

On the Term *dhammanvaya* in the Mahāparinibbānasutta

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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 (*cetopariyañāṇa*) 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 Dhammacetiya-sutta 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* ことから推知すること” (Nakamura [1980: 31]), “*hou no suichi* 法の推知” (Katayama [2000: 322]), and “main drift of the faith, general conclusions of the Dh.” (PED, s.v. *dhamma-anvaya*)¹. 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, or 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 atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṃ n’atthi. Atha kiñ carahi te ayaṃ Sāriputta uḷārā āsabhī vācā bhāsītā ekamaṃso gahito sīhanādo nadito, “Evampasanno ahaṃ bhante Bhagavati na cāhu na ca bhavissati na c’etarahi vijjati añño samaṇo vā brāhmaṇo vā Bhagavatā bhiyyo ’bhiññataro yad idaṃ sambodhiyaṃ” ti?*²

¹In 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.

²Nakamura [1980: 30]: 「では、サーリプッタよ。過去・未来・現在の真人・正しくさとした人々についての〈(他人の)心のありさまを知る智〉(他心通)がお前には存在しない。それでは、サーリプッタよ。〈わたくしは尊師に対してこのように信じています。—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、また現在に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獅子吼をしたのは、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” (*cetopariyañāṇa*) 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 *dhhammanvaya*. This point is stated as follows (emphasis in bold type is mine):

DN III 83.6–8 (MPS 1.16): *Na kho me bhante atītānāgatapaccuppannesu arahantesu sammā-sambuddhesu cetopariyañāṇam atthi. Api ca me dhammanvayo vidīto.*³

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

The sutta goes on to illustrate *dhhammanvaya* with an example.

DN III 83.8–18 (MPS 1.17): *Seyyathā pi bhante rañño paccantimaṃ nagaraṃ dalhuddhāpaṃ dalhapākāratoraṇaṃ ekadvāraṃ, tatr’ assa dovāriko paṇḍīto viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāya pathaṃ anukkamamāno na pass-eyya pākārasandhiṃ vā pākāra vivaraṃ vā antmaso biḷāranikkhamanamattam pi. Tassa evam assa, ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā va dvārena pavisanti vā nikkhamanti vā ti. Evam eva kho me bhante dhammanvayo vidīto.*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・現在の真人・正しくさとした人々についての〈心のありさまを知る智〉(他心通)はわたくしにはありません。しかしわたくしは、〈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]: 「譬えば、王(国)の辺境に都市があり、堅固な城壁と堅固な塁・城門をめぐらしていたが、門扉は唯だ一つだけあったとしましょう。そこに賢くて熟練し聡明な一人の門衛がいて、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まねく経めぐって歩いて行ったとしても、城塁のつぎ目も、城塁の裂け目も、ないし猫の這い出る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歳に入ったり出たりするにしても、かれらはすべてこの門扉から入ったり出たりするのであろう〉と。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、とわたくしは知りました」

Rhys Davids [1910: 88]: “Just lord, as a king might have a border city, strong in its foundations, strong in its ramparts and towers, and with only one gate; and the king might have a watchman there, clever, expert, and wise, to stop all strangers and admit only men well known. And he, on patrolling in his sentry walks over the approaches all-round the city, might not so observe all the joints and crevices in the ramparts of that city as to know where even a cat could get out. He might well be satisfied to know that all living things of larger size that entered or left the city, would have to do so by that gate. Thus only is it, lord, that I know the lineage of the faith.”

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 *dhammanvaya*.**”

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 keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā va dvārena pavisanti vā nikkhamanti 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 atītam addhānaṃ arahanto sammāsambuddhā, sabbe te Bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catusu satipaṭṭhānesu supatiṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu.*

Ye pi te bhante bhavissanti anāgataṃ addhānaṃ arahanto sammāsambuddhā, sabbe te Bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catusu satipaṭṭhānesu supatiṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃssanti.

*Bhagavā pi bhante etarahi arahaṃ sammāsambuddho pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catusu satipaṭṭhānesu supatiṭṭhitacitto sattabojjhaṅge 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.”

⁵Nakamura [1980: 31]: 「尊い方よ。過去の長い時にわたって真人・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（四念処）のうちに心をしっかりと安立し、七つのさとりのごとく（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 Arahant 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 samaṇo vā brāhmaṇo vā Bhagavatā bhīyyo ’bhiññataro yad idaṃ sambodhiyan*).

3 The concept of *dhammanvaya* in other texts

The term *dhammanvaya* is found in other two texts also: the Dhammacetiyaṣutta of the *Majjhimanikāya* and the Mahāsthānādasutta of the *Majjhimanikāya*.

