg. 383)

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After hearing it with a great joy, the young Brahmin, Ajita arranged his deer-skin, which is his garment, on one shoulder, fell at the Buddha's feet with his head bent low and said that Bāvarī together with his pupils must pay homage to the Buddha. The Buddha blessed them and offered the opportunity to ask about all doubts both his, Bāvarī's and the pupils'. Ajita then sat down with clasped hands and asked the first question (ibid., pg. 384).

The researcher finds it interesting and recommends to all studying Buddhism to go back to the source of all teachings so that he/she will perceive more detail on the teachings as the *Nettippakaraṇa* has suggested. Of which, at the same time, they will be able to relate all information about a particular teaching to obtain a more comprehensive understanding of the Doctrine of the Buddha. Therefore, the *Nettippakaraṇa* emphasizes that the source *(nidāna)* is the key by which to approach the teachings.

The story above shows the lack of knowing the truth gave Bāvarī a dreadful feeling which only ceased when Buddha gave him a satisfactory answer. This relates to the word *"avijjā"* which is when one is not enlightened, doubt occurs easily, even though this is related to something untruthful, it can still cause trouble for him. It is to be noted that the Jātaka and Dhammapada Commentaries also include an introductory story to explain the context of the original Verses.

The final area to be looked at is the conclusion by the consecutive-sequence *(pubbāparasandhi)*. How does this apply?

It can be seen from the Buddha's first answer to the initial question from Ajita that the world is shut in or covered by ignorance, and, at the same time, craving smeared the world. These two factors are the Causes or the Origin of Suffering *(Dukkhasamudayasacca)* or the second Noble Truth. To a superlative degree, which is the first Noble Truth *(Dukkhasacca),* suffering is the greatest danger and fear of the world. It can be said that in the first and second Verses (Sn. 1032, 1033) or the first part of this Sutta, they were told about disappointment *(ādīnava)*. Ajita further asked about the escape of the world which is *"nissaraṇa"* The Four Noble Truth *(Dukkhanirodhagāminīpaṭipadā).* The Ajita stated;

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Savanti sabbadhi sotā (icc āyasmā Ajito)
sotānaṃ kiṃ nivāraṇam
sotānaṃ saṃvaraṃ brūhi
kena sotā pithiyyare?

(Sn. v. 1034, the *Netti*, pg. 12)

The English translation is;

Streams flow in all directions' (so said the venerable Ajita), what obstruction is there for the streams, speak to me of the restraining of the streams and by what would the streams be shut off?

(Jayawickrama, 2001, pg. 386)

The Buddha's answer is;

Yani sotāni lokasmiṃ (Ajitā ti Bhagavā)
sati tesaṃ nivāraṇaṃ
sotānaṃ saṃvaraṃ brūmi
paññāy' ete pithiyyare ti.

(Sn. v. 1035, the *Netti*, pg. 13)

The English translation is;

Whatever streams there are in the world (O Ajita' said the Exalted One), 'mindfulness is their obstruction, I speak of the restraining of the streams and by wisdom would they be shut off.

(Jayawickrama, 2001, pg. 386)

It is perfectly clear that the Buddha had answered the first question from Ajita, which was; what is the Origin of Suffering (*Dukkhasamudayasacca*)? It is followed by the way to escape from the world which is *"nissaraṇa"* or the fourth Noble Truth that beings should practice mindfulness *(sati)* and use it as an obstruction

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to restrain all defilements which are the streams. The thing that will shut off all defilements is wisdom (*Paññā*). This is to confirm that the teachings of the Buddha suggested The Four Noble Truths to the beings and that the teachings have to be within the spectrum of these Truths to help them escape from the cycle of rebirth (*saṃsāra*). The second set of questions and answers is of a consecutive-sequence to the first set because the Buddha introduced that concept of suffering to Ajita and, at the same time, suggested for him a way to escape from it.

7. *Āvaṭṭahāra* (The Method of Converting to the Opposite Dhamma)

According to Pāli, *Āvaṭṭa* is an adjective that means turning around, winding, twisting which renders a sense of the converting oppositely something or a Dhamma, into another Dhamma. However, the idea has been shown in detail in Chapter III that it is to find the near-by or proximate cause of a particular Dhamma then convert it into an opposite one in order to understand both Dhammas thoroughly. This generates the idea of good and bad which will prompt people to practice the Dhamma in order to block the negativity of it as it arises. It can be noticed that this Method is to concentrate more on Dhamma practice.

From the example of Ajita's questions, we can determine that ignorance *(avijjā)* and craving *(taṇhā)* or what they used in the Verse – *"jappā"* are of the unprofitable Dhammas which are the origin or the cause of suffering. The root or the proximate causes of them is the lack of the faculties of understanding and concentration consecutively. In Buddhist practice, we do not abandon these two Dhammas, in this case, ignorance and craving by creating the opposite Dhammas to fight or counteract them and to develop Insight *(Vipassanā)* and Calm *(Samatha)* to supersede the prior ones. In other words, to block them out and prevent them from arising. In order to confirm the teachings according to what was stated by the Buddha, in the Book of the Twos, Vijjā-bhāgiya Sutta: A Share in Clear Knowing, it says;

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> *Bhikkhus, these two things pertain to true knowledge. What two? Serenity and insight. When serenity is developed, what benefit does one experience? The mind is developed. When*

> *the mind is developed, what benefit does one experience? Lust is abandoned. When insight is developed, what benefit does one experience? Wisdom is developed. When wisdom is developed, what benefit does one experience? Ignorance is abandoned.*
>
> (AN. i. 61. 31 (11), Bodhi, 2012, pg. 152)

In this Sutta, we see that the term 'abandoned' occurs twice, in the phrases 'lust is abandoned', and 'ignorance is abandoned'. They are abandoned because in the mind and wisdom of such a particular person they have been developed and the benefits related to them are the liberation of the mind *(cetovimutti),* and the liberation of wisdom *(paññāvimutti)* consecutively. This can be seen further in the same Sutta which says;

> *A mind defiled by lust is not liberated, and wisdom defiled by ignorance is not developed. Thus, bhikkhus, through the fading away of lust there is liberation of mind, and through the fading away of ignorance there is liberation by wisdom.*
>
> (ibid., pg. 153)

What can be seen from this Sutta is an example that *Āvaṭṭahāra* is the method to find the proximate cause first and then find the correct practice to help the practitioner develop a certain quality of mind which is tranquil enough to penetrate or see things as they are. The mind of such a person under the proper process will achieve the ultimate goal, which is to attain Nibbāna. It can be said that in Buddhist studies, the teachings need to be accumulated by studying the scriptures *(pariyatti)* and then put into practice *(paṭipatti)* – the practice of Tranquility and Insight meditation. This leads to the main purpose of Buddhism which is to attain or to penetrate the True Dhamma *(pativedha).*

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8. *Vibhattihāra* (The Method of Using Analysis)

In the *Guide* it is suggested that the Dhamma or the Sutta needs to be analyzed using two categories for the benefit of both the learner and practitioner. They are the Sutta dealing with morality *(Vāsanābhāgiya)* which will produce a good result in the future or next life or the Divine Life. The other is the Sutta dealing with penetration *(Nibbedhabhāgiya)* or life-cycle elimination. The benefits are that we as late learner will not choose the teachings which are unsuitable for us to practice. For example, we want to penetrate the truth in order to be liberated, but we practice the Dhamma by following the Sutta that teaches people to perform their merit makings in order to accumulate good results from their performance in order to be reborn in a favorable existence. This method is to choose or differentiate the teachings in the very beginning when reading the Sutta. However, according to our example – Ajita's questions, it is neither dealing with morality nor penetration but with defilements or corruption *(Saṃkilesabhāgiya)*. Even though, there is no suggestion in the section of *Vibhattihāra,* we can make use out of the last chapter in the *Nettippakaraṇa* which is *Sāsanapaṭṭhāna* (The Pattern of The Dispensation). Another aspect to be looked at is what kinds of ideas are shared in common *(sādhāraṇa)*? The *Guide* suggests shared in common by name or by a person. From our example, we learn that defilements are common to ordinary men who have certain faults *(micchatta-niyata)*. Once the plane *(bhūmī)* is analyzed, it can be seen that ignorance *(avijjā)* comes to ordinary men, the Stream-Enterer, the Once-Returner and to the Non-Returner but not to the Arahant. Craving *(taṇhā)* is common to ordinary men and the Stream-Enterer. In the superlative sense, suffering or *Dukkhasacca* is common to every being, if mentioning form *(rūpa),* including the Arahant. It will not apply to the Arahant concerning the name *(nāma)* because there is no more mental suffering retained in them.

9. *Parivattanahāra* (The Method of Reversing Completely or Auspiciously)

As was stated in Chapter III, this is different from The Mode of Converting to the Opposite Dhamma *(Āvaṭṭahāra)* in that it develops the opposite Dhamma to counteract it a straightforward way. In the example, we have ignorance *(avijjā)* and craving *(taṅhā)* as the defilements. In order to abolish them, the

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practitioner needs to have right view *(sammādiṭṭhi)* that there are no other ways to eradicate these defilements if he or she does not practice Calm *(Samatha)* together with Insight *(Vipassanā)* meditation. With this view, he or she will know and see things as they are with great six-fold base i.e. eye, ear, nose, tongue, body and mind together with the working process of Dhamma. According to the Mahāsaḷāyatanika Sutta: The Great Sixfold Base (MN. iii. 288). It confirms that when one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the five aggregates affected by clinging are diminished for oneself in the future and one's craving which is accompanied by delight and lust in this or that will be abandoned.[13] The point to be made is that once one has practiced by the individual, the Noble Eightfold Path comes to fulfillment in him through this development together with fulfillment of the thirty seven factors of Enlightenment. Following that, the two things or Dhamma(s)-Serenity and Insight will occur in him yoked evenly together and the practitioner will fully understand things by direct knowledge. However, the *Nettippakaraṇa* does not mean to suggest that the Dhamma be practiced in this method, but only to point out that it will eradicate ignorance *(avijjā)* and craving *(taṅhā)* only under the process of developing Serenity and Insight. One should develop the opposite Dhammas by which one will obtain knowledge *(vijjā)* and deliverance or emancipation *(vimutti)* as the final results. To confirm this statement we should look at the Sutta which says;

> *And what things should be abandoned by direct knowledge? Ignorance and craving for being'*....towards.... *'And what things should be developed by direct knowledge? Serenity and insight' 'And what things should be realized by direct knowledge? True knowledge and deliverance.*
>
> (MN. iii. 290, Bodhi, 2005, pg. 1139)

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[13] See more details in MN. iii. 288.

10. ***Vevacanahāra*** (The Method of Finding Synonyms)

As stated earlier in Chapter III, the Buddha was a very skillful teacher who could demonstrate a single idea by using various synonyms. This gives the idea that the Dhamma he taught had the same characteristics but it was delivered to different people from different backgrounds so that knowing how to pick the correct terminology to teach was of the greatest benefit for the others or listeners. It is without doubt that not everybody is able to have a wide range of terminologies for use, but to have them gives an improved ability by which to teach. In the example, we have ignorance *(avijjā)*, its synonym can be *moha* which renders the sense of unknowing but it should be made clear that this does not apply to an 'unknowing' to everything but ignorance in the Buddhist context. It was defined by the Buddha that;

> *And what, bhikkhus, is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance.*
>
> (SN. ii. i. 2 (2), Bodhi, 2000, pg. 535)

Another term in the example to be mentioned is *"jappā"* which means desire, lust, greed, attachment, hunger.[14] Its synonym can be *(taṇhā)* (cp. Nd2 on *taṇhā)* or *(lobha)* which gives the same meaning and sense of attachment. The best place to find the synonyms used in the Buddhist texts, is in the book of Exposition or Niddesawhere it explains and refers to the meaning of each term in detail. However, the idea of this method is only to exhibit that knowing a stock of terminologies related to what the Buddha taught is of a huge benefit to both a teacher and learner of Buddhism. It needs skill in studying Pāli Grammar, texts translation starting from the Sub-Commentary up to Commentary. In other words, the ancient way of studying Buddhism might be a better alternative to approach it. Studying through reading in another language might not render a correct or proper sense in terms of the best understanding of studying Buddhism.

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[14] See details in Cullaniddesa.

11. *Paññattihāra* (The Method of Setting a Description to Make Known)

The details of the full explanation of this Method have been described in Chapter III. It emphasizes the importance of the learner grasping the meaning of readings from the teachings concerning in what should be done with a Dhamma the Buddha taught. There is no doubt that Buddhism is not only knowledge of the scriptures to be studied *(pariyatti)* but also to put them into practice *(paṭipatti)* in order to penetrate the Truths *(pativedha)*. This is the reason the Buddha also suggested what to do with such particular Dhamma. It is also of utmost importance that those who wish to obtain the greatest benefit from studying it need also to put it into practice so that he or she be convinced that the teachings are not just a religion to be studied, believed and followed but a religion by which to see the truth for oneself. Again the researcher would like to emphasize that knowledge of the Pāli language is an exceptional tool with which to approach the teachings as using this language makes a dramatic difference to the student's understanding of the text, because the text is being read in its original language. For example, the word *(pahīna)* in Pāli is not equivalent to 'abandon' or 'abolish' or 'eliminate' as it shown in the Pāli-English dictionary but instead, it gives a sense of building up or practicing the opposite Dhamma in order to supersede or block out or to fill the place of that particular Dhamma. At the same time, the mind consciousness of that person will be transformed from one characteristic to another. It is very difficult for any writer or researcher to simply cite the above statement or to verify it because it necessitates the writer studying the entire Sutta in detail and then decoding it from the Pāli so that he or she is convinced that knowing how to study through extracting the meaning of it from the Pāli is the correct process in approaching the teachings of the Buddha. However, it is by no means a hopeless process in adopting this approach as there is a further possibility of gaining an in depth or profound understanding through this difficult but rewarding task. The most we can hope to achieve it if we do not have a thorough knowledge of Pāli is to notice how the word is used carefully and follow the instruction in an English speaking sense (or other language of translation). The benefit at least is still there in how to deal with or have the correct responsibility at a certain level in such a particular Dhamma so that it brings home, to the students, the genuine purpose of Buddhism. In the example, it has been noted that ignorance *(avijjā)* and craving *(taṅhā)* are the

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Origins of Suffering *(Dukkhasamudayasacca)*. So a return to what the Buddha suggested in order to deal with them is necessary to check that the correct path is being followed. He taught the practice of Serenity and Insight in order to abandon lust and ignorance. But before that he stated that one who applied these two Dhamma(s) would obtain the true knowledge. Then he said Serenity and Insight are to be developed.

> *When mind is developed, what benefit does one experience? Lust is abandoned…., when wisdom is developed, what benefit does one experience? Ignorance is abandoned.*
>
> (AN. i. 61. 31 (11), Bodhi, 2012, pg. 152)

We see that in Pāli, there are two Dhamma(s) to be developed. They are the mind to be developed *(cittaṃ bhāvitaṃ)*, and the wisdom to be developed *(Paññā bhāvitā)*. These two Dhamma(s) have to be developed in the first place so that one who develops them will experience the state of lust and ignorance abandonment. If the Buddha does not designate or make this known *(paññatti)* in the Sutta, it will be easy to grasp a wrongful understanding by simply abandoning lust and ignorance per se instead of developing the mind and wisdom which will in fact perfectly complete the task.

The other point which is interesting is the Suffering itself *(Dukkhasacca)*. The Buddha stated that it is a result of the deed or action performed by the individual under the clinging process of the mind which the *Nettippakaraṇa* suggests it as a fruit *(phala)*. Once it is the greatest fear as in the example shown, how should it be dealt with or what is our responsibility or task towards it? The Buddha addressed the group of five monks (bhikkhū) thus;

> *Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.*
>
> (SN. v. ii. 11 (1), Bodhi, 2000, pg. 1844)

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What we obtain from the above Sutta is the five aggregates subject to clinging are suffering *(pañcupādānakkhandhā).* Then we match this with another Sutta which says;

> *And what things should be fully understood by direct knowledge? The answer to that is: the five aggregates affected by clinging, that is, the material form aggregate affected by clinging, the feeling…., the perception…., the formations…., the consciousness aggregate affected by clinging. These are the things that should be fully understood by direct knowledge.*
>
> (MN. iii. 290, Bodhi, 2005, pg. 1139)

<u>If we see from Pāli, we get;</u>

> *Katame ca, bhikkhave, dhammā abhiññā pariññeyyā? 'Pañcupādānakkhandhā' tissa vacanīyaṃ, seyyathidaṃ - rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññānupādānakkhandho.Ime dhammā abhiññā pariññeyyā.*
>
> (MN. iii. 431)

What the researcher would like to point out is the designation from the Buddha is how suffering should be dealt with, in this case, the five aggregates affected by clinging. The Buddha uses Pāli words *"abhiññā pariññeyyā"* to the Dhamma(s) which are suffering which were translated into English as 'things that should be fully understood by direct knowledge'. Again, this shows that suffering is not eliminated but rather that it must be fully understood by direct knowledge (wisdom or *Paññā).* This is a very important distinction to keep in mind. And further, it is not the individual who see the suffering, but wisdom.

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It is to be concluded that this method is to show how the Buddha communicated with his interlocutor through his choice of term designations. The

point to be clarified here is that this Method is to promote that the Buddha possessed the ability to designate his teachings in the plain language of words or through variations of languages (synonyms) and we as learners of his religion must know how to decode such language in practice. The decoding of language in this case does not mean that one needs to have Pāli knowledge alone. It is also important to have knowledge of the profound meaning of what the Buddha said as this is vitally important in terms of producing efficient communication through the language used, and also in applying responsibility on these terminologies in order to achieve the goal set out by the Buddha. In this case, whenever the results *(phāla)* are suffering, it is called *"pariññāpaññatti"* – things to be acknowledged. Whatever the cause or the origin of suffering, it is called *: "pahānapaññatti"* – things to be abandoned. Whatever the practice that he stated that is the path leading to cessation, it is called *"bhāvanāpaññatti"* – things to be developed.

12. *Otaraṇahāra* (The Method of Putting the Teaching into the Category of The Four Noble Truths)

As was described in Chapter III regarding the characteristics of this method, the idea is to exhibit that Buddhism is to teach people that there is no self *(atta)* in a sense of entity nor a person flesh and blood. But the Dhamma exists because of a natural process which is working under a proper cause and condition according in the Buddhist context. It is the reason we have to study the five areas in details and understand thoroughly their working process. The five areas are Dependent Origination *(Paṭiccasamuppāda)*, Faculties *(Indriya),* Categories *(Khandha),* Elements *(Dhātu)* and Bases *(Āyatana).* All teachings are an effort to make known that inside them is the process of natural phenomena working under a rule of cause and condition. It is beyond the confines of this research to review every process mentioned above due to the space and time condition, but it will exhibit Dependent Origination will be exhibited to convince of the idea of the non-self approach *(anatta)* to the reader.

