On the Term *dhammanvaya* in the Mahāparinibbānasutta

VEn RANDOMBE SUNEETHA THERO

1 Introduction

The Mahāparinibbānasutta (MPS) 1.16–18 describes the Buddha’s discourse with Sāriputta at Nālandā. After approaching and worshipping the Buddha, Sāriputta says that he has faith in the Buddha since he believes that, neither in the past, nor in the future, nor at present, is there found another ascetic or brahmin who has deeper knowledge as regards the Perfect Awakening (*sambodhi*) than the Buddha. Then the Buddha asks Sāriputta whether he has full and exact knowledge with respect to the Buddha’s doctrine, His wisdom, and His attainment of liberation. In replying to the question, Sāriputta says that he has no knowledge of others’ minds (*cetopariyānaṇa*) but instead understands *dhammanvaya*.

However, what is meant by the term *dhammanvaya* (*dhamma + anvaya*) is not clear. The term occurs in other suttas such as the Dhammacetiyasutta and Mahāsīhanādasutta of the Majjimanikāya as well as the commentary by Buddhaghosa (5th cent.) thereupon. Until now there is little agreement about the meaning of *dhammanvaya*; and various interpretations have been offered by previous studies: “the lineage of the faith” (Rhys Davids [1910: 88]), “conclusion” (Chalmers [1927: 63]), “kotogara wo suichi suru koto” (Nakamura [1980: 31]), “hou no suichi” (Katayama [2000: 322]), and “main drift of the faith, general conclusions of the Dh.” (PED, s.v. *dhamma-anvaya*). The aim of this paper is to clarify the meaning of the term *dhammanvaya*.

2 The Buddha’s discourse with Sāriputta in MPS 1.16–18: *dhammanvaya A*

In MPS 1.16, Sāriputta approaches the Buddha and opens a conversation by saying that he has faith in the Buddha since he believes that neither in the past, nor in the future, nor at present is there found another ascetic or brahmin who has deeper knowledge as regards the Perfect Awakening than the Buddha. In response to this, the Buddha says the followings:

DN III 82.30–83.5 (MPS 1.16): *Etth’ eva hi te Sāriputta atīnāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyānaṇam n’atthi. Atthi kiñ carahi te āyaṁ Sāriputta uḷāra āsabhī vācā bhāsīta ekaṁso gahito sīkanādo nadito. “Evampasanno aham bhante Bhagavati na c’ahu na ca bhavissati na c’etarahi vijjati aṇño samanō vā brāhmaṇo vā Bhagavatā bhīyyo ‘bhūññataro yad idaṁ sambodhiyān’ ti?*

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1 In CPD, the term *anvaya* is defined as “(a) series, lineage, succession; (b) successor, (c) following, descended from, dependent on, (d) (logical) connection, reasoning, inference, conclusion, consequence; (e) positive concomitance” (CPD, s.v. *anvaya*); and in Cone’s dictionary, the same word is defined as “(i) lineage, succession; what follows, (logical) connection, inference, consequence; (ii) successor, immediate follower” (Cone [2001:157]). Emphasis in bold type is mine.

2 Nakamura [1980: 30]: 「では、サーリプタよ。過去・未来・現在の真人・正しくきまった人々についての（他者の）心のありさまを知る智（他心通）がお前に存在しない。それでは、サーリプタよ。くわたくしは尊師に対してこのように信じています。一修行者であろうとも、バラモンであろうとも、尊師よりもさらにすぐれた、悟りに関してより熟知させる他の人は、過去にもいなかったし、未来にもいないであろう、また現在も存在しないであろう」といった、お前が、堂々としていて、雄大であるこのことばを発し、確かにはっきりと理解して弟子吼をしたのは、何故であるか？」
Here then, Sāriputta, in regard to those past, future, and present Arahants and Perfect Sambuddhas you have no knowledge of others’ mind. Then how is it, Sāriputta, at present that you have spoken such a great and imposing speech, a definite, well-grasped, lion’s roar that was roared, saying: ‘I have faith, reverend Sir, in the Blessed One in this way: neither in the past, nor in the future, or nor at present is there found another ascetic or brahmin who has deeper knowledge as regards the Perfect Awakening than the Blessed One?’

