

Two kinds of gambhira and paññatti in Early Buddhism

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At the time when Gautama Siddhârtha attained Buddhahood, he despaired of preaching on the details of his enlightenment which he attained under the *bodhi-druma*, because it was so deep and profound that he thought people who heard him could not understand him. It is said, however, by the earnest request of Brahmadeva he at last spread out the teachings of *dvādaśāṅga-pratītya-samutpāda* at first and continually inculcated *catvāry ārya-satyāni* and *ārya-aṣṭāṅgika-mārga*. This fact indicates that the teaching of Buddhism is deep and profound and the thought of *gambhira* was existent at the beginning of it. The doctrine of *paṭicca-samuppāda* (*pratītya-samutpāda*) explains the fundamentals of existence and cognition of all things in human life, and *cattāriariya-saccāni* (*catvāry ārya-satyāni*) is the basic concept of the enlightenment and *ariya-aṭṭhaṅgika-magga* (*ārya-aṣṭāṅgika-mārga*) is the practice in the enlightenment.

The fact that the teaching of Buddhism is deep and profound is expressed in various ways at every occasion. In Early Buddhism, however, we can find two kinds of *gambhira*; one of them is regarding *paṭicca-samuppāda* and the other is about *taṇhā-khaya* and *nibbāna*. *Gambhira* means to be too deep and profound to understand. *Gambhira* in *paṭicca-samuppāda* is described in Early Buddhism as follows.

This coexists with that. This does not exist without that. When this comes into being, that becomes existent. This and that come into being together. (Imasmiṃ sati idaṃ hoti, imass' uppāda idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati¹⁾.)

Gambhira in *taṇhā-kkhaya* and *nibbāna* means *taṇhā* which is the cause of

1) S. 12. 37. Natumhā. v. II, p. 65. S. 12. 41. Pañca bhayāni verani. v. II. p. 70.

various sufferings or mental struggles become extinct and finally becomes calm in mind. The former means it is difficult to understand the meaning of *paṭicca-samuppāda* and the latter means it is difficult to be free from ignorance, pain and affliction.

The teaching of Early Buddhism does not seek after birth and extinction, going and coming, uniformity and diversity, cessation and permanence. Because an inquiry into these things is insignificant. What Early Buddhism made efforts to know was to understand the cause of pain and pleasure in mind in order to obtain right knowledge about enlightenment. Those who understand the cause thoroughly and are aware of the real state of thing as it is can be free from the restraint of suffering in the three worlds, *sangai*, which are *kāma-dhātu*, *rūpa-dhātu*, and *arūpa-dhātu*. All the illusions which disturb the human mind are the sources of pain and suffering in human life. In the buddhist scripture it is said that *rāga* (passion), *dosa* (hatred) and *moha* (stupidity) are three poisons which produces all the evils.

The early buddhist scripture says that '*vedanā*, *saññā* and *cetanā* come out with the arising of *phassa* or *samphassa*'. *Vedanā* is a feeling which comes out with *phassa* produced by uniting *indriya*, *visaya* and *viññāṇa*²⁾. *Indriya* is a subject in cognition. *Visaya* is an object in cognition. *Viññāṇa* is a way and a means in cognition. *Saññā* is the mental function produced by drawing the image of an object in mind. It is also caused by *phassa*. *Cetanā* is the volition which stimulate the mind to make the preceeding of conduction viz. *saṅkhāra*. In the early buddhist scripture *vedanā*, *saññā* and *saṅkhāra* are called *nāma* with *viññāṇa*. And it is described that *nāma* and *rūpa* build up *pañca-upādānakhandhā*, human being.

Nāma-rūpa in *paṭicca-samuppāda* is *pañca-upādānakhandhā* as abovementioned. *Pañca-upādānakhandhā* is *phassa* formed on the ground of subjectivity in *nāma* and objectivity in *rūpa*. *Pañca-kandhā* of *nāma-rūpa* in epistemological system of *paṭicca-samuppāda* is ontological being brought for the formation of cognizance. In early scriptures it is called *bhūta* that means

2) S. 35. 130. Haliddaka. v. IV. p. 115.

existence³⁾.

In the ontological system of *paṭicca-samuppāda*, it is described that *phassa* causes *vedanā*, *vedanā* causes *taṇhā*, *taṇhā* causes *upādāna*, *upādāna* causes *bhava*, *bhava* causes *jāti*, *jāti* causes *jarā-maraṇa*. In another scripture, however, it is described that *taṇhā* causes *upadhi* and *upadhi* causes *jarāmaraṇa*⁴⁾. According to the description of the commentary it is said *upadhi* is *pañca-upādānakhandhā*.

Vedanā, *saññā* and *cetanā* in *pañca-upādānakhandhā* are called *nāma* as *viññāṇa* is. If the *phassa* is composed of *nāma-rūpa* and *viññāṇa*, we are able to decide that *pañca-khandhā* is that which causes human existence and cognition. When we consider about the formation of cognition, we can presume that there exists *phassa* between *rūpa* and *vedanā* in *pañca-khandhā*. And by feeling (*vedanā*) the conception is constructed in human mind. When the subject caught the object by feeling, the conception (*saññā*) is constructed. Being transmitted the conception by the subject, an aspect of consciousness comes out.

We can find two kinds of *phassa*. One of them is *phassa* in '*tinnam saṅgati* (the oneness of three matters)', that is *indriya*, *visaya* and *viññāṇa*. And the other is that which is composed of *nāma-rūpa* and *viññāṇa*. These two kinds of *phassa* are connected with each other in mutual circulation. The circulation of *viññāṇa* in these *phassa* is as good as two kinds of *phassa* in *pañca-khandhā* or *nāma-rūpa*. In this way ontological and epistemological meanings in *pañca-khandhā* are involved in *phassa*.

