

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

3. Commentary on the Chapter on Pāthika
(3. Pāthikavaggaṭṭhakathā)

10. Commentary on the Discourse on the Collective Recitation
(10. Saṅgītisuttavaṇṇanā)

[DN 33, PTS 3.207–3.271]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

10. Explanation of the Discourse on the Collective Recitation

296. "Thus have I heard" - this is the Discourse on the Recitation. Herein this is the explanation of terms not previously explained - "Wandering on a journey" means wandering on a continuous journey. At that time, it is said, the Teacher, having spread the net of knowledge over the ten-thousand world-systems and surveying the world, having seen the Malla kings dwelling in the city of Pāvā, reflecting "These kings appear within the net of my omniscient knowledge; what indeed?" - "The kings had an assembly hall built; when I have gone, they will have a blessing recited; I, having spoken a blessing to them and dismissed them, shall say to Sāriputta 'Speak a talk on the Teaching to the Community of monks'; Sāriputta, having contemplated through the three Canons, having adorned it with a thousand questions plus fourteen, will speak to the Community of monks the discourse called the Recitation; having attended to the discourse, five hundred monks together with the analytical knowledges will attain arahantship" - having seen this purpose, he departed on a journey. Therefore it was said - "Wandering on a journey among the Mallas."

Commentary on the Newly Built Assembly Hall

297. "Ubbhataka" is its name, or it was said thus because of its height. "Assembly hall" means the assembly hall in the middle of the city. "By an ascetic or" - here, because deities take their dwelling place at the very time of taking possession of the house site. Therefore, without saying "by a god or," it was said "by any ascetic or brahmin or any human being." "They approached the Blessed One" - having heard of the Blessed One's arrival, having thought "The Blessed One was not brought even by us going to him, nor was he summoned even by sending a messenger, but he himself, attended by the great Community of monks, has arrived at our dwelling place, and by us an assembly hall has been built; here we, having brought the one of ten powers, will have a blessing recited," they approached.

298. "They approached the assembly hall" - on that day, it is said, having completed the decorative work in the assembly hall, they were just freed from the scaffolding. Buddhas by name are inclined to the forest, delighting in the forest; whether they would dwell within the village or not. Therefore, having known the Blessed One's mind, "we will attend to him" - having thought thus, they approached the Blessed One. But now, having obtained his consent, wishing to attend to him, they approached the assembly hall. "Completely spread" means in such a way that everything is spread, thus. "They approached the Blessed One" - here then those Malla kings, having attended to the assembly hall, having had even the city streets swept, having raised banners, having set up full pitchers and plantain trees at the house gates, having made the whole city like scattered stars with garlands of lamps and so on, "give milk to the milk-drinking children, having quickly fed the young boys

put them to sleep, do not make loud noise, today for one night the Teacher will dwell within the village, Buddhas by name desire quietness" - having had the drum circulated, themselves taking torches, they approached the Blessed One.

299. "Having put the Blessed One in front" means having put the Blessed One in front. There the Blessed One, seated in the midst of both monks and lay followers, shines exceedingly, pleasing on all sides, golden-coloured, handsome, beautiful to behold. From the front of the body, golden-coloured rays arising, occupy a space of eighty cubits. From the back of the body. From the right hand. From the left hand, golden-coloured rays arising, occupy a space of eighty cubits. Above, beginning from the tips of the hair, from all the hair whorls, rays the colour of a peacock's neck arising, occupy a space of eighty cubits in the expanse of the sky. Below, from the soles of the feet, coral-coloured rays arising, occupy a space of eighty cubits in the solid earth. Thus all around, the six-coloured Buddha rays, shining, quivering, run about in a space of eighty cubits. All the directions shine forth as if being scattered with golden champaka flowers, as if being sprinkled with streams of golden liquid flowing from a golden pot, as if surrounded by spread golden cloth, and as if covered with the powder of kiṃsuka and kaṇikāra flowers raised by the verambha wind.

The body of the Blessed One too, resplendent with the eighty minor marks, the fathom-radiance, and the thirty-two excellent marks, shines like the expanse of the sky with risen stars, like a blooming lotus grove, like the coral tree of a hundred yojanas in full bloom on every branch, as if surpassing with its splendour the splendour of thirty-two moons, thirty-two suns, thirty-two wheel-turning monarchs, thirty-two kings of gods, and thirty-two Great Brahmās placed in succession. The monks too who sat surrounding him were all of few wishes, content, secluded, aloof from society, putting forth strenuous energy, speakers, patient of speech, accusers, reprovers of evil, accomplished in morality, accomplished in concentration, accomplished in wisdom, liberation, and the knowledge and vision of liberation. Surrounded by them, the Blessed One shone like a mass of gold encircled by a red blanket, like a golden boat gone into the midst of a grove of red lotuses, like a golden mansion encircled by a coral railing.

The eighty great elders too surrounded him, having put on their cloud-coloured rag-robos, like great elephants armoured with gem-armour, having vomited out lust, having shattered defilements, having unravelled tangles, having cut bonds, unattached to family or group. Thus the Blessed One, himself free from lust, surrounded by those free from lust; free from hate, by those free from hate; free from delusion, by those free from delusion; free from craving, by those free from craving; free from defilements, by those free from defilements; himself enlightened, surrounded by those learned and enlightened - like a filament surrounded by petals, like a pericarp surrounded by filaments, like Chaddanta the king of elephants surrounded by eight thousand elephants, like Dhātaraṭṭha the king of swans surrounded by ninety thousand swans, like a wheel-turning monarch surrounded by the divisions of his army, like Sakka the king of gods surrounded by a host of deities, like Hārīta the Great Brahmā surrounded by a host of Brahmās - with an incomparable Buddha's appearance and immeasurable Buddha's grace, seated in that assembly, having instructed the Mallas of Pāvā with a talk on the Teaching for much of the night, dismissed them.

And here, the talk on the Teaching should be understood as a miscellaneous talk connected with the thanksgiving for the assembly hall. For at that time the Blessed One, as if bringing down the celestial river, as if drawing out the essence of the earth, as if taking the great rose-apple tree by its top and shaking it, as if squeezing a honeycomb of one yojana with a wheel-press and giving a honey beverage to drink, spoke a miscellaneous talk bringing welfare and happiness to the Mallas of Pāvā.