Sāriputta, who says to the Buddha: “I have faith in the Blessed One,” is described as having no “knowledge of others’ mind” (cetopariyañāna) through which the minds of the past, future, and present Arahants are to be known. But, even if he has no knowledge of others’ mind, he knows dhammanvaya.

This point is stated as follows (emphasis in bold type is mine):

**DN III 83.6–8 (MPS 1.16):** Na kho me bhante atittānāgata-paccuppannesu arahantesu sammā-sambuddhesu cetopariyañāna atthi. Api ca me dhammanvayo vidito. 3

“Venerable Sir, I do not have knowledge of others’ mind concerning those past, future, and present Arahants, Perfect Sambuddhas. However, I have known dhammanvaya.”

The sutta goes on to illustrate dhammanvaya with an example.

**DN III 83.8–18 (MPS 1.17):** Seyyathā pi bhante rañño paccantimam nagaram dalhuddhāpaṃ daḷhpākāratoraṇaṃ ekadvāraṃ, tatr’ assa dōvariko paṃḍito viyatto medhāvi aṇātānaṃ nīvāretā nātānaṃ pavesetā. So tassa nagarassa samantā anupariyāya pathaṃ anukkamamāno na paseyya pākārasandhiṃ vā pākāra vivaraṃ vā antmaso bilārānikkhamanattam pi. Tassa evam assa, ye kho keci oḷārikā paṇaṃ imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imaṃ vā dvārena pavisanti vā nikkhamanti vā ti. Evam eva kho me bhante dhammanvayo vidito. 4

“Venerable Sir, if I may give an example, let us say that far away from the royal city there is a border town with firm foundations, solid walls, and a single arched gateway, and that there is a gate-keeper, wise, prudent and intelligent, who would keep out strangers and would admit only known persons.

Rhys Davids [1910: 88]: “You see then, Sāriputta, that you know not the hearts of the Able Awakened Ones of the past and of the future. Why therefore are your words so grand and bold? Why do you burst forth into such a song of ecstasy?”

3Nakamura [1980: 31]: 「尊い方よ。過去・未来・現在の真実を察する者人々についての〈心のありさまを知る智〉（他心通）はわたしにはありません。しかしわたしは、〈ことがらを推知すること〉を知っています」

Rhys Davids [1910: 88]: “O lord! I have not the knowledge of the hearts of the Able Awakened Ones that have been, and are to come, and now are. I only know the lineage of the faith.”

4Nakamura [1980: 31]: 「譬如自、王（国）の辺境に都市があり、堅固な城壁と堅固な柵・城門をめぐらしていたが、門扉は唯一つだけあったとしましょう。そこに毎日熱練し聡明なる一人の門衛が、見知らぬ者をせき止め、知っている者を入らせるとしましょう。かれが、その城郭の周囲の道をあたかも経めぐって歩いて行っていたとしても、城壁のつぎ目も、城壁の裂け目も、ないし道の途出しのほどの裂け目をも見出さないとしましょう。そこでかれは次のように思ったとしましょう。—（いかなる大きな生き物がこの壁に入ったり出たりするにしても、かれはすべてこの門扉から入ったり出したりするのであろう）と言え。尊い方よ。〈ことがらを推知すること〉とはこのようなものである、とわたしは知りました」

Rhys Davids [1910: 88]: “Just lord, as a king might have a border city, strong in its foundations, solid walls, and a single arched gateway, and that there is a gate-keeper, wise, prudent and intelligent, who would keep out strangers and would admit only known persons.
When that gate-keeper on his rounds along the roadway circling the town sees no breaks, no holes in the walls, not even a hole by which a cat can get through, he will come to the conclusion that all big living things who or which enter or leave the town do so only by that single gateway. In the same way, Venerable Sir, I have known dhhammanvaya.”

