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Pali text file (zvism14.txt) to the files

> section of DSG

Larry's link to these texts:

<http://groups.yahoo.com/group/dhammastudygroup/message/55332>

Ch. XIV, The Aggregates

A. Understanding

14. khandhaniddeso

pa~n~naakathaa

1. idaani yasmaa eva.m abhi~n~naavasena adhigataanisa.msaaya  
thirataraya samaadhibhaavanaaya samannaagatena bhikkhunaa siile  
pati.t.thaaya naro sapa~n~no, citta.m pa~n~na~nca bhaavayanti ettha  
cittasiisena niddi.t.tho samaadhi sabbaakaarena bhaavito hoti,

tadanantaraa pana pa~n~naa bhaavetabbaa, saa ca  
atisa"nkhepadesitattaa vi~n~naatumpi taava na sukaraa, pageva  
bhaavetu.m; tasmaa tassaa vitthaara.m bhaavanaanaya~nca dassetu.m  
ida.m pa~nhaakamma.m hoti.

kaa pa~n~naa, kena.t.thena pa~n~naa, kaanassaa  
lakkha.narasapaccupa.t.thaana-pada.t.thaanaani, katividhaa pa~n~naa,  
katha.m bhaavetabbaa, pa~n~naabhaavanaaya ko aanisa.msoti.

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Dear all,

here is a coarse translation of the first sentence of the Tika, I hope to be corrected. (I cannot translate the whole Tika!)

First the relevant Vis passage:

Now concentration was described under the heading of  
"consciousness" in the stanza:

'When a wise man, established well in virtue,  
Develops consciousness and understanding'

And that has been developed in all its aspects by the bhikkhu who is

thus possessed of the more advanced development of concentration that has acquired with direct-knowledge the benefits described [in Chs. XII and XIII].

Pali of <And that has been developed in all its aspects>: samaadhi sabbaakaarena bhaavito hoti.

The Tika elaborates on all these aspects:

1. sabbaakaarenaati upacaaraakaaro, appanaakaaro, vasiibhaavaakaaro, In all aspects means: the aspects of access, attainment , the development of the "masteries" (of jhana),

vitakkaadisamatikkamaakaaro, ruupaadihi virajjanaakaaro, the passing beyond applied thinking etc. [1], the discarding of materiality etc.[2] ,

cuddasadhaa cittassa paridamanaakaaro, pa~ncavidhaanisa.msaadhigamaakaaroti the restraint of consciousness in fourteen ways [3], the acquirement of the fivefold benefit [4]

evamaadinaa sabbena bhaavanaakaarena.

thus it is , to begin with,with reference to the development in all aspects.

notes:

1. the jhanafactor applied thinking and the other factors are abandoned successively as higher jhanas are attained.

2. material jhana is discarded when immaterial jhana is developed.

3. See Vis. XII, 12, these are the masteries of jhana

4. See Vis. 120: blissful abiding here, now; as proximate cause for insight; as proximate cause for direct knowledge (the supernormal powers); rebirth in the Brahma world; the attainment of cessation.

Nina.

Transl of subco 2:

Relevant text of Vis:

tadanantaraa pana pa~n~naa bhaavetabbaa, saa ca  
atisa"nkhepadesitattaa vi~n~naatumpi taava na sukaraa, pageva  
bhaavetu.m; tasmaa tassaa vitthaara.m bhaavanaanaya~nca dassetu.m  
ida.m pa~nhaakamma.m hoti.

But "understanding" comes next. And that has still to  
be developed. Now that is not easy, firstly even to know about, let  
alone to develop, when it is taught very briefly. In order,  
therefore, to deal with the detailed method of its development there  
is the following set of questions.

Subco:

tadanantaraati ``citta.m pa~n~na"nti eva.m desanaakkamena,  
With regard to the words, coming next to this, "concentration and  
understanding" (as mentioned): according to the manner of teaching

pa.tipattikkamena ca tassa samaadhissa anantaraa.

and according to the manner of practice, understanding comes next to this  
concentration.

pa~n~naa bhaavetabbaa samaadhibhaavanaaya samannaagatena  
bhikkhunaati sambandho.

With regard to the words, <by the monk who is endowed with the  
development of concentration>, the connection is that understanding must  
be developed by him.

``pa~n~na~nca bhaavaya"nti eva.m atisa"nkhepadesitattaa,  
As to the words, <and when he develops understanding>, this has been  
taught very briefly,

gaathaava.n.nanaaya.m vaa ``samaadhisilaaya.m sunisita.m  
vipassanaapa~n~naasattha"nti

also in the explanation of the verse, as to the words, <insight knowledge is like a knife that is well sharpened by concentration and virtue> \*;

eva.m ativiya sa"nkhepena bhaasitattaa aya.m saa pa~n~naati sabhaavato vi~n~naatumpi taava na sukaraa.

Since it is thus said very briefly, this, namely,< this understanding>, is not easy to know as to its nature.

bhaavanaavidhaanassa pana adassitattaa pageva bhaavetu.m na sukaraati sambandho.

The fact that the process of development is not explained is the connection with the words,<it is not easy, let alone to develop>.

pucchana.t.thena pa~nhaa, kamma.m kiriyaa kara.na.m, pa~nhaava kamma.m pa~nhaakamma.m, pucchanapayogoti attho.

Questions that ask the meaning, action, activity, the activity of asking questions, the undertaking of asking, this is the meaning.

English of subco 1 and 2:

no 1:In all aspects means: the aspects of access, attainment , the development of the "masteries" (of jhana), the passing beyond applied thinking etc., the discarding of materiality etc., the restraint of consciousness in fourteen ways, the acquirement of the fivefold benefit,

thus it is , to begin with,with reference to the development in all aspects.

No 2: With regard to the words, coming next to this, "concentration and understanding" (as mentioned): according to the manner of teaching and according to the manner of practice, understanding comes next to this concentration.

With regard to the words, <by the monk who is endowed with the development of concentration>, the connection is that understanding must be developed by him.

As to the words, and when he develops understanding, this has been taught very briefly,  
also in the explanation of the verse, as to the words, <insight knowledge is like a knife that is well sharpened by concentration and virtue>\*;  
Since it is thus said very briefly, this, namely <this understanding>, is not easy to understand as to its nature.  
The fact that the process of development is not explained is the connection with the words, <it is not easy, let alone to develop>.  
Questions that ask the meaning, action, activity, the activity of asking questions, the undertaking of asking, this is the meaning.

\* Here is a reference to Vis. Ch 1,7, “the knife of insight-understanding well-sharpened on the stone of concentration, might disentangle, cut away and demolish all the tangle of craving that had overgrown his own life’s continuity...”

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Remarks:

“When a wise man, established well in virtue,  
Develops consciousness and understanding”  
siile pati.t.thaaya naro sapa~n~no,  
citta.m pa~n~na~nca bhaavayanti

Now here the word <naro> is used for man. In this word the meaning of hero is implied, it is an extraordinary person. When returning to Vis Ch 1, this becomes clearer. It is a bhikkhu with the very refined sila of the bhikkhu, seeing danger in the slightest faults, who lives like an arahat. He is well established in the many kinds of sila. He develops concentration up to the degree of jhana and the supernatural powers and then he develops insight, and finally he will attain arahatship.

Vis. I, 6, also states: <in some instances, this path of purification is taught by insight alone.>

Nina.

Now this has to come later on.

First a few words:

vaara: turn, round, opportunity, (actual) moment (that presents itself). It is a key word here, seems contrary to book knowledge. It could be the moment

presenting itself?

gantha: bond, fetter, but in later Pali also: book.

sajjhaayati: to study. sajjhaaya: study.

After aaramma.na, object, we have: -ika, this makes the word into an adjective (Warder p. 187, bahubbiihi compound).

yathaa ta.m: as it is, as if, as.

sambhavati: to be produced. To be present, to increase. . paricaya m. : practice.

pagu.na: well practised, competent.

sandhaa: connection.

~naayaa: method. logic (PED gives: ~naayaa gantha: book on logic.)

\*Text with Pali:

> katha.m pana vi~n~naa.na.m lakkha.napa.tivedha.m paapetii ti?

But how does consciousness (vi~n~naa.na) bring about the penetration of the characteristics?

> pa~n~naaya dassitamaggena.

In the way shown with reference to understanding.

lakkha.naaramma.nikavipassanaaya hi anekavaara.m lakkha.naani pa.tivijjhiva

pa.tivijjhivaa pavattamaanaaya pagu.nabhaavato paricayavasena

> ~naa.navippayuttacittena pi vipassanaa sambhavati,

When the consciousness is unaccompanied by understanding, insight (still) increases, because the practice (paricaya) has become skilled

(pagu.nabhaavato, by skilled development) by insight that has as object the characteristics (lakkha.naaramma.nikavipassanaaya), and is evolving (pavattamaanaaya) after it has penetrated again and again the

characteristics at various moments (presenting themselves);

yathaa ta.m pagu.nassa ganthassa sajjhaayane ~naayaagataa pi vaaraa  
na  
> vi~n~naayanti.

even as in the case of someone who is skilled at methodical study from books, the actual moments are not discerned by him.

lakkha.napa.tivedhan ti ca lakkha.naana.m aarammanakara.namatta.m  
sandhaaya  
vutta.m, na pa.tivijjhana.m.

And the "penetration of characteristics", is stated with reference to merely making the characteristics the object, not to penetrating (the characteristics).

Remarks:

In the Visuddhimagga I see the definition of pativedha as: penetration for the four noble Truths. The penetration of nibbana, the cessation of dukkha is accomplished at the moment of enlightenment. However, this is a long process. First the three general characteristics have to be realized again and again.

Even when the characteristics are the object this does not mean that they are penetrated, that their true nature is known. When insight is being developed, there are many processes of citta succeeding one another, and in

between processes of citta accompanied by panna there are also processes of

citta without panna, but these can still have the characteristics as object, because cittas arise and fall away very rapidly. And also such moments can

be reckoned as being with vipassana, because it is being developed time and

again, and they are alternated with cittas that realize the characteristics.

There are moments of intellectual understanding, book study, thinking of the characteristics, but then the characteristics are not penetrated at the actual moments they appear.