300. "Silent, completely silent" means whatever direction he surveys, there it is completely silent. "Having surveyed" means having looked here and there with two eyes - the physical eye and the divine eye. For with the physical eye he examined their external deportment. Therein, not even for a single monk was there restlessness of the hands or restlessness of the feet; no one raised his head, no one spoke a word, no one sat dozing. All of them, trained in the three trainings, sat motionless like a lamp flame in a windless place. Thus he examined this deportment of theirs with the physical eye. But having extended the light, with the divine eye, having seen the material phenomenon of the heart, he inspected the morality that had gone within. He saw the morality leading to arahantship of many hundreds of monks, like a lamp burning inside a pot. For those monks were ones who had begun insight practice. Thus, having seen their morality, having placed in his heart the sign found on the surfaces of the eyes of all those monks - namely the appearance of calm faculties and freedom from sloth and torpor - having surveyed the Community of monks, he addressed the Venerable Sāriputta: "My back aches." Why does it ache? For when the Blessed One was making the great striving for six years, there was great bodily suffering. Then afterwards, in the time of old age, a back ailment arose in him.

"Having prepared the double robe" means it is said that on one side of the assembly hall those kings prepared an allowable small bed, thinking "Perhaps the Teacher might lie down." The Teacher too, thinking "What has been used by these in the four postures will be of great fruit," having prepared the double robe there, lay down.

Commentary on the Account of the Divided Jains

301. Regarding what should be said concerning "upon his death" and so on, all that has been stated below already.

302. "Addressed" means: wishing to teach the well-preached Teaching that brings about the appeasement of quarrels and so on, he addressed them.

Commentary on the Ones

303. "Therein" means in that teaching. "Should be recited together" means should be recited by those in unity, should be spoken with unanimous words, with non-contradictory words. "Should not be disputed" means no dispute should be made regarding either the meaning or the phrasing. "One teaching" - wishing to show the flavour of concord in many ways by means of ones, twos, threes and so on, he first said "one teaching." "All beings" means all beings in all existences - in sensual existence and so on, in percipient existence and so on, and in single-aggregate existence and so on. "Sustained by nutriment" - their duration is from nutriment, thus they are "sustained by nutriment." Thus he explains that nutriment, the cause of the duration of all beings, is one teaching rightly proclaimed by our Teacher, having known it as it really is, friends.

But if this is so, does not the statement "The non-percipient being gods are rootless, without nutriment, without contact" and so on contradict this? It does not contradict. For meditative absorption is their nutriment. Even this being so, "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth" - this too is contradicted, one might say; this too is not contradicted. For in that discourse, without qualification, only phenomena having the characteristic of nutriment are called nutriments. Here, however, by way of exposition, condition is called nutriment. For it is proper for a condition to be found for all phenomena. And whatever result it generates, that it brings, so to speak; therefore it is called nutriment. Therefore he said: "I say, monks, that ignorance has nutriment, not that it is without nutriment. And what, monks, is the nutriment of ignorance? 'The five mental hindrances' - thus it should be answered. I say, monks, that the five mental hindrances have nutriment, not that they are without nutriment. And what, monks, is the nutriment of the five mental hindrances? 'Unwise attention' - thus it should be answered." This is what is intended here.

For when condition-nutriment is taken, both the nutriment by way of exposition and the nutriment without qualification - all is taken. Therein, in non-percipient existence, condition-nutriment is found. For when a Buddha has not arisen, those gone forth in the sphere of a sectarian doctrine, having done the preliminary work on the air kasiṇa, having produced the fourth meditative absorption, having emerged from it, think: "Fie on consciousness! Fie, let this consciousness be abhorred! The very absence of consciousness is good indeed, for in dependence on consciousness alone suffering arises conditioned by murder, imprisonment and so on." Having generated the acceptance and preference that "when consciousness is absent, there is nothing," not having fallen away from their meditative absorption, having died, they are reborn in non-percipient existence. Whatever posture one had resolved upon in the human world, having been reborn in that posture, one remains for five hundred cosmic cycles either standing, or sitting, or lying down. Even for beings of such a kind, condition-nutriment is found. For whatever meditative absorption they developed and were reborn through, that itself is their condition. Just as an arrow shot by the force of a bowstring travels as long as the force of the bowstring exists, so they remain as long as the condition of meditative absorption exists. When that is exhausted, they fall like an arrow whose force is spent. But as for those beings doomed to hell who are said to be neither living on the fruit of work nor living on the fruit of merit - what is their nutriment? Their nutriment is action itself. If one asks: are there five nutriments? This should not be stated as "five" or "not five." Has it not been said that condition is nutriment? Therefore, by whatever action they were reborn in hell, that itself, being the condition for their duration, is their nutriment. With reference to which this was said: "And he does not die until that evil deed is exhausted."

And here no contention should be made regarding edible food. For even spittle arisen in the mouth accomplishes the function of nutriment for them. For even spittle, having become experienced as unpleasant, is a condition in hell; experienced as pleasant in heaven. Thus in sensual existence there are four nutriments without qualification. In fine-material and immaterial existences, setting aside the unconscious beings, for the rest there are three. For the unconscious beings and for the rest the condition-nutriment - having answered the question "all beings are

sustained by nutriment" by means of this nutriment, without making either the handing over as "This, friends" or the raising up again as "There is indeed, friends," he answered the second question "all beings are sustained by activities."

But why did he not hand over and not raise up? If handing over and raising up were done at each and every point, it would be difficult to learn and to recite; therefore he answered the two bound together as one. In this answer too, the very condition stated below is called "activity" because of its preparing its own result. Thus below the nutriment-condition was stated, here the activity-condition - this is the distinction here from the lower one. The Elder Mahāsīva said: "If below nutriment without qualification had been taken, and here nutriment by way of exposition, the distinction would have been obvious when taken thus; but they did not take it so." For it is proper for both what is bound by the senses and what is not bound by the senses to obtain a condition. Without a condition there is no such thing as a phenomenon. Therein, for what is not bound by the senses - grass, trees, creepers and so on - the flavour of earth and the flavour of water is a condition. For when the rain god does not rain, grasses and so on wither; but when it rains, they become green. Thus the flavour of earth and the flavour of water is a condition for them. For what is bound by the senses, ignorance, craving, action, nutriment - such are the conditions. Thus below the condition itself was stated as "nutriment," here as "activity." This itself is the distinction here.

"This, friends" means: friends, having sat at the great terrace of enlightenment, having himself realised through omniscient knowledge, this one teaching was taught by our Teacher. Therein, regarding the one teaching, it should be recited together by all of you, not disputed. "So that this holy life" means so that, for you who are reciting together, this holy life of the Dispensation may be long-lasting. For when one monk has said "There is indeed, friends, one teaching rightly proclaimed. What is that one teaching? All beings are sustained by nutriment. All beings are sustained by activities" - having heard his talk, another will speak it. Of that one too, another - thus by the procedure of successive telling, this holy life, lasting for a long time, will be for the welfare and benefit of the world with its gods. Thus by way of the set of one, the Elder Sāriputta, the General of the Teaching, showed the flavour of concord.

The explanation of the ones is finished.