The gate-keeper has the knowledge expressed in the passage: “All big living things who or which enter or leave the town do so only by that single gateway” (ye kho koci ojhari pañña imaṇṇa nagaraṇṇa pavisanti vā nikhamanti vā, sabbe te iminā va dvārena pavisanti vā nikhamanti vā).

Here, the gate-keeper eliminates the possibility of a big living being entering or leaving the city except through the gate in question by means of examining the walls surrounding the city. He establishes the relationship between the gate and entering or leaving the city in a way like this: Except through the gate, no big living being can enter or leave the city. Thus, on the basis of the understanding of this relation, the gate-keeper reasons: Any big living being that enters or leaves the city does so only through the gate. This logical connection is referred to by the term anvaya. In this case it is most likely that the term dhamma refers to factors to be connected with each other.

Now in the given context the following passages follow:

DN III 83.20–39 (MPS 1.17): Ye te bhante ahesuṃ aṭṭham addhānaṃ arahanto sammāsambuddhā, sabbe te Bhagavanto pañcanaṇvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catusu sati-paṭṭhāññesa supaṭṭhitacittā sattabojjhanē yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujhīnās.

Ye pi te bhante bhavissanti anāgataṃ addhānaṃ arahanto sammāsambuddhā, sabbe te Bhagavanto pañcanaṇvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catusu sati-paṭṭhāññesa supaṭṭhitacittā sattabojjhanē yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujhīnāsant.

Bhagavā pi bhante etarahi arahāṃ sammāsambuddho pañcanaṇvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catusu sati-paṭṭhāññesa supaṭṭhitacittī sattabojjhanē yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti.5

“O Lord, there were Blessed Ones, who were Arahants and Fully Enlightened Ones, in the past time; all of them were fully enlightened in unsurpassed supreme enlightenment by abandoning the five hindrances, understanding the defilements of mind that weaken [that mind], having firmly established the four foundations of mindfulness in their minds, and by realizing the seven factors of enlightenment as they really were.”

“And Lord, there will be Blessed Ones, who will be Arahants and Fully Enlightened Ones, in the future time; all of them will be fully enlightened in unsurpassed supreme enlightenment by abandoning the five hindrances, understanding the defilements of mind that weaken [that mind], having firmly established the four foundations of mindfulness in their minds, and by realizing the seven factors of enlightenment as they really were.”

5 Nakamura [1980: 31]: 「尊い方よ。過去の長い時によわたって真人・正しくさとった人々がいたが、それらすべての尊師は、五つの蓋を捨て去って、人を弱くする心の煩悩を明らかに知って、四つのことを心に思い浮べる修行（四念住）のうちに心をしっかりと安立し、七つのさとりがこがら（七覚支）を如実に修行して、無上の正しいさとりを完成しました」

Rhys Davids [1910: 89]: “I know that the Able Awakened Ones of the past, putting away all hankering after the world, ill-will, sloth, worry and perplexity—those five Hindrances, mental faults which make the understanding weak; —training their minds in the four kinds of mental activity; thoroughly exercising themselves in the sevenfold higher wisdom, received the full Awakened Ones of the times to come will [do the same]. And I know that the Exalted One, the Able Awakened One of today, has [done so] now.”
“And Lord, the Blessed One, who is Arahat and Fully Enlightened One, at present is fully enlightened in unsurpassed supreme enlightenment by abandoning the five hindrances, understanding the defilements of mind that weaken [that mind], having firmly established the four foundations of mindfulness in their minds, and by realizing the seven factors of enlightenment as they really were.”

The point to be noted here is the third paragraph, which states that the logical connection applies in the present Buddha. On the basis of this logical connection, Sāriputta can say: “Neither in the past, nor in the future, nor at present is there found another ascetic or brahmin who has deeper knowledge as regards the Perfect Awakening than the Blessed One” (na cāhu na ca bhavissati na c’etarahi vijjati añño sāmaṇo vā brāhmaṇo vā Bhagavatā bhiyyo ‘bhīṇñataro yad idaṃ sambodhiyan).