Jim, (follows later on. )

lakkha.naaramma.nikavipassanaaya hi anekavaara.m lakkha.naani  
> pa.tivijhitvaa pa.tivijhitvaa pavattamaanaaya pagu.nabhaavato  
> paricayavasena ~naa.navippayuttacittena pi vipassanaa sambhavati,  
>  
> There is also insight with the consciousness that is unaccompanied  
> by understanding, because the practice (paricaya) has become  
> \skilled (pagu.nabhaavato, by skilled development) by insight that  
> has as object the characteristics  
(lakkha.naaramma.nikavipassanaaya),  
> and is evolving (pavattamaanaaya) after it has penetrated again and  
> again the characteristics at various moments (presenting  
themselves);

For insight also comes to increase with the consciousness dissociated from knowledge by the influence of (repeated) practice owing to the skilful nature of the insight (having characteristics as object) occurring after having repeatedly penetrated the characteristics many times,

[Instead of 'there is' for sambhavati, I have 'comes to increase' (not in PED). This is based on the Saddaniti definition: sambhavatiiti su.t.thu bhavati, vuddhi.m viruu.lhi.m vepulla.m aapajjati --p.4. I find this portion to be the most difficult one to make sense of and I'm afraid my translation fails to convey a clear meaning. I think the problem lies with understanding the syntax of 'by influence of ... practice', 'owing to the competent nature', and 'of the insight ... many times' and also which of the several meanings of 'pagu.na-' and 'paricaya-' really applies here.]



> yathaa ta.m pagu.nassa ganthassa sajjhaayane ~naayaagataa pi vaaraa  
> na vi~n~naayanti.

>

> even as in the case of someone who is skilled at methodical study

> from books, the actual moments are not discerned by him.

(N later: vaara: round, process)

as, for instance, in the studying of a skilful textbook, the times  
come to the right method are also not known.

[~naayaagataa = ~naaya+aagata, cp. Skt. nyaayaagata (defined by Apte  
as 'rightly got'). It appears that comparison is being made to kusala  
consciousness without knowledge. Although insights into the meaning of  
things stated in the book are arising, they go unnoticed by the  
ordinary consciousness.]

> lakkha.napa.tivedhan ti ca lakkha.naana.m aarammanakara.namatta.m

> sandhaaya vutta.m, na pa.tivijjhana.m.

>

> As to the "penetration of characteristics", and what is said in

> connection of merely making the characteristics the object, this

> is not penetration.

And "the penetration of the characteristics" is stated in reference to  
merely making the characteristics the object, not to penetrating (the  
characteristics).

N: See T.A. p. 74.

Now I continued the subco text:

ussakkitvaati udayabbaya~naa.napa.tipaa.tiyaa aayuuhitvaa.

As to the word having developed (with endeavour), this means, having  
cultivated by the practice of the insight realizing the arising and falling away  
(first stage of principal insight).

maggapaatubhaava.m paapetu.m na sakkoti asambohasabhaavattaa.

The stage of being not awakened cannot bring about the manifestation of the Path.

vuttanayavasenaati vi~n~naa.ne vuttanayavasena aaramma.na~nca  
jaanaati, lakkha.napa.tivedha~nca paapeti.

As to the words, by the way already stated, this means, by the way already stated as to consciousness, and this cognizes the object and penetrates the characteristics.

attano pana ana~n~nasaadhaara.nena aanubhaavena ussakkitvaa  
maggapaatubhaava~nca paapeti.

But after having developed with extraordinary endeavour, all by oneself, the manifestation of the Path can be attained.

Questions: it seems that pa~n`naa refers here to lokuttara pa~n~naa, and here even to the Buddha's panna, in contrast to the state of asombodha. It also seems that citta with developing insight (of rise and fall) is reckoned as consciousness, although this is also accompanied by panna, but mundane panna.

Nina.

Subco no 4:

4. idaani yathaavuttamattha.m upamaaya pati.t.thaapetu.m

Now, in order to establish by a simile the meaning as stated,

`yathaa hii"tiaadi vutta.m.

it was said: "just as etc."

tattha ajaatabuddhiiti asa~njaatabyavahaarabuddhi.

There it was said, (a child) without discrimination, meaning, not knowing about commerce.

upabhogaparibhoganti upabhogaparibhogaaraha.m,

As to the words pleasure and enjoyment, this means, suitable for pleasure and enjoyment.

upabhogaparibhogavatthuuna.m pa.tilaabhayogyanti attho.

The meaning is the endeavour to acquire the objects of pleasure and enjoyment.

chekoti mahaasaaro.

The word genuine means: of great value.

kuu.toti kahaapa.napatiruupako tambaka.msaadimayo.

The word false means: what resembles a coin, made of copper, bronze, etc.

addhasaaroti upa.d.dhagghanako.

As to the word, half value, this means having half weight.

iti-saddo aadiattho, tena paadasaara samasaaraparopaadasaaraadiina.m sa"ngaho.

The word "iti" (thus, or end quote; here coming after: this is half value, aya.m addhasaaroo"ti) means "aadi" and so on. With this (word 'iti'), there is the

inclusion of 'quarter value, equal value, more than a quarter value, etc.

te pakaareti indajalaajaatipupphaadippakaare ceva chekaadippakaare ca.

As to the words "those kinds" (the moneychanger knows), the meaning is: those kinds that are produced by magic, a kind of flower, etc. and also those which are genuine, etc.

English:

Now, in order to establish by a simile the meaning as stated, it was said: "just as etc."

There it was said, (a child) without discrimination, meaning, not knowing about commerce.

As to the words pleasure and enjoyment, this means, suitable for pleasure and enjoyment.

The meaning is the endeavour to acquire the objects of pleasure and enjoyment.

The word genuine means: of great value.

The word false means: what resembles a coin, made of copper, bronze, etc.

As to the word, half value, this means having half weight.

The word "iti" (thus, or end quote; here coming after: this is half value, aya.m addhasaaroo"ti) means and so on. With this (word 'iti'), there is the inclusion of quarter value, equal value, more than a quarter value, etc.

As to the words "those kinds" (the moneychanger knows), the meaning is: those kinds that are produced by magic, a kind of flower, etc. and also those which are genuine, etc.

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A Correction in subco, no 4: change after As to the word, half value, this means having half weight: The word "iti" (thus, or end quote; here coming after: this is half value, aya.m addhasaaroo"ti) means and so on. With this (word 'iti'), there is the inclusion of quarter value, equal value, more than a quarter value, etc.

(erase the old one.)

and also in the Pali-English:

iti-saddo aadiattho, tena paadasaara samasaaraparopaadasaaraadiina.m sa"ngaho.

The word "iti" (thus, or end quote; here coming after: this is half value, aya.m addhasaaroo"ti) means "aadi" and so on. With this (word 'iti'), there is the inclusion of 'quarter value, equal value, more than a quarter value, etc.

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Subco No 5:

5. sa~n~naa hiitiaadi upamaasa.msandana.m.

The phrase "Perception, etc." this refers to the composing of a simile.

sa~n~naa vibhaaga.m akatvaa pi.n.davaseneva aaramma.nassa gaha.nato daarakassa kahaapa.nadassanasadisii vuttaa.

Perception is said to be like a child who sees the coin, because it does not make a distinction and it apprehends the object as a mass.

tathaa hi saa ``yathaaupa.t.thitavisayapada.t.thaanaa" vuccati.

Therefore it is said of perception "its proximate cause is whatever object has appeared".

vi~n~naa.na.m aaramma.ne ekaccavisesagaha.nasamatthataaya gaamikapurisassa kahaapa.nadassanasadisaa.m vutta.m.

Consciousness is said to be like the villager who sees the coin, because of its skill of apprehending some distinguishing marks with regard to the object.

pa~n~naa aaramma.ne anavasesavisesaavabodhato hera~n~nikassa kahaapa.nadassanasadisii vuttaati da.t.thabba.m.

Understanding should be seen as said to be like the moneychanger who sees the coin, because it understands completely the distinguishing marks with regard to the object.

``naanappakaarato jaanana"nti iminaa ~neyyadhammaa pacceka.m naanappakaaraati tesa.m yaathaavato avabodho pa~n~naati dasseti.

The phrase, "by knowing in diverse ways", he explains that by this he knows with regard to the dhamma that is to be understood each single one,

and as to the phrase, “in diverse ways”, it means, true knowledge of them, namely, “understanding”.

tathaa hi vutta.m ``sabbe dhammaa sabbaakaarena buddhassa bhagavato  
~naa.namukhe aapaathamaagacchantii"ti

Therefore it is said, “ All dhammas appear to the sphere of knowledge of the Buddha, the Exalted One.”

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English:

The phrase “Perception, etc.” this refers to the composing of a simile.

Perception is said to be like a child who sees the coin, because it does not make a distinction and it apprehends the object as a mass.

Therefore it is said of perception “its proximate cause is whatever object has appeared”.

Consciousness is said to be like the villager who sees the coin, because of its skill of apprehending some distinguishing marks with regard to the object.

Understanding should be seen as said to be like the moneychanger who sees the coin, because it understands completely the distinguishing marks with regard to the object.

The phrase, “by knowing in diverse ways”, he explains that by this he knows with regard to the dhamma that is to be understood each single one, and as to the phrase, “in diverse ways”, it means, true knowledge of them, namely, “understanding”.

Therefore it is said, “ All dhammas appear to the sphere of knowledge of the Buddha, the Exalted One.”

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Nina.

No 7.

7. dhammaana.m sako bhaavo, samaano ca bhaavo dhammasabhaavo.

“Dhamma with its own nature” is, the own nature of dhammas, and the true nature.

tattha pa.thamena kakkha.laphusanaadisalakkha.na.m gahita.m, dutiyena aniccadukkhataadisaama~n~nalakkha.na.m.

Here, with regard to the first meaning (of characteristic), the coarse characteristic such as touch etc. is taken, and with regard to the second meaning, the general characteristic of impermanence, dukkha, etc.

tadubhayassa ca yaathaavato pa.tivijjhanalakkha.naa pa~n~naati aaha ``dhammasabhaavapa.tivedhalakkha.naa pa~n~naa"ti.

And with regard to both meanings (of characteristic), he said that understanding is the true penetration of the characteristics, with the words, "understanding has the characteristic of the penetration of the individual natures of dhammas."

gha.tapa.taadipa.ticchaadakassa baahirandhakaarassa diipaaloakaadi viya just as the light of a lamp etc. has the function of destroying the darkness outside, which conceals such things as a waterpot or a cloth,

yathaavuttadhammasabhaavapa.ticchaadakassa mohandhakaarassa viddha.msanasasaa.

even so is the function (of understanding) the destruction of the darkness of ignorance which, as was said, conceals the individual characteristics of dhammas.

uppajjamaano eva hi pa~n~naaloko hadayandhakaara.m vidhamento eva.m uppajjati,

When indeed the light of understanding arises and destroys the inner darkness of one's heart, it appears as such,

tato eva dhammasabhaavesu asammuyhanaakaarena paccupati.t.thatiiti asammohapaccupa.t.thaanaa.

and therefore, as to the phrase, it is manifested by way of non-bewilderment with regard to the dhammas which have their own characteristics, its manifestation is non-delusion.

kaara.nabhuutaa vaa saya.m phalabhuuta.m asammoha.m  
paccupa.t.thaapetiiti evampi asammohapaccupa.t.thaanaa.

