

DHAMMACAKKHU IN THE DHAMMACAKKAPPAVATTANA SUTTA: DOES IT COVER VIPASSANĀÑĀÑA AND THREE ÑĀÑAS 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 vipassanāñāña and three ñāñas known in the commentaries.

Keywords : Dhammacakkhu, Vipassanāñāña, Saccañāña, Kiccañāña, Katañāña

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 Aññākondañña 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 *Āṭhakathās* (commentaries) and *Tīkās* (sub-commentaries). More interesting is the *dhammacakkhu* and the *vipassanāñāṇa* are later replaced by the three ñāṇas in an *Āṭhakathā* 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 cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi* - eye in the unheard truths arose, knowledge..., wisdom..., breaking through..., light in the unheard truths arose.

¹S 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, ‘vijja’ 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. *Ñana* 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 *Papañcasūdanī*⁵, 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 *āṭhakathās*.

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 sakadāgāmimagga + sakadāgāmiphala anāgāmimagga + anāgāmiphala arahattamagga + arahattaphala	Cūlarāhulovāda 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 sakadāgāmimagga), and also the anāgāmiphala (the fruit of the anāgāmimagga). The Cūlarāhulovāda 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 sakadāgāmimagga and sakadāgāmiphala as ‘the second pair’, the anāgāmimagga 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, sakadāgāmimagga, anāgāmimagga	Samantapāsādikā Sumanigalavilāsinī By the Venerable Buddhaghosa
Arahattamaggañāṇa	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, sakadāgāmimagga, anāgāmimagga and arahattamagga 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 : “...virajam vītamalam dhammacakkhum udapādi ‘yañkiñci samudayadhammam, sabbantam nirodhadhammam - 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 samyojanas (bondages) - sakkāyaditthi (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 (samyojanas), 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 Cūlarāhulovāda 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.

ñicasūdanī 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.

VIPASSANĀÑĀÑA –THE COMMON NAME DEVERLOPED INTO THE COLLECTIVE NAME

On the aforesaid study of the dhammacakkhu, no vipassanāñāña is mentioned in the suttas because it is just in a series of 73 ñāñas listed in the Paṭisambhidāmagga by the venerable Sāriputta. According to the list, the vipassanāñāña appears as ‘vipassane ñāṇam’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 maggañāña (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 ñāñas that are grouped in it and named after ‘vipassanāñāña’. Consequently, the vipassanāñāña has been developed into a collective noun used for related ñāñas. Its development

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

¹⁶ Krommaphra Chandaburinrunath, Pali-Thai-English-Sanskrit Dictionary, First Version. Bangkok : Mahamakutajavayalaya, 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* *Tīkā* (the post-commentary on the manual of Abhidhamma) and the *Abhidhammatthavibhāvinī* *Tīkā* (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 Vipassanāñāṇas¹⁷
1. <i>dhammatiñāṇa</i> - Knowledge of causes
2. <i>sammasanāñāṇa</i> - knowledge of comprehending mentality - materiality as impermanent, unsatisfactory and not-self
3. <i>udayabbayanupassanāñāṇa</i> -knowledge of contemplation on rise and fall
4. <i>vipassanāñāṇa</i> -Knowledge of seeing as it is
5. <i>ādinavañāṇa</i> -knowledge of contemplation on disadvantages
6. <i>saṅkharañāṇa</i> knowledge of compound things ; covers - <i>muñcitukamyatāñāṇa</i> knowledge of the desire for deliverance - <i>paṭisaṅkhañāṇa</i> knowledge of contemplation on reflective - <i>santiññāṇa</i> 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. sammasanañāṇa 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. bhayatupatṭhanāñāṇa knowledge of the appearance as terror
5. ādinavañāṇa	4. ādinavanupassanāñāṇa knowledge of contemplation on disadvantages
6. nibbedañāṇa	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 Tīkā, and the Abhidhammatṭhavibhavīnī Tīkā.

¹⁹ *ibid.*

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

AS THE WAY TO THE DHAMMACAKKHU

The *vipassanāñāṇa*²⁰ 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 *vipassanāñāṇa* actually make wisdom mature, and the maturity has been accumulated more and more until the *dhammacakkhu* arises. The *dhammacakkhu* is the *maggañāṇa* or the knowledge of the Path functioning to cut off mental defilements, and the *phalañāṇa* 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 *vipassanāñāṇa* and the *dhammacakkhu*, let us study the state of respective sixteen *ñāṇas*²¹ 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 *vipassana*’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. bhaṅgānupassannāñāṇa	Knowledge of contemplation on dissolution
6. bhayatupatthannāñāṇa	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. sañkharupekkhāñāṇa	Knowledge of equanimity regarding all formations
12. saccanulomikañāṇa	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 suparmundane ñāṇas, so it neither mundane nor supramundane.

Map 4

14. maggañāṇa - sotāpattimaggañāṇa - sakadāgāmimaggañāṇa - anāgāmimaggañāṇa - arahattamaggañāṇa	Knowledge of the Path
15. phalañāṇa - sotāpattiphalañāṇa - sakadāgāmiphalañāṇa - anāgāmiphalañāṇa - 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 **ÑĀÑAS** : SACCAÑĀÑA, KICCAÑĀÑA AND KATAÑĀÑA

The three **ñāñas** 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 for 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 **ñāñas** respectively.

Saccañāna 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.

Kiccañāna 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.

Katañāna 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 **saccañāna**, the second of the **kiccañāna**, and the third of **katañāna**. Other sources counted 'twelve actions' because a knowledge in each round has four actions as mentioned above.

Map 5

Saccañāna (round 1) →	kiccañāna (round 2) →	Katañāna (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 *ñāṇas* created. This study may suggest that *saccañāna* comes from the first round of knowledge as they are of the four noble truths or *sacca* in Pāli. *Kiccañāna*, from the second round of knowledge of what to do. *Katañāna*, 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, vusitam brahmacariyam, katam karaṇtyam...* – 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 *katañ* *karañiyam*. *Katañ* was shortened as *kata* and *karañiyam* was replaced by *kicca*, another form of *karañiyam*,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 dhammacakkhu, is interpretationed in the Atthakathas as having covered all maggañānas and phalañānas. The *vipassanāñāna* of all levels leads to the dhammacakkhu. The dhammacakkhu and the *vipassanā* are included by the commentator in the three *nanas* - *saccañāna*, *kiccañāna* and *katañāna*.

However, all are meaningfully developed from the wisdom in the Dhammacakkappavattana Sutta called and grouped by the Buddha ‘*Cakkhu, ñāna, paññā, vijjā, āloka*’ and ‘*ñāṇadassana*’, all of which are synonyms and cover all stages of the dhammacakkhu and those of later *vipassanāñāna*, *maggañāna* and *phalañāna*. The following map illustrates this:

Map 6

Vipassanāñāna of all stages is →	Saccañāna Kiccañāna (which are conducive to)	
	→ Dhammacakkhu of all stages, which is →	katañāna

²²In Thai language, in daily life, *kicca* and *karañiya* 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 phrarātchakaranīyakit.

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