3 The concept of dhammanvaya in other texts

The term dhammanvaya is found in other two texts also: the Dhammacetiyasutta of the Majjhimanikāya and the Mahāsīhanādasutta of the Majjhimanikāya.

3.1 The Buddha’s Discourse with the King Pasenadi in the Dhammacetiyasutta; dhammanvaya B

Let us first consider the Dhammacetiyasutta, in which the discourse between Pasenadi, the king of Kosala and the Buddha is given. The Buddha addresses the following question to Pasenadi:

MN II 120. 5–7: Kim pana tvāṃ, mahārāja, atthavasāṃ sampassāmāno imasmiṃ sarīre evarūpam paramanipaccakāraṃ karosi, mittāpahāraṃ upadaṃsesi.6

“Great king, seeing what good, do you show the highest reverence and make these friendly offerings to this body?”

The king answers as follows (emphasis in bold type is mine):

MN II 120. 8–10: Athi kho me, bhante, Bhagavati dhammanvayo hoti: Sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasāṃgho ti.7

“Venerable sir, I have dhammanvaya with respect to the Blessed One [in a way like this]: The Blessed One is rightfully enlightened; the Teaching of the Blessed One is well proclaimed; and the disciples of the Blessed One have come to the right path.”

The king Pasenadi explains the contents of dhammanvaya with respect to the Blessed One as follows:

MN II 120.1023: Idhāham, bhante, passāmi eke sāmaṇabrāhmaṇe pariyantakataṃ brahmaṇacariyaṃ carante dasa pi vassāni viśātan pi vassāni tiṃsam pi vassāni cattārisam pi vassāni. Te apareṇa samayena sunhātā suviltā kapittakesamassū pañcahi kāmaguṇehi samappātā sāmaṇīghūtā pari-vārenti.

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6 Katayama [2000: 322]: 「大王は、しかし、あなたはいかなる道理を見て、この身体に対し、そのような最上の五体投地をされ、友誼を示されるのでしょうか」

7 Katayama [2000: 322]: 「尊師よ、私には世尊に対する法の推知があります。『世尊は正覚者であられる。世尊によって法はよく説かれている。世尊の弟子僧団はよく実践しておられる』と」
Idha pañāhaṁ, bhante, bhikkhū passāmi yāvaįvaṁ āpānaṇaṅkaṁ pariḻumṇaṁ pariṇuddhaṁ brahmacariyaṁ carante. Na kho pañāhaṁ, bhante, ito bahiddhā aṅṅaṁ evaṁ pariḻumṇaṁ pariṇuddhaṁ brahmacariyaṁ samanupassāmi.

Ayam pi kho me, bhante, Bhagavati dhammanvayo hoti: Sammāsambuddho bhagavā, svākkhāto bhagavatā dhammaṁ suppatippaṇno bhagavato sāvakasamārho ti. 8

“Venerable sir, I see recluses and Brahmins, who lead the holy life for ten, twenty, thirty or even forty years. Later I see them having bathed and decorated themselves, with hair and beard shortened, partaking of sensual pleasures, well provided.

Here I see Bhikkhus leading the holy life complete and pure until the end of life, until they breathe their last breath.

Venerable sir, on account of this too I have come to dhammanvaya with respect to the Blessed One. The Blessed One is rightfully enlightened; the Teaching of the Blessed One is well proclaimed; and the disciples of the Blessed One have come to the right path.”