Or since it has become a cause, it causes, as it is said, the manifestation of non-delusion, as its own fruit that has grown, and thus also its manifestation is non-delusion.

vipassanaapa~n~naaya idha adhippetattaa ``samaadhi tassaa  
pada.t.thaana"nti vutta.m. Here insight wisdom is referred to when it is said, "concentration is its proximate cause".

tathaa hi ``

samaahito yathaabhuuta.m pajaanaatii"ti suttapada.m  
nibandhanabhaavena aagata.m.

Therefore the words, "who is concentrated knows things as they really are" are words of the sutta referred to with the intention of urging.

pa~n~naapabhedakathaava.n.nanaa

The explanation of the division on understanding.

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English:

"Dhamma with its own nature" is, the own nature of dhammas, and the true nature.

Here, with regard to the first phrase, the coarse characteristic such as touch etc. is taken, and with regard to the second phrase, the general characteristic of impermanence, dukkha, etc.

As to "understanding" which has the characteristic of the precise understanding of both (kinds of characteristics), he said, "understanding



has the characteristic of the penetration of the individual natures of dhammas.”

just as the light of a lamp etc. has the function of destroying the darkness outside, which conceals such things as a waterpot or a cloth, even so is the function (of understanding) the destruction of the darkness of ignorance which, as was said, conceals the individual characteristics of dhammas.

When indeed the light of understanding arises and destroys the inner darkness of one’s heart, it appears as such, and therefore, as to the phrase, it is manifested by way of non-bewilderment with regard to the dhammas which have their own characteristics, its manifestation is non-delusion.

Or since it has become a cause, it causes, as it is said, the manifestation of non-delusion, as its own fruit that has grown, and thus also its manifestation is non-delusion.

Here insight wisdom is referred to when it is said, “concentration is its proximate cause”.

Therefore the words, “who is concentrated knows things as they really are” are words of the sutta referred to with the intention of urging.

The explanation of the division on understanding.

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Nina.

Vis 8:

8. katividhaa pa~n~naati dhammasabhaavapa.tivedhalakkha.nena taava ekavidhaa.

lokiyalokuttaravasena duvidhaa.

tathaa saasavaanaasavaadivasena, naamaruupavavatthaapanavasena, somanassupekkhaasahagatavasena, dassanabhaavanaabhuumivasena ca.

tividhaa cintaasutabhaavanaamayavasena.

tathaa parittamahaggataappamaa.naamma.navasena,

aayaapaayaupaayakosallavasena, ajjhattaabhinivesaadivasena ca.

catubbidhaa catuusu saccesu ~naa.navasena catupa.tisambhidaavasena caati.

Subco:

8. dhammasabhaavapa.tivedho naama pa~n~naaya aave.niko sabhaavo, na tenassaa koci vibhaago labbhathiiti aaha

The penetration of the specific nature of dhammas is truly the unique characteristic of understanding, and he said that it therefore has not got any division, with the words,

``dhammasabhaavapa.tivedhalakkha.nena taava ekavidhaa"ti.

“Because of its characteristic of penetrating the individual nature of dhammas it is just so of one kind.”

Iujjanapalujjana.t.thena loko vuccati va.t.ta.m, tappariyaapannataaya loke niyutta, tattha vaa viditaati lokiya.

Because of the meaning of crumbling away \* the cycle (of birth and death) is called the world; it (understanding) is engaged with the world, since it is included in it, and there it is known as mundane (understanding).

tattha apariyaapannataaya lokato uttaraa utti.n.naati lokuttaraa.

Since it is not included in it, it is beyond the world \*\*, it has overcome it, and there it means supermundane.

lokuttaraapi hi maggasampayutta bhaavetabbaa.

Supermundane understanding should be brought about by being associated with the Path,

vipassanaapariyaayopi tassaa labbhatevaati lokuttara-ggaha.na.m na virujjhati.

and also the development of insight is acquired for this (kind of understanding), and this means that the apprehending of the supermundane is not obstructed.

attaana.m aaramma.na.m katvaa pavattehi saha aasavehiiti saasavaa,  
Since it has made itself as object (for them) it proceeds along with the  
cankers, and this is the meaning of subject to cankers.

aaramma.nakara.navasenapi natthi etissaa aasavaati anaasavaa.  
Also because of the object \*\*\* it does not have cankers and this is the  
meaning of cankerfree.

aadi-saddena aasavavippayuttasaasavadukaadiina.m sa"ngaho  
da.t.thabbo.

With the word etc. (coming after “subject to cankers and free from  
cankers”) a classification should be seen of canker-free and subject to  
cankers as a dyad, etc.

\*\*\*\*

English:

The penetration of the specific nature of dhammas is truly the unique  
characteristic of understanding, and he said that it therefore has not got  
any division, with the words,

“Because of its characteristic of penetrating the individual nature of  
dhammas it is just so of one kind.”

Because of the meaning of crumbling away \* the cycle (of birth and death)  
is called the world; it (understanding) is engaged with the world, since it is  
included in it, and there it is known as mundane (understanding).

Since it is not included in it, it is beyond the world \*\*, it has overcome it, and  
this means supermundane.

Supermundane understanding should be brought about by being  
associated with the Path,

and also the development of insight is acquired for this (kind of  
understanding), and this means that the apprehending of the  
supermundane is not obstructed.

Since it has made itself as object (for them) it proceeds along with the  
cankers, and this is the meaning of subject to cankers.

Also because of the object \*\*\* it does not have cankers and this is the  
meaning of cankerfree.

With the word etc. (coming after “subject to cankers and free from cankers”) a classification should be seen as canker-free and subject to cankers as a dyad, etc.

\*\*\*\*

\* lujjati, to crumble has a word association with loko, world. See Kindred Sayings IV, 52, The world. It is impermanent.

Atthasaalinii 47: <In the expression ‘worldly phenomena’ the round of rebirth is called ‘the world’ (loka), because of its dissolving and crumbling (lujjana, etc.)>

\*\*There is a word association: between loko, world, utara, beyond, and lokuttara, supermundane.

\*\*\* which is nibbaana.

Nina.

A correction to be added to subco Vis. 8: Because of the meaning of crumbling away \* the cycle (of birth and death) is called the world. And add to footnote \*: Atthasaalinii 47: <In the expression ‘worldly phenomena’ the round of rebirth is called ‘the world’ (loka), because of its dissolving and crumbling (lujjana, etc.)>

Subco 8, continuation:

naamaruupavavatthaanavasenaati naamavavatthaanavasena,  
“Because of the defining of mental phenomena and physical phenomena”,  
this means,  
because of the defining of mental phenomena,

ruupavavatthaanavasena ca.  
and because of the defining of physical phenomena.

pa.thama.m nibbaanadassanato dassana~nca, nissayabhaavato  
sampayutta dhammaa bhavanti ettha,

And “seeing”, because of seeing nibbana for the first time; the associated realities \* exist here, because of the nature of dependance,

sayampi vaa bhavati uppajjati na nibbaana.m viya apaatubhaavanti bhuumi caati dassanabhumi, pa.thamamaggo.

or it exists and arises also by itself, unlike nibbana which does not come into manifestation; and thus it is soil (or plane), the plane of seeing, namely, the first Path.

sesamaggattaya.m pana yasmaa pa.thamamaggena di.t.thasmi.myeva dhamme bhaavanaavasena uppajjati,

However, understanding belonging to the remaining Paths, arises because of developing with regard to what was only seen by the first Path.

na adi.t.thapubba.m ki~nci passati, tasmaa bhaavanaa ca yathaavuttenatthena bhuumi caati bhaavanaabhumi.

It does not see anything that was not seen before, and thus, it is development and soil in the aforesaid meaning, namely, the plane of development.

tattha pa~n~naa dassanabhumibhaavanaabhummivasena duvidhaati vuttaa.

Here understanding is called twofold because it is the plane of seeing and the plane of development.

\*\*\*\*

English:

“Because of the defining of mental phenomena and physical phenomena”, this means, because of the defining of mental phenomena, and because of the defining of physical phenomena.

And “seeing”, because of seeing nibbana for the first time; the associated realities \* exist here, because of the nature of dependance, or it exists and arises also by itself, unlike nibbana which does not come into manifestation; and thus it is soil (or plane), the plane of seeing, namely, the first Path.

However, understanding belonging to the remaining Paths, arises because of developing with regard to what was only seen by the first Path.

It does not see anything that was not seen before, and thus, it is development and soil in the aforesaid meaning, namely, the plane of development.

Here understanding is called twofold because it is the plane of seeing and the plane of development.

\*\*\*\*\*

\* The cetasikas which accompany supermundane understanding. This understanding is bhuumi or soil: see explanation below.

N: Bhuumi can mean plane of existence (hell, heaven, etc.), or plane of citta. When it is plane of citta, there are four bhuumis: citta of the sense-sphere, of material jhaan, of immaterial jhaana and lokuttara, supermundane.

The Expositor (II, 2i4, p. 291) explains the word bhuumi, translated as soil: <... in such phrases as 'in the pleasurable bhuumi in the realm of sense-desire' a state of consciousness [citta] is called bhuumi. But here the fruition of the religious life is intended; it is called bhuumi because it is the ground (or soil) for associated states, which are dependent on it. Or it is so called, because, although it transcends the world, it itself arises, unlike nibbaana, the unmanifested. ...>

It is lokuttara dhamma but it is conditioned, it arises, unlike nibbaana which is unconditioned and does not arise.

We read in the "Guide", Netti, p. 17, footnote: <Seeing (dassana) as a technical term means the first path, at which moment nibbaana is first 'seen'. 'Keeping in being' (bhaavanaa- causative from bhuu to be) is the corresponding technical term for the remaining three paths, which 'keep that vision of nibbaana in being' by repeating it...>

We see here a different translation of bhaavanaa: keeping in being instead of development.

Nina.

\*\*\*\*\*

Tiika, 8, continuation two:

Relevant passages, Vis. 8, section 7 (and Vis 14): It is of three kinds as consisting in what is reasoned, consisting in what is learnt (heard), and consisting in development.

Tiika:

sutaadinirapekkhaaya cintaaya nibbatta cintaamayaa.

Understanding consisting in reasoning is produced by reasoning, without paying attention to hearing (from another) and so on.

eva.m sutamayaa, bhaavanaamayaa ca. mayasaddo pacceka.m sambandhitabbo.

Even so understanding consisting in what is heard and consisting in development. The word <maya>, consisting of, must be connected severally (to these words).

\*\*\*\*

Note: Tiika 14 has more about this subject.

\*\*\*\*\*

Tiika 8 (continuation three).

Relevant passages: Vis. 8, section 9 (and Vis 16-18): as skill in improvement, detriment and means.

Vis 8, section 10 (and Vis 18): As interpreting the internal, and so on.