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We can see from the Dependent Origination Sutta which states;

And what, bhikkhus, is dependent origination? With ignorance as condition, volitional formations [come to be];

> *with volitional formations as condition, consciousness; with craving as condition, clinging; with clinging as condition, existence; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This, bhikkhus, is called dependent origination.*
>
> (SN. ii. i. 1 (1), Bodhi, 2000, pg. 533)

It can be seen that this method is meant to teach the learner that once he or she has read any Sutta, he or she should be able to map out the teaching into the five areas mentioned above. In this case, it shows that ignorance is one of the conditions that makes volitional formations come into existence. There is no self or person involved in the process which is to confirm the idea of no-self approach *(anatta)*. The other place to have seen the natural process of Dhamma working under the rule of cause and condition is in the middle of the linear procedure of Dependent Origination *(Paṭiccasamuppāda)*. We see that craving is also a condition in which it allows clinging come to be, and with clinging as condition, the existence is followed by birth, aging-and-death, and so on. Then the Buddha concluded that this process was called Dependent Origination *(Paṭiccasamuppāda)*. This process is called the origination process *(Samudayavāra)* working under a straight forward sequence *(anuloma)*. It is the process that occurred to the Buddha before his enlightenment through his careful attention and that it caused in him a breakthrough by his own wisdom in regards to things unheard before. It is his own vision, knowledge, wisdom, true knowledge, and light (Gotama the Great Sakyan Sage Sutta). Then it is confirmed by the reverse order *(paṭiloma)* that the Buddha considered it backward with his careful attention starting from;

> *When what does not exist does aging-and-death not come to be? With the cessation of what does the cessation of aging-and-death come about?.... where there is no birth, aging-and-death does not come to be; with the cessation of birth comes cessation of aging-and-death.*
>
> (SN. ii. i. 10 (10.ii.), Bodhi, 2000, pg. 539)

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With the starting point above, the Buddha considered the cessation process *(Nirodhavāra).* It is;

> *When there is no existence, birth does not come to be; with the cessation of existence comes cessation of birth'.... 'When there is no clinging, existence does not come to be; .... 'When there is no craving, clinging does not come to be; .... 'When there is no ignorance, volitional formations do not come to be; with the cessation of ignorance comes cessation of volitional formations.*
>
> (ibid., pg. 539)

It is indisputable that putting it into a main category like it has been shown this way, there will be no misinterpretation of the Buddha's words. This is the reason that the *Nettippakaraṇa* was designed to teach by acquiring this internal technique.

13. *Sodhanahāra* (The Method of Clearing-up All the Points)

As the Verse shown in *Vicayahāra*[15]– The Method of Researching or Investigating the Sutta that the main idea is at the end of the Verse – *'dukkham assa mahabbhayaṃ'.*It is true that the first answer that the world was shut in by ignorance. In the meantime, miswishing and negligence are the factors which make the world fail to shine out. Craving or lust has smeared the world. These factors are not the main idea or absolute causes that make people experience all suffering, which make them afraid of repeatedly coming back to the cycle of rebirth. The Buddha says in the Origination Sutta that;

> *Thus with ignorance as condition, volitional formations [come to be] ; with volitional formations as condition, consciousness…. Such is the origin of this whole mass of suffering.*
>
> (SN. ii. i. 10 (10. i.), Bodhi, 2000, pg.537)

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[15] See the Verse on page 129.

It can be seen that ignorance is only a condition as well as craving which works under the process of Dependent Origination *(Paṭiccasamuppāda)*. The final or main idea is what the Buddha explained as the whole process of suffering *(Samudayavāra)* through the mechanism of Dependent Origination *(Paṭiccasamuppāda)*. So the main idea has been defined, like the Verse was examined in all points, and the points were to be cleared up without any doubt left to be considered once more.

What is the easiest way to see that the Verse or the question and answer has been completed? If it is answered and has arrived at the True Idea which contained within The Four Noble Truths. In this case, the Buddha answered that Suffering *(Dukkhasacca)* is of a greatest fear. It is noticeable that even without the first three answers before the last, the main idea is there in the fourth which is the conclusion for all. It can be the checkpoint that the conversation is of a benefit to the listener and confirms that the Buddha is a Blessed One who points out the most benefit to the listener.

14. ***Adhiṭṭhānahāra*** (The Method of Terms and Their Expansions)

As with the other *hārā*, the function of this method has been explained clearly in Chapter III. The matter of most benefit obtained from this method is what the Buddha has drawn out, what he has designated by a one single term of one particular Dhamma and its expansion. This will help the learner to remain focused and not to diversify such terms into some other explanation or interpretation because it will render a wrong teaching.

As it has also been shown in *Vevacanahāra* – The Method of Finding Synonyms regarding the word 'ignorance', it is just not a lack of knowledge about everything, but only in the context of the Buddha's teachings. The Buddha introduced 'ignorance' or *'avijjā'* as an *'ekatta'* word and as a result, he stated clearly what is called *'vematta'* – an expansion of such words that it is 'not knowing Suffering, not knowing the Origin of Suffering, not knowing the Cessation of Suffering, not knowing the Way Leading to the Cessation of Suffering' (SN. ii. i. 2 (2), Bodhi, 2000, pg. 535). It is also applied to craving *(taṇhā* or *jappā)*. The interesting point about the Buddha's teaching of the expansion of the word 'craving' is that we should have good skill in

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how to extract the meaning of each word. This might be a difficult task, but to learn it well puts one in a better position to grasp a true knowledge of Buddhism. An example will be shown in this thesis from the Mahāsaḷāyatanika Sutta: The Great Sixfold Base (MN. iii. 288). It says;

> *Bhikkhus, when one does not know and see the eye as it actually is .... the ear, ... the nose, ... the tongue, ... the body, ... the mind as it actually is, when one does not know and see forms as they actually are .... eye-consciousness as it actually is, ... eye-contact as it actually is, ... does not know and see as it actually is [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as condition, then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for [the feeling] felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as contition.*
>
> (MN. iii. 288, Bodhi, 2005, pg. 1137)

These forms of craving are both Suffering*(Dukkhasacca)* and the Cause or Origin of Suffering *(Dukkhasamudayasacca)*.

They are called the six cravings or *"chayime taṅhā"* in Pāli which is;

> *Katamā ca, bhikkhave, taṇhā?Chayime, bhikkhave, taṇhākāyā – rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.Ayaṃ vuccati, bhikkhave, taṇhā.*
>
> (SN. ii. 2)

It can be seen that the Buddha quoted it to specially point out that these six terms are six cravings. They are a diversification *(vematta)* of the term 'craving' or designated meaning of it *(ekatta)* by the Buddha. What to share by this exhibition is if each of the six cravings mentioned in Pāli above perform their duties only under its condition and one knows and sees them as they are, they act as a natural process of

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Dhamma. They are the only sufferings that one should acknowledge. In the meantime, if one does not know or see them as they are, and inflamed by lust under the above process of attachment or clinging, which is conditioned by feeling *(vedanā)*, they will perform their duties as the Causes of Suffering which will lead to future rebirth.

At the same time, there might arrive a question that occasionally the Buddha suggested the three cravings. Please note that once he introduces the six cravings, they are working within the process of Dependent Origination *(Paṭiccasamuppāda)*. When he introduces the three cravings, it is to exhibit the cause or origin of suffering. They are;

> *Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ taṇhā ponobbhavikā [ponobhavikā (sī. pī.)] nandirāgasaha-gatā tatratatrābhinandinī, seyyathidaṃ [seyyathīdaṃ (sī. syā. kaṃ. pī.)] – kāma-taṇhā, bhavataṇhā, vibhavataṇhā. Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.*
>
> (SN.v. 1081)

In this case, the Buddha stated clearly that they are the Cause or Origin of Suffering. It is translated as;

> *Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existences, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.*
>
> (SN. v. i. 11(1), Bodhi, 2000, pg. 1844)

So it is to be noted that one cannot simply know the meaning of each term and the direct diversity of it as has been shown in various Suttas. To diversify it correctly needs a person who knows which context is intended at the moment and match it to the proper diversification.

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15. ***Parikkhārahāra*** (The Method of Knowing a Cause and Condition)

As has been pointed out in Chapter III, this method is slightly different from The Method of Finding Near or Proximate Causes *(Padaṭṭhānahāra)* that onepicks out a particular Dhamma or self-cause *(hetu)* in the Sutta to be considered and finds the supporting requisite factors or its conditions *(paccaya)* which will generate the opportunity for that particular Dhamma to arise. It is not to find the near-by or proximate cause of it in the beginning then look back to the self-caused as it functions in *Padaṭṭhānahāra.* This method is to help the practitioner to view the Dhamma in a broader angle which is a non-self approach *(anatta)*. It is to confirm that there was no single cause that arose in the past which had produced a future result but the primary one acting as a tendency of natural process to allow an opportunity for a future result to exist under a concomitant of a various requisite factors. This helps generate the idea that it happened because there was a cause and that cause has to be developed together with other requisite conditions. Without this process, it would be impossible for that Dhamma to exist. It is to promote the Buddhist idea that there is no self or entity or any existence lying there as a solid cause but only the tendency of it waiting to arise under the proper condition.

From the example raised in this research, we can understand that suffering is the greatest fear which, in itself, can be interpreted as a renewed existence. The real or the self-cause of rebirth is rebirth-consciousness *(paṭisandhicitta)* which has its own nutriment where it has a tendency to produce a renewed existence. Under the proper concomitant process of other Dhammas or natural phenomena, arises the name-and-form along with that viable rebirth-consciousness. To understand the process, we need to look at the Sutta with which Ānanda approached the Blessed One and asked him that 'in what way is there existence?'. The Buddha answered him that;

> *If, Ānanda, there were no kamma ripening in the sensory realm, would sense-sphere existence be discerned?*
>
> (AN. i. 224, Bodhi, 2012, pg. 310)

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This shows rebirth-consciousness as the self-caused of rebirth and that if there is no supportive requisite, in this case, kamma ripening in the sensory realm, there would be no existence. The Sutta says further that;

> *Thus, Ānanda, for beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed, and craving the moisture for their consciousness to be established in an inferior realm. In this way, there is the production of renewed existence in the future.*
>
> (ibid., pg. 310)

Then the Buddha explained further that there would be a renewed existence also in the form-sphere which is a middle realm, the formless sphere, a superior realm. In the Buddhist context, the most important point to be made is whichever kamma ripened, there will be a renewed existence no matter how good the realm which is suffering.

The conclusion of this method is to make sure that the learner understands the working process of the Dhamma in the form of non-self approach *(anatta)*. Once there is a cause, the tendency of that particular waiting Dhamma, will re-exist under the proper condition with other Dhamma(s). The main idea is that it is not be able to produce a fruit itself but it needs the proper appropriate process of other supportive requisites to work with it in order to produce a perfect renewed existence. In other words, it implies that there is the stream of consciousness which comes from the preceding existence and that under the proper functional process of its nutriment, it will generate a moment of conception, which will, in turn, bring in the name-and-form. Once that the name-and-form exists, there will be a stream of a working by a forward sequence *(anuloma)* of Dependent Origination *(Paṭiccasamuppāda)* process. As a result, it will produce a renewed existence, at the end of the chain,which is rebirth and the rest of all suffering will follow as shown in Dependent Origination process.

16. *Samāropanahāra* (The Method of Coordination)

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This method is used to evaluate the Sutta in four areas which has been described in detail in Chapter III. It is more or less a conclusion or revision of the

necessary preliminary ideas in Buddhist studies to be considered in detail by the learner. In finding the near cause, and research method *(vicayahāra)* has been shown earlier in their individual section. The crucial point to be made here is that the additional techniques suggested by this method are necessary to both develop the Dhamma(s) *(bhāvanā)* and to abandon them *(pahāna)* in order to achieve the ultimate goal, through the process of Dhamma practice. For the sake of the received benefit from studying Buddhism, it is to put it into practice following the direction given by the Buddha himself. As has been shown earlier in this research, the eradication of the unwholesome states of mind is not to fight or destroy it, but for the practitioner to accomplish this himself/herself and become the wholesome one in what need to be considered is development under the proper process. According to the example of Ajita's question, what we have to eradicate is craving *(taṅhā)* and ignorance *(avijjā)*. The Buddha taught the bhikkhus to destroy these two unwholesome states of mind by suggesting that they were two Dhammas which needed, in the first place, to be developed by direct knowledge. These were Serenity *(Samatha)* and Insight *(Vipassanā)*. But in its original language, Pāli, the word 'develop' is not *'bhavanā'* but '*pariññeyyā'* as is shown in what follows;

> *Tassime dve dhammā yuganandhā vattanti – samatho ca vipassanā ca. So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti. Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati. Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti. Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.*
>
> (MN. iii. 431)

The point to be made is that when the Sutta is read, what must be grasped is the entire process of Dhamma practice. In this example, one needs to develop these two Dhammas until they occur yoked evenly together. The translation is 'These two things – Serenity and Insight – occur in him *(tassa)'*. Then it followed by the next sentence;

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> *So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti.*
>
> (MN. iii. 431)

The translation is 'He fully understands by direct knowledge those things that should be fully understood by direct knowledge? It can be seen that *"pariññeyyā"* means to be fully understood not to fight or act against or destroy the opposite Dhamma, in this case, craving *(taṅhā)* and ignorance *(avijjā)*. As a result, one understands them perfectly or in their entirely, nothing is left to be understood. The fruit of that knowing will follow. The Sutta says further that;

Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati.

(MN. iii. 431)

The English translation is;

He abandons by direct knowledge those things that should be abandoned by direct knowledge.

(MN. iii. 289, Bodhi, 2005, pg. 1138)

Now that we see the term *"pahātabbā"* which is a perfect equal to an English translation as 'should be abandoned'. This is the reason that the *Nettippakaraṇa* suggests that one who knows Pāli will be of a great benefit to the study of Buddhism. At the end of this paragraph, there is a conclusion of the teachings which says;

Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti.
Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

(MN. iii. 431)

The teaching is ended by saying that;

He develops by direct knowledge those things that should be developed by direct knowledge. He realizes by direct knowledge those things should be realized by direct knowledge.

(MN. iii. 290, Bodhi, 2005, pp. 1138-1139)

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Now that the term *(bhāvetabbā)* which is translated into English as 'should be developed' confirms the teaching concept in Buddhism that what we need to perform is to develop the things in the first place, in order to understand them as they are. Once the way they are is understood, abandonment will follow under the correct understanding of such Dhamma(s).

In conclusion, the researcher is convinced that the *Nettippakaraṇa* suggests this method at the end of this section because the author would like to emphasize that whatever methods is applied, the function of mind, in how it develops, should be understood. And with the proper understanding, it will be easy for anyone to approach the teachings in accordance with the way the Buddha meant to teach.

5.3 The Application of The Five Moulding Guide-Lines *(Pañcanayā)*

The imminent function of the *Nettippakaraṇa* is to suggest to the learner that Buddhism is the teachings which is not only to be read in a straight forward or literal way but also to extract the meaning or to make a sensewise understanding *(attha)* out of its phrasing *(byañjana).* The Five Moulding Guide-Lines are of supportive tools to read the Sutta which generates the proper idea of what one reads. However, if one had gone through the sixteen ways of how to extract the meaning of the Suttas through the function of The Sixteen Modes of Conveying *(Soḷasahārā),* it is discerned to the reader how to study Buddhism. From the research of such text, in this case, the *Nettippakaraṇa,* the researcher finds that the five methods to be mentioned below are of a supportive role where it will fit the best to the one who wants to explore his journey of the Buddha's teachings.

As it had been mentioned in Chapter III that *naya* gives a sense of flowing where the Dhamma will flow from one to another. This transliterate characteristic helps the learner to produce relationship among all Dhamma(s) related to one another. There are the Dhamma of Two *(Nandiyāvattanaya)* method where it will pick out two Dhamma(s) as a constructed idea then proliferate it into categories of others in order to lead the learner to an understanding of the whole teachings both in terms of studying the texts *(pariyatti)* and of practicing those Dhamma(s) *(paṭipatti)* in order to achieve

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the ultimate goal which is Nibbāna through a clear understanding of The Four Noble Truths.

The second and third methods suggested by the *Nettippakaraṇa* are The Walk of Lions using the Dhamma of Four *(Sīhavikkīḷitanaya)* and The Plotting-of-Directions Guide-Line *(Disālocananaya).* The prior one will demonstrate the set of the Dhamma of Four i.e. the four foundations of mindfulness *(satipaṭṭhāna)* to reveal the profitable or unprofitable Dhamma(s) as a constructed idea to begin with and then combine with the latter method The Plotting-of-Direction Guide-Line where it *(Disālocananaya)* functions like an instrument to choose the best possible direction *(disā)* in order to pick out the Dhamma(s) related to the price ones. The benefit is for the lion to walk on the right path in order to arrive at his final destination, in this case, Nibbāna.

The fourth and fifth techniques introduced by the author of the *Nettippakaraṇa* are the Use of the Dhamma of Three *(Tipukkhalanaya)* and the Hook or the Fishing-rod. As the meaning shown in itself *'ti'* means *'three'* in English so the fourth method is an effort to make use out of the most three basic Dhamma(s). These Dhamma(s) exhibit themselves in a set of three both in the profitable and unprofitable way e.g. non-greed *(alobha),* non-hatred *(adosa),* and knowledge *(amoha)* or their opposite – greed *(lobha),* hatred *(dosa),* and ignorance *(moha).* It will be used cooperatively with the fifth method – the Hook *(Aṅkusanaya)* as an apparatus like a fish-rod to select a particular set of Dhamma(s) so as to match with a particular type of person as a prescription to be used on them. These two methods working cooperatively will separate the best possible outcome for the practitioner, by use of which will help shorten the journey on the renunciation path.

There is little doubt that explanation above is not a clear picture that can be understood by those unacquainted with Buddhism. It must therefore be exemplified by some examples below. As was mentioned at the beginning of this section, that if one has gone through the sixteen ways of how to extract the true meaning of the Sutta through The Sixteen Modes of Conveying, it should already be clear to the reader in how to study Buddhism. The Moulding Guide-Lines are additional tools to help speed the teachings and learning process for those interested in studying Buddhism in depth.

