

DHAMMACAKKHU IN THE DHAMMACAKKAPPAVATTANA SUTTA: DOES IT COVER VIPASSANĀÑĀṆA AND THREE ÑĀṆ, AS IN THE COMMENTARIES?



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ABSTRACT

The dhammacakkhu appears at first in the Buddha's first sermon – the Dhammacakkappavattana Sutta and then it is available in other suttas. Its meaning covers all stages of enlightenment – Sotapanna, Sakadagami, Anagami and Arahanta. However, it leaves behind doubt whether or not the meaning covers the vipassanāñāṇa and three ñāṇas known in the commentaries.

Keywords : Dhammacakkhu, Vipassanāñāṇa, Saccañāṇa, Kiccañāṇa, Katañāṇa

INTRODUCTION

The first sermon - The Dhammacakkappavattana Sutta,¹ known as the Sutta of Setting the Dhamma into Motion, contains a group of seven names of wisdom, by which it is called by the author as the 'group names'. They are cakkhu, ñāṇa, paññā, vijjā, āloka, ñāṇadassana, and dhammacakkhu. Of those, the first five names - cakkhu, ñāṇa, paññā, vijjā, āloka, are only for the wisdom of the Buddha, covering his stages of enlightenment, even the supreme enlightenment. The sixth one - ñāṇadassana, is for the wisdom of both the Buddha and his disciples, and the last one - dhammacakkhu, only for disciples headed by the venerable Aññākoṇḍañña and his colleagues, the very first ones who attained all stages of enlightenment through the Buddha's own guidance.

Interestingly, the *dhammacakkhu*, formerly known in the Dhammacakkappavattana Sutta as the first stage of enlightenment, is found in other suttas to cover all stages of enlightenment. Furthermore, the group names of wisdom in the sutta still gives birth to 73 more names of wisdom, detailed in the Paṭisambhidāmagga by the venerable Sāriputta, a foremost disciple of the Buddha; one of which has *vipassanāñāṇa* (insight) which has later become a collective name for gradually developed insight of different stages, with nine and ten in numbers, as seen in Aṭṭhakathās (commentaries) and Tīkā (sub-commentaries). More interesting is the dhammacakkhu and the *vipassanāñāṇa* are later replaced by the three *ñāṇas* in an Aṭṭhakathā that summarizes therein the enlightenment of different stages. The relations of these *ñāṇas* are worthy of study.

STUDY POINTS

The study points for the relations of the dhammacakkhu, the vipassanāñāṇa, and three Ñāṇas is as follows:

THE GROUP NAMES-THEIR FUNCTIONS

The group names of wisdom are here the first five names for the Buddha's wisdom: *pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi* - eye in the unheard truths arose, knowledge...,wisdom...,breaking through..., light in the unheard truths arose.

¹ S I 367-370.

The Buddha himself gave no reason for the group names, but his disciples tried to reason them gaining answers as follows:

1.1 The venerable Sāriputta explained: cakkhu is seeing, ñāṇa is knowledge, paññā is wisdom, vijjā is breaking through, āloka is light.²

1.2 A later Indian commentator, called Buddhaghosa, living during 900-1000 B.E., studied in accordance with the venerable Sāriputta and concluded that they all were synonyms. He showed a relation among them, reasoning that ñāṇa itself is called ‘cakkhu’ because of seeing, ‘ñāṇa’ because of knowing, ‘paññā’ because of wisdom, ‘vijjā’ because of breaking through, ‘āloka’ because of light.³ His explanation helps us understand a role of the ñāṇa (knowledge) regarded as the center. Considering these explanations: the names are meaningfully integrated into the ñāṇa - the knowledge of the four noble truths. That is, ñāṇa is, according to the venerable Buddhaghosa, the main name with the rest as modifiers, the true meaning of which is the same knowledge of the four noble truths.