The point to be noted here is the second paragraph, which states that the king Pasenadi has observed that the Bhikkhus practice complete and pure brahmacarīya. How can this observation lead to the cognition of the Blessed One as possessing the properties of having rightfully enlightened, of preaching the Dhamma eloquently, and of having His disciples lead to the right path? As a matter of course, Pasenadi must have known the logical connection between the Bhikkhus’ practice of complete and pure brahmacarīya and the properties of the Blessed One. This logical connection is spoken of as “dhammanvaya with respect to the Blessed One.” On the basis of the logical connection, the king Pasenadi can infer that the Blessed One has those properties. In the given context, what is meant by the term dhammanvaya seems to be the inference based on the logical connection.

3.2 Buddhaghosa’s interpretation of dhammanvaya B

In this connection it is interesting to consider what Buddhaghosa comments. His commentary runs as follows:


8Katayama [2000: 323]: 「尊師よ、ここにおいて私は、ある沙門・バラモンたちを見ますが、かれらは十年乃至二十年乃至三十年乃至四十年を定められた梵行を実践しています。かれらは、後に、充分に沐浴し、充分に油を塗り、髪と鬚を整え、五種の欲を抑えられ、ますます、楽しんでいます。しかし、尊師よ、ここにおいて私は、比丘を見るなら、かれらは生涯の、終にいたるまで、完全にして清浄な梵行を実践しています。尊師よ、しかもこれはこれ以外、このように完全にして清浄な梵行を他に見ません。尊師よ、これが私の、『世尊は正覚者である』。世尊によって法はよく説かれている。世尊の弟子僧団はよく実践しておられる』という、世尊に対する法の推知です」

Chalmers [1927]: “On one side, I see some recluses and brahmins walking in a restricted higher life for anything from ten to forty years on end, who, with all their punctilio in bathing and anointing and braiding of hair, indulge in the fivefold pleasures of sense to which they are addicted.

On the other side, I see Almsmen who all their lives long live the higher life in all its fulness and purity till their last breath is drawn; nor do I any higher life outside so full and pure. —

This leads me to my conclusion with regard to the Lord that he is the all-enlightened Lord, that he has well and truly preached his Doctrine, and that his Confraternity walks aright.”
According to Buddhaghosa, the term dhamma refers to perceptual cognition (paccakkhaññāna); and the term anvaya (anu-aya) refers to an inferential cognition (anumāna), which is a cognition that occurs after perceptual cognition (anubuddhi). In his interpretation, therefore, dhammanvaya with respect to the Blessed One is the inferential cognition that the Blessed One has above-mentioned properties, which occurs after the observation of the Bhikkhus’ practice of complete and pure brahmacariya.

3.3 The Buddha’s discourse with Sāriputta in the Mahāśīhanādasutta: dhammanvaya C

Another occurrence of the term dhammanvaya is found in the passage from the Mahāśīhanādasutta of the Majjhimanikāya. Sāriputta talks to the Buddha and reports that Sunakkhatta criticized the Buddha publicly for lacking the special insight beyond that of ordinary men and giving teachings to his disciples merely by recourse to logical arguments. The Buddha then reproaches Sunakkhatta, saying that he does not know dhammanvaya (emphasis in bold type is mine).

MN I 69.4–8: Ayam pi hi nāma sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so bhagava arahām sammāsambuddho vijjācaraṇasampanno sugato lokavidā anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti.9

“Sāriputta, this misguided man Sunakkhatta will never have dhammanvaya with respect to me [that is to be expressed in the following way]: ‘That Blessed One is worthy, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed’. ”

Sunakkhatta has no dhammanvaya with respect to the Blessed One, so that he cannot know that the Blessed One is one who has obtained the most excellent awakening, and so on.

The text goes on to say that Sunakkhatta has no dhammanvaya with respect to the Blessed One, so that he cannot know that the Blessed One has various kinds of supernormal powers.