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1. ***Nandiyāvattanaya*** (The Mechanism to Turn Auspiciously Using the Dhamma of Two)

In our example, the most inner Dhamma(s) of Two are ignorance *(avijjā)* and craving *(taṅhā).* These two natures of the Dhamma(s) were put into characteristics of people or creatures in this whole world as explained by the *Nettippakaraṇa*. The *Guide* translates it that;

> *Creators with ignorance for their hindrance and fettered [by craving] to ignorance, explore on the side of ignorance. They are called of 'view-temperament' (diṭṭhicarita). Creatures with craving as their fetters and fettered to craving, explore on the side of craving. They are called of 'craving-temperament' (taṅhācarita).*
>
> (the *Guide*, pg. 148)

Even though, there are various types of people or creatures, mentioned by the *Nettippakaraṇa*i.e. the type of lusting-temperament *(rāgacarita),* hating-temperament *(dosacarita),* and deluded-temperament *(mohacarita)*[16] all classifications are said to be reducible to the view temperament and desire-temperament types.[17] The other place mentioning these three temperaments reduced to be within two categories which makes the statement viable is;

> *Craving 'taṅhā' is derived from the root causes called 'rāga' - passion and 'dosa' - hatred. Ignorance or lack of knowledge (avijjā) is basically related to another root cause, viz. 'moha' – delusion.*
>
> (Silva, 1992, pg. 166).

From the process above we see the flow that the characteristics of persons can be divided into two categories from their inner traits or nature, which are ignorance and craving. As a result, they are led astray by their temperaments

[16] See Pāli in the *Netti,* pg. 190.
[17] See Pāli in the *Netti,* pg. 126.

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reducible into two types – those of view-temperament and craving-temperament. With this process, the Dhamma will flow to the practice process, and the view temperament type or theorizer will have to develop Insight *(Vipassanā)* which will support his discernments under the purpose to abandon ignorance. In the meantime, the craving-temperament type will have to develop Serenity *(Samatha)* which will generate calmness of mind in the practitioner which, in turn, will result in the abandonment of the passion in his mind. We see this from Pāli as follows;

> *Dve me, bhikkhave, dhammā vijjābhāgiyā.Katame dve?Samatho ca vipassanā ca.Samadho, bhikkhave, bhāvito kamattha manubhoti? Cittaṃ bhāvīyati.Cittaṃ bhāvitaṃ kamatthamanu- bhoti? Yo rāgo so pahīyati. Vipassanā bhikkhave, bhāvitā kamattha manubhoti? Paññā bhāvīyati. Paññā bhāvitā kamattha manubhoti? Yā avokkā sā pahīyati*.
>
> (AN. i. iii. 32)

From then on, the practitioner will proceed in the development of the Eight Noble Path, from which, application of the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, and the seven enlightenment factors will result in the development of fulfillment within him/her. At this point, Serenity *(Samatha)* and Insight *(Vipassanā)* will occur in him/her yoked evenly together until he/she fully understands things as they truly are by direct knowledge and that he/she can abandon, at the end, the two unprofitable Dhamma(s), ignorance and craving, through True knowledge *(vijjā)* and deliverance *(vimutti)*.[18]

The concept behind this method is to find the Origin or Causes of Suffering *(Dukkhasamudayasacca)* in this case, ignorance and craving. We see that, within the first set of questions and answers, we obtain the Path Leading to the Cessation of Suffering *(Dukkhanirodhagāminīpaṭipadā ariyasacca),* which reveal themselves through the process of practicing Serenity *(Samatha)* and Insight

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[18] See process details in MN. iii. 288, Bodhi, 2001, pp. 1137-1139.

(Vipassanā) meditation.[19] By this, we arrive at the concept of the True Idea which is The Four Noble Truths, which is the main purpose of the teachings suggested by the Buddha to all beings who suffer from renewed existence, can be arrived at.

2. *Sīhavikīḷlitanaya* and *Disālocananaya* (The Walk of Lions Using the Dhamma of Four and A Plotting of Directions)

The *Nettippakaraṇa* compares the Buddha's teachings to the beauty of the way a lion walks in that it is so beautiful and courageous due to his natural power and energy. This method uses the Dhamma of Four *(Sīhavikkīḷlitanaya)* as a construction idea then brings in The Plotting-of-Directions Guide-Line *(Disālocananaya)* method as an additional tool to guide the learner in the proper direction to be followed. In our example, ignorance *(avijjā)* can be raised as a defilement which will lead beings to be fooled by distortions of the mind *(Vipallāsa)*. The details of the four inversions of perception have been mentioned in the Inversions Sutta (AN. ii. 52). What is to be exhibited in this research is how ignorance *(avijjā)* can be exemplified through the method of The Walk of Lions and Plotting-of-Directions Guide-Line. It can be applied that because of ignorance, one has the four inversions of perception, mind, and view that take what is impermanent to be permanent, suffering to be pleasurable, non-self to be self; and unattractive to be attractive. The Prescription according to the suggestion of the *Nettippakaraṇa* to counteract these wrong perceptions, mind, and view, which are shown in detail in The Foundations of Mindfulness Sutta: Satipaṭṭhāna Sutta. Due to the limitations of space and time, this research will demonstrate only a brief rough idea in a matching manner between the inversions *(Vipallāsa)* and the foundation of mindfulness *(satipaṭṭhāna)* practice, as follows: In order to discern the difference between what is impermanent and what is permanent, one should practice contemplation of mind (*Cittānupassanāsatipaṭṭhāna*). Once one abides, contemplating in mind its nature of arising; vanishing will be manifested. It is not a permanent nature that can be controlled. The Sutta ends with;

> *Or else mindfulness that 'there is mind' is simply established*
> *in him to the extent necessary for the acquisition of knowledge*

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[19] See how to elaborate Serenity *(Samatha)* and Insight *(Vipassanā)* meditation to the Noble Eightfold Path from the chart on page 106.

> *and mindfulness. And he abides independently, not clinging to anything in the world.*
>
> (MN. i. 60, Bodhi, 2005, pg. 151)

In the meantime, one who views suffering as pleasurable *(sukhasaññā)* should practice contemplation of feeling *(Vedanānupassanāsatipaṭṭhāna)* so they see that the pleasurable is not static, and by its very nature, is impermanent. It will work in an exactly similar process. What is different is the object to be observed, in this process, it is feeling that has to be both observed and realized i.e. the feeling related to happiness and unhappiness or indifference of the being. This is the reason that one will see the nature of them arising and vanishing, so that he contemplates feelings as feelings not pleasant, painful nor neither-painful or pleasant feeling.

Under a similar process, one who will be unattracted to the attractive will be trained through the contemplation of the body *(Kāyānupassanāsatipaṭṭhāna)* in the Foulness or the Body Parts or the Nine Charnel Ground Section. One will see the true nature of the body as it is, which is not the beautiful body of a loved one or oneself but the decaying flesh which was once constructed as a beautiful body during a certain period because of one own attachment to the person or to oneself.

Applied to the same process but shifting the object to be observed is to take non-self to be self. It is to contemplate the Mind-Objects *(Dhammānupassanā-satipaṭṭhāna).* The Mind-Objects to be observed are categorized into the Five Hindrances, the Five Aggregates, the Six Bases, the Seven Enlightenment Factors and The Four Noble Truths. All are areas which are suggested for contemplation in order to see that there is no self but only the pure nature of all phenomena working under certain conditions. Once one abides contemplating Mind-Objects as Mind-Objects in terms of the particular categories mentioned above, liberation can be achieved. With reference to this process as was said by the Buddha;

> *Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation for the disappearance of pain and grief, for the attainment of the true*

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way, for the realization of Nibbāna – namely, the four foundations of mindfulness.

(ibid., pg.151)

It is to be concluded that these two methods work in cooperation and are of a useful style in teaching the Dhamma. What the teacher needs is profound knowledge of the Buddha's teachings so that he or she is able to choose, for the student, the best possible category of each Dhamma suggested by the Buddha. It helps generate a clear comprehension among various categories, which are related to each other.

3. *Tipukkhalanaya* and *Aṅkusanaya* (The Use of the Dhamma of Three and The Hook or The Fishing-Rod)

It has been described in Chapter III how to combine these two methods in order to produce the best possible method for the Buddhist approach. According to the Buddhist philosophy, it is to arrive at the teaching of the True Idea – The Four Noble Truths. It can be seen that in the example introduced by this thesis, the Origins of Suffering *(Dukkhasamudayasacca)* are ignorance *(avijjā)* and craving *(taṅhā)*. The technique is to set both of them as roots of defilement, or we might make use of the technique which can be applied by The Method of Finding Synonyms *(Vevacanahāra)* that *'avijjā'* is a synonym of *'moha'*. When one sees the definition of it from the Abhidhamma explanation, the idea can be obtained that it uses knowledge from the other *hārā* to reveal the whole value of such Dhamma e.g. *Lakkhaṇahāra* and *Padaṭṭhānahāra* etc. It says that delusion or *'moha'* is a synonym of *'avijjā'* – ignorance. Its characteristic is mental blindness or unknowing *(aññāṇa*). Its function is non-penetration, or concealment of the true nature of the object. It is manifested as the absence of right understanding, or as mental darkness. Its proximate cause is unwise attention *(ayoniso manasikāra)*. It should be viewed as the root of all that is unwholesome (Bodhi, 2010, pg. 83). In the meantime, it can be seen that the synonym of *'taṅhā'* – craving is *'lobha'* -greed. The Abhidhamma says greed, the first unwholesome root, covers all degrees of selfish desire, longing, attachment, and clinging. Its characteristic is grasping an object. Its function is sticking, as meat sticks to a hot pan. It is manifested as not giving up. Its proximate cause is seeing

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enjoyment in things that lead to bondage (ibid., pp. 83-84). The technique to shift from the two Dhammas, in this case, *'avijjā'* and *'taṅhā'* towards the roots of defilement is what is called the 'Hook' *(Aṅgusanaya).* So it can be said that the Hook is a subsidiary function of the full function using the Use of the three Dhammas *(Tipukkhalanaya).* These roots which are the root for the unwholesome Dhamma(s) *(akusalamūla)* will be the Cause, or Origin of Suffering *(Dukkhasamudayasacca)* which will lead beings to walk on the wrong paths. In the Unfortunate Sutta, it says;

> *Bhikkhus, this saṃsāra is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. Whenever you see anyone in misfortune, in misery, you can conclude : 'We too have experienced the same thing in this long course.*
>
> (SN. ii. iv. ii. 11 (1), Bodhi, 2000, pp. 657-658)

Why is this? The Ignorance Sutta says;

> *Because of ignorance as the forerunner in the entry upon unwholesome states, with shamelessness and fearlessness of wrongdoing following along. For an unwise person immersed in ignorance, wrong view springs up. For one of wrong view, wrong intention springs up….. wrong concentration springs up.*
>
> (SN. v. i. 1 (1), Bodhi, 2000, pg. 1523)

At this point, it can be seen that both the tone and shade of the Dhamma practice has been manifested. Further down on this Sutta the Buddha suggests to his bhikkhu that;

> *True knowledge is the forerunner in the entry upon wholesome states, with a sense of shame and fear of wrongdoing following along and that the wise person who arrived at true knowledge, right view springs up.*
>
> (ibid., pg. 1523)

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As a result of the introduction of the Dhamma practice above all other views contained, in the Noble Eightfold Path will spring up.

The benefit of right view *(sammādiṭṭhi)* will enable the individual, in the first place, to abandon the wrong view *(micchādiṭṭhi)* which will then enable progress on the Noble Eightfold Path. As a result, the right understanding will be developed *(sammāsaṅkappa)* and the path will be clearly understood. In order to stay with the idea of this Method, it can be seen from the Sammādiṭṭhi or Right View Sutta with which Sārīputta addressed the bhikkhus as follows;

> *And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is the root of the wholesome.*
>
> (MN. i. 47, Bodhi , 2005, pg. 133)

Then he immediately carried on that once one had understood the unwholesome and its root as well as the wholesome, the underlying tendency to lust would be entirely abandoned, the underlying tendency to aversion abolished, the underlying tendency to the view and conceit of 'I am' extirpated, and by abandoning ignorance and arousing true knowledge an end of suffering would definitely by achieved (ibid., pg. 133). It is true that this Sutta has mentioned only two paths i.e. right view and right understanding but within the realm of practice, the whole the Noble Eightfold Path is not mere steps on the path one by one, but to nourish each path which will help progress the Noble way of life of the practitioner. It can be seen that Sarīputta concluded at the end of this Sutta that;

> *In that way too a noble disciple is one of right view, whose view is straight, who has unwavering confidence in the Dhamma, and has arrived at this true Dhamma.*
>
> (ibid., pg. 133)

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In respect to the above, the order of the Noble Eightfold Path should be viewed as a progressive process which will allow the threefold division to come to

existence at a later period. Teachers of the later period seem to favor dividing them in this fashion because it is in accordance with the Buddha's teachings that the first two paths be pushed to the end of the chain as a group of wisdom *(Paññā)*. They agree that ethical training should be basic training to prepare one for the goal of liberation. So the next three paths are grouped under Morality *(Sīla)*. And the rest are grouped as Concentration *(Samādhi)*.

In addition, the Abhidhamma says that the Noble Eightfold Path can be put into three categories i.e. Morality *(Sīla),* Concentration *(Samādhi),* and Wisdom *(Paññā)*.Morality *(Sīla)* that constitutes right speech *(sammāvācā),* right action *(sammākammanta),* and right livelihood *(sammāājīva)*.Concentration *(Samādhi)* that constitutes right effort *(sammāvāyāma),* right mindfulness *(sammāsati),* and right concentration *(sammāsamādhi)*. Wisdom *(Paññā)* that constitutes right view *(sammādiṭṭhi)* and right intention *(sammāsaṅkappa)*.

It can be concluded that the Buddha's teachings are perfectly related and that they can be explained and interpreted according to the knowledge and skill of a particular person. What is necessary is to learn it well and grasp the most important points of the teachings.

5.4 Conclusion

When considering the teaching of Buddha, it is my opinion that what should be uppermost in the mind is – how can the teachings be improved? Currently, the process is compartmentalized and the teaching of The Four Noble Truths and The Noble Eightfold Path, The Five Aggregates, Karma, Rebirth, Dependent Origination, and finally The Doctrine of Non –self is considered a very difficult and prolonged procedure by which to absorb what is at the very heart of the message of Buddhism. Essential to the proper teaching of Buddhism is the guidance of someone fully conversant and totally familiar with the complexity of the Buddha's teachings with the ability to convey these complexities and incorporate them in the correct manner into the overall core of Buddhism. Also considered necessary is a working knowledge of the Pāli language as so much is dependent on this. Knowledge of the Pāli language enables the correct extraction of the 'sense-wise manner, acceptable to all Buddhist

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scholars with avoidance of any ambivalence towards the assignation of the proper meaning of the text, which is beyond the power of the language used, the grammar or any dictionary in fulfilling their functions. It is the researcher's considered opinion that the *Nettipakaraṇa* should be viewed as an excellent supportive tool for serious students of Buddhism in their efforts to achieve an advanced understanding of the Buddhist texts as it supplies detailed information regarding the Buddha's teaching style, known as his 'skill in means'. The thesis has revisited the work undertaken by Ñāṇamoli in the *Guide* and demonstrated via examples drawn from the Suttas, then following the style by using The Sixteen Modes of Conveyance (*hārā*) combined with The Five *nayā* to produce understand able language so that the ideas outlined in the Suttas can be readily understood, and perhaps can be incorporated more effectively in modern day Buddhist education.

The Sixteen Modes of Conveyance were designed by the author of the *Nettippakaraṇa* to assist the learner in giving the correct interpretation in order to provide penetration of the Buddha's concept of The Four Noble Truths also known as the True Idea of the Buddha's teachings. It should be noted that each *hāra* is designed to illuminate certain aspects of what the Buddha taught (Dhamma). For example in the initial Mode (*Desanahāra*) what is highlighted here are the attributes disappointment and fruit as representative of Suffering, gratification as the Origin of Suffering, escape as Cessation, means and injunction as the Path. It is recorded that the Buddha was almost instantly able to determine the intellectual status of people he came in contact with and had the ability to then teach them according to the recognized ability. However, the *Nettippakaraṇa* is only intended to lead the learner through the core teachings of the Buddha (The Four Noble Truths) using a well-structured format and to restrict over interpretation for the learner's own purposes. However, this is just one of the functions of the *Nettippakaraṇa* as it was also designed to help the learner develop a mindset or train of thought focused on the teachings that are all well connected to the True Idea – The Four Noble Truths.

Having described The Sixteen Modes of Conveyance what now follows is the whole crux of the *Nettippakaraṇa,* and the ultimate solution is both complex and mathematical. It is here that the already stressed importance of the teacher becomes necessary as at this stage, strict interpretation of the participant's needs is essential by

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utilizing The Five *nayā;* The Mechanism to Turn Auspiciously, The Walk of Lions, The Use of the Dhamma of Three, The Hook, and The Plotting of Directions Method. So, this involves use of The Dhamma of Four, Three, and Two- total becomes nine and this allows examination of the nine unprofitable and the nine profitable ways – total becomes eighteen, examination of the four enables reduction to the three and examination of the three enables reduction to two, which can be further defined as two types of person one of 'craving temperament' and one of 'view temperament.' This is known as using all of the elements of the *Nettippakaraṇa* in combined treatment. It is in this function that the teacher is of paramount importance as he must carefully assess which Modes of Conveyance to be used in order to highlight the Dhamma necessary to be taught, so The Modes of Conveyance can be used singlely, or in combination with others, so that the appropriate Dhamma can be revealed. Once The Dhamma of Four has been dealt with eradication of the main perversions, instruction can move on to The Dhamma of Three where through a similar process further perversions are expunged. Finally, reduction to The Dhamma of Two eliminates all but two types of person those of craving and view temperament, and through the application of Dhamma involving Quiet and Insight meditation to both types of person, hopefully, can reach enlightenment. It is necessary to stress that the explanation given in this final paragraph is but a brief outline of all that is revealed in the dense and complex text of the *Nettippakaraṇa,* and restrictions of time and space in this conclusion make this brief explanation necessary. It is also necessary to include a warning at this stage that the *Nettippakaraṇa* will be of little assistance for those seeking a quick path to understand Buddhism as it is a long and arduous journey or 'Gradual Path' to enlightenment.