Commentary on the Dyads

304. Thus, having shown the flavour of concord by way of the set of one, now in order to show it by way of the set of two, he began the teaching again. Therein, in the pair of mentality-materiality, "mentality" means the four immaterial aggregates and Nibbāna. Therein, the four aggregates are mentality in the sense of naming. "In the sense of naming" means in the sense of making a name. For just as Mahāsammatā had the name "Mahāsammatā" because of being approved by the great multitude, just as mother and father give a son an assigned name thus "Let this one be named Tissa, let this one be named Phussa," or just as a name comes by virtue thus "a speaker of the Teaching, an expert in monastic discipline" - it is not so for feeling and so on. For feeling and so on, like the great earth and so on, arise making their own name. When they have arisen, their name has already arisen. For no one says to arisen feeling "You shall be named feeling," nor is there for it any function of

receiving a name for whatever reason; just as when earth has arisen there is no function of receiving a name "You shall be named earth"; when the world-circle, Sineru, the moon, the sun, and the constellations have arisen, there is no function of receiving a name "You shall be named world-circle, you shall be named constellation" - the name has already arisen, a spontaneous concept descends. Thus, when feeling has arisen, there is no function of receiving a name "You shall be named feeling"; when it has arisen, the name "feeling" has already arisen. The same method applies for perception and so on too; for in the past too, feeling was just feeling. Perception. Activities. Consciousness was just consciousness. In the future too. In the present too. But Nibbāna is always just Nibbāna. It is mentality in the sense of naming. And here, in the sense of bending too, the four aggregates are mentality. For they bend towards the object. In the sense of naming, all is also mentality. For the four aggregates bend one another towards the object, and Nibbāna, by being an object-predominance condition, bends blameless phenomena towards itself.

"Materiality" means the four primary elements and the materiality derived from the four primary elements; all that is materiality in the sense of being deformed. The detailed discussion of that should be understood according to the method stated in the Visuddhimagga.

"Ignorance" means not knowing regarding suffering and so on. This too has already been spoken of in detail in the Visuddhimagga. "Craving for existence" means longing for existence. As it is said: "Therein, what is craving for existence? Whatever desire for existence towards existences" and so on.

"View of existence" means "existence" is called the eternal; a view arising by way of eternalism. That is "Therein, what is the view of existence? 'The self and the world will exist' - whatever such view, wrong view" - it has been elaborated in the Abhidhamma by this method and so on. "View of non-existence" means "non-existence" is called annihilation; a view arising by way of annihilation. That too is "Therein, what is the view of non-existence? 'The self and the world will not exist.' Whatever such view, wrong view" - it has been elaborated right there by this method and so on.

"Shamelessness" means the shamelessness expanded thus: "that by which one is not ashamed when one should be ashamed." "Moral fearlessness" means the manner of not fearing expanded thus: "that by which one does not fear when one should fear."

"Shame and moral fear" means shame and moral fear expanded thus: "that by which one is ashamed of what one should be ashamed, one fears what one should fear." Furthermore, here shame is of internal origination, moral fear is of external origination. Shame takes oneself as authority, moral fear takes the world as authority. Shame is established in the intrinsic nature of bashfulness, moral fear is established in the intrinsic nature of fear. But the detailed discussion here has been stated in every way in the Visuddhimagga.

"Being difficult to admonish" means: speech is difficult in this person who grasps in opposition, who delights in contrariness, who is disrespectful - thus he is difficult to admonish; the action of that is *doṇa*; the state of that is being difficult to admonish. But in detail this is: "Therein, what is being difficult to admonish? When being spoken to about a legitimate matter, by being difficult to admonish" - thus it has come in the Abhidhamma. That, in meaning, is the aggregate of mental activities.

They say: "This is a designation for the four aggregates occurring in this manner."
"Evil friendship" means: evil persons such as the faithless and so on are friends of this person - thus he is an evil friend; the state of that is evil friendship. But in detail this is - "Therein, what is evil friendship? Those persons who are faithless, immoral, of little learning, stingy, unwise. Whatever association with them, close association, intimate association, companionship, close companionship, devotion, close devotion, inclination towards them" - thus it has come. That too should be regarded in meaning as like being difficult to admonish.

Being easy to admonish and good friendship should be understood by the method of the opposite of what has been stated. But both of these are here spoken of as a mixture of mundane and supramundane.

"Skilfulness in what is an offence" means the state of being skilled in offences stated thus: "The five classes of offences are offences, the seven classes of offences are offences. Whatever skilfulness in those offences, wisdom, understanding" - thus stated is the state of being skilled in offences.

"Skilfulness in emerging from an offence" means the wisdom stated thus: "Whatever skilfulness in emergence from those offences, wisdom, understanding" - the wisdom that knows the determination of emergence from offences together with the wording of the legal act.

"Skilfulness in entering a meditative attainment" means: "There is attainment with applied and sustained thought, there is attainment without applied but sustained thought only, there is attainment without applied and sustained thought. Whatever skilfulness in those meditative attainments, wisdom, understanding" - thus stated is the wisdom that knows the determination of absorption together with the preliminary work. "Skilfulness in emerging from a meditative attainment" means the wisdom stated thus: "Whatever skilfulness in emergence from those meditative attainments, wisdom, understanding" - the wisdom that is capable of emerging from the attainment according to the predetermined time, that determines the time of emergence thus: "When the sun has gone this far, I shall arise."

"Skilfulness in the elements" means: "The eighteen elements are the eye-element, etc. the mind-consciousness element. Whatever skilfulness in those elements, wisdom, understanding" - thus stated is the wisdom that determines the intrinsic nature of the eighteen elements, the wisdom of hearing, retention, exploration, and penetration. "Skilfulness in attention" means the wisdom stated thus: "Whatever skilfulness in attention with respect to those elements, wisdom, understanding" - the wisdom of exploration, penetration, and reviewing of those very same elements.

Skilfulness in the sense bases means "the twelve sense bases: the eye sense base, etc. the mind-object sense base. Whatever skilfulness in the sense bases with respect to those sense bases is wisdom, understanding" - thus stated, it is the wisdom of learning, attention, and understanding regarding the twelve sense bases. Further, skilfulness in the elements too operates in learning, attention, hearing, comprehension, penetration, and reviewing; skilfulness in attention too; and skilfulness in the sense bases too. Here, however, this is the distinction: hearing, learning, and reviewing are mundane; penetration is supramundane; comprehension and attention are a mixture of mundane and supramundane. Skilfulness in dependent

origination means "with ignorance as condition, activities, etc. thus is the origin" - whatever wisdom, understanding therein" - thus stated, it is the wisdom that operates by way of learning and so on regarding the twelve modes of dependent conditions.