MN I 69.819: Ayam pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so bhagava anekavihiññam iddhiwidham paccanubhoti: ekopi hūvā bahudhā hoti, bahudhā pi hūvā eko hoti, āvibhāvāṃ tirobhāvāṃ tirokuḍḍamāṃ tiroppabbaṭattām asajjamaṇo gacchati seyyathā pi ākāse, pathaviyā pi ummujjanumujjanam karoti seyyathāpi udake, udake pi abhijjāmāne gacchati seyyathā pi pathaviyām, ākāse pi pallākkena kamati seyyathāpi pakkhī sakuno, ime pi candimāsāriye evam mahiddhike evam mahānubhāve pānīṇa parimasati parimajjati, yāva Brahmalokā pi kāyena vasam vatteti.10

What is said of dhammanvaya B is true of dhammanvaya C in the present case. Sunakkhatta, however, has no knowledge of the logical connection between the Blessed One and His properties, and accordingly he cannot infer, on the basis of the logical connection, that the Blessed Ones has such and such properties.

9Katayama [1997: 199200]: 「サーリップタよ、愚人であるスナカッタに、私に対する、つぎのような法の推知さえ生じないようす。すなわち、「このようにまた、仏の世尊は、阿羅漢であり、正覚者であり、明行足であり、善逝であり、世間解であり、無上士であり、調御丈夫であり、天人師であり、仏であり、世尊である」ということです」

10Katayama [1997: 200]: 「また、サーリップタよ、愚人であるスナカッタに、私に対する、つぎのような法の推知さえも生じないようす。すなわち、「このようにまた、仏の世尊は、種々のさまざまな神通を体験する。すなわち、多大を証し、かつ多大は証され、所見を現わす。まるで空中におけるように、障礙なく、壁を超え、垣を越え、山を越えて行く。大地においてもまるで水中におけるように出没し、水上でも歩むことなくまるで地上におけるように行き、空中でも足を組みまるで翼のある鳥のように進む。あれほど大神通があり大威力があるあの月や太陽にも手で触れたり撫でたりし、梵天界にまでも身をもって自在力を行使する」ということです」
3.4 Buddhaghosa’s interpretation of dhammanvaya C

Buddaghosa interprets dhammanvaya C as follows:


According to Buddhaghosa, the term anvaya is an agent noun that means “that which cognizes,” or, to put it simply, “cognition”; the expression anveti is synonymous with jānāti (‘to know’) and anubujjhati (‘to realize’). In addition, the compound dhammanvaya is paraphrased as dhammassa anvayo (“the cognition of Dhamma”). Accordingly, dhammanvaya with respect to the Blessed One is understood as the cognition to cognize different properties of the Blessed One such as Omniscience (sabbaññutañāṇā).

We may note here that Buddhaghosa interprets the term dhammanvaya C slightly differently from the way in which he does in connection with dhammanvaya B (see §3.2), although the underlying idea is the same.

4 dhamme ṇāṇam and anvaye ṇāṇam in the Nidānasamyutta

In this connection, it is interesting to examine the term anvaye ṇāṇam. The expression anvaye ṇāṇam is found to be used along with the expression dhamme ṇāṇam in the Nāṇavatthusutta of the Nidānasamyutta of the Samyuttanikāya, where the Buddha explains the twelve links in the chain of dependent origination (paṭiccasamutpāda).


“Monks, when the noble disciple knows decay and death, the arising of decay and death, the cessation of decay and death, and the method leading to the cessation of decay and death thus, it becomes knowledge of dhamma to him. With this understanding of the dhamma he has found, this penetrating attainment which does not belong to time he makes inferences to the past and future.”

The pronominal assa refers to ariyasāvako (“a noble disciple”). The noble disciple who understands the process of aging and death, its origin, its cessation, and the way that leads to its cessation, is said to have the knowledge of dhamma. The important point is that such a noble disciple makes an inference (naye ṇāṇaṃ neti) about ascetics and brahmmins in the past and in the future, in terms of the dhamma he has seen. When the noble disciple has made such an inference, he is said to have the knowledge of anvaya. Consider the following passages:

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11Bhikkhu Bodhi [2000: 571–572]: “...its cessation, and the way leading to its cessation, this is his knowledge of the principle. By means of this principle that is seen, understood, immediately attained, fathomed, he applies the method to the past and to the future thus.”