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CHAPTER VI
EVERY BUDDHA FOUND THESE TRUTHS OR DHAMMA(S)

6.1 Every Buddha found these Truths or Dhamma(s)

> ***Our*** deliverance is unshakeable; this is ***our*** last birth; there is no renewal of being.
>
> (MN. i. 173, Bodhi, 2005, pg. 266)

Why "our" ? Because every Buddha had experienced the same truth. What has been said above is the final result of practice of all Buddhas which came from their quests to find the way to attain enlightenment. It was told that, before this final or present Buddha, the Gotama had found the Middle Path (*Majjhimāpaṭipadā),* the *Bodhisatta,* the Buddha to be had adopted practices on different paths: e.g. the path of sensual pleasure or indulgence which was prepared for him by his own father which is incapable to bring him knowledge and vision and enlightenment. Another path he experienced is of asceticism, of self-mortification, pursued under his belief that it is to be won by utmost endurance, in other words, by afflicting his own body to painful or difficult practice beyond what can be tolerated by a normal person. It was told that he fasted for days until his body looked very much like a skeleton and that was very close to death. However, despite his persistence to do so, along with other austerities which he subjected himself to be practiced without achieving success. As we were told, he later thought there had to be another path to enlightenment. Then he considered which shown in Mahāsaccaka Sutta, it says;

> *I recall that when my father the Sakyan was occupied, while I was sitting in the cool shade of a rose-apple tree, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the*

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> *first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Could that be the path to enlightenment?*
>
> (MN. i. 247, Bodhi, 2005, pg. 340)

The path he had realized was later called the 'Middle Path' *(Majjhimāpaṭipadā)* which he questioned himself as to why he was afraid of the happiness he gained out of his meditation. He questioned himself as to why he was afraid of that feeling that had nothing to do with sensual pleasures or unwholesome states because that pleasure had nothing to do with the two extremes mentioned above. The Sutta relates further that he realized that to attain that pleasure again with a body so excessively exhausted he had to eat solid food and regain his strength to perform concentration meditation until he had attained and abided in the four stages of them i.e. the first *jhāna*, second *jhāna*, third *jhāna*, and finally the fourth *jhāna*. When his concentrated mind was thus purified, bright, unblemished, rid of imperfections etc.. He then made use out of that quality of mind to acquire further knowledge. It is;

> *I directed it to the knowledge of recollection of past lives. I recollected my manifold past lives. This was the first true knowledge attained by me in the first watch of the night. Ignorance was banished and true knowledge arose, ….the second true knowledge…. in the middle watch of the night…. the third true knowledge…. in the last watch of the night.*
>
> (MN. i. 249-250, Bodhi, 2005, pp. 341-342)

With the knowledge gained from the three watches and his final enlightenment made him a Buddha which he himself be able to teach the Dhamma to the needy in later times. To confirm his findings and his suggestion, these can be seen from The Setting In Motion of The Wheel of The Dhamma Sutta, which says;

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> *Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, ... ; and the pursuit of self-mortification, which is painful, ..., the Tathāgata has awakened to the middle way, which gives rise to vision, ..., to Nibbāna.*
>
> (SN. v. xii. ii. 11 (1), Bodhi, 2000, pg.1844)

Then he goes on explaining The Four Noble Truths and the responsibilities to deal with them. At this point the question to be asked is that; did the Buddha see the middle way through the concentration meditation *(jhāna)?* The answer is both 'yes' and 'no'. It is 'yes' because concentration meditation *(jhāna)* has a quality of endowing mind stability which helps the practitioner to be in the single minded mode so that he can see things clearly as it really is *(yathā bhūtaṃ).*[1] It is 'yes' because it works by providing a supportive mind set to help create and enhance ability in obtaining good Dhamma Eye-Sight *(Dhammacakkhu)* and see things as they truly are. It is 'no' because concentration meditation *(jhāna)* is not wisdom *(Paññā)* which penetrates the Truths but only a concentrated mind *(Samādhi)* in which there is no residue to block the practitioner's vision, in other words, no defilement *(kilesa)* or view *(diṭṭhi)* at that particular moment and with that vision he sees things as they really are. The one or the Dhamma who sees is wisdom *(Paññā)* not concentration meditation *(Samādhi* or *Jhāna)* but they work cooperatively in unison that is to say without calm state of mind, it is impossible for wisdom to emerge. The Buddha valued the middle way as an abstract concept which works in dual actions. It is both a process of practice and the final result of such practice. They are both called the 'Middle Way' which contains two stages which are the path one should proceed on as the first stage. The Buddha called it the 'Middle Path' or *'Majjhimāpaṭipada'.* The second stage is the final result which the Buddha confirmed as the very path to walk on, he installed it in his teachings as The Four Noble Truths which the followers need to develop in order to share what the Buddha saw. It is also called the 'Middle Path'

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[1] E.g. S V, (PTS), p. 423; III, p. 103; M III (PTS), p. 19.

in English but is generally known as the Path Leading to the Cessation of Suffering *(Dukkhanirodhagāminīpaṭipadā).* So we can see that at first it was only through a concept and idea that the Buddha was persuaded to walk on, convinced of his own realization, prior to his eventual enlightenment. Then he continued walking on his path and achieved success at the end which was confirmed by his enlightenment. Through the trials of the Buddha, The Four Noble Truths later became his core teaching, so we can see that practice and perseverance is at the centre of all that the Buddha taught. This will be easier to understand by viewing the diagram below:

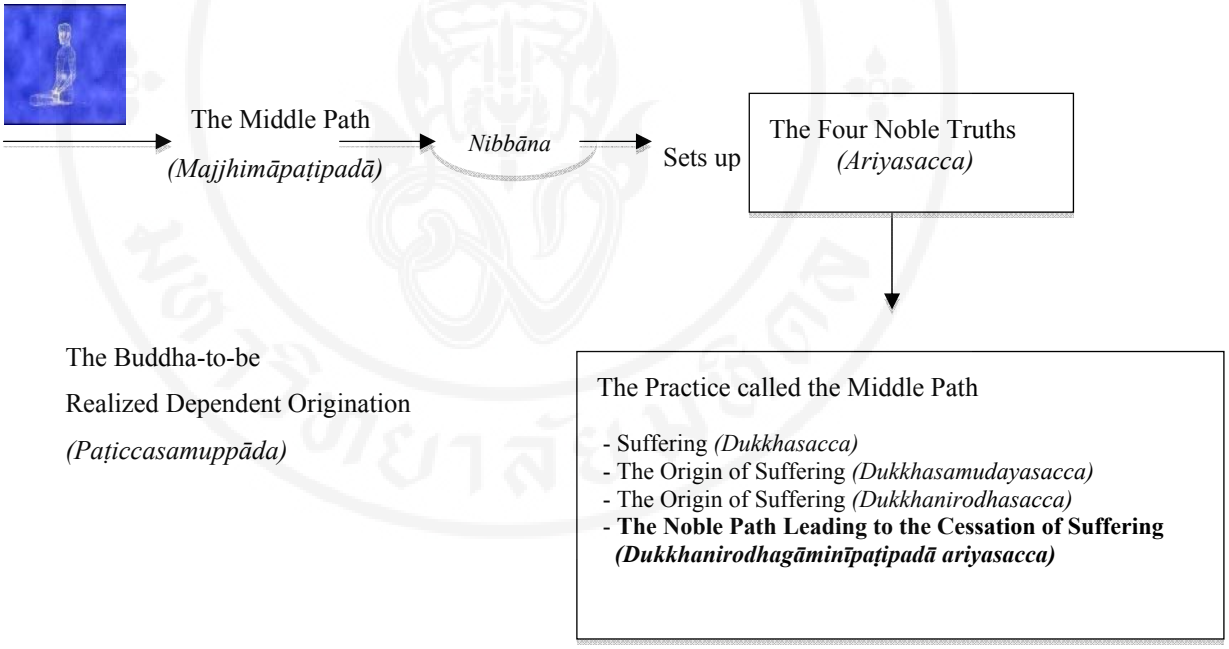

Figure 6.1 The Realization of the Buddha

Remarks: The figure above was designed by the researcher in order to map out the realization of the Buddha in an easier form

Buddhism, as it seemed, is mentioned as a religion for those who quest for deathlessness, which might be interpreted as immortality *(amata),* a general conception of a state of durability and non-change.

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It exhibits in Pāli ;

na jāyati na jīyati na mīyati amatan ti vuccati, which means *'where there is no rebirth, no age, no death…it is called amata.*

(Sn. 225)

From the quote above, it can be seen that language cannot be a perfect tool to communicate the full meaning of any teachings. In this case, the Buddha's teachings seemed to be understood what *'amata'* means in one aspect, but to fully understand the profound meaning of it in Buddhist Terminology is not possible without assistance from learned Buddhist scholars. Rahula writes in '*What the Buddha Taught'* that the Buddha viewed life and the world as 'imperfection', 'impermanence', 'emptiness', 'insubstantiality' and it is difficult to find one word to embrace the whole conception of the term *'Dukkha'* (Rahula, 1959, pg.17). In order to liberate himself from those states mentioned above the need is to practice Dhamma to see things as they are according to what the Buddha suggested which he called 'Nibbāna'. But he also called it in various terms which depend on differing occasions. One example can be seen from Amata Sutta: The Deathless on which the Buddha taught the bhikkhus to dwell with their minds well focused on the four establishments of mindfulness and asked them not to let the Deathless *(amata)* be lost on them. It says;

In what four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body .... feelings in feelings .... mind in mind .... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Dwell, ... Do not let the Deathless be lost in you.

(SN. v. iii. v. 47 (7), Bodhi, pg.1663).

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To convince it, we can see it through Pāli as it is;

Catūsu bhikkhave, satipaṭṭhānesu sūpaṭṭhitacittā viharatha…. bhikkhu kāye kāyānupassī viharati…. vedanāsu…. pe…. citte…. pe…. dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ…. Mā vo amataṃpanassāti.

(SN. v. 407)[2]

Then the Buddha goes on with his teaching of the origination and the passing away of the four establishments of mindfulness in the next Sutta which is Samudaya Sutta: The Origination of which the Buddha says is the origination and the passing away of the body *(Kāya),* feeling *(Vedanā),* mind *(Citta),* and phenomena *(Dhamma).* With the origination of nutriment *(āhāra)* there is the origination of the body and that with the cessation of it there is the passing away of the body. In the same manner, with the origination of contact *(phassa),* name-and-form *(nāma-rūpa),* with attention *(manasikāra)* there is the passing away of feeling, mind, and phenomena. The researcher will show only the key words related to the Sutta in order to make known the teaching of the Buddha through Pāli.

It is ;

Catunnaṃ, bhikkhave, satipaṭṭhānānaṃ samudayañca atthagamañca desissāmi…. kāyassa samudayo? Āhārasamudayā kāyassa samudayo; āhāranirodhā kāyassa attangamo. Phassasamudayā vedanānaṃ samudayo; Phassanirodhā vedanānaṃ atthagamo.Nāmarūpasamudayā cittassa samudayo; Nāmarūpanirodhā cittassa samudayo atthagamo. Manasikārasamudayā dhammānaṃ samudayo; Manasikāranirodhā dhammānaṃ atthagamo….ti.

(SN. v. 408)

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[2] See more Pāli in Suṃyuttanikāya, Mahāvaggapāḷi, 3.Satipaṭṭhānasaṃyuttaṃ,5. Amatavaggo, 1. Amatasuttaṃ.

From the example shown, it can be seen that with only one single word as *"amata"*, one needs to bear in mind that consultation of the *Tipiṭaka* is needed in various places and at the same time one must have a good foundation of the Buddhist knowledge in order to provide a path to a proper understanding to its terminology. Not to mention that the example also exhibits a natural process of those Dhamma(s) working in a straight forward sequence *(anuloma)* manner that is called Dependent Origination *(Paṭiccasamuppāda),* the knowledge which the Buddha has realized before and after his enlightenment. But at this point, the researcher only wishes to propose that the *Nettippakaraṇa* can be one of the tools to extract the knowledge of Buddhism that *"amata"*can be equated to "Nibbāna" where it is the perfect state of no rebirth and no redeath, of *"amata"*, and not because with no death the being will live its current life eternally. It is the state, that once the being has attained, there is no more construction of life. To understand this, we need to go back in time and look into the real purpose of the Buddha's enlightenment mentioned at the beginning of this chapter.

6.2 *Dhammavinaya* is the Teaching of the Buddha

Dhammavinaya or what *Theravāda* tradition says is the teaching of the Buddha, is a body of instructions. It should be kept in mind that to be a remarkable success in understanding Buddhism, ones should start to analyze what is the purpose of these two teachings? The most important point is why does the Buddha respect the Dhamma that he himself attained? It is to be noted that every Buddha including *Paccekabuddha* (Individual Buddha who dies without proclaiming the truth to the world, (M. iii. 68)) had also found out the two kind of truths or the two Dhamma(s) which are there no matter whether anyone has seen or found it or not. They are Dependent Origination (*Paṭiccasamuppāda)* and Nibbāna. Later he constructed Vinaya which has the function of an unskillful removal instrument. It can be misleading if ones only translate it from Pāli to English that Vinaya is a body of training rules for a bhikkhu or a layman who hold five precepts to be practiced but it is, in fact, used by the Buddha as a means of driving out, abolishing, destroying or removing all defilements or the way to progress the path of Dhamma practice not a

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discipline. The Sutta mentions Dhamma in association with the word 'discipline' in this sense is scattered throughout the *Tipiṭaka*. For example, the answer the Buddha gave to Cunda when asked about meditation practice that the first *jhāna* which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion contains such a reference. The bhikkhu, secluded from sensual pleasures and unwholesome states might have thought that he was abiding in effacement but the Buddha refused this by using the sentence;

> *But it is not these attainments that are called 'effacement' in the Noble One's Discipline: these are called 'pleasant abidings' here and now' in the Noble One's Discipline.*
>
> (MN. i. 41, Bodhi, 2005, pg. 123)

> In Pāli;
>
> *Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.*
>
> (MN. i. 1. 8. 82)

We can see that *'Ariyassa vinaye'* is the locative form which expresses the idea that this discipline or the way to practice this meditation belongs to the Dispensation of the Buddha not a rule to be followed but the way to practice in order to get rid of effacement. Another place in which the Buddha used straight forward vocabulary shows this clearly in Cūḷasīhanāda Sutta: The Shorter Discourse on the Lion's Roar. It says;

> *Bhikkhus, in such a Dhamma and Disciplines as that, it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfillment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is this? Because that is how it is when the Dhamma and*

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> *Discipline are well proclaimed and well expounded, emancipating, conductive to peace, expounded by one who is fully enlightened.*
>
> (MN. i. 67, Bodhi, 2005, pg. 162)

> This can be also seen through Pāli as such;
> *Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so sammaggato akkhāyati; yo dhamme pasādo so sammaggato akkhāyati; yā sīlesu paripūrakāritā sā sammaggatā akkhāyati; yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati. Taṃ kissa hetu?Evañhetaṃ, bhikkhave, hoti yathā taṃ svākkhāte dhammavinaye suppavedite niyyānike upasamasaṃvattanike sammāsambuddhappavedite.*
>
> (MN. i. ii. 1. 143)

This falls in line with the *Nettippakaraṇa* and its purpose which is to identify the differentiation between phrasing *(byañjana)* and meaning or sense *(attha)*. Dhamma is the truth or nature by which it does not matter whether anyone will or will not, find it. But the Buddha is the one who penetrated this truth, in other words, he did not construct this particular truth but instead constructed the way to find this truth of which he himself called his teachings as *Dhammavinaya.* However, those who might take the translation literally might argue that Bodhi translates Dhamma and Vinaya separately as the truth and the precept. What he meant to pursue is to help others to practice and achieve the same result as he did. If careful attention is paid, it be seen that *"sīlesu"* is in the locative form which shows the location within itself. It is not precepts or rules to forbid the followers to perform actions in general sense but to actively practice the Dhamma, such as creating awareness *(sati)* which will help prevent them from doing wrong things because mindfulness *(sati)* is wholesomeness in itself which occupies the mind during that moment and this is the state that the practitioners or monks (bhikkhū) always want to fulfill in order to achieve the final goal. In other words, it is their own wishes to avoid doing wrong and remain mindful

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that is like a tool to block and not to allow the wrongness to enter. So it renders a sense of process practice and not a rule to be obeyed by them. However it is necessary inevitable to say that in a later time, the Buddha set up the rules which were also called Vinaya for monks (bhikkhū) and lay disciples to be followed in order to support and prolong the Dhamma practice in order to achieve the final goal, Nibbāna but this was done under different circumstances. In respect to the *Nettippakaraṇa*, phrasing *(byañjana)* was rehearsed by the 500 Great Disciples of the Buddha at the 1st Council held at Rājagaha, as we are told (Vin. ii. 284).

In the length of time between that period and the present it is inevitable that the whole meaning and sense *(attha)* of some words have been lost both in terms of space and time. In this case, we should understand that Dhamma and Vinaya are not completely separated into two different meanings but are a constructive body of the Buddha's teachings to achieve the ultimate goal which is Nibbāna. They are the tools or instruments for us the late learners to approach the teachings of the Buddha. It can be concluded that, in the narrow sense, Vinaya comprises the rules for monks (bhikkhū) to live together within their own societies, but within the rules there is included the practice method or means of driving out the obstruction which will help progress in abandoning the taints that defile and bring renewal of being to those monks (bhikkhū).

It can be seen clearly from the example above that only one single word such as 'Vinaya' has various hidden meanings, so those interested in Buddhism should learn the Buddhist texts well enough in order not to grasp a wrongful interpretation of those texts. The teachings given by the Buddha were preserved in a distant time period, therefore, it is always a good idea to hear the Commentaries from the Elders or monks from later periods. For example, Buddhaghosa mentioned about Dhamma and Vinaya separately. He said they are the Doctrine and aspects of Discipline, he gives some definition of the Vinaya in the Atthasālini;

> *Dhamma taught without Vinaya would be a teaching in which no opening or beginning was shown of a path to be practiced. A Vinaya without Dhamma, on the other hand, would be an empty formalism, a discipline bearing little fruit*

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> *or advantages. Both parts of the Buddhist Dispensation (Sāsana) go hand-in-hand whether one considers the bhikkhu's or the layman's training.*
>
> (Khantipālo, 1986, pp. 380-381)

However, in another place, he describes that the Vinaya or the monastic code is described as the Buddha's injunctions or commands about offenses and faults. Its strictures involve restraint on behavior, the higher morality of monastic practice, and the transgression that imperil that practice (Heim, 2014, pg. 31). The researcher suggests that the learner keeps in mind that the monastic code or practice does not mean that it is to be controlled by others but by the practitioner to control and restrain himself in order to achieve what was suggested by the Buddha. Thiradhammo writes;

> *In simple terms we could say that while Dhamma represented of Truth, the Vinaya represented the most efficacious lifestyle for the realization of that Truth. Or, the Vinaya was the way of life which enshrined the principles of Truth in the practicalities of living within the world.*[3]

What Thiradhammo writes about Dhamma and Vinaya is the whole picture of Buddhism. It is unnecessary to know the truth or the Dhamma if that truth does not bring us advantage in our lives. At the same time, even though, that truth brings about the most benefit in life but no one has the ability to disclose and set it up for the proper practice in the pursuit of Nibbāna, there is no point that Buddhism is a matter of interest.