1.3 Over 40 years after that, the venerable Mahānāma, a Lankan commentator, agreed with the venerable Buddhaghosa and further added that the knowledge is endowed with five functions. Namely, ‘cakkhu’ because of the function of seeing the four noble truths as they are, ‘ñāṇa’ because of the function of knowing, ‘paññā’ because of the function of wisdom, ‘vijjā’ because of the function of breaking through, and ‘āloka’ because of the function of shining.⁴

In conclusion, the above mentioned explanations help integrate the group names into one - ñāṇa, or the knowledge. Moreover, what is worth consideration is why the Buddha put the names in the order initiated by cakkhu and then respectively followed by ñāṇa paññā vijjā and āloka.

From the study, it is found that cakkhu or eye naturally functions as seeing, the function of which helps make clear the meaning of enlightenment. Knowing is seeing, which maybe means that knowing with mind is so very clear that it is like seeing with eyes.

On this point, possibly putting the cakkhu first leads to create more words such as ñāṇadassana (knowing and seeing; clear sight resembles seeing with eyes) and dhammacakkhu (the dhamma eye, the vision of the truth) etc., to explain the touchable nature of enlightenment - cutting off mental defilements.

²K III 38.

³S II 25.

⁴A II 256.

As for the rest, ñāṇa → paññā → vijjā → āloka, are put in order in terms of interrelation. Ñāṇa relates to paññā in that both derive from the same root - ñā (to know), but paññā has a different prefix - pa, by which the root has a stronger meaning. Vijjā also relates to āloka in that vijjā functions as breaking through the darkness of delusion, āloka refers to the light of wisdom immediately breaking out.

In short, they are put in the order to make known the true nature of enlightenment simultaneously functioning in the so-called five aspects. It is necessary to mention them here to show that they are an origin of later related names.

DHAMMACAKKHU IN DIFFERENT STAGES

The name ‘dhammacakkhu’ in the Dhammacakkappavattana Sutta, even though it not come directly out of the mouth of the Buddha, was initially used by the groups of the compilers of the Tipiṭaka for the first enlightenment of the venerable Koṇḍañña, his colleagues and later arahants. As far as the author knows, in the Tipiṭaka, the dhammacakkhu was used only for disciples not for the Buddha.

However, from the deep investigation based on the Papañcasūdanī⁵, the commentary of Majjhima Nikāya, the dhammacakkhu in other suttas is found to not only cover the first stage of enlightenment but gradual higher stages of enlightenment as well.

DIFFERENT USAGES

Before going to a conclusion, Let us study the following map describing the meanings of the dhammacakkhu as found in the suttas and the aṭṭhakathās.

⁵M II 250.

In the suttas

The dhammacakkhu is	In the suttas
Sotāpattimagga	Dhammacakkappavattana Sutta, Upālivāda Sutta, Dīghanakha Sutta, Sarada Sutta, Sīha Sutta
Three phalas sotāpattiphala, sakadāgāmiphala, anāgāmiphala	Brahmāyu Sutta
Four maggas + four phalas sotāpattimagga + sotāpattiphala sakadāgāmagga + sakadāgāmiphala anāgāmagga + anāgāmiphala arahattamagga + arahattaphala	Cūḷarāhulovāda Sutta

In the map, the dhammacakkhu in the Dhammacakkappavattana Sutta,⁶ the Upālivāda Sutta,⁷ the Dīghanakha Sutta⁸, the Sarada Sutta,⁹ and the Sīha Sutta¹⁰ only cover the first enlightenment or the sotāpattimagga (immediately accompanied by the sotāpattiphala). The Brahmāyu Sutta covers the first three stages as the fruits (phala) of gradual enlightenment - the sotāpattiphala (the fruit of the sotāpattimagga), the sakadāgāmiphala (the fruit of the sakadāgāmagga), and also the anāgāmiphala (the fruit of the anāgāmagga). The Cūḷarāhulovāda Sutta¹¹ covers the four stages (comprising magga and phala) of enlightenment, which are here counted as ‘the four pairs’ - the sotāpattimagga and sotāpattiphala as the first pair, the sakadāgāmagga and sakadāgāmiphala as ‘the second pair’, the anāgāmagga and anāgāmiphala as ‘the third pair’, and the arahattamagga and arahattaphala as ‘the fourth pair’.

