

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF DEPENDENT-ORIGINATION

(paṭicca samuppāda)

VOLUME III
BY
PA-AUK TAWYA SAYADAW

TRANSLATED BY
AÑÑĀTARA BHIKKHU

Edited By
Ashin Sajjana (diviṭaka dhara)

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Translator

AÑÑATARA BHIKKHU

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NIBBĀNA GĀMINIPATĪPADĀ - VOLUME III

PAGE-A

INTRODUCTION

Bearing in mind profundity of the *Dhamma* by the Supreme Buddha

After attaining Enlightenment, at the morning of one of Thursdays, 6th waxing of the moon, **Wazo**, fourth month of the year, 103 Great Era, the Supreme Buddha stood at the base of medium-sized tree bearing fruit with almond-like kernels, ***Buchanania Latifolia***, and then approached and sat at the base of banyan tree called ***ajapālanigyodha***. At that time in the continuum of the Supreme Buddha who stayed in seclusion, this way of reasoning appeared as follows. _____

Pali Quotation (Vi-3-5, Dī-2-31)

“These *Dhammas* of Four Noble Truths which have been known and seen penetratively by the Perfectly

Self-Enlightenment of myself are very profound as the mass of water under that lift the mass of global earth. These are very difficult to see as mustard seed covered by Mount Meru, resulting in inability to see easily. These are very difficult to be understood as tips of tail hair divided by (100) times are very difficult to be touched each other, resulting in inability to know penetratively through easy way of practice.

These Supramundane *Dhammas* which have been known and seen penetratively by myself are full of very peaceful and noble qualities.

These Noble *Dhammas* called Four Noble Truths are not worth concentrating by only initial application of philosophers with reasoning but not practice. These are worth concentrating by right view experiential knowledge only. The Noble Eightfold Path called the right course leading to *nibbāna (sammāpaṭipadā)* is worth knowing and seeing by wise and righteous persons with practical knowledge.

These all beings are taking delight in two kinds of heartfelt desire i.e., heartfelt desire on five kinds of sensuality called *kāmālaya* and heartfelt desire to enjoy those five kinds of sensuality called *taṇhālaya*.

PAGE-B

Those all beings are fond of those two kinds of heartfelt desire really, resulting in difficulty to understand on this principle of dependent-origination with incessant phenomena of arising and passing away of causal and resultant *dhammas*.

The king who enters into the royal garden, which is well cultivated by clever gardener, where various kinds of ornamental plants are fully grown and luxuriant enjoys and takes delight in the royal garden but never displeasure to stay there.

Similarly these all beings enjoy and take delight in the garden of suffering of rounds of rebirth with both kinds of heartfelt desire on sensuality and heartfelt desire to enjoy those sensuality.

They live happily in cycle of rounds of rebirth without feeling bored any more. Those all beings are very difficult to see this principle of dependent-origination with incessant phenomena of arising and passing away of causal and resultant *dhammas*.

The Supreme Noble *dhamma* called *nibbāna*, which is absolute cessation of all kinds of conditioned things; which is void of four kinds of *upadhi* called *kāmupahi* (sensuality ground), *khandhupadhi* (aggregate ground), *kilesupadhi* (defilement ground), *abhi sañkhārupadhi* (formation ground); which is finished of (108) varieties of craving; which is void of (1500) kinds of defilements; which is absolute cessation of all kinds of suffering is the most difficult *dhammas* to be understood really.

As if I preach those profound *dhammas*, those heavenly beings, human beings and brahmas with immatured controlling faculties, who are not deserving to enlighten by my preaching, resulting in weariness for me really.”

This way of reasoning arose in the continuum of the Supreme Buddha. Furthermore these two verses which are very wonderful but not experienced to hear arose apparently in the insight of the Supreme Buddha.

kicchena me adhigatam, halam dāni pakāsītum. rāgadosaparetehi, nāyam dhammo susambudho.