Tiika:

aaye va.d.dhiya.m kosalla.m aayakosalla.m, apaaye ava.d.dhiya.m kosalla.m apaayakosalla.m,

Skill in improvement is skill in increase with regard to what is profitable, and skill in detriment is skill in decrease with regard to what is unprofitable.

upaaye tassa tassa atthassa nibbattikaara.ne kosalla.m upaayakosallanti  
The words skill in means are used, namely, skill with regard to the means that are the cause of production of such or such benefit. \*

visu.m visu.m kosallapada.m sambandhitabba.m.

The word kosalla, skill, should be connected severally.

ajjhatta.m abhiniveso pa.tipajjana.m etissaati ajjhattaabhinivesaa.  
Interpreting \*\* the internal is thus its procedure.

eva.m bahiddhaabhinivesaa, ubhayaabhinivesaa ca veditabbaa.  
Evenso interpreting the external, the interpreting of both should be understood.

\*\*\*\*

English:

Skill in improvement is skill in increase with regard to what is profitable, and skill in detriment is skill in decrease with regard to what is unprofitable. The words skill in means are used, namely, skill with regard to the means that are the cause of production of such or such benefit. \*  
The word kosalla, skill, should be connected severally.  
Interpreting \*\* the internal is thus its procedure.  
Evenso interpreting the external, the interpreting of both should be understood.

---

\* skill, kosalla is explained further on, it refers to pa~n~naa which brings the four right efforts to fulfilment.

\*\* abhinivesa, adherence or interpretation is explained in Vis. XIV, 19, and in the footnote. It can be right or wrong interpretation. Here it is with reference to understanding: interpretation in accordance with reality as confirmed by experience.

\*\*\*\*\*

Tiika Vis. 14

Relevant text Visuddhimagga 14:

14. tikesu pa.thamattike parato assutvaa pa.tiladdhapa~n~naa attano cintaavasena nipphannattaa cintaamayaa. parato sutvaa pa.tiladdhapa~n~naa sutavasena nipphannattaa sutamayaa. yathaa tathaa vaa bhaavanaavasena nipphanna appanaappattaa pa~n~naa bhaavanaamayaa.



As regards the triads, understanding acquired without hearing from another is that "consisting in what is reasoned" because it is produced by one's own reasoning. Understanding acquired by hearing from another is that "consisting in what is heard", because it is produced by hearing. Understanding that has reached absorption, having been somehow produced by (meditative) development, is that "consisting in development".

Tiika 14:

14. attano cintaavasenaati tassa tassa anavajjassa atthassa saadhane paropadesena vinoa attano upaayacintaavaseneva.

As to the words, by one's own reasoning, this means: without someone else's teaching, by one's own thinking of the means, which results in such and such profitable benefit.

sutavasenaati yathaasutassa paropadesassa vasena.

As to the words, because of hearing, this means: because of the instruction of someone else as it is heard.

yathaa tathaa vaati parato upadesa.m sutvaa vaa asutvaa vaa sayameva bhaavana.m anuyu~njantassa.

As to the words, in whatever way, this means, of someone who pursues development by himself, no matter whether he has heard an instruction by someone else or not.

``appanaappattaa"ti ida.m sikhaappattabhaavanaamaya.m dassetu.m vutta.m, na pana ``appanaappattaava bhaavanaamayaa"ti.

..... (skipped)

English:

As to the words, by one's own reasoning, this means: without someone else's teaching, by one's own thinking of the means, which results in such and such profitable benefit.

As to the words, because of hearing, this means: because of the instruction of someone else as it is heard.

As to the words, in whatever way, this means, of someone who pursues development by himself, no matter whether he has heard an instruction by someone else or not.

\*\*\*\*\*

Tiika 14, second section :

Relevant text Vis. 14:

And this is said: 'Herein, what is understanding consisting in what is reasoned? In the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity, any preference, view, choice, opinion, judgement, liking for pondering over things, that concerns ownership of deeds (kamma) or is in conformity with truth or is of such kind as to conform with (the axioms) "Materiality is impermanent" or "Feeling ... perception ... formations ... consciousness is impermanent" that one acquires without hearing it from another--that is called understanding consisting in what is reasoned. '

(In the spheres ... ) that one acquires by hearing it from another--that is called understanding consisting in what is learnt (heard).

'And all understanding in anyone who has attained (an attainment) is understanding consisting in development' (Vbh. 324-25).

So it is of three kinds as consisting in what is thought out, in what is heard, and in development.

"tattha katamaa cintaamayaa pa~n~naa?

"yogavihitesu vaa kammaayatanesu yogavihitesu vaa sippaayatanesu yogavihitesu vaa vijjaa.t.thaanesu kammassakata.m vaa saccaanulomika.m vaa ruupa.m aniccanti vaa vedanaa...pe0... sa~n~naa.

sa"nkhaaraa. vi~n~naa.na.m aniccanti vaa, ya.m evaruupi.m anulomika.m  
khanti.m di.t.thi.m ruci.m muti.m pekkha.m dhammanijjhaanakhanti.m  
parato assutvaa pa.tilabhati, aya.m vuccati cintaamayaa  
pa~n~naa...pe0... sutvaa pa.tilabhati, aya.m vuccati sutamayaa  
pa~n~naa.  
"sabbaapi samaapannassa pa~n~naa bhaavanaamayaa pa~n~naa"ti"

\*\*\*\*\*

Tiika 14, second section, skipping the first part about understanding  
regarding the spheres of work, science, etc. (almost the same as Dispeller  
of Delusion, II, Ch 16, 2073, p. 157):

kammassakatanti `ida.m kamma.m sattaana.m saka.m, ida.m no saka"nti  
eva.m jaanana~naa.na.m.

As to the words, ownership of kamma, this is the understanding of "This  
action is owned by beings, that one is not".

saccaanulomikanti vipassanaa~naa.na.m.

As to the words, what is in conformity with truth, this is insight knowledge.

ta.m hi saccapa.tivedhassa anulomanato `saccaanulomika"nti vuccati.

That is called in conformity with truth, because of conformity with the  
penetration of the truth.

idaanissa pavattanaakaara.m dassetu.m `ruupa.m aniccanti vaa"tiaadi  
vutta.m.

Now in order to show the way it occurs, it is said, materiality is  
impermanent, or... and so on.

tattha vaa-saddena aniyamatthena dukkhaanattalakkha.naanipi  
gahitaanevaati da.t.thabba.m naanantariyakabhaavato.

Here with the indefinite word "or" also the characteristics of dukkha and  
non-self are thus taken and should be understood, although not handed  
down.

ya.m hi anicca.m, ta.m dukkha.m. ya.m dukkha.m, tadanattaati.

What is impermanent is dukkha. What is dukkha is non-self, has been said.

ya.m evaruupinti ya.m eva.m he.t.thaa niddi.t.thasabhaava.m.

The words, “or is of such kind”, refer to the characteristic that is thus described above \*.

anulomika.m khantintiaadiini pa~n~naavevacanaani.

Conformable acceptance and so on are synonyms for understanding.

saa hi he.t.thaa vuttaana.m kammaayatanaadiina.m apaccaniikadassanena anulomanato,

For that is in conformity since it shows non-opposition to the spheres of work and so on, which were explained above.\*\*

tathaa sattaana.m hitacariyaaya maggasaccassa, paramatthasaccassa, nibbaanassa ca avilomanato anulometiiti anulomikaa.

Likewise, it is in conformity since it conforms with behaviour beneficial to beings, it conforms to the Truth of the Path, and to the highest truth, namely nibbana.

\*\*\*\*\*

English:

As to the words, ownership of kamma, this is the understanding of “This action is owned by beings, that one is not”.

As to the words, what is in conformity with truth, this is insight knowledge.

That is called in conformity with truth, because of conformity with the penetration of the truth.

Now in order to show the way it occurs, it is said, materiality is impermanent, or... and so on.

Here with the indefinite word “or” also the characteristics of dukkha and non-self are thus taken and should be understood, although not handed down.

What is impermanent is dukkha. What is dukkha is non-self, has been said.

The words, “or is of such kind”, refer to the characteristic that is thus described above \*.

Conformable acceptance and so on are synonyms for understanding. For that is in conformity since it shows non-opposition to the spheres of work and so on, which were explained above.\*\*

Likewise, it is in conformity since it conforms with behaviour beneficial to beings, it conforms to the Truth of the Path, and to the highest truth, namely nibbana.

-----

\* This refers to understanding, as we read in the Visuddhimagga: “or is of such kind as to conform with (the axioms) "Materiality is impermanent..”

\*\* We read in the Visuddhimagga: <the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity>.

The Dispeller of Delusion explains that a wise man invents things for people’s comfort, such as dwellings, tools for ploughing, sorts of science, etc. This is wisdom with regard to worldly matters. Thus, there is wisdom in behaviour beneficial to beings, and higher degrees of understanding, namely: understanding of the Path, and the realization of nibbana.

\*\*\*\*\*

(sent out)

\_\_\_\_\_

Tiika 14, last section (continued)

Relevant Visuddhimagga text (14):

....In the spheres of work invented by ingenuity, or in the spheres of craft invented by ingenuity, or in the sorts of science invented by ingenuity, any preference, view, choice, opinion, judgement, liking for pondering over things, that concerns ownership of deeds (kamma) or is in conformity with truth or is of such kind as to conform with (the

axioms) "Materiality is impermanent" or "Feeling ... perception ... formations ... consciousness is impermanent" that one acquires without hearing it from another--that is called understanding consisting in what is reasoned. '

(In the spheres ... ) that one acquires by hearing it from another--that is called understanding consisting in what is learnt (heard).

'And all understanding in anyone who has attained (an attainment) is understanding consisting in development' (Vbh. 324-25).

So it is of three kinds as consisting in what is thought out, in what is heard, and in development.

ya.m evaruupi.m anulomika.m

khanti.m di.t.thi.m ruci.m muti.m pekkha.m dhammanijjhaanakhanti.m

parato assutvaa pa.tilabhati, aya.m vuccati cintaamayaa

pa~n~naa...pe... sutvaa pa.tilabhati, aya.m vuccati sutamayaa

pa~n~naa.

"sabbaapi samaapannassa pa~n~naa bhaavanaamayaa pa~n~naa"ti"

Tiika:

words:

khamati: endure, approve of, indulge in

nijjhāna: understanding, insight, indulgence.

nijjhāyati: meditate, reflect on.

khanti: patience, acceptance.

Tiika text:

sabbaanipi etaani kaara.naani khamati da.t.thu.m sakkotiiti khanti.

It accepts, it is able to see all these reasons, thus it is acceptance.

passatiiti di.t.thi. rocetiiti ruci. munaatiiti muti. pekkhatiiti pekkhaa.

It sees, it is view. It approves, it is approval. It knows, it is understanding. It observes, it is consideration.

te ca kammaayatanaadayo dhammaa etaaya nijjhaayamaanaa nijjhaana.m  
khamantiiti dhammanijjhaanakhanti.