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

Let us first consider the Dhammacetiyaṣutta, 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: *Kiṃ pana tvam, mahārāja, atthavaṣaṃ sampassamāno imasmiṃ sarīre evarūpam paramanipaccakāraṃ karosi, mittūpahāraṃ upadaṃsesūti*.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: *Atthi kho me, bhante, Bhagavati dhammanvayo hoti: Sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṣaṃgho 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: *Idhāhaṃ, bhante, passāmi eke samaṇabrāhmaṇe pariyantakataṃ brahmacariyaṃ carante dasa pi vassāni vīssatm pi vassāni tiṃsam pi vassāni cattārīsam pi vassāni. Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmagaṇehi samappitā samaṅgībhūtā parivārenti*.

⁶Katayama [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」

⁷Katayama [2000: 322]: 「尊師よ、私には世尊に対する法の推知があります。『世尊は正自覚者であられる。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 panāhaṃ, bhante, bhikkhū passāmi yāvajīvaṃ āpānakoṭikaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carante. Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ samanupassāmi.

Ayam pi kho me, bhante, Bhagavati dhammanvayo hoti: Sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṣaṃgho 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 *brahmacariya*. 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 *brahmacariya* 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:

MNA III 352.16–19: *dhammanvayo ti paccakkhañānasaṃkhātassa dhammassa anvayo anumānaṃ anubuddhī ti attho. Idāni yen’ assa dhammanvayena sammāsambuddho Bhagavā ti ādi hoti taṃ dassetuṃ idhāhan bhante ti ādim āha.*

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、かれらは十年も二十年も三十年も四十年も限定された梵行を実践しています。かれらは、後に、十分に沐浴し、十分に油を塗り、髪と鬚を整え、五種の妙欲を与えられ、そなえ、楽しんでます。しかし、尊師よ、ここにおいて私は、比丘を見ますが、かれらは生涯、臨終にいたるまで、完全にして清浄な梵行を実践しています。尊師よ、しかも私はこれ以外、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 (*paccakkhañāna*); 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 Mahāsīhanādasutta: *dhammanvaya* C

Another occurrence of the term *dhammanvaya* is found in the passage from the Mahāsīhanādasutta 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 bhagavā arahaṃ sammāsambuddho vijiācarāṇasampanno sugato lokavidū 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 bhagavā anekavihitāṃ iddhividhaṃ paccanubhoti: ekopi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse, pathaviyā pi ummujjanimujjaṃ karoti seyyathāpi uduke, uduke pi abhijjamāne gacchati seyyathā pi pathaviyaṃ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakuṇo, ime pi candimasūriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati parimajjati, yāva Brahmālokaṃ pi kāyena vasaṃ vatteṭṭi.*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]: 「サーリプッタよ、愚人であるスナカッタには、私に対する、つぎのような法の推知さえ生じないようです。すなわち、『このようにまた、かの世尊は、阿羅漢であり、正自覚者であり、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、サーリプッタよ、愚人であるスナカッタには、私に対する、つぎのような法の推知さえも生じないようです。すなわち、『このようにまた、かの世尊は、種々のさまざまな神通を体験する。すなわち一になっては多になり、多になっては一になる。現れたり隠れたりする。まるで空中におけるように、障害なく、壁を超え、垣を超え、山を超えて行く。大地においてもまるで水中におけるように出没し、水上でも沈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

Buddhaghosa interprets *dhammanvaya* C as follows:

MNA I 25.16–23: *Tattha anvetī ti anvayo. Jānāti, anubujjhatī ti attho. Dhammassa anvayo dhammanvayo. Taṃ taṃ sabbaññutañāṇādidhammaṃ jānanapaññāy' etaṃ adhivacanaṃ. Iti pi so Bhagavā ti ādīhi evarūpam pi nāma mayhaṃ sabbaññutañāṇasañkhātāṃ uttarimanussadhamman vijjamānam eva atthī ti jānituṃ tassa moghapurisassa dhammanvayo pi na bhavissatī ti dasseti. Iddhividhañāṇādisu pi evaṃ yojanā veditabbā.*

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 (*sabbaññutañāṇa*).

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 ñāṇaṃ* and *anvaye ñāṇaṃ* in the *Nidānasamyutta*

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

SN II 57.35–58.5: *Yato kho bhikkhave ariyasāvako evaṃ jarāmarāṇaṃ pajānāti. Evaṃ jarāmarāṇasamudayaṃ pajānāti. Evaṃ jarāmarāṇanirodham pajānāti. Evaṃ jarāmarāṇanirodhagāminim paṭipadam pajānāti. Idam assa dhamme ñāṇaṃ. So iminā dhammena diṭṭhena viditena akālikena pattena pariyoḡāhena atītānāḡate nayaṃ neti.*¹¹

“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 (*nayaṃ neti*) about ascetics and brahmins 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:

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.”