⁶V IV 98.

⁷M I 46.

⁸M II 182.

⁹A II 236.

¹⁰A I 155.

¹¹M I 359.

In the Aṭṭhakathās

The dhammacakkhu is	in the aṭṭhakathās
Three maggas sotāpattimagga, sakadāgāmicimaggā, anāgāmicimaggā	Samantapāsādikā Sumaṅgalavilāsini By the Venerable Buddhaghosa
Arahattamaggāñāṇa	Saddhammapakāsinī By the venerable Mahānāma

In this map, the commentators still followed the Piṭaka maintaining the meanings over all the stages of enlightenment.

It is worthy to note that the term ‘enlightenment’ in English used for the Buddhist term ‘bodhi’ by westerner scholars covers both magga and phala; magga or maggañāṇa (in full) at each stage of sotāpattimagga, sakadāgāmicimaggā, anāgāmicimaggā and arahattamaggā is the wisdom of cutting off defilements, but it is phala or phalañāṇa (in full) at each stage immediately arising after each magga is the cutting. Therefore, in any Buddhist scriptures, whenever any magga is mentioned, it relates to its phala, because phala is the immediate fruit of magga as well as whenever any phala is mentioned, it relates to its magga, because the magga is the direct forerunner (cause) of the phala. Immediate is the span between the magga and phala at each stage. Its length and rapidity are likened to that of lightning ; a flash is magga, an immediately following brilliant light is phala, which arises certainly and immediately without any hindrance.

CRITICAL STUDY

The suttas, in which the dhammacakkhu is interpreted as the sotāpattimagga, contain the same words : “...*virajaṃ vītamalaṃ dhammacakkhuṃ udapādi ‘yaṅkiñci samudayadhammaṃ, sabbantaṃ nirodhadhammaṃ* - the dhamma-eye, freed from dust (of defilements), freed from stain (of defilements), arose a compound thing naturally appears and then disappears.”¹²

¹²Generally found in the suttas.

Buddhist students who have read the Tipiṭaka get familiar with the words in the suttas and understand that such sayings are to reveal a true qualification of a person who won the first enlightenment and was called a sotāpanna (a stream winner).

Moreover, the Sarada Sutta (The Sutta on Summer) contains an important modifier context that describes the defilements uprooted by the sotāpanna, saying : “..because of the dhammacakkhu, uprooted were the first three saṃyojanas (bondages) - sakkāyadiṭṭhi (personality view), vicikicchā (doubt), and sīlabbataparāmāsa (adhererance to rules and rituals)...”. Its content seems not to let dhammacakkhu be interpreted in any other way than the sotāpattimagga.

The Brahmāyu Sutta¹³ (The Sutta on the Brahmin Brahmāyu), in which the dhammacakkhu is interpreted as the aforesaid first three stages of enlightenment, contains the Buddha’s words : “.. Monks ! because of the uprooting of five lower fetters (saṃyojanas), Brahmin Brahmāyu was, immediately after death, reborn in the Brahma world of the suddhāvāsa and is, with no return, sure to attain the final parinibbana there.” Its content shows a true qualification of the anāgami (non-returner) and leads to interpret the dhammacakkhu as the first three stages of enlightenment, because a Buddhist enlightenment of each stage is developed gradually and respectively until it is absolutely completed at the final stage.

However, the word ‘with no return - anavattidhammo’ keeps such an enlightenment within the limit of the anāgami, because it means ‘no return’ to take rebirth in the sensual pleasure worlds – including both human and devine worlds. Consequently, it is known as the realm of pure persons who attain the third stage of enlightenment in this (human) life and immediately after death take rebirth in the Brahma world.