And these subjects beginning with the spheres of work that are reflected on  
incline to understanding, and thus it is acceptance of the understanding of  
them.

parato asutvaa pa.tilabhatiiti a~n~nassa upadesavacana.m asutvaa  
sayameva cintento pa.tilabhati.

As to the words, he acquires without hearing from someone else, this  
means that he acquires only by his own reasoning, without hearing  
another's words of instruction.

aya.m vuccatiiti aya.m cintaamayaa pa~n~naa naama vuccati.

The words, "this is called", mean, this is called understanding consisting of  
reasoning.

saa panesaa abhi~n~naataana.m bodhisattaanameva uppajjati.

But this arises only in distinguished bodhisattas.

tatthaapi saccaanulomika~naa.na.m dvinna.myeva bodhisattaana.m  
antimabhavikaana.m.

And herein, understanding in conformity with truth only arises in two kinds  
of Bodhisattas in their last existence \*.

sesapa~n~naa sabbesampi puuritapaaramiina.m mahaapa~n~naana.m  
uppajjati.

The remaining understanding arises in all those with great understanding  
who have fulfilled the perfections.

parato sutvaa pa.tilabhatiiti kammaayatanaadiini parena kariyamaanaani  
vaa kataani vaa disvaapi

As to the words, he acquires by hearing it from another, this means: all that  
has been acquired by seeing spheres of work being done or having done  
by someone else,

parassa kathayamaanassa vacana.m sutvaapi aacariyasantike  
uggahetvaapi pa.tiladdhaa  
or by hearing someone else's words, or by learning under a teacher,

sabbaa parato sutvaava pa.tiladdhaa naamaati veditabbaa.  
all this should be understood as acquired by hearing from another.

samaapannassaati samaapattisama"ngissa, nidassanamatta~nceta.m.  
As to the words, of one who has attained, this means, the understanding of  
someone who has an attainment, and this is just the explanation.

vipassanaamaggapa~n~naa idha ``bhaavanaamayaa pa~n~naa"ti  
adhippetaa.

Here insight knowledge of the Path has been pointed out as understanding  
consisting of development.

\*\*\*\*\*

English:

It accepts, it is able to see all these reasons, thus it is acceptance.

It sees, it is view. It approves, it is approval. It knows, it is understanding. It  
observes, it is consideration.

And these subjects beginning with the spheres of work that are reflected on  
incline to understanding, and thus it is acceptance of the understanding of  
them.

As to the words, he acquires without hearing from someone else, this  
means that he acquires only by his own reasoning, without hearing  
another's words of instruction.

The words, "this is called", mean, this is called understanding consisting of  
reasoning.

But this arises only in distinguished bodhisattas.

And herein, understanding in conformity with truth only arises in two kinds  
of Bodhisattas in their last existence \*.

The remaining understanding arises in all those with great understanding  
who have fulfilled the perfections.



As to the words, he acquires by hearing it from another, this means: all that has been acquired by seeing spheres of work being done or having done by someone else,  
or by hearing someone else's words, or by learning under a teacher, all this should be understood as acquired by hearing from another.  
As to the words, of one who has attained, this means, the understanding of someone who has an attainment, and this is just the explanation.  
Here insight knowledge of the Path has been pointed out as understanding consisting of development.

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\* In the Sammāsambuddhas and in the Solitary Buddhas, Pacceka Buddhas.

\*\*\*\*\*

Visuddhimagga text:

15. 8. In the second triad, the understanding that occurs contingent upon sense-sphere states has a "limited" object. That which occurs contingent upon fine-material-sphere states or immaterial-sphere states has an "exalted" object. That is mundane insight. That which occurs contingent upon nibbana has a "measureless" object. That is supramundane insight. So it is of three kinds as having a limited, an exalted, or a measureless object.

Tiika: (already sent out)

15. saati ``parittaaramma.naa mahaggataaramma.naa"ti (vibha0 753)  
vuttapa~n~naa.

As to the words, "limited object, exalted object", this indeed is called understanding.

lokiyavipassanaati lokiyavipassanaapa~n~naa.

As to the words "mundane insight", this is insight knowledge that is mundane.

saa lokuttaravipassanaati yaa nibbaana.m aarabbha pavattaa  
appamaa.naaramma.naa pa~n~naa vuttaa,

As to the words supramundane insight, that which occurs contingent upon  
nibbana is called understanding with a measureless object.

saa lokuttaravipassanaati maggapa~n~na.m sandhaayaaha.

He said that this is supramundane understanding with reference to  
understanding belonging to the Path.

saa hi sa"nkhaaraana.m aniccataadi.m aga.nhantiipi  
vipassanaakiccapaaripuuriyaa,

This understanding that does not have as object the impermanence etc. of  
conditioned dhammas, because the function of insight is completed,

nibbaanassa vaa tathalakkha.na.m visesato passatiiti vipassanaati vuccati.  
realizes indeed distinctly the true characteristic of nibbana, and thus it is  
called insight.

gotrabhu~naa.na.m pana ki~ncaapi appamaa.naaramma.na.m,  
maggassa pana aavajjana.t.thaaniyattaa na vipassanaavohaara.m labhati.  
Although the change-of-lineage knowledge has a measureless object, yet,  
because of its quality of adverting to the path, it does not obtain the  
designation of insight.

\*\*\*\*

English:

As to the words, “limited object, exalted object”, this indeed is called  
understanding.

As to the words “mundane insight”, this is insight knowledge that is  
mundane.

As to the words supramundane insight, that which occurs contingent upon  
nibbana is called understanding with a measureless object.

He said that this is supramundane understanding with reference to  
understanding belonging to the Path.

This understanding that does not have as object the impermanence etc. of conditioned dhammas, because the function of insight is completed, realizes indeed distinctly the true characteristic of nibbana, and thus it is called insight.

Although the change-of-lineage knowledge has a measureless object, yet, because of its quality of adverting to the path, it does not obtain the designation of insight.

\*\*\*\*\*

Vis:16. 9. In the third triad, it is increase that is called "improvement". That is twofold as the elimination of harm and the arousing of good. Skill in improvement is skill in these, according as it is said: 'Herein, what is skill in improvement? When a man brings these things to mind both unarisen unprofitable things do not arise and arisen unprofitable things are abandoned in him; or when he brings these things to mind [440] both unarisen profitable things arise and arisen profitable things advance to growth, increase, development, and perfection in him. Whatever here is understanding, act of understanding ... [for words elided see Dhs. 16] ... non-delusion, investigation of states, right view, is called skill in improvement' (Vbh. 325-26).

Vis :

16. tatiyattike aayo naama vuddhi, saa duvidhaa anattahaanito atthuppattito ca. tattha kosalla.m aayakosalla.m. yathaaha --  
`tattha katama.m aayakosalla.m? ime me dhamme manasikaroto anuppannaa ceva akusalaa dhammaa na uppajjanti, uppannaa ca akusalaa dhammaa pahiiyanti, ime vaa panime dhamme manasikaroto anuppannaa ceva kusalaa dhammaa uppajjanti. uppannaa ca kusalaa dhammaa bhiiyobhaavaaya vepullaaya bhaavanaaya paaripuuriyaa sa.mvattantiiti, yaa tattha pa~n~naa pajaananaa...pe0... amoho dhammavicayo sammaadi.t.thi, ida.m vuccati aayakosalla"nti (vibha0 771).

Tiika:16.

words:

sampatti: benefit  
attha: meaning, benefit.  
haani: decrease  
vuddhi: growth  
uppatti: origin  
.thiti : maintaining, steadfastness.

Text Tiika 16:

ayanti etaaya sampattiyoti aayo, vuddhi.  
As to the word improvement, this means: improvement in this benefit,  
growth.

tattha kosallanti tasmi.m anattahaaniatthuppattilakkha.ne aaye kosalla.m  
kusalataa nipu.nataa.

Here, the word skill means : herein, skill in improvement with regard to the  
characteristic of diminution of harm and arousing of benefit,  
wholesomeness, accomplishment.

ta.m pana ekantika.m aayakosalla.m paa.livaseneva dassetu.m ``ime  
dhamme"tiaadi vutta.m.

“These dhammas etc.” \* is said, in order to show that this surely is skill in  
improvement according to the text.

tattha ida.m vuccatiiti yaa imesa.m akusaladhammaana.m  
anuppattipahaanesu,

Here this is called \*\*, means, that which is understanding concerning the  
non-arising and abandoning of these unprofitable dhammas,

kusaladhammaana~nca uppatti.t.thitiisu pa~n~naa,  
and the arousing and maintaining of these profitable dhammas,

ida.m aayakosalla.m naamaati vuccati.  
is called skill in improvement.

\*\*\*\*\*

English:

As to the word improvement, this means: improvement in this benefit, growth.

Here, the word skill means : skill in improvement with regard to this characteristic of diminution of harm and arousing of benefit, wholesomeness, accomplishment.

“These dhammas etc.” \* is said, in order to show that this surely is skill in improvement according to the text.

Here this is called \*\*, means, that which is understanding concerning the non-arising and abandoning of these unprofitable dhammas, and the arousing and maintaining of these profitable dhammas, is called skill in improvement.

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\* In paying attention to these dhammas.

\*\* This is called skill in improvement.

\*\*\*\*\*

Vis:17. Non-increase is what is called detriment. That also is twofold as the diminution of good and the arousing of harm. Skill in detriment is skill in these, according as it is said: 'Herein, what is skill in detriment? When a man brings these things to mind, both unarisen profitable things do not arise ... ' (Vbh. 326) and so on.

17. apaayoti pana avuddhi, saapi duvidhaa atthahaanito ca anathuppattito ca. tattha kosalla.m apaayakosalla.m. yathaaha ``tattha katama.m apaayakosalla.m? ime dhamme manasikaroto anuppannaa ceva kusalaa dhammaa na uppajjantii"tiaadi (vibha0 771).

Tiika17:

words:

apeta (apeti): gone away, without

mati (f): wisdom, opinion, thought

matta: as much as, like, just as

samattha: skilled, proficient

nirujjati: vanish, cease

Tiika text:

17. vuddhilakkha.naa aayato apetattaa apaayo, avuddhi.

Detriment is being without the characteristic of increase, without improvement, it is non-increase.

tattha kosallanti tasmi.m atthahaanianatthuppattilakkha.ne apaaye kosalla.m kusalataa apaayakosalla.m.

As to the words, skill in these, mean: skill in detriment concerning the characteristic of the diminution of benefit and the arousing of harm, that what is profitable, skill in detriment.

tampi paa.livaseneva dassetu.m ``ime dhamme"tiaadi vutta.m.