Skilfulness in what is possible means "whatever phenomena are causes and conditions for the arising of whatever phenomena, that is the possibility" - whatever wisdom, understanding therein" - thus stated, it is the wisdom capable of defining what is possible, thus: "having made the eye the sense-base and matter the object, for the arisen eye-consciousness, the eye and matter are both the possibility and the cause." Skilfulness in what is impossible means "whatever phenomena are not causes and not conditions for the arising of whatever phenomena, that is the impossibility" - whatever wisdom, understanding therein" - thus stated, it is the wisdom capable of defining what is impossible, thus: "having made the eye the sense-base and matter the object, ear-consciousness and so on do not arise; therefore, for those, the eye and matter are not the possibility and not the cause." Further, in this dyad: "But to what extent, venerable sir, is it fitting to say 'a monk skilled in what is possible and what is impossible'? Here, Ānanda, a monk understands: 'This is impossible, there is no chance, that a person accomplished in right view should approach any activity as permanent - this is impossible.' But there is indeed the possibility that a worldling should approach any activity as permanent" - the meaning should be understood by this discourse too.

Rectitude means cow-urine crookedness, moon crookedness, and plough-tip crookedness - these are the three kinds of dishonesty. For a certain monk in the first stage of life engages in the twenty-one wrong ways of seeking and the six improper resorts, but in the middle and last stages of life he is one who has shame, is scrupulous, and is eager to train. This is called cow-urine crookedness. One, even in the first stage of life and in the last stage of life, fulfils the fourfold purification morality, is one who has shame, is scrupulous, and is eager to train, but in the middle stage of life is like the former. This is called moon crookedness. One, even in the first stage of life and in the middle stage of life, fulfils the fourfold purification morality, is one who has shame, is scrupulous, and is eager to train, but in the last stage of life is like the former. This is called plough-tip crookedness. One, having abandoned all this crookedness, in all three stages of life is well-behaved, one who has shame, is scrupulous, and is eager to train. His uprightness - this is called rectitude. In the Abhidhamma too it is said - "Therein, what is rectitude? Whatever rectitude, non-crookedness, non-curvedness, non-tortuousness - this is called rectitude." Modesty means "therein, what is modesty? Whoever is ashamed of what should be ashamed of, is ashamed of the attainment of evil unwholesome mental states. This is called modesty" - thus stated, it is the state of having shame.

Patience means "therein, what is patience? Whatever patience, tolerance, endurance, non-ferocity, non-harshness, pleasure of consciousness" - thus stated, it is the patience of endurance. Meekness means "therein, what is meekness? Whatever bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression. This is called meekness. All restraint by morality is also meekness" - thus stated, it is the state of being well-disposed.

Softness of speech means "therein, what is softness of speech? Having abandoned whatever speech is rough, harsh, hurtful to others, offensive to others, bordering on wrath, not conducive to concentration, he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing to many people and agreeable to many people. Whatever smooth speech there, kindly speech, non-harsh speech. This is called softness of speech" - thus stated, it is the state of being friendly and gentle. Hospitality means this world community has a deficiency in two respects, namely in material things and in the teaching; the covering over of that deficiency so that it is not apparent, just as with a covering for a chair, is the hospitable welcoming with material things and with the teaching. In the Abhidhamma too it is said: "Therein, what is hospitality? Hospitality with material things and hospitality with the teaching. Here someone is hospitable either with hospitality through material things or with hospitality through the teaching. This is called hospitality." And here, assistance with material things is called hospitality with material things. For one practising that, it is proper to give even without taking the best portion for oneself, to parents, to one who frequents monks, to a steward, to a king, and to thieves. For when given after having been touched, kings and thieves may even cause harm and may even bring about the destruction of life; but when given without having been touched, they are delighted. And here the stories of the thief and the elephant and so on should be related. Those are expanded in the Samantapāsādikā, the commentary on the Vinaya. Carefully giving recitation, explanation of the Pāḷi text, and speaking a talk on the teaching - thus assistance with the teaching is called hospitality with the teaching.

"Non-violence" means both compassion and the preliminary part of compassion. And this too was said - "Therein, what is non-violence? Whatever compassion towards beings, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called non-violence." "Purity" means the state of purity by way of both friendliness and the preliminary part of friendliness. And this too was said - "Therein, what is purity? Whatever friendliness towards beings, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called purity."

"Forgetfulness" means separation from mindfulness, as it is said: "Therein, what is forgetfulness? Whatever absence of mindfulness, absence of recollection, absence of mindfulness, not keeping in mind, not retaining, floating about, forgetting - this is called forgetfulness." "Lack of full awareness" means: "Therein, what is lack of full awareness? Whatever not knowing, non-seeing, bar of ignorance, delusion, unwholesome root" - thus stated, it is just ignorance itself. Mindfulness is just mindfulness itself. Full awareness is knowledge.

"Not guarding the doors of the sense faculties" means: "Therein, what is not guarding the doors of the sense faculties? The failure of sense restraint expanded by the method beginning with 'Here someone, having seen a form with the eye, is one who grasps at signs.'" "Immoderation in eating" means: "Therein, what is immoderation in eating? Here someone, without reflection, unwisely takes food for amusement, for intoxication, for adornment, for beautification. Whatever discontent, immoderation,

non-reflection in eating there" - thus has come the state of immoderation in eating. The immediately following pair should be understood by the method of the stated opposite.

"Power of reflection" means: "Therein, what is the power of reflection? Whatever wisdom, understanding" - thus expanded, it is the knowledge that is unshakeable by non-reflection. "Power of meditative development" means the power arisen in one who develops. In meaning, headed by the enlightenment factor of energy, there are seven factors of enlightenment. And this too was said - "Therein, what is the power of meditative development? Whatever is the practice, the development, the cultivation of wholesome mental states - this is called the power of meditative development. The seven factors of enlightenment are the power of meditative development."

"Power of mindfulness" means just mindfulness itself, by way of unshakeability regarding forgetfulness. "Power of concentration" means just concentration itself, by way of unshakeability regarding restlessness. Serenity is concentration. Insight is wisdom. Serenity itself, having taken that mode, by way of the sign of serenity that is to be further continued, is the sign of serenity; for the sign of exertion too, the same method applies. Exertion is energy. Non-distraction is unified focus of mind. But by these six pairs - mindfulness and full awareness, power of reflection and power of meditative development, power of mindfulness and power of concentration, serenity and insight, sign of serenity and sign of exertion, exertion and non-distraction - and by the pair of accomplishment in morality and accomplishment in right view that follows, phenomena that are a mixture of mundane and supramundane have been spoken of.

"Failure in morality" means "therein, what is failure in morality? Bodily transgression, etc. All immorality is failure in morality" - thus stated, it is non-restraint that destroys morality. "Failure in view" means "therein, what is failure in view? There is not what is given, there is not what is sacrificed" - thus transmitted, it is wrong view that destroys right view.