The Cūḷarāhulovāda Sutta¹⁴ (The Sutta on the suggestion for Rāhula), in which the dhammacakkhu is interpreted as the four stages of enlightenment, contains the words : “....over one thousand divine beings (devatā) attained the dhammacakkhu, freed from dust (of defilements), freed from stain (of defilements), realizing a compound thing naturally appears and then disappears.”

Besides the dhammacakkhu itself, the word ‘over one thousand divine beings’ is here another key word leading to the interpretation as seen in the Papañcasūdanī. The Papa

¹³ M I 378.

¹⁴ *ibid.* p. 359.

ñcasūdanī divided divine beings who attained the dhammacakkhu into ‘four groups’: the first group became the sotāpanna, the second, the sakadāgāmī, the third, the anāgāmī, and the fourth, the arahanta. Consequently, the dhammacakkhu is interpreted as the four stages of enlightenment.

Surely such an interpretation may be the cause of some confusion among Buddhist students who get familiar with the phrases ‘a compound thing naturally appears and then disappears’, used to describe the sotāpanna’s qualification. A way out for this is the dhammacakkhu or the dhamma eye, which has four levels that progress gradually deeper and deeper until it is completed at the stage of arahattamagga, which is the last. The four groups of divine beings had the same first stage of enlightenment and then some stayed at the stage, but the rest, there and then, gradually upgraded their dhammacakkhu, some to the second, some to the third, and some to the fourth. On this point, the dhammacakkhu herein covers all the stages of enlightenment.

VIPASSANĀÑĀṆA –THE COMMON NAME DEVELOPED INTO THE COLLECTIVE NAME

On the aforesaid study of the dhammacakkhu, no vipassanāñāṇa is mentioned in the suttas because it is just in a series of 73 ñāṇas listed in the Paṭisambhidāmagga by the venerable Sāriputta. According to the list, the vipassanāñāṇa appears as ‘vipassane ñāṇaṃ’¹⁵, it is the seventh in number and considered the ñāṇa of worldly (lokiya) level. However, it has practical and theoretical relations and leads to the maggañāṇa (the knowledge of cutting off mental defilements), and functions to relate the contents in the Tipiṭaka and the commentaries based on literal and natural meanings. Of those, the former is ‘seeing clearly’, which derives from prefix vi (clearly) + passannā (seeing),¹⁶ the latter is ‘seeing as it is’, both of which mean seeing the compound things’ three characteristics: impermanence, suffering, and selflessness. Moreover, the meanings still cover other related ñāṇas that are grouped in it and named after ‘vipassanāñāṇa’. Consequently, the vipassanāñāṇa has been developed into a collective noun used for related ñāṇas. Its development

¹⁵ the two words - vipassane and ñāṇaṃ can be combined in one word - vipassanāñāṇa, meaning-seeing as it is.

¹⁶ Krommaphra Chandaburinarunath, Pali-Thai-English-Sanskrit Dictionary, First Version. Bangkok : Mahamakutarajavidyalaya, 1970, p 710.

vividly results in giving births to eight vipassanāñāṇas (the vipassanāñāṇa with numbers in eight), nine vipassanāñāṇas (the vipassanāñāṇa with numbers in nine), and ten vipassanāñāṇas (the vipassanāñāṇa with numbers in ten).

The evidences can be found in the Paṭisambhidāmagga, in the Commentaries like the Visuddhimagga (the Path to Purification) and also in post-commentaries like the Abhidhammasaṅgaha Ṭīkā (the spost-commentary on the manual of Abhidhamma) and the Abhidhammatthavibhāvinī Ṭīkā (the post-commentary on true contents of Abhidhamma), in which nine vipassanāñāṇas and ten vipassanāñāṇas are presented.