SN II 58.6–16: *Ye kho keci atītam addhānaṃ samaṇā vā brāhmaṇā vā jarāmaṇaṃ abbhāññaṃsu. Jarāmaṇasaṃudayaṃ abbhāññaṃsu. Jarāmaṇanirodhaṃ abbhāññaṃsu. Jarāmaṇanirodhagāminiṃ paṭipadaṃ abbhāññaṃsu, sabbe te evam evam abbhāññaṃsu. Seyyathāpāhaṃ etarahi.*

ye hi pi keci anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā jarāmaṇaṃ abhijānissanti. Jarāmaṇasaṃudayaṃ abhijānissanti. Jarāmaṇanirodhaṃ abhijānissanti, jarāmaṇanirodhagāminiṃ paṭipadaṃ abhijānissanti. Sabbe te evam evam abhijānissanti. Seyyathāpāhaṃ etarahi.

Idam assa anvaye ñāṇaṃ. 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 realise, 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 seyyathāpāhaṃ etarahi* (“all these knew it in the very same way that I do now”) and *sabbe te evam evam abhijānissanti seyyathāpāhaṃ 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 know 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 ñāṇa*

Buddhaghosa’s commentary on the passage runs as follows:

SNA 67.13–23: *Iminā dhammenā ti, iminā catusaccadhammena vā maggañāṇadhammena vā. Diṭṭhenā ti ādisu ñāṇacakkhunā diṭṭhena. vidītenā ti, paññāya vidītena. Akālikenā ti, kiñci kālaṃ anatikkamitvā va paṭivedh’ ānantaraṃ yeva phaladāyekenā. Pattenā ti, adhigatena. Pariyogaḥhenā ti, pariyogāhitena, paññāya anupaviṭṭhena. Atītānāgate nayaṃ netī ti ‘ye kho keci’ ti ādinā nayaṃ atīte ca anāgate ca nayaṃ neti. Etta ca na catusaccadhammena vā maggañāṇadhammena vā sakkā atītānāgate nayaṃ netuṃ, catusacce pana maggañāṇena paṭividdhe, parato paccavekkheñāṇaṃ nāma hoti. Tena nayaṃ netī ti veditabbaṃ.*

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 ñāṇaṃ*:

SNA 67.24–28: *Anvaye ñāṇaṃ ti, anu aye ñāṇaṃ, dhammañāṇassa anugamane ñāṇaṃ. dhamme ñāṇan ti, magga ñāṇaṃ. Imasmiṃ sutte khīṇāsavassa sekhabhūmi kathitā hoti.*

¹²Bhikkhu Bodhi [2000: 572]: “Whatever ascetics and brahmins in the past directly knew aginganddeath, 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 aginganddeath, 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 ñāṇaṃ* 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 ñāṇa*

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

Jayatilleke [1963: 442]: We also meet with the term ‘*anvaye ñāṇaṃ*’ (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. (*jāṭisamudayā jarāmaranasamudayo jāṭinirodhā jarāmarana nirodho ...*, S. II.57). Knowing these causal correlations or sequences is called ‘the knowledge of phenomena’ (*dhamme ñāṇaṃ*, 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 (atītānāgate, loc. cit.)* as follows: ‘All those recluses 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 recluses 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 ñāṇaṃ, loc. cit.)*.’

Jayatilleke correctly understands the expression *anvaye ñāṇaṃ* 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 Dhammacetiya-sutta, that between the Bhikkhus’ practice of complete and pure *brahmacariya* and the properties of the Blessed One (*dhammanvaya B*); and in the Mahāsīhanādasutta, 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 *brahmacariya*. In the second place, he takes *dhammanvaya* C as meaning the knowledge ("that which knows," *anveti = jānāti = anubujjhati*) of the properties (*dhamma*) of the Blessed One such as the omniscience.

3. In the case of the expression *anvaye ñāṇaṃ*, which is used along with the expression *dhamme ñāṇaṃ* in the *Nidānaśamyutta*, 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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大涅槃經における *dhammanvaya* の概念

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大涅槃經 (Mahāparinibbānasutta) 1.16–18 においてサーリプッタは、自身が諸仏 (阿羅漢) の正等覺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。大涅槃經において *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覺を得た者であること」の間の論理的関係である。一方、法尊重經 (Dhammacetiya sutta) 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、大獅子吼經 (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 (Buddhaghosa) は *dhammanvaya* B を、比丘による完全かつ純粋な梵行の実践の直接知覚 (*dhamma = paccekkañña*) 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。