*paṭisotagāmim nipuṇam, gambhīram duddasam aṇum.
rāgarattā na dakkhanti, tamokkhan dhena āvuṭā. (Vi-3-5,6; Dī-2-31)*

PAGE-C

imam dhammam = These *dhammas* called Four Noble Truths,

adhigatam = which has been known and seen

kicchena = through fulfilling three kinds of perfections and practices, five kinds of abandonment

me = of myself

halam = is not suitable

pakāsītum = to be expounded apparently for human and heavenly beings and brahmas

dāni = at recent time.

ayam dhammo = The essence of these Four Noble Truths

na susambudho = is not easily enlightened

rāgadosaparetehi = for those persons who are oppressed by lust and anger awfully.

tamokkhandhena = Due to cloud of darkness called ignorance

āvuṭā = conceals not to see by eye of wisdom,

rāgaratta = those beings with lustfulness on sensuality, existence, wrong view

na dakkhanti = can not see

paṭisota gāmim = Four Noble Truths *dhammas* which leads to *nibbāna* called way of upstream entering into rounds of rebirth,

nipuṇam = which is very subtle,

gambhīram = very profound

aṇum = very fine,

duddasam = which is very difficult to be seen as mustard seed covered by Mount Meru. (*Vi-3-5,6; Dī-2-31*)

Four Noble Truths preached by the Supreme Buddha is very difficult and profound in this way. Principle of Dependent-Origination also includes among those difficult and profound Four Noble Truths.

As the Supreme Buddha preached that as if Four Noble Truths are not known and seen penetratively by right view knowledge of one self, suffering of rounds of rebirth can not be terminated,

in *Kūṭāgāra Sutta, Sacca Samyutta*, similarly, in *Mahānidāna Sutta (Dī-2-47)*, the Buddha preached that as if the principle of dependent-origination is not known and seen by *anubodhañāṇa* (repeated practical knowledge) and *paṭivedha ñāṇa* (realizable knowledge) of oneself, one can not escape from suffering of rounds of rebirth.

Therefore even though it is very difficult and profound to be understood every righteous person who wants to emancipate rounds of rebirth has to endeavour in order to know and see penetratively on principle of dependent-origination.

During endeavouring in that way the righteous person has to follow respectfully on the way of practice called (7) kinds of cascade of purification.

1. *Sīla visuddhi* = Try to purify moral conducts thoroughly.
2. *Cittavisuddhi* = Try to purify consciousness through attaining any kind of concentration, access concentration or full concentration which can remove impurities of hindrances (*nīvaraṇa*)
3. *Diṭṭhivisuddhi* = Try to attain clear understanding on corporeality-mentality (= try to attain the knowledge of Analysing Mentality-Corporeality).
4. Afterwards one should transfer to the stage of Purification by Overcoming Doubt (*kankhāvitaraṇavisuddhi*).

Unless three kinds of cascades of purification called *Sīlavisuddhi, Cittavisuddhi, Diṭṭhivisuddhi* are accomplished, one should not perform in order to attain the knowledge of Cause and Condition which is capable of keeping in mind causal *dhammas* of three periods, past, future and present. It is very difficult to succeed because purification by overcoming doubt called the knowledge of cause and Condition can not be attained with skipping.

PAGE-D

Furthermore, only when four-edged dagger called knowledge which is sharpened on the whetstone called concentration after standing on the ground called thoroughly purified virtue, can penetrate until field of ultimate nature of corporeal and mental *dhammas* the way of cycle of rounds of rebirth called principle of dependent-origination can be known and seen by penetrative experiential knowledge really. (*Abhi-A-2-189, Vi-2-221*)

May all righteous persons who have heartfelt desire to attain true *dhamma* be successful to know and see penetratively on principle of dependent-origination by the right view knowledge of themselves.

Pa-Auk Tawya Sayadaw
Cittala pabbata Vihāra
Pa-Auk Forest Monastery
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Translated by :

Aññatara Bhikkhu
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