In the next section, there will be an effort to draw out what Buddhism is and what can be gained from studying and practicing it. It will exhibit what is Dhamma, the truth to be found out or had been found out by the Buddha. And what is Vinaya, the guide for the one who takes the Buddha's teachings seriously. We will see his teachings is concerned with not only the body of an intellectual knowledge for

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[3] Bodhipimpanon, Jessupha. Retrieved from http://www.accesstoinsight.org/lib/authors/ariyesako/layguide.html, 30 December 2013.

it needs to be experienced that particular truth in order to get the greatest advantage out of understanding it.

When it comes to the later period of studying Buddhism, it is very easy to be misled by the way the Elder monks laid down or compiled the vast body of Buddhist scriptures for the late learners. This is by no means to say that *Tipiṭaka* is not an original version of the Theravāda school of Buddhism but the way they divided them into three baskets which are Vinayapiṭaka, Suttapiṭaka, and Abhidhammapiṭaka, perhaps could have led to misinterpretation to read the texts as different kinds of knowledge. So it renders a sense that Vinaya is concentrated only on the rules of bhikkhū or monks with a small fraction of teachings for the lay disciples. This point has been mentioned in detail in the last section. A scenario needed to be set up that the Buddha could set up his teachings to teach everyone, interested in being liberated from suffering. As a Dhamma omniscient, he knew it better than any teacher who he was going to teach and how to make them understand. It is to be accepted that the Buddha taught to people of nearly every walk of life so that there is a vast body of teachings. The Elders had been trying to record the teachings in the most systematic way in order to be easily and comfortably studied by the later learners. This can be seen by what Bodhi writes about the Saṃyuttanikāya in general introduction that;

> *They are Suttas – Discourses ascribed to the Buddha or to eminent disciples – yoked or connected together. They are the topics that give their titles to the individual chapters, the Saṃyutta under which the Suttas fall.*
>
> (Bodhi, 2000, pg. 22)

There is no intention to chronologize the teachings into history, region, or any social setting but rather the intention is to group the closed and similar category of the Dhamma, while Vinaya concentrated on the rules of the practitioners, especially, the monks in his time. But that does not mean there is no practice or no Dhamma in the Vinaya. In another case, in a Nikāya, such as Aṅguttaranikāya (which was issued in five volumes grouping a total of 208 Suttas) contains numerically sequenced explanations (Bodhi, 2012, pg. 8). Within the Aṅguttaranikāya there are some

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teachings concerned with what the Buddha does not allow the monks (bhikkhū) to do which is directly related to the Discipline or Vinaya but it was recorded in this Nikāya as well as in the Vinayapiṭaka. We should note that the compilation of each book in the *Tipiṭaka* is for the benefit of the reader compiled by the Elders in the first council, as we were told, that they recited by 500 Arahants led by Ven. Mahākassapa.[4] We, as the late learners, should be cautioned about this and accept the *Tipiṭaka* the way it is. What we need is knowledge to approach it.

In order to exemplify or justify what has been mentioned above. It is interesting to mention the teachings of the Buddha which are also appeared in the Vinaya. The Buddha proclaimed his teachings after his enlightenment and that appears both in the Vinaya and the Sutta. This has been shown in Vinayapiṭake, Mahāvaggapāli, Mahākhandhako, which says;

> *adhigato kho myāyaṃ dhammo gambhīro duddaso*
> *duranubodho santo paṇīto atakkāvacaro nipuṇo*
> *paṇḍitavedanīyo…. nibbānaṃ.*
>
> (Vin. V. i. v. vii)

This Verse also shown in the Suttapiṭaka; the Noble Search Sutta, in this case, it should be introduced here as a translation into English as follows;

> *I considered: 'This Dhamma that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise…., Nibbāna.*
>
> (MN. i. 168, Bodhi, 2005, pg. 260)

The Blessed One has said this to the bhikkhus at the time he lived in the monastery offered by Anāthapindika in Jeta's grove in Sāvatthi. If we were to look at another Sutta: To Prince Bodhi Sutta, we find that he has said this to the Prince exactly to what he said to the monk, it is;

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[4] Bodhipimpanon, Jessupha. Retrieved from http://www. accesstoinsight.org / history / html, 18 December 2013.

> *I considered'; 'This Dhamma that I have attained is profound, hard to see…., Nibbāna'.*
>
> (MN. ii. 94, Bodhi, 2005, pg. 706)

The remainder of these Suttas is only the Buddha telling a story about how the group of five monks realized the Dhamma and were enlightened.

It should be emphasized here that the Buddha's teachings has only one ultimate goal to be reached that is Nibbāna. His teachings are for those who still have feelings or sensations *(vedanā)* with three modes of them; pleasant *(sukhā),* painful *(dukkhā),* and indifferent *(adukkha-m-asukhā).*[5] The truths found by him are enormous but he revealed to us is of a little because it is not related to the goal and not fundamental to holy life as he put it in Simsapa Sutta (S. v. xii. 31(1)).[6] What he revealed is The Four Noble Truths because it related to the ultimate goal, Nibbāna.

The *Nettippakaraṇa* is also designed to follow this method as well. Whatever the text says, it is trying to bring the learner back to how to extract the meaning or sense *(attha)* from a Sutta in order to establish a proper Dhamma practice to reach this goal. The difference is the Buddha had found out the truths, and he then taught the disciples to develop their wisdom in having the ability to see these truths by constructing his teachings called The Four Noble Truths. On the other hand, the author of the *Nettippakaraṇa* designed the method to make students understand that whatever the Buddha taught in the *Tipiṭaka* should be placed in the category of The Four Noble Truths. Once one understands clearly what is intended and what the purpose is, one should practice the 'Middle Path' in order to see the truths by oneself. In the Buddhist practicing made, it seems that there are two different ways to practice, the way to be reborn and the way to be liberated. The way to be reborn is to perform or do anything for the well being of self in the future under misunderstanding *(micchādiṭṭhi)* which is not what the Buddha taught. This will be on the side of Suffering *(Dukkhasacca)* and the Origin of Suffering *(Dukkhasamudayasacca).* On the contrary, if one wants to be liberated, one should practice the other side which are the Cessation of Suffering *(Dukkhanirodhasacca)*, and the Path Leading to the

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[5] See D. iii.275 S. ii. 53, 82; iv. 207; A. iii.400; It. 46; Tikp.317 sq.
[6] See more in SN. v. xii. 31 (1), Bodhi, 2000, pp. 1857-1858.

Cessation of Suffering *(Dukkhanirodhagāminīpaṭipadā ariyasacca)* which is included in The Four Noble Truths. Once students realize these two kinds of practice, they have equipped themselves with the right tools in order to read and analyze the Sutta, the Buddha's teachings or *Tipiṭaka* once one has read them. Then they should practice on the path introduced by the Buddha which is the 'Middle Path' or *(Dukkhanirodhagāminīpaṭipadā ariyasacca)* or 'The Noble Eightfold Path' in order to have the ability to see the two Truths which were discovered by the Buddha mentioned earlier. They are Dependent Origination *(Paṭiccasamuppāda)*, and Nibbāna. At this point, it can be said that what the author of the *Nettippakaraṇa* designed is somewhat of a reverse engineering[7] of the Buddha's teachings in order to support the purpose of the Buddha when constructed his Dispensation called The Four Noble Truths. At this point, it is necessary to be clear that the Buddha realized Dependent Origination *(Paṭiccasamuppāda)*, before his enlightenment and that he attained Nibbāna through this process. After that he constructed the teachings so it could be said that the Buddha found The Four Noble Truths and then set up his teachings. If this point is not made clear to the late learner, it will be much easier to misinterpret the Dhamma(s) the Buddha actually found.

6.3 The Noble Eightfold Path

The Buddha proclaimed his Dispensation (*Sāsana)* which was different from the others in that period of time. It is the main point of his Dispensation that, by the time he was a Bodhisatta, he already had wisdom or *Paññā* that in the cycle of rebirth no matter what form one has ones suffers and that he had tried to find the way out of this cycle. After his enlightenment he proclaimed himself as the Awakened One to the 'Middle Way' but this time he called it the Path Leading to the Cessation of Suffering *(Dukkhanirodhagāminīpāṭipadā ariyasacca)*. We can see from his own words that;

> *Without veering towards either of these extremes, the Tathāgata awakened to the middle way, which gives rise to*

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[7] See chart on page 189.

> *vision, which give rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.*
>
> (SN. v. xii. ii. 11 (1), Bodhi, 2000, pg. 1844)

The main idea is that 'Middle Way' is the only way, suggested to the others who want to follow his teachings in order to step out of the unending life-cycle (*saṃsāra*). Why is that? Because the next sentence says;

> *Which gives rise to vision, ...to knowledge, ... leads to peace, to direct knowledge, to enlightenment, to Nibbāna.*
>
> (ibid., pg. 1844)

All of his teachings lead towards the 'how' to practice the 'Middle Way', which is the Noble Eightfold Path *(Ariya-aṭṭhaṅgika-magga* or *Dukkhanirodhagāminīpāṭipadā ariyasacca).* Therefore, it is the confirmation or the second 'Middle Way' mentioned in the second time. The first one is the one he realized by his own wisdom of thought and then developed himself by walking on that path which is called in Pāli as *Majjhimāpaṭipadā.* He then achieved enlightenment. Subsequently, he incorporated into his teaching of The Four Noble Paths and this then was revealed as a reconfirmation path to obtain enlightenment which was called the Path Leading to the Cessation of Suffering *(Dukkhanirodhagāminīpaṭipadā).* At this point, it might be confusing to those who have not read it in Pāli language why the researcher mentions the first and the second time of seeing, by the practitioner, the Middle Path. It is to be concluded that the first middle way mentioned by the Buddha is the concept of thought occurring to him to walk on, the second one is the practice which rendered him success. The prior one mentioned in Pāli as *'Ariya aṭṭhaṅgika magga'* which is equal in English to the 'Noble Eightfold Path' or *'Majjhimāpaṭipadā'.* As a result of his trials, he then reconfirmed that it was the right path, mentioned by the researcher, as the second time of the path or the time of reconfirmation that the path which he taught in the first place was exactly right and what he expected it to be. It is under the same name in English, but it is shown differently in Pāli which is *'Dukkhanirodhagāminīpaṭipadā ariyasacca'* which means,

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in English, the Path Leading to the Cessation of Suffering.[8] In the meantime, when looking through the entire *Nettippakaraṇa* text, the author had been trying to tailor all instructions in order to help the learners to understand the *Tipiṭaka* and whatever the teachings are, in whatever Sutta, there is only one purpose, that is to impress the main purpose to the learners to understand that the whole concept of the Buddha's teachings is to trust the Buddha who discovered the way out of suffering, and that the only way to get out of the cycle of rebirth is the 'Middle Way' and the path to practice the middle way is the Noble Eightfold Path *(Ariya-aṭṭhaṅgika-magga* or *Dukkhanirodhagāminīpāṭipadā ariyasacca)* which appears within The Four Noble Truths as the last Truth. Later in this Sutta, it says;

> *And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision .... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, ..., right concentration.*
>
> (SN. v. xii. ii. 11 (1), pg. 1844)

Most Buddhist students start their studies with this Sutta and are told it is the first Sutta in which the Buddha addressed the monks (bhikkhū) of the group of five at Bārāṇasī in the Deer Park at Isipatana as The Setting in Motion of The Wheel of the Dhamma. Why is that? It is because the Buddha had discovered the Truths and that he wanted to teach those who still had dust in their eyes. From this point of view, it can be interpreted that he introduced The Four Noble Truths to those who had not been enlightened, in this case, the bhikkhus of the group of five *(pañcavaggī)*. It can be said that The Four Noble Truths are a body of knowledge that the Buddha constructed to all Buddhists that if ones are followers of his, ones need to understand that ones, unenlightened students have responsibility to practice it and need to know how to deal with these four Truths. With The Four Noble Truths he has laid down or designed a method to teach students the Truth or Dhamma that he had attained and the two Dhamma(s) that had been obtained were Dependent Origination

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[8] To make it clear, the reader who knows Pāli should consult the *Tipiṭaka*, Saṃyuttanikāya, Mahāvaggapāli, Saccasaṃyuttam, Dhammacakkappavattanasuttam (S. v. xii. ii. i. 1081).

(Paṭiccasamuppāda) and Nibbāna. This understanding persuades ones to practice the way the Buddha has instructed ones and that is the right view *(sammādiṭṭhi)* which is the first path within eight paths in the Noble Eightfold Path. Without this right view, the learner will not walk on this path in order to step out of the unending life cycle (*saṃsāra*). This is the reason the Buddha suggested it right away that ones practice the Noble Eightfold Path and it should only be started via the first path which is right-view *(sammādiṭṭhi)*. So it should clear in mind for anyone to study Buddhism that the Truths he found are the two Dhamma(s) mentioned above. The teachings to see or to obtain it are The Four Noble Truths *(Ariyasacca)*. Without this fundamental understanding, it will be confusing for the newcomer to Buddhist studies and they may resort to making personal interpretations of the Buddha.

The diagram below shows a conceptual framework of what Buddhism is which can be a framework for those interested in studying Buddhism:-

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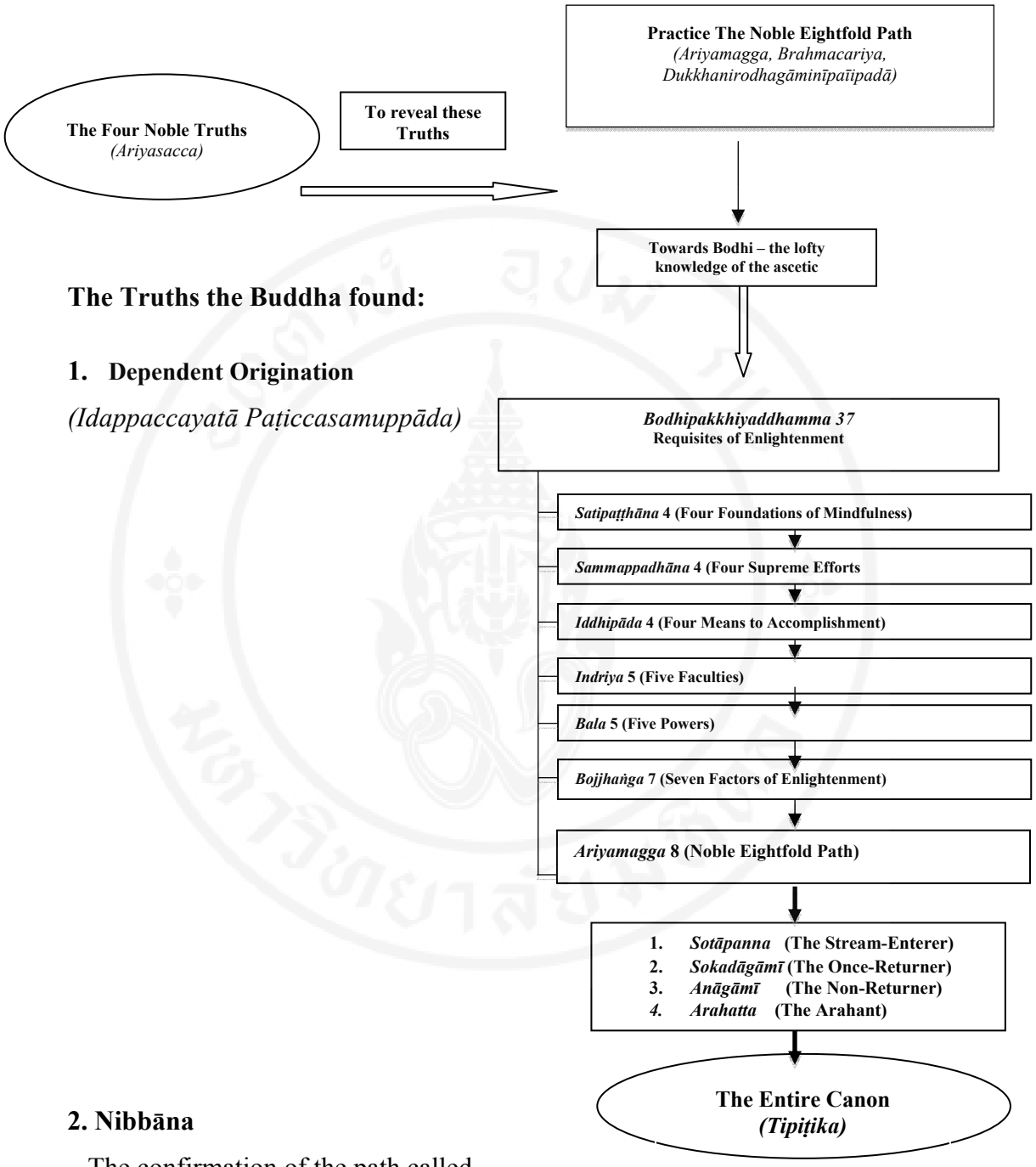

The Truths the Buddha found:

1. Dependent Origination

(Idappaccayatā Paṭiccasamuppāda)

2. Nibbāna

The confirmation of the path called

'Dukkhanirodhagāminīpaṭipadā ariyasacca'

Figure 6.2 The Truths the Buddha Found

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Remarks: The diagram was designed by the researcher

adhigato kho myāyaṃ dhammo paṇḍitavedanīyo . . . .
yadidaṃidappaccayatā paaccasamuppādo.
(Vin. iii. i. v. 7)

The above Pāli is a reasoning which arose in the Buddha's mind after having emerged from the contemplation at the end of seven days when he had been enlightened. The thought or the reasoning on his mind was;

This dhamma, won to by me, ….intelligible to the learned….
that is to say ***causal uprising by way of cause.***
(Vin. iv, pp. 6-7)

The first part of the Pāli made it clear to us that this *(Dhamma)* was found by the Buddha which is *Idappaccayatā Paṭiccasamuppāda* which was translated into English by Horner as 'casual uprising by way of cause'. The point to be made here is that this truth can be found by every Buddha including the Individual Buddha *(Paccekabuddha)*. The difference is that the Individual Buddha dies without proclaiming this truth to the world, even though he had attained to the same truth or perfect insight (M iii. 68). On the contrary, the Gotama Buddha or the present Buddha had attained the same knowledge but he was able to proclaim this truth to the world under the compassion that he would save the beings from their suffering. Therefore, he is called *Sammā-sambuddha,* he who is an omniscient in the Dhamma and endowed with all powers and that whose compassion is to proclaim the truth to all beings and teach (cp. Miln 106). The next truth that he attained was Nibbāna which is in the sentence following;

idampi kho ṭhānaṃ sududdasaṃ yadida,
sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo
taṇhākkhayo virāgo nirodho nibbānaṃ.
(Vin. iii. 1. v. 7)

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It is translated into English as;

This too was a matter very difficult to see, that is to say the calming of all the habitual tendencies, the renunciation of all attachment, the destruction of craving, dispassion, stopping, nirvana.