"Accomplishment in morality" means "therein, what is accomplishment in morality? Bodily non-transgression" - thus, it is the very meekness previously stated; because of the achieving and fulfilling of morality, it is called "accomplishment in morality." And here, "all restraint by morality is accomplishment in morality" - this is stated for the purpose of exhausting the mental aspect. "Accomplishment in right view" means "therein, what is accomplishment in right view? There is what is given, there is what is sacrificed, etc. Having realised them by direct knowledge themselves, they proclaim - whatever such wisdom, understanding" - thus transmitted, it is knowledge that has become the fulfilment of view.

"Purification of morality" means morality that is able to cause one to reach purification. But in the Abhidhamma this is analysed thus: "therein, what is purification of morality? Bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression - this is called purification of morality." "Purification of view" means vision that is able to cause one to reach purification. But in the Abhidhamma this is stated thus: "therein, what is purification of view? Knowledge of the ownership of actions, knowledge conforming to truth, knowledge of one possessing the path, knowledge of one possessing fruition" - thus it is stated. And

here, the threefold misconduct, whether done by oneself or done by another, is not called one's own because it destroys welfare. Good conduct is called one's own because it produces welfare - knowing thus is called knowledge of the ownership of actions. Having established themselves in that, having accumulated much action leading to the round of rebirths, those who attained arahantship easily and happily have passed beyond the path of counting. But insight knowledge is in accordance with conventional truth and does not go against ultimate truth - therefore it is called knowledge conforming to truth.

In "purification of view and striving in accordance with one's view," here "purification of view" is spoken of as knowledge and vision. "And striving in accordance with one's view" means the energy associated with that itself. Furthermore, by the first term, the knowledge of the four paths. By the latter term, the energy associated with that. But in the Abhidhamma: "purification of view indeed means whatever wisdom, understanding, non-delusion, investigation of phenomena, right view. And striving in accordance with one's view means whatever mental arousal of energy, right effort" - thus this pair is analysed.

In "spiritual urgency and, in situations that arouse spiritual urgency," here "spiritual urgency means fear of birth, fear of ageing, fear of illness, fear of death" - thus it is the knowledge of seeing birth and so on as peril. "A situation that arouses spiritual urgency" means birth, ageing, illness, and death. For these four are called situations that arouse spiritual urgency because they are the cause for the arising of spiritual urgency, thus: birth is suffering, ageing is suffering, illness is suffering, death is suffering. "And thorough striving for one who is spiritually stirred" means the methodical striving of one in whom spiritual urgency has arisen. "Here a monk generates desire for the non-arising of unarisen evil unwholesome mental states" - thus transmitted, this is the designation for energy.

"Non-contentment in regard to wholesome qualities" means whatever is the desire for more of one who is not content with the development of wholesome mental states. For a person endowed with that, having fulfilled morality, produces meditative absorption. Having obtained meditative absorption, he begins insight meditation. One who has begun insight does not stop midway without attaining arahantship. "And unremittingness in striving" means whatever is described as "attentive practice, persevering practice, steady practice, unsluggish conduct, not abandoning desire, not abandoning responsibility, repetition, development, cultivation in the development of wholesome mental states" - thus stated, it is the non-turning back without attaining arahantship in the striving that has been undertaken by way of the practice of wakefulness, having divided the night and day into six portions.

"True knowledge" means the three true knowledges. "Liberation" means two kinds of liberation - the disposition of consciousness, and Nibbāna. And here, the eight meditative attainments are called "disposition" because of being well released from the mental hindrances and so on. Nibbāna should be understood as "liberation" because of being released from all that is conditioned.

"Knowledge of destruction" means knowledge in the noble path that effects the destruction of mental defilements. "Knowledge of non-arising" means knowledge in the noble fruition that has arisen at the conclusion of the non-arising of the mental

defilements to be destroyed by each respective path, or that has become non-arising by way of conception. Therefore it is said: "Knowledge of destruction means the knowledge of one possessing the path. Knowledge of non-arising means the knowledge of one possessing fruition." "These indeed, friends" and so on should be construed by the very method stated in the set of ones. Thus by way of thirty-five dyads, the Elder showed the flavour of concord.

The explanation of the dyads is finished.

Commentary on the Triads

305. Thus, having shown the flavour of concord by way of the set of two, now in order to show it by way of the set of three, he began again. Therein, "one is greedy" (lubbhati) thus it is greed (lobha). It is both unwholesome and a root, or it is the root of unwholesome states, thus it is an unwholesome root. "One becomes corrupted" (dussati) thus it is hate (dosa). "One is deluded" (muyhati) thus it is delusion (moha). By the method of their opposites, non-greed and so on should be understood.

Badly practised conduct, or deformed conduct, thus they are misconduct. Misconduct by body, or misconduct occurring from the body, thus it is bodily misconduct. The same method applies in the remaining ones too. Well practised conduct, or beautiful conduct, thus they are good conduct. Both these two triads should be spoken of either by way of regulation or by way of courses of action. By way of regulation first: the transgression of a training rule laid down regarding the body door is bodily misconduct. Non-transgression is bodily good conduct. The transgression of a training rule laid down regarding the verbal door is verbal misconduct; non-transgression is good verbal conduct. The transgression itself of a training rule laid down in both respects is mental misconduct; non-transgression is good mental conduct. This is the discussion by way of regulation. But the three volitions beginning with killing living beings, arisen at the body door or at the verbal door, are bodily misconduct. The four volitions beginning with lying are verbal misconduct. Covetousness, anger, and wrong view - these three states associated with volition are mental misconduct. The three volitions arisen in one abstaining from killing living beings and so on, as well as the abstinences, are bodily good conduct. The four volitions of one abstaining from lying and so on, as well as the abstinences, are good verbal conduct. Non-covetousness, non-anger, and right view - these three states associated with volition are good mental conduct. This is the discussion by way of courses of action.

Applied thought connected with sensuality is sensual thought. Applied thought connected with anger is thought of anger. Applied thought connected with violence is thought of violence. Among those, two arise regarding beings as well as regarding activities. For sensual thought arises in one who thinks about dear and agreeable beings or activities. Thought of anger arises regarding not dear and disagreeable beings or activities, having become angry, from the time of looking up to the point of destruction. Thought of violence does not arise regarding activities. For there is no such thing as an activity that can be made to suffer. But it arises regarding beings at the time of thinking "May these beings be killed, or annihilated, or destroyed, or may they not exist!"