Idam assa anvaye nāṇaṃ. 12

Whoever recluses and brahmins realised, decay and death, the arising of decay and death, the ceasing of decay and death and the method leading to the cessation of decay and death in the past, did so as I do it now. [A]

Whoever recluses and brahmins will realised, decay and death, the arising of decay and death, the ceasing of decay and death and the method leading to the cessation of decay and death in the future too will do so as I do it now. [B]

This is his knowledge of anvaya. [C]

The points to be noted here are expressed in the phrases: sabbe te evam evam abbhāññaṃsu seyyathāpaham etarahi (“all these knew it in the very same way that I do now”) and sabbe te evam evam abhijānissanti seyyathāpaham etarahi (“all these will know it in the very same way that I do now”). The noble disciple’s knowledge of anvaya is his knowledge that all ascetics and brahmins in the past and in the future knows the dhamma in the very same way that he does now. This is a kind of reasoning by analogy, on the basis of the logical connection between being a noble disciple and knowing dhamma: whoever is a noble disciple knows the dhamma.

4.1 Buddhaghosa’s interpretation of anvaye nāṇaṃ

Buddhaghosa’s commentary on the passage runs as follows:


According to Buddhaghosa, the term naya in the expression nayaṃ neti refers to what is said in [A] and [B]. The inference that is referred to by this term is the investigation about others.

Buddhaghosa gives the following interpretation of the expression of anvaye nāṇaṃ:


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12 Bhikkhu Bodhi [2000: 572]: “Whatever ascetics and brahmins in the past directly knew aging and death, its origin, its cessation, and the way leading to its cessation, all these directly knew it in the very same way that I do now. Whatever ascetics and brahmins in the future will directly know aging and death, its origin, its cessation, and the way leading to its cessation, all these will directly know it in the very same way that I do now. This is his knowledge of entailment.”
According to Buddhaghosa, the expression *anvaye ŋañam* means “the knowledge of the accompaniment of the knowledge of *dhamma*.” He intends to imply that all ascetics and brahmins in the past and in the future are accompanied by the knowledge of *dhamma* just as the noble disciple in question is now so. Obviously, Buddhaghosa takes the term *anvaya* to mean “accompaniment.”

4.2 Jayatilleke’s interpretation of *anvaye ŋañam*

At this point, it is interesting to look at what Jayatilleke says concerning the expression *anvaye ŋañam*.

Jayatilleke [1963: 442]: We also meet with the term ‘*anvaye ŋañam*’ (S. II.58, D. III.226, Vbh. 329) meaning ‘inductive knowledge’ in both the Nikāyas as well as in the Abhidhamma. By this is meant the inferential (inductive) knowledge that a causal sequence or concomitance observed to hold good in a number of present instances would have taken place in the (unobserved) past and will take place in the future. In the Saṃyutta Nikāya are described a number of causally correlated phenomena such as that ‘with the arising of birth there is the arising of decay and death, and with the cessation of birth there is the cessation of decay and death’, etc. (jātisamudayā jārāmaranasmudayo jātinirdhā jārāmarana nirdhō ..., S. II.57). Knowing these causal correlations or sequences is called ‘the knowledge of phenomena’ (dhamme ŋañam, S. II.58). Then it is said, ‘This constitutes the knowledge of phenomena; by seeing, experiencing, acquiring knowledge before long and delving into these phenomena, he draws an inference (nayam neti) with regard to the past and the future (atītāṅgagate, loc. cit.) as follows: ‘All those recluse and brahmins who thoroughly understood the nature of decay and death, its cause, its cessation and the path leading to the cessation of decay and death did so in the same way as I do at present; all those recluse and brahmins who in the future will thoroughly understand the nature of decay and death . . . will do so in the same way as I do at present—this constitutes his inductive knowledge (idam assa anvaye ŋañam, loc. cit.).’