(Vin. iv, pp. 6-7)

We see that the these two Truths on the left hand side of the diagram shown above Nibbāna that the Buddha found and worried him in their complexity and so his mind inclined to making little effort and not to teach Dhamma. Then the story goes on that the Brahmā Sahampati knowing with his mind the same reasoning in the Buddha's mind and that he invited the Buddha to teach the beings. Why was he so little inclined to teach? Because the eight characteristics of the 1st Truth *(Dukkhasacca)* is exclusively for those who are intellectuals not delighting in or trapped by sensual pleasure. It is deep *(gambhīro)*, difficult to see *(duddaso)*, difficult to understand *(duranubodho)*, peaceful *(santo)*, excellent *(paṇīto)*, beyond dialectic *(atakkāvacaro),* subtle *(nipuṇo)* and intelligible to the learned *(paṇḍitavedanīyo)*. The sentence is mentioned by the Buddha about the condition of those who were unable to penetrate this truth because they were delighting in and trapped by sensual pleasure which made it difficult for them to see this truth. Then he proceeded to another truth and pointed out that this another truth is also a difficult matter to see *(sudaddasa)* which has the characteristics of Nibbāna; they are the calming of all the habitual tendencies *(sabba saṅkhārasamadho),* the renunciation of all attachment *(sabbūpadhipaṭinissaggo)*, the destruction of craving *(taṇhākkhayo)*, dispassion *(virāgo),* stopping *(nirodho)*, *nibbānaṃ* (Vin. iv, pp. 6-7). Once the learner has read what the Buddha mentioned above, they might think that Nibbāna is somewhat impossible for a normal person to see or reach but if looking at the last characteristic which is 'intelligible to the learned', it is something which is possible for all who have learned the teachings well and practice the Dhamma according to what was introduced by the Buddha. Those who have been trained through studying and practicing the Dhamma will definitely be able to achieve it one day. In other words, we may say that Buddhism is the teachings of an opportunity to be enlightened so that there is an invitation from the Brahmā Sahampati who have such a very long life that he had

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heard the Dhamma from the prior Buddha(s) before this present one. The scenario is this, we might have to imagine that he and other beings have been waiting for so long to hear the teachings. The Buddha, out of his compassion for all beings, once was invited by him, agreed upon and surveying the world with his Awakened Eye. Then he saw the beings with different levels of ability, or in other words, with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, non-docile, few seeing fear in sins and the worlds beyond (Vin. iv, pg. 9). This is confirmed by the Verse that the Buddha had addressed to Brahmā;

> *Open for them are the doors to Deathless, Let those with ears now show their faith. Thinking it would be troublesome, O Brahmā, I did not speak the Dhamma subtle and sublime.*
>
> (MN. i. 170, Bodhi, 2005, pg. 262)

Please remember that 'deathlessness' is equal to *'amata'* in the aspect of Early Buddhism and that is the 'quest' for immortality in terms of Nibbāna. No matter which part of the teachings found in the *Tipiṭaka,* it all leads towards to Nibbāna. In order to see or attain Nibbāna the Buddha *(Sammā-sambuddha)*, who was different from an Individual Buddha *(Paccekabuddha)* had an ability to set up his teachings for those who want to follow his footsteps. It can be seen that the truths are on the left side of the diagram and the teachings to attain the truths are on the right side. It starts with The Four Noble Truths that the followers should carry out their responsibility towards them. The Buddha started by detailing, in the first place, to the followers what are The Four Noble Truths. Most readers might read it in order to understand the context of Buddhism but the learned Buddhist is taught to read and practice the Dhamma according to what it has been pointed out by the Buddha as their responsibility on it. In this case, the first noble truth is something that we cannot do anything with it because we have got it as a final result of what had we performed or acted in the past.

<u>It is the Noble Truth of Suffering;</u>

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> *This noble truth of suffering is to be **fully understood**': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision…. and light.*
>
> (SN. v. xii. ii. 12 (2), Bodhi, 2000, pg. 1847)

It should be mentioned here that the *Nettippakaraṇa* presents the idea of The Four Noble Truths in *Desanāhāra* – The Method of Introducing or Expressing the teaching as the True Idea that the Buddha proclaimed since he made the decision to teach. That 'True Idea' is The Four Noble Truths. In *Desanāhāra*, the *Nettippakaraṇa* uses terminology present in The Four Noble Truths differently, but this does not mean the author created them himself; he just took them from the Buddha's words. In Mahādukkhakkhandha Sutta: The Great Discourse on the Mass of Suffering, the Buddha mentions to the bhikkhus who wander about to exchange greetings with the wanderers of other sects.

> The Sutta says;
> *Bhikkhus, wanderers of other sects who speak thus should be questioned thus: 'But, friends, what is the gratification, what is the danger, and what is the escape in the case of sensual pleasure?.... of material form? ....of feelings?*
>
> (MN. i. 84-85, Bodhi, pp.179-180)

Then he continues on telling them that the wanderers, being questioned thus, will fail to account for the matter and get into difficulties because it is not their province. He has seen no one, no matter who they are; Gods, Mārā, and Brahmā in this generation who could reply these questions except him or his disciples or one who has learned it from them. It is interesting to note that if Mahākaccāna were to be an author of the *Nettippakaraṇa* he who lived in a far distant place from where the Buddha lived might want to simplify the Buddha's teachings by superseding Suffering *(Dukkhasacca)* by disappointment *(ādīnava)* and fruit *(phala)* because it might sound simpler to teach. However, this point is a pure conjecture by the researcher because there is not sufficient evidence to support this comment. What must be kept in mind is

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that they are used both by the Buddha and the *Nettippakaraṇa* so it is possible that they picked or chose the words appropriate for the benefit of the listeners. The most important thing is to know the responsibility to deal with it which has to go in line with the teachings and what should ones practice in order to understand them. It is very useful in terms of practicing the Dhamma because once ones who have read and or practiced without understanding will be trying to eradicate the suffering, for example, eradicate the 'self', the 'bad feeling' which occurred, but this is not what the Buddha suggested; ones cannot eradicate 'suffering' or 'self' because according to the Buddhist context, it does not exist as an entity to be eradicated. It is to be **fully understood**. This interpretation can be easily understood if;

> The Sutta is read further that;
> *Those recluses and brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures – that is impossible.*
>
> (ibid., pp.182-183)

The Sutta goes on to mention material form and feelings in the same manner. The Buddha had tried to point out the concept of Suffering *(Dukkhasacca)* or, in this case, disappointment *(ādīnava)* that it is not to be understood as conditioned states *(Saṃkhāradukkha)* which is of a significant aspect of the First Noble Truth that one should not consider as 'being', or an 'individual' per se but a process of combination of ever-changing physical and mental energies. In the Buddhist philosophy, suffering is divided into five aggregates *(Pañcakkhandha)* which constitute the 'being' once composed of these five aggregates; the aggregate of matter *(Rūpakkhandha)*, of sensations *(Vedanākkhandha)* of perceptions *(Saññākkhandha)*, of Mental Formations *(Saṃkhārakkhandha),* and of consciousness *(Viññāṇakkhandha)*. However, with the limitations of time and space, it is impossible to detail the process of these five aggregates working together. The researcher only wants to point out that

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there is no self to be terminated in the Buddhist philosophy, only that there is a causal process which will be presented in the following.

The Origin of Suffering is the 2nd Noble Truth. The Connected Discourses on the Truths Sutta tells us;

> *This noble truth of the origin of suffering is to be abandoned'…. 'This noble truth…. has been abandoned': thus, bhikkus, in regard to ….and light.*
>
> (SN. v. xii. ii. 12 (2), Bodhi, 2000, pg. 1847)

This is the key point and very important because it is the source of the life cycle. The *Nettippakaraṇa* points out that it is a gratification *(assāda)* that ones should eradicated or abandoned. Those who have wisdom or *Paññā* may understand it right away and attain an enlightenment immediately. It should be kept in mind that during the Buddha's lengthy teaching period of 45 years, there were so many kinds of people who had different levels of wisdom and that The Four Noble Truths represent the effort of the Buddha to construct beforehand a comprehenible explanation for salvation which would in one expression meet the various needs of those people who he would meet and diagnose with different mental afflictions. The Four Noble Truths can be seen as a framework to treat the casue, which is similar to a philosophy that doctors need to have in mind. But it is only an introductory idea and description of the Dhamma which is introduced to those who are interested in it and not the 'how' nor the process to practice it. In the meantime, the 'how' is the 'Middle Path' *(Majjhimāpaṭipadā)* which has to be developed when one wants to achieve the final end.

> It says;
>
> *This noble truth of the way leading to the cessation of suffering is to be developed'…. 'This noble truth…. has been developed': thus, bhikkhus, in regard to things unheard before, there arose in the Tathāgatas vision, knowledge, wisdom, true knowledge, and light.*
>
> (ibid., pg. 1847)

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The 'Path' as the main teachings of the Buddha can be called the 'Middle Path', the Noble Eightfold Path *(Ariya-aṭṭhaṅgika-magga* or *Dukkhanirodhagāminī-paṭipadā ariyasacca),* or the *'Brahmacariyā'* – the Way to end Suffering. It is as well expressed in the *Nettippakaraṇa* as means, and injunction *(āṇatti).* It is to be suggested by the researcher of this thesis that once one has read the Sutta(s) or the *Dhammavinaya,* the Buddha's teachings, there is a need for them to be grouped or put into the True Idea or The Four Noble Truths and indicate the proper responsibility or task to deal with each of the four categories of Truth which were shown in details in Chapter V.

The question that might be left to ask is about the 3rd Noble Truth, the Cessation of Suffering *(Dukkhanirodhasacca)*. It is to be realized that this is the final result from practicing out of the 'Middle Way'. *'Nirodha'* is translated in the *Nettippakaraṇa*, as escape which the author of the *Nettippakaraṇa* uses *'nissaraṇa'* in Pāli as equal to *'Nirodha'* which comes from the verb to *nis+sarati* means to going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape from *saṃsāra*, Salvation (Vin. i.104; D iii.240). So it renders a sense of 'obtaining a result out of practicing something', this is shown by what the Buddha suggested to us to realize. It is shown within the Sutta that the Buddha confirmed that if the recluses and brahmins do not realize the gratification as gratification, the danger…., the escape, it is impossible for them to instruct another.

> The Sutta says;
>
> *That those recluses and brahmins who understand as it actually is …. The gratification as gratification, the danger as…., and the escape as escape of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures – that is possible.*
>
> (MN. i. 87-88, Bodhi, 2005, pp.182-183)

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Those who have realized The Four Noble Truths, will automatically accomplished or attain the final result which is Nibbāna. The Stream-Enterer

(Sotāpanna) will definitely attain the sambodhi[9] (*niyato sambodhipārāyano,* D. i.156, discussed in Dial. i.190-192) which means he or she has already walked on the Path and that this Path will definitely lead him or her to Nibbāna.

At this stage, it can be concluded that the Dhamma that the Buddha had seen were Dependent Origination *(Idappaccayatā Paṭiccasamuppāda)* and Nibbāna. The Dhamma which he has set up in order to proclaim this Dhamma was The Four Noble Truths. If the followers walk on the Paths he designed adhere to the idea of The Four Noble Truths, they will absolutely attain the stage as those who gained enlightenment in the past.

6.4 The Three Utterances of the Buddha

Immediately after fully awakened, the Buddha was staying at Uruvelā on the bank of the river Narañjarā and that he sat cross-legged in one posture *(eka-pallaṅkena)* for seven days experiencing the bliss of freedom. He paid attention to causal uprising in direct and reverse order during the first watch of that night. In the Vinayapiṭaka, it says that the Lord having fully understood the matter of it and that he uttered solemnly;

> *Truly, when things (dhammā) grow plain to the ardent meditating Brahman, His doubts all vanish in that he* ***comprehends thing-with-cause.***
>
> (Vin. iv, Horner, 2007, pg. 2)

During the middle watch of the night the Lord paid attention to the same matter and with the same practice which is in direct and reverse order. He uttered again, it is;

> *Truly, when things grow…., His doubts all vanish in that he* ***discerns destruction of cause.***
>
> (ibid., pg. pg. 2)

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[9] Sambodha [*Saṇ* + *bodha*] enlightenment, highest wisdom, awakening : the insight belonging to the three higher stages of the Path, Vin. i.10; D. iii.130 sq.

Then during his last watch, he paid attention to causal uprising in the same manner: he uttered one last time, it is;

> *Truly, when things grow…., Routing the host of Māra does he stand like as the sun when lighting up the sky.*
>
> (ibid., pg. 3)

What had been mentioned during the night of his three watches is;

> *Conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness…. then followed by the twelve links of the Dependent Origination (Paticcasamuppāda). Such is the arising…. . Such is the stopping of this entire mass of ill.*
>
> (ibid., pg. 2)

The three utterances of the Buddha confirm his ability to draw out the meaning of his own wisdom that he has comprehended thing-with-cause which can be the cause which will create Suffering *(Dukkhasacca)*. During the 2nd watch, his doubts all vanish because he fully saw that to eradicate the cause is to destroy its cause not the Dhamma itself, which is the key point in Buddhism. The researcher has heard most of the Buddhists who do not want to experience any suffering in life grasp the wrong Dhamma on this matter. Instead of eradicating the cause or *"paccaya"* of thing happening, they want to eradicate suffering right away which is impossible in the Buddhist context because suffering has no entity to be eradicated. It falls into the three characteristics of nature which are 'impermanence', 'suffering', and 'no-self'. This is why the Buddha points out the responsibility or task that we should reform to accomplish each of The Four Noble Truths. In this case, please keep in mind that suffering is to be acknowledged or to be comprehended not to be eradicated. What we need is to destroy or eradicate its cause and he has given us the way to practice, the 'Middle Path' or the Noble Eightfold Path Leading to the Cessation of Suffering

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(Dukkhanirodhagāminīpaṭipadā ariyasacca)[10] which contains in The Four Noble Truths as the Fourth Truth.

The Buddha paid attention to causal uprising in direct *(anuloma)* and reverse *(paṭiloma)* order one last time during his last watch on that night to reconfirm his findings that he accomplished his searching to fully find way to end suffering and his know-how or technique to do so. This has made his utterance come out that he had destroyed the Mārā and once he destroyed them, the sun lights up the sky which is a symbol of enlightenment. It can be interpreted that before the Buddha's enlightenment. The world was so dark that the beings do not realize how to practice themselves in order to escape from the state of being. Also it can be viewed from the philosophical Buddhist point of view that once the Buddha had realized the Truths, all perplexity concerning the process of Dhamma practice was erased, that which is capable of helping beings escape from returning to the world was confirmed. So that the attainment of the final goal for all beings, which is Nibbāna is undoubtedly possible.

The interpretation above is to show that Suffering *(Dukkhasacca)* is not in itself a problem or cause which binds us in the cycle of rebirth, but instead the cause of it *(Sahetudhammā)* makes us experience all suffering. When we eradicate the cause, the world will be the world as it should be according to the cause and condition which makes them be. In other words, the world will be in its proper condition whether we realize it or not. We have no ability to control or change the world into what we want it to be because, according to Buddhist knowledge, there is no self or no entity. Things fall into three characteristics which are impermanent, suffering and no self. The suffering in our mind is another thing or another Dhamma which occurred because there is a cause and without the cause, suffering will never be occur ever again.

The *Nettippakaraṇa* suggests in the 2nd Method, *Vicayahāra* (The Method of Investigation) that we investigate the Sutta in eleven areas starting with grammar *(pada)*, question *(pañha),* answer *(vissajjana),* the answer which falls in line with the question *(pubbāpara)*, plus the six ideas from *Desanāhāra*, and finally the reference

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[10] See the chart on page 204.

point *(anugīti).* It can be seen that, it is, more or less, comparable with the way ones analyze something they have read under a good technique. As mentioned before, that the Buddha's teachings are not designed to be taught like any other course in the modern academic fashion but the Buddha has taught so many students in various occasions over a long period of time. He did not set up a curriculum like it is set up in a school of our modern era, so that everyone should start studying the teachings from the very beginning as in primary school. But he taught after he had met someone and determined both the student's ability and capability by adjusting his teachings to suit one's ability in order to help him in attaining enlightenment. At this moment, the three utterances of the Buddha have been read then one should analyze and realize that it is about his proclamation of Suffering *(Dukkhasacca),* it comes from the cause of thing *(Sahetudhammā),* and that he has confirmed his findings as the way to escape from rebirth or renewal of being (*saṃsāra*), which is *"Dukkhanirodhasacca"* by comparing it with the sun that lighting up the sky which is the symbol that the Buddha himself had found the way and at the same time managed to show the way to other beings.

The *Nettippakaraṇa* illustrates clearly how to investigate the Doctrine by giving the example of Ajita's question asked of the Blessed One in Pārāyanavagga what is the world shut in by – *Kenassu nivuto loko?* It is by the Cause of Suffering which the *Nettippakaraṇa* uses the word gratification *(assāda).* So when one eradicates gratification, the world is discernable for those who have clear vision similar to seeing a thing under a bright shining sky. It is by no means that what the researcher wrote is personal conclusion but it is an observation that one needs a proper practice in order to analyze Dependent Origination *(Paṭiccasamuppāda)* the way the Buddha taught. It can be concluded that in the mundane world or in the Buddhist terms, *saṅkhāra,*[11] there seems to be a vast compendium of Dhamma teaching by the Buddha but in the world beyond *(Lokuttara),* the Dhamma he had found are really only two; Dependent Origination (*Paṭiccasamuppāda*) and Nibbāna. The *Tipiṭaka* or the Canon is a huge volume of knowledge because we are studying in the world of

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[11] One of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective-objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the Root of its meaning in a translation (PTS's Pāli-English Dic., 2004, pg. 664).

things which are blended between subjective – objective view or in the simple Buddhist language – *Lokīya,* the mundane world. It happens or appears to us because there are so many causes *(hetu)* and conditions *(paccaya).* There are so many things appear to us because the cause and condition constantly change. Once they change, things will be changed into something else according to its cause *(hetu)* working under the right condition *(paccaya).* If we go back to the first watch of what the Buddha proclaimed as the truth through his u utterance, he comprehended thing-with-cause *(Sahetudhamma).*[12] It is confirmed that Suffering *(Dukkhasacca)* is not exist by itself but its cause. The Buddha points out that without cause and condition, there is another Dhammaor another world, the world beyond *(Lokuttara).* It is Nibbāna, the state that the world of suffering will be ended.