Applied thought connected with renunciation is the thought of renunciation. That is of the sensual-sphere in the preliminary stage of foulness. It is of the fine-material-sphere in the meditative absorption on foulness. Having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. Applied thought connected with non-anger is the thought of non-anger. That is of the sensual-sphere in the preliminary stage of friendliness. It is of the fine-material-sphere in the meditative absorption of friendliness. Having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. Applied thought connected with non-violence is the thought of non-violence. That is of the sensual-sphere in the preliminary stage of compassion. It is of the fine-material-sphere in the meditative absorption of compassion. Having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. When non-greed is the lead, then the other two are following it. When friendliness is the lead, then the other two are following it. When compassion is the lead, then the other two are following it. The thought of sensuality and so on should be understood according to the method already stated. For this is merely a matter of teaching. But as regards meaning, there is no difference between sensual thought and so on and thought of sensuality and so on.

Perception connected with sensuality is perception of sensuality. Perception connected with anger is perception of anger. Perception connected with violence is perception of violence. The manner of arising of those too should be understood as for sensual thought and so on. For these are indeed associated with those. Perception of renunciation and so on too are indeed associated with thought of renunciation and so on. Therefore the state of being of the sensual-sphere and so on of those too should be understood in the same way.

Regarding the sensual element and so on: "Reasoning, applied thought, wrong thought connected with sensuality. This is called the sensual element. All unwholesome mental states too are the sensual element" - this is the sensual element. "Reasoning, applied thought, wrong thought connected with anger. This is called the element of anger. Regarding the ten grounds of resentment, resentment of the mind, repulsion, displeasure of the mind" - this is the element of anger. "Reasoning, applied thought, wrong thought connected with violence. This is called the violence element. Here a certain one harasses beings with the hand or with a clod or with a stick or with a knife or with a rope or with some other thing" - this is the violence element. Therein there are two discussions: the all-inclusive and the unmixed. Therein, when the sensual element is grasped, the other two are grasped as well, but having extracted from that, he shows "this is the element of anger, this is the violence element" - this is called the all-inclusive discussion. But when speaking of the sensual element, the Blessed One, having set aside the element of anger in the place of the element of anger and the violence element in the place of the violence element, spoke of the remainder as called the sensual element - this is called the unmixed discussion.

Regarding the renunciation element and so on: "Reasoning connected with renunciation, applied thought, right thought. This is called the renunciation element. All wholesome mental states are the renunciation element" - this is the renunciation element. "Reasoning connected with non-anger, etc. This is called the non-anger

element. Whatever friendliness towards beings, etc. The liberation of mind through friendliness" - this is the non-anger element. "Reasoning connected with non-violence, etc. This is called the non-violence element. Whatever compassion towards beings, etc. The liberation of mind through compassion" - this is the non-violence element. Here too, two discussions should be understood by the method already stated.

"Another three elements" means yet another three elements in the sense of emptiness. Among those: "Therein, what is the sensual element? From below, making the Avīci hell the limit" - sensual existence expanded thus is called the sensual element. "From below, making the Brahma world the limit, making the gods reborn in the plane of infinite space the limit" - however, fine-material and immaterial existences expanded thus are the other two elements. For where the element has come, it should be defined by existence. Where existence has come, it should be defined by element. Here the definition has been stated by existence. Regarding the fine-material element and so on, the fine-material and immaterial elements are just fine-material and immaterial existences. By the cessation element, Nibbāna is stated.

Regarding the inferior and so on, "inferior element" means the twelve unwholesome arisings of consciousness. The remaining phenomena of the three planes are the middling element. The nine supramundane states are the superior element.

"Sensual craving" means lust for the five strands of sensual pleasure. However, lust in fine-material and immaterial existences - lust accompanied by attachment to meditative absorption and the eternalist view, longing by way of existence - is craving for existence. Lust accompanied by the annihilationist view is craving for non-existence. Furthermore, setting aside the latter pair of cravings, the remaining craving is called sensual craving. As it is said: "Therein, what is craving for existence? Lust accompanied by the view of existence, passion, mental passion. This is called craving for existence. Therein, what is craving for non-existence? Lust accompanied by the annihilationist view, passion, mental passion - this is called craving for non-existence. The remaining craving is sensual craving." Again, regarding sensual craving and so on, lust for the five strands of sensual pleasure is sensual craving. Desire and lust in fine-material and immaterial existences are the other two cravings. In the Abhidhamma, however, these are expanded thus: "Connected with the sensual element, etc. Connected with the immaterial element" - thus expanded. What does he show by this turn? Since all phenomena of the three planes are bases for craving in the sense of being enticing, he shows that, having subsumed all craving under sensual craving, then having extracted from that, the other two cravings. Regarding craving for fine-material existence and so on, desire and lust in fine-material existence is craving for fine-material existence. Desire and lust in immaterial existence is craving for immaterial existence. Lust accompanied by the annihilationist view is craving for cessation.

In the triad of mental fetters, they fetter and bind in the round of rebirths - thus they are mental fetters. A view regarding the body that has the division of matter and so on, or a view existing in the body - thus it is identity view. Investigating by means of it, one is troubled and is not able to reach a conclusion - thus it is sceptical doubt. One adheres to morality and ascetic austerities - thus it is adherence to moral rules and austerities. But as regards meaning, the view with twenty bases that has come by the method beginning with "one regards matter as self" is called identity view. The

doubt with eight bases that has come by the method beginning with "one is uncertain about the Teacher" is called sceptical doubt. "Here a certain one, thinking 'purification is by morality, purification is by ascetic austerity, purification is by moral rules and austerities,' adheres to morality, adheres to ascetic austerity, adheres to moral rules and austerities. Whatever such view, wrong view" - the grasping through perversion that has come by this method and so on is called adherence to moral rules and austerities.

"Three mental corruptions" - here, mental corruptions either in the sense of having long been dwelling or in the sense of flowing. Therein, "A first point, monks, is not discerned of ignorance: 'Before this, ignorance did not exist, then afterwards it came into being'; "A first point, monks, is not discerned of craving for existence, of the view of existence: 'Before this, the view of existence did not exist, then afterwards it came into being'" - thus, for now, mental corruptions should be understood in the sense of having long been dwelling. From the eye towards visible forms it flows, leaks, streams, proceeds. From the ear towards sounds. From the nose towards odours. From the tongue towards flavours. From the body towards tangible objects. From the mind towards mental objects it flows, leaks, streams, proceeds - thus they should be understood as mental corruptions in the sense of flowing.