To clearly understand the levels of the vipassanāñāṇa as seen in the Buddhist scriptures, let us see the following maps:

Map 1

Eight Vipassañāṇas ¹⁷	
1.	dhammaṭṭhiñāṇa - Knowledge of causes
2.	sammasanañāṇa - knowledge of comprehending mentality - materiality as impermanent, unsatisfactory and not-self
3.	udayabbayanupassanāñāṇa -knowledge of contemplation on rise and fall
4.	vipassanāñāṇa -Knowledge of seeing as it is
5.	ādinavañāṇa -knowledge of contemplation on disadvantages
6.	saṅkharañāṇa knowledge of compound things ; covers - muñcitukamyatāñāṇa knowledge of the desire for deliverance - paṭisaṅkhañāṇa knowledge of contemplation on reflective - santiṭṭhanañāṇa knowledge of equanimity regarding all formations (the conditioned things, compound things)

In this map, as the saṅkharañāṇa in number 6 is divided into 3, has resulted in the vipassanāñāṇa numbering eight.

¹⁷ Khud. I 31

Map 2

Ten Vipassanāñāṇas¹⁸	Nine Vipassanāñāṇas¹⁹
1. sammasanāñāṇa knowledge of comprehending mentality - materiality as impermanent, unsatisfactory and not-self	
2. udayabbayañāṇa	1. udayabbayanupassanāñāṇa knowledge of contemplation on rise and fall
3. bhaṅgañāṇa	2. bhanganupassanāñāṇa knowledge of contemplation on dissolution
4. bhayañāṇa	3. bhayatupaṭṭhanāñāṇa knowledge of the appearance as terror
5. ādinavañāṇa	4. ādinavanupassanāñāṇa knowledge of contemplation on disadvantages
6. nibbidañāṇa	5. nibbidānupassanāñāṇa knowledge of contemplation on dispassion
7. muñcitukamyatāñāṇa	6. muñcitukamyatānupassanāñāṇa knowledge of the desire for deliverance
8. paṭisaṅkhañāṇa	7. paṭisaṅkhanupassanāñāṇa knowledge of contemplation on reflective
9. sankhārupekkhāñāṇa	8. sankhārupekkhāñāṇa knowledge of equanimity regarding all formations (the conditioned things, compound things)
10. anulomañāṇa	9. anulomañāṇa knowledge of conformity with the truths

¹⁸ Found in the Visuddhimagga Part 3, the Abhidhammatṭhasaṅgaha Ṭīkā, and the Abhidhammatṭha-vibhavinī Ṭīkā.

¹⁹ *ibid.*

In this map, both are different in numbers, adding one more number in ten vipassanāñāṣas,. Numbers 2-10 in ten vipassanāñāṣas are of the same meaning as numbers 1-9 in nine vipassanāñāṣas, therefore translations are not needed.

AS THE WAY TO THE DHAMMACAKKHU

The vipassanāñāṣa²⁰ is in the worldly or mundane level, but it is conducive to the arising of the dhammacakkhu, which is only in the transcendental or supramundane level. This is possible because the occurrences and accumulations of the vipassanāñāṣa actually make wisdom mature, and the maturity has been accumulated more and more until the dhammacakkhu arises. The dhammacakkhu is the maggañāṣa or the knowledge of the Path functioning to cut off mental defilements, and the phalañāṣa or the knowledge of Fruition functioning as the fruit of the former. According to the Buddhist scriptures, the dhammacakkhu covers four stages of enlightenment.

To understand clearly the relation between the vipassanāñāṣa and the dhammacakkhu, let us study the state of respective sixteen ñāṣas²¹ as follows:

²⁰ Thai Buddhists have for a long time been familiar with the term ‘vipassanā’ and have habitually used the term for the Dhamma practice on occasions and at places. For example, whenever and wherever the Dhamma practice projects are held, a popular sentence ‘Please attend the vipassanā practice’ can be heard and seen on mass media. It suggests that all the Dhamma practices are included in the vipassanā practice, which urges us to think about the reasons.