It can be seen that under this right understanding or right view *(sammādiṭṭhi),* those who try to find the truth through this the Noble Eightfold Path will follow what the Buddha claims in his Dispensation – *Dhammavinaya.* It is also recommended in the *Guide* in *Yuttihāra* – The Method of Finding a Correct Meaning or Solution that once one reads the Sutta *(pada)*, it is to be compared to the main idea, The Four Noble Truths through this method. The most important technique in this method is to compare with the four Principle Appeals to Authority (*Mahāpadesa*).[13] It is also recommended that the phrasing *(byañjana)* and the meaning *(attha)* are checked against the Suttas and the Vinaya. At this point, we should keep in mind that Sutta and Vinaya are *Dhammavinaya* in the language used by the *Nettippakaraṇa.*

The *Nettippakaraṇa* emphasizes how to read the Buddha's teachings through its 4th Method called *Padaṭṭhānahāra* – The Method of Finding Near Causes which will reveal the mechanism of *saṅkhāra* which, again, is a cause-combination. It has been pointed out in Chapter III that this method reveals that nothing happens in isolation or by itself but a cause and condition which goes in line with the process of

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[12] *Sahetu (adj.)* [*Sa* + *hetu*] having a cause, together with the cause (PTS., Dic. pg. 701).
hetu[vedic *hetu,* fr. *hi* to impel] = cause, reason, condition S i.134; A iii. 440. sq.
In the older use *paccaya* and hetu are almost identical as synonyms, e.g.
n' atthi hetu n' atthi paccayo D. i.53. but later they were difference
(see Mrs. Rh. D., Tikp introd. p. xi. sq.).
In the *Abhidhamma* we find *hetu* as "moral condition" referring to the 6 *mūlas* or bases of good and bad kamma, viz. *lobha, dosa, moha* and their opposites. *Paccaya* – the moral-causal relation e.g. the first of the 24 *Paccayas* in the *Paṭṭhāna* Tikp 1 sq, 23 sq.

[13] See Aii.167.

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the Law of Dependent Origination *(Paṭiccasamuppāda).* The *Nettippakaraṇa* suggests The Eighteen Root-Terms to demonstrate the near-by or dominant cause of each e.g. ignorance *(avijjā)* is the root cause that traps beings into becoming. On the contrary, science *(vijjā)* is the root cause of enlightenment. We see that the purpose of this suggestion is to make the learner to be realized that everything happens under the cause and condition in the world of *saṅkhāra.*

6.5 The Four Noble Truths

The researcher agrees with the Ven. Dr. Walpola Rahula who was given to saying to Gombrich, the renown British scholar of Buddhism that one could teach Buddhism to a non-Buddhist audience in their own language without using any foreign words at all (Gombrich, 2009, pg. 5). In my opinion 'foreign words' which he means does not include Pāli because Pāli is believed to be the language the Buddha used while he was teaching his Dispensation. This thesis is written under this circumstance that is sometimes, an example of the Buddha's words shown in Pāli then explained the point to be made because it needs to be traced back through Pāli in order to extract the Buddha's meaning as closely as possible. The good example can be seen by the abstract words like *'saṅkhāra*' or '*saṅkhata*' which has almost the same meaning. Once we translate them into English, it is very difficult to have precise equivalent meaning. However, Asian Buddhist like the researcher have no problem at all to understand the ideology or concept of it as we have learned since childhood that, in the Buddhist context, there are two types of the worlds which are *saṅkhata* and *asaṅkhata*. "*Saṅkhata*" renders a sense of being put together, compound; conditioned, produced by a combination of causes, "created", brought about as effect of actions in former births (S. ii.26; iii.56; Vin. ii.284). On the contrary *"asaṅkhata"* is not put together, not proceeding from a cause (Dhs. 983). The Pāli-English Dictionary gives an example of Nibbāna as the unconditioned and therefore unproductive of further life (A. i.152; S iv. 35g sq.; Kvu 317 sq.; Pv iii.70)[14] (= *laddhanāma amataṃ*; Pva 207). The end of this explanation shows *Saṅkhatalakkhaṇa,* to be a property of the *saṅkhata*,

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[14] A. i.152; S. iv. 35g sq.; Kvu.317 sq.; Pv. iii.70.

i.e. production, decay and change (A i.152; VvA 29) which will be mentioned again as to why it is important, in the next method shown in the *Nettippakaraṇa.* It is worth noting from what Bodhi writes about *saṅkhāra* in general introduction of the Saṃyuttanikāya that;

> *What is emphasized about saṅkhāras is their impermanence. Recognition of their impermanence brings insights into the unreliable nature of all mundane felicity and inspires a sense of urgency directed towards liberation from saṃsāra.*
>
> (Bodhi, 2000, pg. 46)

For now, the researcher would like to introduce that with The Four Noble Truths there are two tracks for the being to walk on (see the chart below). The first track is *Samudayavāra* – the track that creates an opportunity *(vāra)* for the Suffering or *(Dukkhasacca)* to arise. As mentioned before that Suffering *(Dukkhasacca)* is to be acknowledged. It is something that has been completely produced by virtue of the Cause of Suffering (*Dukkhasamudayasacca).* This two Dhamma(s) are in the first track called the track of creating the opportunity for suffering *(Samudayavāra).* What we need to eradicate is the cause or *Samudaya* not suffering or *Dukkha* itself. This is why the researcher emphasizes the responsibility or task to deal with The Four Noble Truths. Another track is the track of an unconditioned *(asaṅkhata* or *Nirodhavāra*) which will lead to Nibbāna, the end of life cycle. Most of the Asian Buddhists do not exercise their thinkings on this, but they are taught to choose an *asaṅkhata* track by believing in what has been taught by the Buddha or the Elders or the Canon per se. They memorize the teachings word for word without analyzing or interpreting them and stay in line with what the Elders recommend to them both in terms of methodology and conceptual idea. The concept can be seen from the chart below:

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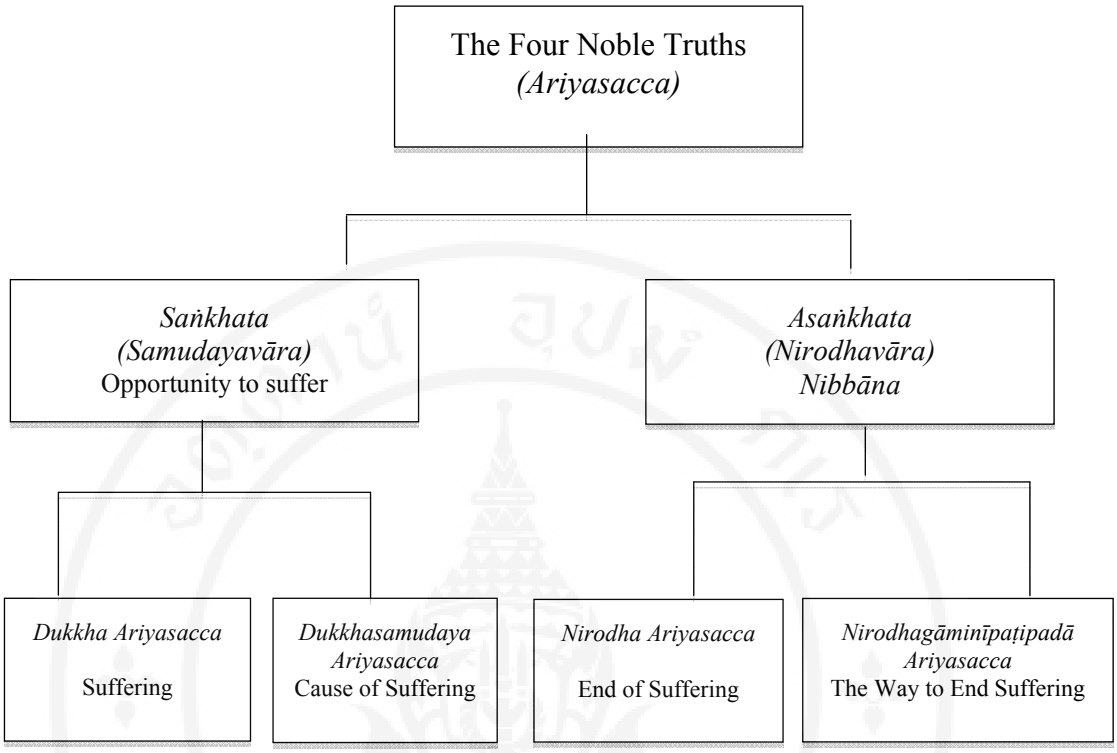

Figure 6.3 Show Two Tracks of The Four Noble Truths

Remarks: The figure shown above was designed by the researcher

This helps them shorten the duration of the study of Buddhism. Where does this idea originate? It comes from the Nagara Sutta which says;

> *Alas, this world has fallen into trouble, in that it is born, ages, and dies, it passes away and is reborn, yet it does not understand the escape from this suffering [headed by] aging-and-death. When now will an escape be discerned from this suffering [headed by] aging-and death?*
>
> (SN. ii. vii. 65 (5), Bodhi, 2000, pg. 601)

The Buddha told the story to the monks about his realization before his awakening that he had seen this trouble which was the unending cycle of life which is to be born and reborn. It is unnecessary at this point to repeat the process of

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Dependent Origination *(Paṭiccasamuppāda)* which the Buddha realized. He says further;

> *When what exists does aging-and-death come to be? By what is aging-and-death conditioned?' Then, bhikkhus, through careful attention, there took place in me a breakthrough by wisdom: 'When there is birth, aging-and-death comes to be; aging-and-death has birth as its condition.*
>
> (ibid., pg. 601)

It can be seen in a broader sense that, with the Buddha's careful attention *(yoniso manasikāra),* he had a breakthrough regarding that the condition *(paccaya)* of aging-and-death is in fact birth. Why is it important for someone to have realized the Dhamma in this manner? Because it is the way for the wise to realize thing without any pre-thought or pre-assumption but only under such conditions. Of course, the beings need to be born in order to age and die but that is how the researcher says they have pre-assumption under the mundane habit of thought. They do not realize it due to the lack of wisdom themselves. To realize things around them as they are *(yathābhūtañāṇadassana)* is the concept of the truth, suggested in the Buddhist context. The beings do not realize the real phenomena because they cling to their pre-conception and grasp the process of those phenomena which exist and take them as empirical. Actually, there is no self involves in a process but the Dhamma or condition which makes this empirical state arise under the proper cause and condition of those phenomena. It can be seen from the left corner of the chart above that the Buddha realized the Cause of Suffering in the first place and he was trying to destroy the cause not the phenomena, which are amorphous. In this Sutta, he moves on his realization of Dependent Origination *(Paṭiccasamuppāda)* into the twelve links of it. Then he realizes that when there is name-and-form, consciousness comes to be. Name-and-form is the condition of consciousness then the consciousness returns back to be. If the Dhamma practitioner sees his consciousness at the time it arises, he does not cling to that thought or *viññāṇa* which will form the name-and-form so that it

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means next life is in the process of coming. As result, the process of the twelve links of Dependent Origination will be likely to happen. Therefore, the process is a need for the process to be cut off at this link so that name-and-form will not arise and it is to this extent that one will not be born and age and die. By knowing this during his Dhamma Practice, he knows that the Origin of the whole mass of Suffering *(eva metassa kevalassa dukkhakkhandhassa samudayo hoti)* will not occur. The Origin of Suffering *(Dukkhasamudayasacca)* is the key or the definite answer to the enlightenment as to what needs to be eradicated before hand.

> It can be seen from the Pāli as;
> *Samudayo, samudayo'ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.*
> (SN. ii. i. i. 65)

> It reads in English as;
> *Origination, origination' – then, bhikkhus, in regards to things unheard before there arose in me vision, knowledge, wisdom, true knowledge, and light.*
> (SN. ii. vii. 65 (5), Bodhi, 2000, pg. 602)

It can be seen from this point that the Buddha uses the word *Samudayo* as the track from which the whole mass of suffering arise. It is shown on the left corner of the chart as Suffering *(Dukkhasacca)* and the Cause of Suffering *(Dukkha-samudayasacca)*. This helps generate the idea that whatever ones have listened to or read,ones should stay in line with that no matter what ones may construct in order to bring mundane benefit to life, it stays on the track of suffering to arise. If they do not understand this point, they will practice the wrong path, e.g. performing a merit making in order to be born in a better position. It might generate a better life but it is on the track of rebirth which is not what the Buddha made an effort to discover. What he has been searching for is on the right corner of the chart – the track of an unconditioned *(asaṅkhata* or *Nirodhavāra)*. The next section in the Sutta shows his

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realization of how to practice in order to discover the way to end the whole mass of suffering.

It says;

When what does not exist does birth not come to be?.... existence?.... clinging?.... craving?.... feeling?.... contact?.... the six sense bases?.... name-and-form? With the cessation of what does the cessation of name-and-form come about?

(ibid., pg. 602)

It again takes place in him under his careful attention, that when there is no consciousness, name-and-form does not come to be and that with the cessation of consciousness comes cessation of name-and-form as it is explained above. He then has confident and proclaimed that he had discovered the path to enlightenment through a wisdom breakthrough from these realizations.

In his own words, it is;

Nirodho, nirodho 'ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapadi .... āloko udapādi.

(SN. ii. i. i. 65)

Bodhi translated it as;

Cessation, cessation' – thus, bhikkhus, in regard to things unheard before there arose in me vision .... and light.

(SN. ii. vii. 65 (5), Bodhi, 2000, pg. 603)

Once the Buddha realized there was a way he then saw the ancient path traveled by the Enlightened Ones in the past which is the Noble Eightfold Path which finally he followed and by doing so he directly knew aging-and-death, its Origin, its Cessation, and the Way Leading to Its Cessation. But before he compared the ancient path as the Noble Eightfold Path he delivered a metaphor telling the story of a man wandering through a forest and seeing an ancient path traveled by people. A man

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followed it and saw an ancient city which used to be inhabited by prosperous people. He suggested that the King renovate the city then it returned to being prosperous again like in the old days. Gombrich mentions in his book *'What the Buddha thought'* about the benefit of using metaphors in the Buddha's preaching, and that simply to ignore the metaphors is to lose an essential part of the meaning (Gombrich, 2009, pg. 6). He also links the use of metaphors by the Buddha as a skill in means as a good communicator who had ability to adapt what he said to the needs of his audience (ibid., pg.7). From the Sutta above, the researcher finds it so meaningful to read the *Tipiṭaka* with metaphor, it can be seen that the present Buddha has not set up a new path but realized the ancient path that the past Buddhas had found out and walked on. It is the confirmation of a successful path for anyone who would wish to follow what it was waiting for so long and then has someone to find out and teach. This shows that the Buddha did not discover new Dhamma but it had existed forever. This is why every Buddha respects the Truths and requires his disciples to respect them in order to practice the Dhamma to see the same Truths. In other words, the path is there, the city which is Nibbāna is there. What the beings need is to perform or practice by cultivation or development better skills in order to improve eye quality in order for the Divine Eye to be arisen *(cakkhuṃ udapādi)*. The development should be on the right track which is in the right hand corner of the chart above. It is a walk on the way, the Path that is called *'Ariyamagga'* in Pāli or the Middle Path *(Majjhimāpaṭipadā)* in order to reach the city which is Nibbāna. The Buddha was an omniscient who knew how to teach others to walk on the right track. It can be said that the entire teachings have only one purpose which is to guide the beings to walk on the correct path. If this point does not prompt any interest, Buddhism is very easily to be misinterpreted. It can be said that, the *Nettippakaraṇa* has the same purpose as the *Tipiṭaka*. The difference is the *Tipiṭaka* was composed by various occasions where the Buddha has expounded his teachings to various kinds of person but the *Nettippakaraṇa* is a methodology to approach the *Tipiṭaka*. At the end of the Sutta, the Buddha explained what he has known and practiced, he taught to the monks (bhikkhū), the female monks (bhikkhunī), the male lay followers (upāsakā), and the female lay followers (upāsikā).

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He concluded that;

This holy life, bhikkhus, has become successful and prosperous, extended, popular, widespread, well proclaimed among devas and humans.

(SN. ii. vii. 65 (5), Bodhi, 2000, pg. 604)

In order to grasp the idea of Buddhism mentioned above, one should keep in mind that the whole Dhamma was constructed under a proper process of a cause-condition combination (*saṅkhāra*). This means that if one has seen the world by ignorance *(avijjā)*, world views will be blocked by their own ignorance. To gear up or guide them in seeing the world as it is does not mean that ones must change their views but rather to cultivate science *(vijjā)* or Wisdom Eye *(Dhammacakkhu)* to see things as they are which is the root cause of enlightenment which will penetrate all blockages or wrong ideas compared with a light which has been switched on. The idea is that light and darkness have their own causes to exist, once they have a good wisdom eye, they can see things as they are, in the proper environment. The most important factor is to have eyes to see the difference between light and darkness. Whatever the teachings are, they are only to guide beings to develop their abilities to see things using their own wisdom not attitude. To summarize, the Buddha suggested that we walk the Noble Eightfold Path Leading to the Cessation of Suffering *(Dukkhanirodhagāminīpaṭidadā ariyasacca)* in order to achieve that ability.

6.6 Many different attitudes and differing academic approaches towards Buddhist Studies

It is accepted by all that the Buddha, who achieved enlightenment by himself by realizing the Absolute Truth, was the founder of Buddhism. So he respected the Truths as his refuge which he called it Dhamma.

He said;

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One is one's own refuge, who else could be the refuge?

(Dip. xii. 4)

This confirms that a human being of serious inspiration for liberation can alone accomplish this feat. The Buddha laid down his teachings together with the Dhamma practice which is the Noble Eightfold Path, the Path Leading to the Cessation of Suffering *(Dukkhanirodhagāminīpaṭipadā ariyasacca)* in order to encourage people in achieving this goal. This is a different attitude between his Dispensation and others. The researcher would like to call Buddhism a religion or the teaching of an opportunity for an emancipation. It is his generosity and compassion that allows the followers of the Buddha to explore the principle of nature using their own judgments and responsibility to realize the Truths exactly the way he did. However, the decision to walk on the path comes from the inner wisdom within that particular person who believe in the path suggested by the Buddha not rely on an absolute faith on him. Even though, in Buddhism, there is the word *"sad"* which is equivalent to "faith" in English this is a faith in practicing the Dhamma the way the Buddha did in order to see the same Dhamma that he discovered. In other words, *"sad"* should be grouped together into five powers *(sad bale, veriya bale, sati bale, samādhi bale, paññe bale)* which correspond to the 5 *indriyāni.*[15] These groups of constituents of the Dhamma will culminate within the Noble Eightfold Path, viz. *cattāro satipaṭṭhānā, samappadhānā, cattāro iddhipādā, pañcindriyani, pañcabalāni, sattabojjhaṅgāni, ariyo aṭṭhamgiko maggo* e.g. (SN. iii. 96). So it is not simply a faith to believe in someone but the faith to walk on the path energetically of what the Buddha did. This walking needs a full energy and commitment from the practitioners. Then they will see it the same way as he saw, The Buddha invited his disciples by saying; 'Come and See *(Ehi passika)'*. It is to say that Buddhism emphasized 'seeing', 'knowing', 'understanding' which are all conditions of proper practice. Rahula mentions in his book 'What the Buddha taught' that;

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[15] Saddhindriya, Viriyindriya, Satindriya, Samādhindriya, Paññindriya (D.ii.120; M.ii.12; S. iii.96; A.iii.12).