But in the Pāḷi, in some places two mental corruptions have come: "mental corruptions pertaining to the present life and mental corruptions pertaining to the future life"; in some places "There are, monks, three mental corruptions. Mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance" - three. In the Abhidhamma, those very same together with the mental corruption of wrong view make four. In the Nibbedhika exposition: "There are, monks, mental corruptions leading to hell, there are mental corruptions leading to the animal realm, there are mental corruptions leading to the sphere of ghosts, there are mental corruptions leading to the human world, there are mental corruptions leading to the world of gods" - thus five. In the Āhuneyya Sutta of the Book of Sixes: "There are, monks, mental corruptions to be abandoned by restraint, there are mental corruptions to be abandoned by using, there are mental corruptions to be abandoned by avoidance, there are mental corruptions to be abandoned by endurance, there are mental corruptions to be abandoned by removal, there are mental corruptions to be abandoned by meditative development" - thus six. In the Sabbāsava exposition, those very same together with those to be abandoned by seeing make seven. But in this Saṅgīti Sutta, three. Therein, the lust for the five strands of sensual pleasure stated thus "whatever sensual desire towards sensual pleasures" is called the mental corruption of sensuality. The lust accompanied by the eternalist view stated thus "whatever desire for existence towards existences," or the longing by way of existence, is called the mental corruption of existence. The ignorance that has come by the method beginning with "not knowing regarding suffering" is called the mental corruption of ignorance. Sensual existence and so on have been stated by way of the sensual element and so on.

Among the sensual seeking and so on: "Therein, what is sensual seeking? Whatever sensual desire, sensual attachment towards sensual pleasures, this is called sensual seeking" - the lust of seeking sensual pleasures thus stated is called sensual seeking. "Therein, what is seeking existence? Whatever desire for existence, attachment to

existence towards existences, this is called seeking existence" - the lust of seeking existence thus stated is called seeking existence. "Therein, what is seeking the holy life? 'The world is eternal,' or etc. 'The Truth-finder neither exists nor does not exist after death,' or whatever such view, wrong view, grasping through perversion, this is called seeking the holy life" - the view of seeking the holy life that is considered as the holy life by those who hold wrong views, thus stated, is called seeking the holy life. And not only lust for existence and wrong view, but also action co-existent with them is itself seeking. For this has been said: "Therein, what is sensual seeking? Sensual lust, co-existent unwholesome bodily action, verbal action, mental action - this is called sensual seeking. Therein, what is seeking existence? Lust for existence, co-existent unwholesome bodily action, verbal action, mental action - this is called seeking existence. Therein, what is seeking the holy life? Extreme-grasping view, co-existent unwholesome bodily action, verbal action, mental action - this is called seeking the holy life."

Regarding discriminations, in such passages as "What sort of person do they call virtuous, what sort of person do they call wise," discrimination means mode and appearance. In such passages as "Case of knowledge in one way, cases of knowledge in two ways," it is a portion. In such passages as "The discrimination 'I am superior,'" discrimination means conceit. Here that is what is intended. For conceit is called discrimination because it discriminates by way of superiority and so on. By "I am superior," three conceits are stated by way of the superior, the equal, and the inferior. For the equal and the inferior too, the same method applies.

For this conceit is threefold towards a superior, threefold towards an equal, and threefold towards an inferior - thus it is ninefold. Therein, the conceit "I am superior" towards a superior arises in kings and in those gone forth.

For a king, by reason of his country or his wealth and vehicles, produces this conceit thinking "Who is there equal to me?" One gone forth too, by reason of his morality and ascetic practices and so on, produces this conceit thinking "Who is there equal to me?" The conceit "I am equal" towards a superior also arises in those very same persons. For a king, by reason of his country or his wealth and vehicles, produces this conceit thinking "What difference is there between me and other kings?" One gone forth too, by reason of his morality and ascetic practices and so on, produces this conceit thinking "What difference is there between me and another monk?" The conceit "I am inferior" towards a superior also arises in those very same persons. For a king whose country or wealth and vehicles and so on are not very well accomplished, he produces this conceit thinking "Being called a king is merely a conventional expression for me; what kind of king am I?" One gone forth too, of little material gain and honour, produces this conceit thinking "That I am a speaker of the Teaching, very learned, a great elder - this is mere talk; what kind of speaker of the Teaching am I, what kind of learned person, what kind of great elder, when I have no material gain and honour?"

The conceit "I am superior" towards an equal and so on arise in ministers and the like. For a minister or a provincial official, by reason of his wealth, vehicles, and conveyances and so on, produces these conceits thinking either "What other royal servant is there equal to me?" or "What difference is there between me and others?" or "Minister is merely a name for me; I do not even have enough for food and

clothing; what kind of minister am I?"

The conceit "I am superior" towards an inferior and so on arise in slaves and the like. For a slave, through his mother's side or his father's side, produces these conceits thinking either "What other slave is there equal to me? Others, being unable to make a living, became slaves on account of their bellies, but I am superior because I have come by lineage," or "By the state of being a slave of pure lineage on both sides, what difference is there between me and such-and-such a slave?" or "I have come to slavery by reason of my belly, but on the side of my mother and father, there is no ground for my being a slave; what kind of slave am I?" And just as a slave, so too refuse-removers, outcasts, and the like produce these very conceits.

And here, the conceit "I am superior" towards a superior, the conceit "I am equal" towards an equal, and the conceit "I am inferior" towards an inferior - these three conceits are called conceits in accordance with reality and are to be destroyed by the path of arahantship. The remaining six conceits are called conceits not in accordance with reality and are to be destroyed by the first path.

"Three periods" means three times. In such passages as "the past period" and so on, there are two methods: the method of the discourses and the method of the Abhidhamma. According to the method of the discourses, what is before conception is called the past period. What is after death is called the future period. Together with death and conception, what is in between them is called the present period. According to the method of the Abhidhamma, in the three moments, what is beyond the moment of dissolution is called the past period. What is before the moment of arising is called the future period. The triad of moments is called the present period. And this division into past and so on belongs to phenomena, not to time. But with reference to phenomena divided into past and so on, it should be understood that time, though not existing in the ultimate sense here, is spoken of by that very conventional expression.

"Three ends" means three portions. For in such passages as "Within the waistband it decays," "end" means the inside itself. In such passages as "This itself is the end of suffering," "end" means the further portion. In "This is the lowest, monks, of livelihoods," here "end" means the state of being inferior. In such passages as "Identity, friend, is the first end," "end" means portion. Here portion is intended. "Identity" means the five aggregates of clinging. "The origin of identity" means the former craving that produced them. "The cessation of identity" means Nibbāna, which is the non-continuance of both. But the path, because it is the means for the achievement of cessation, should be understood as being included when cessation is included.

"Suffering as suffering" means the state of suffering that is actual suffering. This is the name for unpleasant feeling. "Suffering due to activities" means the state of suffering by virtue of being activities. This is the name for neither-unpleasant-nor-pleasant feeling. For that, being conditioned, is oppressed by arising, ageing, and dissolution; therefore, because of the absence of the intrinsic nature of other kinds of suffering, it is called "suffering due to activities." "Suffering due to change" means the state of suffering upon change. This is the name for pleasant feeling. For when pleasure changes, suffering arises; therefore pleasure is called "suffering due to

change." Furthermore, setting aside unpleasant feeling and pleasant feeling, all phenomena of the three planes should be understood as suffering due to activities, from the statement "all activities are suffering."