Jayatilleke correctly understands the expression *anvaye ŋañam* as meaning “inductive knowledge,” by which is meant, in his view, the inferential (inductive) knowledge that a causal sequence or concomitance observed to hold good in a number of present instances would have taken place in the (unobserved) past and will take place in the future. Although Jayatilleke does not discuss how the inductive knowledge is established, we may say from consideration above that this knowledge is based on the logical connection between factors, such as being a noble disciple and knowing *dhamma*, etc.

5 Conclusion

Let me summarize the main points that I have made in this paper.

1. The term *dhammanvaya* occurs in several suttas and is used to refer to the logical connection (*anvaya*) between two factors (*dhamma*): in the Mahāparinibbānasutta, it refers to the logical connection between being an Arahant and being one who obtains the perfect Awakening by employing proper means (*dhammanvaya* A); in the Dhammacetiyasutta, that between the Bhikkhus’ practice of complete and pure *brahmacariya* and the properties of the Blessed One (*dhammanvaya* B); and in the Mahāśīhanādasutta, that between being the Blessed One and His properties (*dhammanvaya* C).

2. Buddhaghosa interprets *dhammanvaya* B and C in slightly different ways, though the underlying idea is the same. In the first place, he takes *dhammanvaya* B as meaning the inferential cognition (*anvaya* = *anumāna*) that the Blessed One has the good properties, which occurs after the
perceptual cognition (dhamma = paccakkhañāna) of the Bhikkhus’ practice of complete and pure brahmavacara. In the second place, he takes dhammanvaya C as meaning the knowledge (“that which knows,” anveti = jāṇāti = anubujjhati) of the properties (dhamma) of the Blessed One such as the omniscience.

3. In the case of the expression anvaye ṇṇṭan, which is used along with the expression dhamme ṇṇṭan in the Nidānasamyutta, the term anvaya means the reasoning by analogy that is obtained on the basis of the logical connection (anvaya) between factors: being a noble disciple and the knowledge of dhamma of dependent origination.

It is to be concluded from all this that dhammanvaya is a key concept invented by early Buddhist thinkers to explain the process of obtaining an inferential cognition on the basis of logical connection between factors.

Abbreviations
The system of abbreviations and reference follows A Critical Pali Dictionary.

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〈Ven Randombe Suneetha Thero, Hiroshima University [Indian Philosophy]〉
大涅槃経における dhammanvaya の概念
ウェン・ランドベ・スニータ・テロ

大涅槃経 (Mahāparinibbānasutta) 1.16–18 においてサーリブッタは、自身が諸仏（阿羅漢）の正等覚に対して絶対的信を抱く根拠は dhammanvaya の理解に基づいていると語る。大涅槃経において dhammanvaya (=A) という語は、二つの要素（dhamma）の間の論理的関係（anvaya）を表す。すなわち、「阿羅漢であること」と「適切な手段によって正等覚を得た者であること」の間の論理的関係である。一方、法尊重経（Dhammacetiyasutta）において dhammanvaya (=B) は、「比丘の完全かつ純粋な梵行の実践」と「世尊が有する美質」との間の論理的関係を知る推理知を表す。さらに、大獅子吼経（Mahāsīhanādasutta）において dhammanvaya (=C) は、「世尊」と「彼の美質」の間の論理的関係を知る推理知を表す。ブッダゴーサ (Buddaghosa) は dhammanvaya を、比丘による完全かつ純粋な梵行の実践の直接知覚（dhamma = pacekkhañña）の後に起こる推理知（anvaya = anumāna）という意味で解釈し、dhammanvaya C を、世尊が有する一切智（sabbaññutañña）などの美質（dhamma）について知る認識（anveti = jānāti = anubujjhati）という意味で解釈する。これらのことから、dhammanvaya という語は二つの要素の間の論理的関係、またはその論理的関係を知る推理知を指すこと、さらに、ブッダゴーサによれば美質について知る認識を意味し得ることが明らかとなる。