In my opinion, there are three reasons. the first reason is based on the commentary like that of the Dhammapada, with a sentence: “a Buddhist monk has two kinds of duties - the duty of study (ganthadhura) and the duty of vipassanā practice (vipassanādhura).” The sentence, it is found, has been very powerful to convert Buddhists to consider the vipassana superior to all Dhamma practices, including the samatha - the tranquility, taught by the Buddha as the vipassanā’s base. The second is based on the significance of the vipassanā itself, functioning in line with their need; namely; directly leading to the destruction of ignorance (avijjā). The third is based on misunderstanding the results of the samatha feared to keep them attached to endless rebirths.

²¹ Vis., p. 362.

Map 1

Ñāṇas	Meaning
1. nāmarūpaparicchedanañāṇa	Knowledge of the delimitation of mentality - materiality
2. paccayapariggahañāṇa	Knowledge of discerning the conditions of mentality - materiality
3. sammasanañāṇa	Knowledge of comprehending mentality - materiality as impermanent, unsatisfactory and not-self

Of three ñāṇas, the third number is counted as the first ten vipassannāñāṇas but is a preliminary ñāṇa conducive to the nine vipassannāñāṇas,.

Map 2

4. udayabbayanupassanāñāṇa	Knowledge of contemplation on rise and fall
5. bhaṅgānupassanāñāṇa	Knowledge of contemplation on dissolution
6. bhayatupatthanañāṇa	Knowledge of the appearance as terror
7. ādinavanupassanāñāṇa	Knowledge of disadvantages
8. nibbidānupassanāñāṇa	Knowledge of dispassion
9. muñcitukamyatāñāṇa	Knowledge of the desire for deliverance
10. paṭisankhanupassanāñāṇa	Knowledge of reflective contemplation
11. saṅkharupekkhāñāṇa	Knowledge of equanimity regarding all formations
12. saccanulomikāñāṇa	Knowledge of conformity knowledge

All are known as true vipassanāñāṇas, which are mundane.

Map 3

13. gotrabhūñāṇa	Knowledge at the moment of ‘change - of - lineage’
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The gotrabhūñāṇa is between the tenth and ninth mundane vipassanāñāṇa and three following supramundane ñāṇas, so it neither mundane nor supramundane.

Map 4

14. maggañāṇa - sotāpattimaggañāṇa - sakadāgāmicamaggañāṇa - anāgāmicamaggañāṇa - arahattamaggañāṇa	Knowledge of the Path
15. phalañāṇa - sotāpattiphalañāṇa - sakadāgāmicaphalañāṇa - anāgāmicaphalañāṇa - arahattaphalañāṇa	Knowledge of Fruition
16. paccavekkhaṇañāṇa	Knowledge of reviewing

All are supramundane and have specific functions, namely, maggañāṇa with four stages to remove mental defilements which is immediately followed with phalañāṇa, its own fruit and paccavekkhaṇañāṇa, here reviewing defilements removed and left in each stage. Maggañāṇa and phalañāṇa are identical with the dhammacakkhu that are based on the vipassanāñāṇa.

THREE ÑĀNAS : SACCAÑĀṆA, KICCAÑĀṆA AND KATAÑĀṆA

The three ñānas were created by the commentators to explain ñāṇadassana endowed with three rounds (tiparivatta) and twelve actions (dvadasakāra) in the Dhammacakkappavattana Sutta.

Remarkably, the ñāṇadassana is used not only for the Buddha but also for disciples. It suggests that enlightenment of the Buddha and his disciple is principally the same, they possess this kind of the ñāṇadassana, but the Buddha's ñāṇadassana is deeper. However, let us study the meanings and functions of the three ñānas respectively.

Saccañāṇa is the knowledge of the respective four noble truths of suffering, the cause of suffering, the cessation of suffering, and the way to the cessation of suffering ; namely; the knowledge of suffering as it is, the knowledge of the cause of suffering as it is, the knowledge of the cessation of suffering as it is, the knowledge of the way to the cessation of suffering as it is.