Phassa involves two meanings of *gambhīra*, that of *paṭicca-samuppāda* and that of *taṇhā-kkhaya* at the same time, that is the reason why the meaning of *phassa* is too deep and profound to understand⁵⁾.

What Buddhism puts importance on is to know the causality of pain and pleasure in human mind. The causality of pain and pleasure is due to three

3) S. 12. 12. Pagguna. v. II, p. 13.

4) S. 12. 66. Sammasa. v. II. p. 108.

5) S. 35. 136. Agayha. v. IV, p. 127.

6) S. 35. 189. Bālisika S. 36. 3, 4. Pahāna, S. 36. 6. Sallena. S. 36. 7. Gelaṇṇa.

poisons, viz. *rāga*, *dosa* and *moha* which come from *phassa*⁶⁾. These three poisons produce all illusions. People are cursed with these three illusions and they wander the three states of existence through. To know this causality is to understand the real state of all things. If we are able to understand it, we become free from the restraint of suffering in the three worlds.

Pariññeyya-dhammā for *vimutti*, that is, *dhammā* to be known in Early Buddhism are *pañca-khandā*, *cha āyatanāni*, *catvāri mahābhūtāni*, *pañca-samuppāda*, *samudaya-vayadhamma*, *sabbe saṅkhārā dukkhā*, *sabbe saṅkhārā aniccā* and *sabbe dhammā anattā*. They are all the original causes of *phassa*, *phassa* themselves, the development of *phassa*. And to be ignorant of these things is the cause of the arising of human illusions and sufferings.

Dvādasāṅga-pañca-samuppāda consist of two systems. The one is the system that *viññāṇa* causes *nāma-rūpa*, *nāma-rūpa* causes *cha-āyatanāni*, *cha-āyatanāni* causes *phassa*. The other is the system that *phassa* causes *vedanā*, *vedanā* causes *taṇhā*, *taṇhā* causes *upādāna*, *upādāna* causes *bhava*, *bhava* causes *jānti* and *jāti* causes *jarā-maraṇa*. The former is the epistemological system. and the latter is the ontological system. In *Dasāṅga-pañca-samuppāda* it is said that *viññāṇa* causes *nāma-rūpa* and *nāma-rūpa* causes *viññāṇa*, and then *nāma-rūpa* causes *cha-āyatanāni*, *cha-āyatanāni* causes *phassa*. From such an argument we can consider that *viññāṇa* and *nāma-rūpa* constitute *phassa* and internal six *āyatanāni* and external six *āyatanāni* consist six *phassā*. *Viññāṇa*, *nāma-rūpa* and *cha-āyatanāni* are materials which constitute *phassa*, and its causation is logical and spacial. *Phassa* causes *vedanā* which causes *taṇhā* and *taṇhā* becomes the original source of human being. Its causation is psychological and temporal. Therefore *phassa* is situated between two systems and at the same time it is the foundation of the two. It must be said that *phassa* is the basis of recognition and is also the origin of arising *kilesa*. This fact indicates that it is difficult to know the real state of *phassa*, both epistemologically and ontologically.

The final aim of the teaching in Early Buddhism is the extermination of worldly desires and its conclusion is that knowing *phassa* as it is makes us get the peace of mind. In Early Buddhism it is taught that *taṇhā* becomes

extinct when we know *phassa* exactly as it is. Knowing *phassa* exactly is to know *paṭicca-samuppāda* exactly. *Gambhīra* of *taṇhā-kkhaṇa* and *gambhīra* of *paṭicca-samuppāda* arrive at *gambhīra* of *phassa*.⁷⁾

In order to know the causality of suffering, Early Buddhism adopted two means. They are called '*dhamma paññatti*' and '*āyatana paññatti*'. *Paññatti* means the bridge between 'to know' and 'to be known'. *Dhamma paññatti* is the means of practical philosophy and *āyatana paññatti* is the means of epistemology. *Paññatti* is to make the truth known and is an institute for investigation of the truth. *Paññatti* has the meaning of *paññāpeti* which spread out between *pajānāti* and *paññāyati*. *Paññatti* is to make people find out the truth in the deception and the falseness, and to make people regard a false being as a provisional being. And *Paññatti* is also to make *avijjā* turn into *vijjā*.

Dhamma paññatti is the establishment of *cattāro satipaṭṭhānā*, *cattāro iddhipādā*, *cattāro sammappadhānā*, *pañcindriya*, *pañca-balāni*, *satta-bojjhaṅgāni*, *ariya-aṭṭhaṅgika-magga*. They are *dhammā* for leading to enlightenment. *Āyatana paññatti* is *cha ajjhātikāni āyatanāni* and *cha bahirāni āyatanāni*, and they are those of *cakkhu* and *rūpa*, *sota* and *sadda*, *ghāṇa* and *gandha*, *jibhā* and *rasa*, *kāya* and *phoṭṭhabba*, *mano* and *dhamma*. They compose *cha phassa-kāyā* co-operating with *cha viññāṇā*.

Six sense-organs and six objects of corresponding to sense-organs produce six types of consciousness. These six sense-organs, objects of cognition and six types of consciousness make up *phassā* which produces various kinds of sense and feeling. To understand *dhamma paññatti* and *āyatana paññatti* is to see *phassa* as it is. We must study both sides of *paññatti* which leads to the truth.

7) s. 35. 136. Agayha. v. IV. p. 127.