"These dhammas etc." \* is said, in order to show that this is also according to the text.

tattha ida.m vuccatiiti yaa imesa.m kusaladhammaana.m anuppajjananirujjhanesu, akusaladhammaana.m vaa uppatti.t.thitiisu pa~n~naa,

Herein this is called, means: understanding concerning the non-arising and cessation of profitable dhammas and the arising and maintenance of unprofitable dhammas,

ida.m apaayakosalla.m naamaati vuccati.

this is called skill in detriment.

aayakosalla.m taava pa~n~naa hotu, apaayakosalla.m katha.m pa~n~naa naama jaataati?

Let only skill in improvement be understanding, but why does skill in detriment come to be called understanding?

eva.m ma~n~nati ``apaayuppaadanasantatthataa apaayakosalla.m naama siyaa"ti, ta.m pana tassa matimatta.m.

He thinks thus: Proficiency concerning the arousing of detriment may be called skill in detriment, and therefore it is just the understanding of it.

kasmaa? pa~n~navaa eva hi ``mayha.m eva.m manasi karoto anuppannaa kusalaa dhammaa nuppajjanti, uppannaa nirujjhanti.

Why? It is truly understanding when one knows: "When I pay attention in this way knowing that unarisen profitable dhammas do not arise, and that arisen profitable dhammas dwindle away,

anuppannaa akusalaa dhammaa uppajjanti, uppannaa pava.d.dhantii"ti pajaanaati,

and that unarisen unprofitable dhammas arise, and arisen unprofitable dhammas increase.

so eva.m ~natvaa anuppanne akusale na uppaadeti, uppanne pajahati. When he understands this, unarisen unprofitable dhammas do not arise, and those which have arisen cease,

anuppanne kusale uppaadeti, uppanne bhaavanaapaaripuuri.m paapeti. unarisen profitable dhammas arise, and he brings those that have arisen to perfection through development.

eva.m apaayakosallampi pa~n~naa evaati.

Thus also skill in detriment is truly understanding.

\*\*\*\*

English:

Detriment is being without the characteristic of increase, without improvement, it is non-increase.

As to the words, skill in these, mean: skill in detriment concerning the characteristic of the diminution of benefit and the arousing of harm, that what is profitable, skill in detriment.

"These dhammas etc." \* is said, in order to show that this is also according to the text.

Herein this is called, means: understanding concerning the non-arising and cessation of profitable dhammas and the arising and maintenance of unprofitable dhammas, this is called skill in detriment.

Let only skill in improvement be understanding, but why does skill in detriment come to be called understanding?

He thinks thus: Proficiency concerning the arousing of detriment may be called skill in detriment, and therefore it is just the understanding of it.

Why? It is truly understanding when one knows: "When I pay attention in this way knowing that unarisen profitable dhammas do not arise, and that arisen profitable dhammas dwindle away, and that unarisen unprofitable dhammas arise, and arisen unprofitable dhammas increase.

When he understands this, unarisen unprofitable dhammas do not arise, and those which have arisen cease, unarisen profitable dhammas arise, and he brings those that have arisen to perfection through development.

Thus also skill in detriment is truly understanding.

---

\* In paying attention to these dhammas.

\*\*\*\*\*

Relevant text Vis 18:

18. But in either of these cases any skill in means to cause the production of such and such things, which skill occurs at that moment and is aroused on that occasion, is what is called "skill in means", according as it is said: 'And all understanding of means thereto is "skill in means"' (Vbh. 326).

So it is of three kinds as skill in improvement, in detriment, and in means.

18. sabbattha pana tesa.m tesa.m dhammaana.m upaayesu nibbattikaara.nesu ta.mkha.nappavatta.m .thaanuppattika.m kosalla.m upaayakosalla.m naama. yathaaha -- ``sabbaapi tatrupaayaa pa~n~naa



upaayakosalla"nti (vibha0 771). eva.m aayaapaayaupaayakosallavasena  
tividhaa.

Tiika text:

words:

accaayika: urgent

bhaya (n): fear, danger

tikicchaa (f): art of healing

.thaana (n): place, condition, reason

.thaanuppatti: instant arising

.thaanaso: with reason, at once, instantly

kara.niyya: ought to be done

Tiika: 18. sabbatthaati sabbesu.

As to the words, in every way, this means in all (these cases).

tesa.m tesa.m dhammaananti sattaana.m

ta.mta.mhitasukhadhammaana.m.

As to the words, of such and such things, this means, of such and such  
beneficial and happy things for beings \*.

ta"nkha.nappavattanti accaayike kicce vaa bhaye vaa uppanne tassa

tikicchanattha.m tasmi.myeva kha.ne pavatta.m.

As to the words, (skill)occurring at that moment, this means, when a  
sudden need or a danger has arisen, it occurs at that very moment with the  
purpose of remedying it.

.thaanena uppatti etassa atthiiti .thaanuppattika.m, .thaanaso eva  
uppajjanaka.m.

There is the arising of it on that occasion and thus it is aroused on that  
occasion, it is arising instantly.

tatrupaayaati tatra tatra kara.niyye upaayabhuutaa.

As to the words, (and all understanding of) the means thereto, that is: what  
constitutes the means concerning such or such task to be done.

\*\*\*\*\*

English:

As to the words, in every way, this means in all (these cases).

As to the words, of such and such things, this means, of such and such beneficial and happy things for beings \*.

As to the words, (skill)occurring at that moment, this means, when a sudden need or a danger has arisen, it occurs at that very moment with the purpose of remedying it.

There is the arising of it on that occasion and thus it is aroused on that occasion, it is arising instantly.

As to the words, (and all understanding of) the means thereto, that is: what constitutes the means concerning such or such task to be done.

---

\* Thus, it is the understanding which is skill in means to cause the production of such and such happy and beneficial things for beings.

\*\*\*\*\*

19. 10. In the fourth triad, insight-understanding initiated by apprehending one's own aggregates is "interpreting the internal" (6). That initiated by apprehending another's aggregates or external materiality not bound up with the faculties, [that is, inanimate matter], is "interpreting the external". That initiated by apprehending both is "interpreting the internal and external". So it is of three kinds as interpreting the internal, and so on.

19. catutthattike attano khandhe gahetvaa aaraddhaa vipassanaa pa~n~naa ajjhattaabhinivesaa. parassa khandhe baahira.m vaa anindriyabaddharuupa.m gahetvaa aaraddhaa bahiddhaabhinivesaa. ubhaya.m gahetvaa aaraddhaa ajjhattabahiddhaabhinivesaati eva.m ajjhattaabhinivesaadivasena tividhaa.

Tiika:

words:

ettaka: this much, so much  
pariga.nhati: examine, comprehend  
pahaara: stroke.  
ekapahaarena: all at once.  
vibhaaga: detailing, classification.

19. gahetvaati `ida.m ruupa.m, ettaka.m ruupa"ntiaadinaa  
parigga.nhanavasena  
gahetvaa.

“Having apprehended” means: when he has apprehended by understanding that this is materiality, all this is materiality, and so on.

ubhaya.m gahetvaati `ajjhata.m bahiddhaa"ti ubhaya.m anupubbato  
pariggahetvaa.

“Having apprehended both” means having comprehended both systematically, namely, the internal and the external.

atha vaa `ya.m ki~nci samudayadhamma.m, sabba.m ta.m  
nirodhadhamma"nti

Then, as to (the truth of) “whatever is of a nature to arise, all that is of a nature to cease”,

ekappahaareneva sabbepi pa~ncakkhandhe avibhaagena  
pariggahetvaa.

he has also apprehended all at once the five khandhas without having to classify them.

aya.m pana tikkhavipassakassa mahaapu~n~nassa bhikkhuno  
vipassanaabhiniveso.

This is the penetration of insight of the monk who is of keen insight, of great merit.

\*\*\*\*\*

Vis. 20

(11). As regards the tetrads, in the first tetrad, knowledge that

occurs contingent upon the truth of suffering is "knowledge of suffering"; knowledge that occurs contingent upon the origin of suffering is "knowledge of the origin of suffering"; knowledge that occurs contingent upon the cessation of suffering is "knowledge of the cessation of suffering"; and knowledge that occurs contingent upon the way leading to the cessation of suffering is "knowledge of the way leading to the cessation of suffering". So it is of four kinds as knowledge of the four truths.

20. catukkesu pa.thamacatukke dukkhasacca.m aarabbha pavatta.m  
~naa.na.m dukkhe ~naa.na.m. dukkhasamudaya.m aarabbha pavatta.m  
~naa.na.m dukkhasamudaye~naa.na.m. dukkhanirodha.m aarabbha  
pavatta.m ~naa.na.m dukkhanirodhe~naa.na.m. dukkhanirodhagaamini.m  
pa.tipada.m aarabbha pavatta.m ~naa.na.m dukkhanirodhagaaminiyaa  
pa.tipadaaya ~naa.nanti eva.m catuusu saccesu~naa.navasena  
catubbidhaa

Tiika 20:

words:

aarabbha: beginning, referring to

paccavekkha.na: contemplation, reflection

vidhamati: destroy

sesa: remaining

itara: other

pa.ticchaadeti: cover, conceal.

pa.ticchaadaka: concealing, hiding

dvaya: twofold

paakata: wellknown, generally known

20. dukkhasacca.m aarabbhaati dukkhasacca.m aaramma.na.m katvaa,  
As to the words, with reference to the truth of dukkha, this means, when  
understanding makes the truth of dukkha its object,

tappa.ticchaadakasammohavidha.msanavasena ca pavatta.m ~naa.na.m  
dukkhe~naa.na.m.

and it occurs because of the elimination of delusion that is concealing it \*,  
that is understanding concerning dukkha.

dukkhasamudaya.m aarabbhaati etthaapi eseva nayo.

As to the words, with reference to the arising of dukkha, this is also  
according to that method.

tathaa sesapadadvayepi.

And likewise with regard to the remaining two words.

paccavekkha.na~naa.na.m hi catusacca.m aarabbha pavatta~naa.na.m  
naama,

Understanding contingent upon the four truths is called knowledge of  
contemplation,

tatiya.m pana magga~naa.na.m,

but it is well known that the understanding contingent upon the third truth is  
path-knowledge \*\*,

itarasaccaani vipassanaa~naa.nanti paaka.tameva.

whereas that contingent upon the other truths is indeed insight knowledge.

\*\*\*\*\*

English:

As to the words, with reference to the truth of dukkha, this means, when  
understanding makes the truth of dukkha its object,  
and it occurs because of the elimination of delusion that is concealing it \*,  
that is understanding concerning dukkha.

As to the words, with reference to the arising of dukkha, this is also  
according to that method.

And likewise with regard to the remaining two words.

Understanding contingent upon the four truths is called knowledge of  
contemplation,

but it is well known that the understanding contingent upon the third truth is  
path-knowledge \*\*,

whereas that contingent upon the other truths is indeed insight knowledge.

---

\* Delusion conceals the truth of dukkha.

\*\* This is supermundane understanding, lokuttara pa~n~naa.