Kiccañāṇa is the knowledge of what to do with the respective four noble truths. Namely, the knowledge of suffering as it is to be known completely, the knowledge of the cause of suffering as it is to be removed, the knowledge of the cessation of suffering as it is to be realized, and the knowledge of the way to the cessation of suffering as it is to be developed.

Katañāṇa is the knowledge of what completely done with the respective four noble truths. Namely, the knowledge of suffering as it has been known completely, the knowledge of the cause of suffering as it has been removed, the knowledge of the cessation of suffering as it has been realized, and the knowledge of the way to the cessation of suffering as it has been developed. All the turned knowledges were counted as 'the three rounds';¹ the first round of the saccañāṇa, the second of the kiccañāṇa, and the third of katañāṇa. Other sources counted 'twelve actions' because a knowledge in each round has four actions as mentioned above.

Map 5

Saccañāṇa (round 1) →	kiccañāṇa (round 2) →	Katañāṇa (round 3)
The knowledge of suffering as it is	The knowledge of what to do with suffering	The knowledge of what completely done with suffering
The knowledge of the cause of suffering as it is	The knowledge of what to do with the cause of suffering	The knowledge of what completely done with the cause
The knowledge of the cessation of suffering as it is	The knowledge of what to do with the cessation of suffering	The knowledge of what completely done with the cessation of suffering
The knowledge of the way to the cessation of suffering as it is	The knowledge of what to do with the way to the cessation of suffering	The knowledge of what completely done with the way to the cessation of suffering
4 actions →	4 actions →	4 actions

An interesting question is how exactly are the three *nāṇas* created. This study may suggest that *saccañāṇa* comes from the first round of knowledge as they are of the four noble truths or *sacca* in Pāli. *Kiccañāṇa*, from the second round of knowledge of what to do. *Katañāṇa*, from the third round of knowledge of what is completely done (*kata* in Pāli) with the truths. Moreover, it is found that the root ‘kar’ (to do) plays an important role in creating the words *kicca* and *kata*, both of which were used together by the Buddha himself in the following passage : “...*khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ*...- birth has extinguished, the religious practice has been completed, what to do has been done...”

The sentence, ‘what to do has been done’ is a translation of *katam karanīyaṃ*. *Katam* was shortened as *kata* and *karanīyaṃ* was replaced by *kicca*, another form of *karanīyaṃ*,²² both with the same meaning and properly applicable in a Pāli sentence as a noun, a verb (main verb), and an adjective.

PRACTICAL RELATIONS

The *dharmacakkhu*, is interpretationed in the *Atthakathas* as having covered all *maggañāṇas* and *phalañāṇas*. The *vipassanāñāṇa* of all levels leads to the *dharmacakkhu*. The *dharmacakkhu* and the *vipassanā* are included by the commentator in the three *nanas* - *saccañāṇa*, *kiccañāṇa* and *katañāṇa*.

However, all are meaningfully developed from the wisdom in the *Dhammacakkappavattana Sutta* called and grouped by the Buddha ‘*Cakkhu, ñāṇa, paññā, vijjā, āloka*’ and ‘*ñāṇadassana*’, all of which are synonyms and cover all stages of the *dharmacakkhu* and those of later *vipassanāñāṇa*, *maggañāṇa* and *phalañāṇa*. The following map illustrates this:

Map 6

Vipassanāñāṇa of all stages is →	Saccañāṇa Kiccañāṇa (which are conducive to)	
	→ Dhammacakkhu of all stages, which is →	katañāṇa

²² In Thai language, in daily life, *kicca* and *karanīya* are combined as *karanīyakicca* and officially adopted as a polite word. Moreover, the word, combined with ‘*rājā*’ and appeared as *rājakaranīyakicca*, is adopted as a royal word and pronounced in Thai *phrarāṭchakaranīyakit*.

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