> *Saddhā is not 'faith' as such, but rather 'confidence' born out of conviction. It has an element of 'faith' which only signifies devotion to the Buddha as a teacher, the Dhamma as a teaching and the Saṇgha as the order.*
>
> (Rahula, 1959, pg. 8)

Why is this attitude so important? It is because it requires that Buddhists put their efforts in order to see the Truths by following the path. In other words, without practicing on the path, they will not achieve what they want. This is unlike other religions or practices where the need is on the faith to believe in someone and perhaps perform some ritual or sacrifice; something by which to express their faith in the religion of personal belief.

Another attitude which is interesting to share is the question of whether Buddhism is a pessimistic or optimistic kind of religion. As far as the researcher has pointed out, there can be no argument with the view to call Buddhism as anything other thing than the teaching of the Truths which might be classified in English as realistic view of life as Rahula puts it (Rahula, 1959, pg.17). He also mentions that Buddhism looks at things objectively *(yathābhūtaṃ)* and it does not falsely lull us into living in a fool's paradise, nor does it frighten and agonize us with all kinds of imaginary fears and sins (ibid., pg. 17). It is inevitable to accept that Buddhism talks about the four lower realms under human realm but this is not a punishment which was performed by someone but the 'beings' own actions which makes them experience greater suffering than human existence. However, the Buddha did not emphasize about the thirty one realms of all beings. What matters are The Four Noble Truths which are the essence of the Buddha's teachings introduced by the first Truth as Suffering *(Dukkhasacca)*. The researcher also agrees with Rahula who says this is a limited, free and easy translation. Also, with its superficial interpretation that life according to Buddhism is nothing but suffering and pain which might have been misled people into thinking that it is a pessimistic religion (ibid., pg. 16).

Actually, in terms of language, saying things in a negative sense renders an absolution. For example, we say; 'in order to receive a good life in the future, do not kill other beings'. This negative phrase 'do not kill' is an absolution which closes

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the door completely to the opportunity to kill anyone. In contrast, if saying; 'in order to receive a good life in the future, one should perform a merit making'. The positive phrase 'should perform a merit making' means one of the plus (add on) factors which need more pluses to be performed in order to guarantee receiving a good life. It is not an absolutive order and result. It is similar to 'in order not to die, do not be born again'. This also renders the sense of absolution. It can be said that the Truths the Buddha found are absolute which leave no room for argument by any means. However, the researcher has found in various places that there are still huge disagreements and arguments on this matter due to insufficient knowledge and in the study Buddhism.

Another aspect which the researcher finds interesting, observed in so many scholars reading the *Tipiṭaka*, is the different way the interpretation of what the Buddha taught between an Asian and modern scholars, is grasped. The obvious example is the way in which it should be read, but this is beyond the scope of this thesis. It is only to exhibit how an Asian scholar reads which might bring some benefit for others who want to shorten their studies. The example can be seen from reading the fourth of the four major Nikāyas making up the Suttapiṭaka of the Pāli Canon, the collection of texts that Theravāda Buddhists regard as "Words of the Buddha".

> In Bodhi's saying, it is;
>
> *The work is arranged according to a pedagogical technique often employed by the Buddha, namely, the use of a numerical scheme as the underpinning of a Discourse.*
>
> (Bodhi, 2012, pg. 17)

He said memorization and preservation of the teachings required that the Elders could easily retain them in mind which was a historical Indian way of studying things. It is also helpful to draw up an organization of the theme into a numerical list to teach and this is also the principle that lies behind the Suttas (ibid., pg. 17). What does that mean? To present a picture of this, one should look at an example from the Kālāma Sutta where it lies in Aṇguttaranikāya, Tika Nipāta, Mahāvagga, Sutta no. 65.

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There is no problem in locating the Sutta as it is in The Book of The Threes, in the Great Chapter. The researcher views it as important to understand what the book of the three means? It is interesting to share that the Asians learn from their teachers that the Sutta will mention something about the three Dhamma(s) which are very important as a core message of the teachings. In this Sutta, the intention is to show that the reason for a virtuous life does not necessarily depend on believing in anyone's teachings but in searching for the Truths by oneself. In the Buddha's word, given to the Kālāmas of Kesaputta who questioned him about the ascetic and brahmin doctrines. The Sutta tells;

> *Come, Kālāmas, do not go by oral tradition, by lineage teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by research cognition, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: 'The ascetic is our guru.*
>
> (AN. i. 189, Bodhi, 2012, pg. 280)

These ten points of reference are always mentioned in Buddhist circles as important teaching that the Buddha delivered to Kālāmas not to believe in the ten points mentioned by the Buddha in the early part of the Sutta. Many Buddhist writers and scholars have related in various places that the Buddha suggested that the followers adhere to these ten points should they be perplexed or in doubt. Actually, the most important message is to be read a bit further on as the Buddha requires them to 'know for themselves' that;

> *These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering, 'then you should abandon them'.*
>
> (ibid. pg. 280)

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> Then he teaches them;
>
> *When greed arises in a person, is it for his welfare or for his harm?.... When hatred arises in a person, ...? .... When delusion arises in a person, is it for his welfare or for his harm?*
>
> (AN. i. 191, Bodhi, 2012, pg. 281)

There are three points which are so important, they are *lobha* (greed), *dosa* (hatred), and *moha* (delusion) that they should abandon in order to eradicate an unwholesome state in the practitioner's mind. At the same time, when Non-greed, Non-hatred, and Non-delusion arise in a person, it is for their welfare and will lead to happiness for a long time in their life. Rahula writes that the Buddha's advice to the Kālāmas is unique in the history of religions that the Buddha rendered the freedom of thought which is necessary because, according to the Buddha, man's emancipation depends on his own realization of Truth and not on the benevolent grace of a god or any external power as a reward for his obedient good behavior (Rahula, 1959, pg. 2). However, in his Commentary, it is not presented clearly whether Rahula agrees with or not that the ten points being made at the beginning of the teachings are only set up so that the Buddha could make a crucial point at the end of the Sutta. The Buddha then told them that a disciple should examine even the *Tathāgata* (Buddha) himself, so that the disciple might be fully convinced of the true value of the teacher when he followed (M. i. 318-320, Vīmaṃsaka-sutta). It can be seen that the whole point of the teaching in this Sutta is for the sake of practicing and seeing by oneself *(ehi passika)* under the numerical theme of the three defilements *(lobha, dosa, moha)*. Without the clear guideline of a numerical theme, it is very easy for the reader to grasp the idea of ten reference points instead of practicing the Dhamma to abandon the three unwholesome states of mind.

6.7 Conclusion

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Every Buddha experienced the same Truths which came from their quests to find ways to attain enlightenment. Our present Buddha, the Gotama was no

exception, even though, he adopted practices on different paths what he found in the end was the 'Middle Path' the Noble Eightfold Path, the Path Leading to the Cessation of Suffering *(Ariyamagga or Dukkhanirodhagāminīpaṭipadā ariyasacca)*. On the night, with the knowledge from his concentrated mind he obtained enlightenment, he then proclaimed that the two extremes he had performed before he gained enlightenment were not to be followed and that he awakened to the 'Middle Way', which gave rise to the vision and knowledge which was Nibbāna.

The teaching of the Buddha is called *Dhammavinaya* in Theravāda tradition, and accordingly the Buddha himself also called his Dispensation as *Dhammavinaya.* He respected the Dhammas he had penetrated because it was the truth by which it does not matter whether anyone will or will not find it. In other words, he did not construct it but instead constructed a way to see it. Even though, at a later time, he set up the rules which were also called Vinaya for monks (bhikkhū) and lay disciples to follow in order to support Dhamma practice. However, one should not separate Dhamma and Vinaya into two different words because, in Buddhism, these two terminologies are related to each other in the complete Buddhist picture. It is unnecessary to know the truth of the Dhamma if that truth does not bring us advantage. At the same time, even though it brings us an advantage, without the ability of the Buddha who disclosed this Dhamma and set up the teaching for the proper practice in order to see it the way he did, then there is no point that Buddhism is a matter of interest.

Buddhism is a record of the vast body of scriptures that comes in the form of *Tipiṭaka* which is divided into three baskets which are Vinayapiṭaka, Suttapiṭaka, and Abhidhammapiṭaka. The Elders had been trying to record the teachings in the easiest way in order to comfort the late learners. So they grouped all the similar Dhamma categories together without the intention to chronologize them into history, religion, or social beings. The whole point of the teaching is that no matter how it was categorized is that it brought the followers to the practice in order to see the two Dhamma(s) which are Dependent Origination *(Paṭiccasamuppāda)* and Nibbāna. The *Nettippakaraṇa* designed the method as a reverse engineering of the Buddha's teachings in order to cope with the purpose of the Buddha who wanted followers to

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realize The Four Noble Truths and then practice the Noble Eightfold Path in order to step out of the cycle of rebirth.

The Buddha proclaimed himself as the Awakened One to the 'Middle Way' or the Noble Eightfold Path, the Path Leading to the Cessation of Suffering *(Dukkhanirodhagāminīpaṭipadā ariyasacca),* the way which gives rise to vision, knowledge, leads to peace, and to enlightenment. The main idea is that the 'Middle Way' is the only way to step out of *saṃsāra*.So all of his teachings are directed towards the 'how' of practicing it which is called the Noble Eightfold Path *(Ariyamagga).* This thesis proposes the *Nettippakaraṇa* as a manual by which to extract the teachings of the Buddha and has tailored all the instructions in order to help late learners understand his teachings with the same purpose. At the end of the section, the thesis shows a diagram which indicates the concept and idea of what Buddhism and this can act as a framework for those interested in studying Buddhism by summarizing the truths that the Buddha found, Dependent Origination *(Paṭiccasamuppāda)* and Nibbāna.[16] The practice needed in order to see these Truths is the Noble Eightfold Path or *Brahmacariyā* or *Dukkhanirodhagāminīpaṭipadā ariyasacca.*

In order to understand The Four Noble Truths and which is at the very heart of this knowledge, it is important to trace things back to the three utterances of the Buddha on the night after his full awakening. He paid attention to causal uprising in direct and reverse order in order to reconfirm his findings. In the first utterance, he comprehended thing-with-cause, during the second one he had discerned destruction of cause, and in the last watch, he uttered that he had destroyed all Māra and that this wisdom of his was like the sun when lighting up the sky. These three utterances confirm his wisdom that to end Suffering *(Dukkhasacca)* of the being is rooted in the eradication of its cause *(paccaya),* not the suffering itself. Because suffering is one of the three characteristics of nature; those being 'impermanence', 'suffering', and 'no-self'. The Buddha pointed out the proper responsibility to deal with it which is first to acknowledge suffering and then destroy its cause by practicing the 'Middle Path'

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[16] See the chart on page 204.

called the Noble Eightfold Path, the Path Leading to the Cessation of Suffering or *Dukkhanirodhagāminīpaṭipadā ariyasacca* in Pāli.

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CHAPTER VII
CONCLUSION

Since the compilation of a thesis at PhD level is supposed to induce different ways of thought and stimulate discussion at various levels, this thesis certainly fulfills that function as it has caused an examination of basic Buddhist beliefs. What follows is a discussion regarding the aforementioned examination. However, it is necessary to stress that no offence to anyone's personal beliefs is intended by this discussion, which is viewed as a fitting and satisfactory end to this thesis.

Recently, a letter was published in the local press which lamented the present state of education, but more importantly, for the purposes of this conclusion, the present state of Buddhism in this nation of so-called devout Buddhists. What was highlighted was the fact that Buddhist principles had long since been abandoned. It is difficult to argue against this observation despite the fact that it was made by a foreign national, not a Thai person, so let us examine this in the light of Buddhist principles as these indeed, do seem to have been abandoned. At present, rampant corruption is frequently highlighted, with stories of high ranking monks embezzling hundreds of kilograms of gold, hiring private jets and brandishing wads of one hundred dollar bills and finally abandoning their responsibility to the community, who they have been charged to guide. As regards the general public, greed is prevalent, all sorts of criminal activity is on the rise, and the younger generation seem to be following the less acceptable aspects of Western life, so how can this be reversed? It is the researcher's considerations, having studied in depth the ancient texts in Thai, English and Pāli languages, that only a return to the original way of Buddhist instruction, coupled with the necessary associated discipline will correct these ills, but will the public be interested? It is in the researcher's concern that in this modern global age of instant communication there are too many distractions, and unfortunately religion of very low interest to the majority, lacking in strong religious leadership. However, having stated

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these beliefs it is not considered by the researcher, for one minute that the humble work and study included in this thesis is the answer, but simply to suggest that a reversal to an ancient way of teaching would perhaps be beneficial and acceptable, but only if taught starting with an early age of the student. The road back is indeed envisioned as very long as the method displayed by the *Nettippakaraṇa* is no easy fix.

Consideration has been given in the body work of this thesis to the exclusion of the *Nettippakaraṇa* along with its sister works the *Petakopadesa* from the original Theravāda Canon, and reasons for this exclusion can only be speculated upon, so let us speculate as the *Nettippakaraṇa* is considered, at least by this researcher, to be of vital importance to Buddhist studies. Apart from the reasons suggested in the main body of the thesis, a number of other possible reasons should be considered, mainly:

1. Religious politics as organizations such as the early *Saṅgha* cannot be excluded from, the political arena, and the example of the Present day Catholic church with it stance on many political issues can be quoted as an example. Present day Islam and its reaction to Western religions is also guilty of meddling in the political sphere while there can be no mistaking the involvement of Judaism in the political realm.

2. As the *Nettippakaraṇa* is not a simple text to interpret, it might be considered a hindrance to the introduction of Theravāda Buddhism in general.

3. Considering the way in which Buddhism is now taught, with its strong influence on idolatry, and the deification of the Buddha, the use of a highly interpretive text such as the *Nettippakaraṇa* may be considered to be too religious for the mainstream person.

4. The evolution of breakaway factions to the mainstream Buddhist belief, which are growing in popularity, surely shows dissatisfaction among those willing to participate in some form of organized religion.

5. It might be time to consider texts such as the *Nettippakaraṇa* in order to reinstate the True Idea of the Buddha's teachings and reinstate Theravāda tradition to its original revered state.

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What is obvious from the study of the *Nettippakaraṇa,* particularly in terms of the Pāli language employed, is that the perceived meaning of the Buddha's teachings is far from what he originally intended as all is not what it appears to be on

the surface. In other words, interpretation is very much dependent on successful application of the method describe in the *Nettippakaraṇa.* Much of this involves the necessary deciphering of what the Buddha referred to, in what can only be described as a kind of sophisticated code. This was his 'skill in means', and nowhere is this more obvious than in the Dhammapāda Verse 294 with its disguised references to craving, self, eternalism and annihilationism in what is described as a reference 'in terms of creatures and ideas'. The full quotation from the Dhammapāda Verse 294 is:

" Having slaughtered a mother and a father
And then two warrior kings, and having slaughtered — Expressed in terms of Ideas
A realm together with its governor
One wanders in immunity divine – Expressed in terms of Ideas

Interpretation:

Mother- craving
Father - self
Two warrior kings – eternalist and annihilationist
A realm – the six pairs of bases starting with the eye-cum forms
Governor – possibly 'will' and 'lust' for the six pairs of bases forms

This interpretation of just one example of what the Buddha uttered, displays in stark contrast to the overtly simplistic present day teaching of Buddhism, with its emphasis on idolatry. It is felt that by implementing instruction in the complexity of what the Buddha intended this will develop a mind- set capable of investigating the deeper aspects of Buddhism and not rely on the facile interpretations currently on offer. As before, it can only be speculated as to the purpose of how the Buddha delivered his teachings. It is widely stated that he taught according to his perception of the individual seeking instruction, but could it be that he was deliberately enigmatic in order to instigate the mind –set previously mentioned in teaching of his doctrine by degree of complexity? It is the researcher's considered opinion that present day Buddhism is in a lamentable state and needs strict reform in

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order to escape from the malaise currently engulfing the entire system, which seems mired in greed and acquisitiveness, in short, all the things that the Buddha said should be avoided if we are to reach the ultimate goal. However, sad to report it can be observed from the ongoing daily lives that the values promoted by the Buddha have long since been abandoned in favour of something that is ultimately easier and more comfortable to handle because what the Buddha advocated is not a simple path, but something that requires dedication and sacrifice, things which in modern society in the swirl of activity now surrounding the individual there is no time for such dedication. Finally, the situation described, viewed globally, is not isolated to Buddhism as religion in general seems to undergoing a great upheaval, which one can only hope that when things eventually settle down a system as described using the ancient way of instruction to teach the true value of Buddhism will be implemented.

Due to the time and space limitations of the thesis, it has not been possible to fully explore all the varying aspects associated with the *Nettippakaraṇa* as a number of, in the researcher's opinion at least, very important questions remain unanswered. It is therefore her fervent hope that some other dedicated researcher takes up the baton in favour of the *Nettippakaraṇa,* and finally provides the conclusive proof necessary to see it installed in the Theravāda Canon as it would provide much needed support for a reinstatement of pure Buddhist Doctrine.

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BIOGRAPHY

NAME	Mrs. Jessupha Benzthonglor
DATE OF BIRTH	December 13, 1957
PLACE OF BIRTH	Bangkok, Thailand
INSTITUTIONS ATTENDED	1981- Bachelor of Business Administration Bangkok University, Thailand 1986- Master of Business Administration Sol Ross State University, USA 2000- Master of Business Administration (Executive International Program) Asian Institute of Technology 2001- Institute of King Prajadhipok, Class 5 2002- The National Defense College, Class 4515
HOME ADDRESS	Benz Thonglor 540/5 Sukhumvit 55 Soi Thonglor 18 Wattana, Bangkok 10110 Telephone +66(2)714 8888
EMPLOYEMENT ADDRESS	Benz Thonglor 540/5 Sukhumvit 55 Soi Thonglor 18 Wattana, Bangkok 10110 Telephone +66(2)714 8888

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