\*\*\*\*\*

Vis. text:

21. 12. In the second tetrad, the four kinds of knowledge classed as that concerned with meaning, etc., are called the "four discriminations". For this is said: 'Knowledge about meaning is the discrimination of meaning (attha-pa.tisambhidaa). Knowledge about law is the discrimination of law (dhamma-pa.tisambhidaa). Knowledge about enunciation of language dealing with meaning and law is the discrimination of language (nirutti-pa.tisambhidaa). Knowledge about kinds of knowledge is discrimination of perspicuity (pa.tibhaana-pa.tisambhidaa)' (Vbh. 293).

21. dutiyacatukke catasso pa.tisambhidaa naama atthaadiisu pabhedagataani cattaari~naa.naani. vutta~nheta.m -- ``atthe ~naa.na.m atthapa.tisambhidaa. dhamme~naa.na.m dhammapa.tisambhidaa. tatraddhammaniruttaabhilaape ~naa.na.m niruttipa.tisambhidaa. ~naa.nesu ~naa.na.m pa.tibhaana-pa.tisambhidaa"ti (vibha0 718).

Tiika:

words:

pabheda (m); variety, classification, category

sa"nkepa: abridgement

abhilaapa: speech, utterance.

pa.tibhaana: perspicuity, intelligence, promptitude

sallakkha.na (n) discernment, consideration

vivarati: analyse, explain

vibhaavana (n); explanation

vavattheti: analyse, define

samattha: capable, skilful

bheda (m): division  
bhindati: break, divide  
tibbisaya (tad+visaya): having that as object

Tiika text:

21. ``atthaadiisu pabhedagataani ~naa.naanii"ti

The words, the knowledges classified as that concerned with meaning and so on, refer to the following:

sa"nkhepena vuttamattha.m paa.livaseneva vivaritu.m  
``vutta~nheta"ntiaadi vutta.m.

The words, "For this is said, etc." \* were expressed in order to explain the meaning stated in brief by the text.

tattha atthe~naa.na.m atthapa.tisambhidaati

Thus, understanding concerning meaning is discrimination of meaning.

ya.m atthappabhedassa

sallakkha.navibhaavanavavatthaanakara.nasamattha.m atthe  
pabhedagata.m~naa.na.m, aya.m atthapa.tisambhidaa naama.

The knowledge classified as concerned with meaning that is capable of effecting the discernment, the explanation, the definition of the meaning category \*\*, that is called discrimination of meaning.

sesapadesupi eseve nayo.

The same method applies for the remaining expressions.

dhammappabhedassa hi

sallakkha.navibhaavanavavatthaanakara.nasamattha.m dhamme  
pabhedagata.m ~naa.na.m dhammapa.tisambhidaa.

The knowledge classified as concerned with dhamma that is capable of effecting the discernment, the explanation, the definition of the dhamma category, that is called discrimination of dhamma.

niruttipabhedassa sallakkha.navibhaavanavavatthaanakara.nasamattha.m  
niruttaabhilaape pabhedagata.m ~naa.na.m niruttipa.tisambhidaa.

The knowledge classified as concerned with enunciation of language, capable of effecting the discernment, the explanation, the definition of the language category, that is called discrimination of language.

pa.tibhaanappabhedassa

sallakkha.navibhaavanavavatthaanakara.nasamattha.m pa.tibhaane  
pabhedagata.m~naa.na.m pa.tibhaanapa.tisambhidaa.

The knowledge classified as concerned with perspicuity, capable of effecting the discernment, the explanation, the definition of the perspicuity category, that is called discrimination of perspicuity.

niruttipa.tibhaanappabhedaa tabbisayaana.m atthaadiina.m

paccayuppannataadibhedehi bhinditvaa veditabbaa.

The categories of language and perspicuity are to be known by means of meaning and so on, which have these as object, after having analysed them by the classifications of what is conditionally arisen \*\*\*.

\*\*\*\*\*

English:

The words, the knowledges classified as that concerned with meaning and so on, refer to the following:

The words, "For this is said, etc." \* were expressed in order to explain the meaning stated in brief by the text.

Thus, understanding concerning meaning is discrimination of meaning.

The knowledge classified as concerned with meaning that is capable of effecting the discernment, the explanation, the definition of the meaning category \*\*, that is called discrimination of meaning.

The same method applies for the remaining expressions.

The knowledge classified as concerned with dhamma that is capable of effecting the discernment, the explanation, the definition of the dhamma category, that is called discrimination of dhamma.



The knowledge classified as concerned with enunciation of language, capable of effecting the discernment, the explanation, the definition of the language category, that is called discrimination of language.

The knowledge classified as concerned with perspicuity, capable of effecting the discernment, the explanation, the definition of the perspicuity category, that is called discrimination of perspicuity.

The categories of language and perspicuity are to be known by means of meaning and so on, which have these as object, after having analysed them by the classifications of what is conditionally arisen \*\*\*.

-----

\*For this is said: 'Knowledge about meaning is the discrimination of meaning', and so on for the other three categories.

\*\* Further on it will be explained that there are five things falling under the category of meaning and five under the category of dhamma.

\*\*\* What has arisen by conditions falls under the category of meaning.

\*\*\*\*\*

Nina.

Vis. 22:

22. Herein, "meaning" (attha) is briefly a term for the fruit of a cause (hetu). For in accordance with the cause it is served, arrived at, reached, therefore it is called 'meaning' (or 'purpose'). But in particular the five things, namely, (i) anything conditionally produced, [441] (ii) nibbana, (iii) the meaning of what is spoken, (iv) (kamma-) result, and (v) functional (consciousness), should be understood as "meaning". When anyone reviews that meaning, any knowledge of his, falling within the category (pabheda) concerned with meaning, is the "discrimination of meaning".

22. tattha atthoti sa"nkhepato hetuphalassetam adhivacanam.  
hetuphalam hi yasmaa hetuanusaarena ariyati adhigamiyati  
sampaapu.niyati, tasmaa atthoti vuccati. pabhedato pana ya.m ki~nci  
paccayasambhuutam, nibbaanam, bhaasitattho, vipaako, kiriyaati ime

pa~nca dhammaa atthoti veditabbaa. ta.m attha.m paccavekkhantassa  
tasmi.m atthe pabhedagata.m ~naa.na.m atthapa.tisambhidaa.

Tiika 22:

words:

sampaapaka: leading to

anusaarena: in accordance with

dahati: necessitate

vidahati: contrive, arrange

nibbattati; to arise, to be produced

nibbattaka: producing

bhaajaniya: division

nibbacana: word derivation.

sampaapunati: to reach, to attain

adigacchati: to attain

saadhara.na: general. common.

bhaasita: spoken

avabodhati: perceive, pay attention to

Tiika22. nibbaanampi sampaapakahetuanusaarena ariiyati, adhigammatiiti  
attho.

Also nibbana, in accordance with the cause leading to it, is , as is said,  
served, reached, and thus, it is meaning.

``ya.m ki~nci paccayasambhuuta"nti etena

saccahetudhammapaccayaakaaravaaresu aagataani dukkhaadiini  
gahitaani.

As to the expression, "anything conditionally produced", this means: it  
refers to the sections of truth, of cause, of dhamma, of the structure of  
conditions \*, and is taken as dukkha and so on.

saccapaccayaakaaravaaresu nibbaana.m, pariyattivaare bhaasitattho,

Nibbana refers to the section of truth, and to the structure of conditions, the meaning of what is spoken refers to the section of competency in the scriptures (pariyatti) \*\*, ,

abhidhammabhaajaniye vipaako, kiriyaa caati eva.m paa.liya.m  
vuttaana.m eva vasena pa~nca atthaa veditabbaa.

Result and functional consciousness refer to the Abhidhamma division, and because of what is thus said in the text, five categories which are meaning should be known.

dahatiiti vidahati, nibbatakahetuaadiina.m saadhaara.nameta.m  
nibbacana.m.

As to the word necessitates, this means, it arranges, by a cause that produces (result)and so on \*\*\*, and this (nibbatakahetu, producing cause) is a common word derivation.

tadattha.m pana vibhaavetu.m ``pavatteti vaa sampaaapu.nitu.m vaa detii"ti  
vutta.m.

It was said, "It makes occur, or it allows it to be reached", in order to explain this meaning.

(tesu purimo attho maggavajjesu da.t.thabbo. )

.....

bhaasitampi hi avabodhanavasena attha.m pavatteti, maggo pana  
nibbaana.m paapetiiti (tasmi.m pacchimo attho.)

Also what is spoken makes the meaning occur because of understanding it, and the Path causes nibbana to be reached.....

nibbaana.m hi pattabbo attho, bhaasitattho ~naapetabbo attho, itaro  
nibbattetabbo atthoti eva.m tividho hoti.

Nibbana is meaning that should be attained, the meaning of what is spoken is meaning that must be made known, as to the other meaning, that must be produced and in this way meaning is threefold.

\*\*\*\*\*

English:

Also nibbana, in accordance with the cause leading to it, is , as is said, served,

As to the expression, “anything conditionally produced”, this means: it refers to the sections of truth, of cause, of dhamma, of the structure of conditions \*, and is taken as dukkha and so on.

Nibbana refers to the section of truth, and to the structure of conditions, the meaning of what is spoken refers to the section of competency in the scriptures (pariyatti) \*\*,

Result and functional consciousness refer to the Abhidhamma division, and because of what is thus said in the text, five categories which are meaning should be known.

As to the word necessitates, this means, it arranges, by a cause that produces (result)and so on \*\*\*, and this (nibbattakahetu, producing cause) is a common word derivation.

It was said, “It makes occur, or it allows it to be reached”, in order to explain this meaning.

.....

Also what is spoken makes the meaning occur because of understanding it, and the Path causes nibbana to be reached.....

Nibbana is meaning that should be attained, the meaning of what is spoken is meaning that must be made known, as to the other meaning, that must be produced and in this way meaning is threefold.

---

\* Meaning, attha, is the outcome or result of a condition. Nibbana is to be reached by means of a condition, thus it falls under meaning, attha. As to the truth section, the truth of dukkha is the result of the truth of origin, which is craving. Thus it falls under the category of meaning, attha.

\*\* The meaning of what is spoken is the effect to be reached by means of the condition called “what is spoken”. The condition is the competency in the scriptures, as is explained in the “Dispeller of Delusion”, Ch 15, Category section, §1966.

Now we see that discriminative understanding of language can be understood “by means of meaning and so on, which have these as object” as said in Tiika 21. Thus, by means of attha, meaning, outcome or result, and dhamma, cause, we also understand better what is said about language that is uttered.

\*\*\* This is said about dhamma in Vis. 23.

\*\*\*\*\*

Vis. 23

23. "Law" (dhamma) is briefly a term for a condition (paccaya). For since a condition necessitates (dahati) whatever it may be, makes it occur or allows it to happen, it is therefore called 'law' (dhamma). But in particular the five things, namely, (i) any cause that produces fruit, (ii) the noble path, (iii) what is spoken, (iv) what is profitable, and (v) what is unprofitable, should be understood as "law". When anyone reviews that law, any knowledge of his, falling within the category concerned with the law, is the "discrimination of law".

23. dhammotipi sa"nkhepato paccayassetam adhivacanam.  
paccayo hi yasmaa tam ta.m dahati pavatteti vaa sampapannam vaa  
deti,  
pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhaasitam,  
tasmaa kusalam, akusalanti ime pa~nca dhammaa dhammoti veditabbaa.  
tam dhammam paccavekkhantassa tasmi.m dhamme  
pabhedagata.m~naa.na.m dhammapa.tisambhidaa.

Tiika 23.

word:

nibbattati: to produce

text:

``yo koci phalanibbattako hetuu"ti etena  
saccahetudhammapaccayaakaaravaaresu aagataani samudayaadiini  
gahitaani,

As to the expression, any cause that produces fruit, this means: it refers to the sections of truth, of cause, of dhamma, of the structure of conditions, and is taken as the origin of dukkha and so on.

saccapaccayaakaaravaaresu maggo, pariyattivaare bhaasita.m,  
The Path refers the sections of truth and of the structure of conditions, what is spoken refers the section on competency in the scriptures,

abhidhammabhaajaniye kusalaakusalanti eva.m paa.liya.m vuttaana.m  
eva vasena pa~nca dhammaa veditabbaa.

As to profitable and unprofitable, this refers to the Abhidhamma division, and thus, because of what is said in the texts, five things should be understood as dhamma.

tattha maggo sampaapako, bhaasita.m ~naapako, itara.m nibbattakoti  
eva.m tividho hetu veditabbo.

Here the Path is leading to (nibbana), what is spoken makes known, and as to the other dhamma, it produces, and thus cause should be known as threefold....

\*\*\*\*\*

English:

As to the expression, any cause that produces fruit, this means: it refers to the sections of truth, of cause, of dhamma, of the structure of conditions, and is taken as the origin of dukkha and so on.

The Path refers the sections of truth and of the structure of conditions, what is spoken refers the section on competency in the scriptures,  
as to profitable and unprofitable, this refers to the Abhidhamma division,  
and thus, because of what is said in the texts, five things should be understood as dhamma.

Here the Path is leading to (nibbana), what is spoken makes known, and as to the other dhamma, it produces, and thus cause should be known as threefold....

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(second part of Tiika 23 untranslated).

Part 2.

ettha ca kiriyaana.m avipaakataaya dhammabhaavo na vutto.

yadi eva.m vipaakaa na hontiiti atthabhaavopi na vattabbo?

na, paccayuppannabhaavato. eva.m sati kusalaakusalaanampi  
atthabhaavo aapajjatiiti ce?naaya.m doso appa.tisiddhattaa.

vipaakassa pana padhaanahetutaaya paaka.tabhaavato dhammabhaavo  
eva tesa.m vutto.

kiriyaana.m paccayabhaavato dhammabhaavo aapajjatiiti ce? naaya.m  
doso appa.tisiddhattaa.

kammaphalasambandhassa pana hetubhaavassaabhaavato  
dhammabhaavo na vutto.

apica ``aya.m imassa paccayo, aya.m paccayuppanno"ti eta.m  
bhedamakavva kevala.m kusalaakusale,

vipaakakiriyaadhamme ca paccavekkhantassa dhammatthapa.tisambhidaa  
hontiiti tesa.m atthadhammataa na vuttaati da.t.thabba.m.

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Vis 24 relevant text:

24. This same meaning is shown in the Abhidhamma by the following  
analysis:

(a) 'Knowledge about suffering is the "discrimination of meaning".  
Knowledge about the origin of suffering is the "discrimination of law".  
[Knowledge about the cessation of suffering is the "discrimination of  
meaning". Knowledge about the way leading to the cessation of suffering  
is the "discrimination of law]...

(b) 'Knowledge about cause is the "discrimination of law". Knowledge

about the fruit of a cause is the "discrimination of meaning"...

(c) 'Knowledge about whatever things are born, become, brought to birth, produced, completed, made manifest, is the "discrimination of meaning". Knowledge about the things from which those things were born, became, were brought to birth, produced, completed, made manifest, is the "discrimination of law"...

(d) 'Knowledge about ageing and death is the "discrimination meaning". Knowledge about the origin of ageing and death is the "discrimination of law". [Knowledge about the cessation of ageing and death is the "discrimination of meaning". Knowledge about the way leading to the cessation of ageing and death is the "discrimination of law". Knowledge about birth ... becoming ... clinging ... craving ... feeling ... contact ... the sixfold base ... mentality-materiality ... consciousness ... knowledge about formations is the "discrimination of meaning". Knowledge about the origin of formations is the "discrimination of law".] Knowledge about the cessation of formations is the "discrimination of meaning". Knowledge about the way leading to the cessation of formations is the "discrimination of law" ...

(e) 'Here a bhikkhu knows the Dhamma (Law)--the Discourses, Songs, [Expositions, Stanzas, Exclamations, Sayings, Birth Stories, Marvels, and] Answers to Questions--this is called the "discrimination of law". He knows the meaning of whatever is said thus : "This is the meaning of this that was said; this is the meaning of this that was said"--this is called the "discrimination of meaning" ...

(f) 'What states are profitable? On an occasion when profitable consciousness of the sense sphere has arisen [that is accompanied by joy and associated with knowledge, having a visible datum as its object ... or a mental datum as its object, or contingent upon whatever it may be, on that occasion there is contact ... (for elision see Dhs. 1) ... there is non-wavering]--these things are profitable. Knowledge about these things is the "discrimination of law". Knowledge about their result is



the "discrimination of meaning:' ... (Vbh. 293-95). (8)

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(8) This quotation has been filled out from the Vibha.nga text for clarity.

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Vis. 24:

24. ayameva hi attho abhidhamme --

` dukkhe ~naa.na.m atthapa.tisambhidaa. dukkhasamudaye ~naa.na.m dhammapa.tisambhidaa. hetumhi ~naa.na.m dhammapa.tisambhidaa. hetuphale~naa.na.m atthapa.tisambhidaa. ye dhammaa jaataa bhuutaa sa~njaataa nibbatta abhinibbatta paatubhuutaa. imesu dhammesu ~naa.na.m atthapa.tisambhidaa. yamhaa dhammaa te dhammaa jaataa bhuutaa sa~njaataa nibbatta abhinibbatta paatubhuutaa, tesu dhammesu ~naa.na.m dhammapa.tisambhidaa. jaraamara.ne~naa.na.m atthapa.tisambhidaa. jaraamara.nasamudaye ~naa.na.m dhammapa.tisambhidaa...pe0... sa"nkhaaranirodhe ~naa.na.m atthapa.tisambhidaa. sa"nkhaaranirodhagaaminiiyaa pa.tipadaaya ~naa.na.m dhammapa.tisambhidaa. idha bhikkhu dhamma.m jaanaati sutta.m geyya.m...pe0... vedalla.m. aya.m vuccati dhammapa.tisambhidaa. so tassa tasseva bhaasitassa attha.m jaanaati `aya.m imassa bhaasitassa attho, aya.m imassa bhaasitassa attho'ti. aya.m vuccati atthapa.tisambhidaa. katame dhammaa kusalaa. yasmi.m samaye kaamaavacara.m kusala.m citta.m uppanna.m hoti...pe0... ime dhammaa kusalaa. imesu dhammesu~naa.na.m dhammapa.tisambhidaa. tesa.m vipaake ~naa.na.m atthapa.tisambhidaa"tiaadinaa (vibha0 719 aadayo) nayena vibhajitvaa dassito.

Tiika 24:

24. ayameva hi atthoti yvaaya.m atthadhammaana.m pa~ncadhaa vibhajanavasena attho vutto,

As to the expression, the same meaning (is shown in the Abhidhamma), the meaning which is stated by way of the fivefold classification of the things which are "meaning" (or fruit),

ayameva abhidhamme vibhajitvaa dassitoti sambandho.

after having classified this according to the Abhidhamma, the connection is thus shown.

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English:

As to the expression, the same meaning (is shown in the Abhidhamma), the meaning which is stated by way of the fivefold classification of the things which are "meaning" (or fruit),

after having classified this according to the Abhidhamma, the connection is thus shown.

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Vis. 25. "Knowledge about enunciation of language dealing with meaning and

law" (par.21): there is the language that is individual essence, the usage that has no exceptions, (9) and deals with that meaning and that law. Any knowledge falling within the category concerned with the enunciation of that, with the speaking, with the utterance of that, concerned with the root-speech of all beings, the Magadhan language that is individual essence, in other words, the language of law (dhamma), [any knowledge that] as soon as it hears it spoken, pronounced, uttered, knows, 'This is the individual-essence language; this is not the individual-essence language'--[such knowledge] is "discrimination of language".(10) [442] One who has reached the discrimination of language knows, on hearing the words 'phasso, vedanaa'. etc., that that is the individual-essence language, and on hearing 'phassaa, vedano', etc., he knows that that is not the individual-essence language.

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(9) Byabhicaara (vyabhicaara): not in P.T.S. Dict.; normal grammarian's term for an 'exception'.

(10) The idea behind the term 'individual-essence language' (sabhaavanirutti), that is to say, that there is a real name for each thing that is part of that thing's individual essence, is dealt with at

DhsA. 391-92. Magadhan as 'the root speech of all beings' and the 'individual-essence language' is dealt with in greater detail at VbhA. 387.

'Phasso' and 'vedanaa' as respectively masc. and fem. nom. sing. have the correct terminations. 'Phassaa' and 'vedano' are wrong.

Vis. 25:

25. tatrathammaniruttaabhilaape ~naa.nanti tasmi.m atthe ca dhamme ca yaa sabhaavanirutti abyabhicaarii vohaaro. tadabhilaape tassa bhaasane udiira.ne ta.m bhaasita.m lapita.m udiirita.m sutvaava aya.m sabhaavanirutti, aya.m na sabhaavaniruttiiti eva.m tassaa dhammaniruttisa~n~nitaaya sabhaavaniruttiyaa maagadhikaaya sabbasattaana.m muulabhaasaaya pabhedagata.m ~naa.na.m niruttipa.tisambhidaa. niruttipa.tisambhidaappatto hi phasso vedanaati evamaadivacana.m sutvaava aya.m sabhaavaniruttiiti jaanaati. phassaa vedanoti evamaadika.m pana aya.m na sabhaavaniruttiiti.

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words:

avipariita: unequivocal

byabhicaara : exception

abhilaapa: expression.

vohaara: common usage

pa.tiniyata: fixed

sambandha (m): connection

pakaara (m): method