"With fixed course of the wrong path" means having become of wrong nature, it is fixed. This is the name for heinous action together with wrong view with fixed destination. Fixed in the nature of rightness is "with fixed course of the right path." This is the name for the four noble paths. "Not fixed" means undetermined. This is the name for the remaining phenomena.

"Three darknesses" - from the statement "darkness, blindness, confusion, the mental flood of ignorance, great peril," ignorance is called darkness. Here, however, sceptical doubt is stated under the heading of ignorance. "Referring to" means on account of. "Is uncertain" means produces uncertainty. "Doubts sceptically" means searching, one encounters difficulty; one is not able to reach a conclusion. "Does not resolve upon it" means one is not able to resolve upon that. "Is not confident" means one is not able to establish confidence referring to that.

"Things not needing to be guarded" means things that need not be guarded. It explains that there is no separate function of guarding at each of the three doors; all are guarded by mindfulness alone. "There is not for the Truth-finder" means: "This bodily misconduct has suddenly arisen in me; I guard this, I conceal it, so that another does not know of it" - there is no such bodily misconduct of the Truth-finder that needs to be guarded. The same method applies in the remaining ones too. But are the bodily conduct and so on of the remaining ones who have eliminated the mental corruptions impure? They are not impure. But they are not pure like those of the Truth-finder. For one of little learning who has eliminated the mental corruptions, although he does not commit a worldly fault, yet through not being skilled in regulations, he commits offences at the body door of such kinds as building a dwelling, building a hut, sharing a dwelling, and sharing a sleeping place. He commits offences at the verbal door of such kinds as matchmaking, conveying messages, speaking more than five or six words, and announcing a genuine attainment. By way of consenting to what has been deposited, he commits the offence of accepting money at the mind door; for even for one who has eliminated the mental corruptions, one similar to the General of the Teaching, mental misconduct arises at the mind door by way of being subject to reproof.

For in the Cātuma affair, when Sāriputta and Moggallāna were dismissed together with five hundred monks, and when the Sakyans of Cātumā had asked forgiveness of the Blessed One on their behalf, the Elder, when asked by the Blessed One "What occurred to you, Sāriputta, when the Community of monks was dismissed by me?" thought: "I was dismissed by the Teacher because of the inexperience of the assembly." Having produced the thought "From now on I shall not exhort others," he said: "Thus indeed, venerable sir, it occurred to me: the Community of monks was dismissed by the Blessed One; now the Blessed One will dwell living at ease, devoted to pleasant abiding in the present life; we too will now dwell living at ease, devoted to pleasant abiding in the present life."

Then the Teacher, imputing reproof regarding that mental misconduct, said: "Wait, Sāriputta; indeed, Sāriputta, you should not again produce such a thought." Thus, even the mere thought "I shall not exhort others, I shall not instruct others" constituted what is called mental misconduct for the Elder. But for the Blessed One there is not even this much, and this is not wonderful. For one who has attained omniscience, there should be no misconduct. Even while standing on the plane of a Bodhisatta and practising striving for six years, it did not occur for him. Even when the skin of his belly had clung to his backbone, even when doubt was arising among the deities that "the ascetic Gotama has died," even when being told by Māra the Evil One "Siddhattha, why do you exhaust yourself? It is possible both to enjoy wealth and to make merit" - not even the mere thought "I shall enjoy wealth" arose. Then Māra, having followed him for six years during the time of the Bodhisatta and for one year during the time of the Buddha, not seeing any fault, having said this, departed:

"For seven years I followed the Blessed One, step by step;
I did not find a chance against the Perfectly Enlightened One, the mindful."

Furthermore, the absence of misconduct of the Blessed One should be understood by means of the eighteen qualities of a Buddha as well. The eighteen qualities of a Buddha are: there is no bodily misconduct of the Truth-finder, there is no verbal misconduct, there is no mental misconduct; regarding the past, the Buddha's knowledge is unobstructed; regarding the future and the present, the Buddha's knowledge is unobstructed; all bodily action follows the Buddha, the Blessed One's knowledge; all verbal action, all mental action follows the Buddha, the Blessed One's knowledge; there is no deterioration of desire, there is no deterioration of energy, there is no deterioration of mindfulness, there is no jesting, there is no fun, there is no wavering, there is no hastiness, there is no uninvolved mind, there is no unwholesome consciousness.

"Possessions" means impediments. "Lust is a possession" means lust, when arising, binds beings and obstructs them; therefore it is called a possession. The same method applies in the other two as well.

"Fire" means fire in the sense of burning. "The fire of lust" means lust, when arising, burns and scorches beings; therefore it is called fire. The same method applies to the others as well. Therein, the stories: a certain young nun, having gone to the Observance hall at the Cittalāpabbata monastery, stood looking at a figure of a door-guardian. Then lust arose within her. She, having been consumed by that very lust, died. The nuns, as they were leaving, said: "This young one is standing there; summon her." One, having gone, saying "Why are you standing here?" grasped her by the hand. As soon as she was grasped, she turned over and fell down. This is the story illustrating the burning nature of lust. But for the burning nature of hate, the gods corrupted by mind should be considered. For the burning nature of delusion, the gods corrupted by play should be considered. For through the influence of delusion, there is forgetfulness of mindfulness for them. Therefore, through the influence of play, having let the time for food pass, they die.

Regarding "the fire worthy of offerings" and so on: "āhuna" means honour; "they deserve honour" thus they are "worthy of offerings." For mother and father deserve honour because of their great helpfulness to their children. Children who act wrongly

towards them are reborn in hell and so on. Therefore, although mother and father do not themselves burn, they are conditions for burning. Thus, in the sense of burning, they are called "the fire worthy of offerings." This meaning should be illustrated by the story of Mittavindaka -

For Mittavindaka, told by his mother "Dear son, today, having become an observer of the Observance, listen to the hearing of the Teaching the whole night at the monastery, and I shall give you a thousand," out of greed for wealth, having undertaken the Observance, having gone to the monastery, having considered "This place is safe from every quarter," having lain down beneath the Teaching seat, having slept the whole night, went home. His mother, right early, having cooked rice gruel, offered it to him. He, having taken the thousand, drank it. Then this occurred to him - "I shall accumulate wealth." He wished to plunge into the ocean by boat. Then his mother restrained him, saying "Dear son, in this family there is wealth of forty ten millions; enough with going." He, not heeding her words, went on regardless. His mother stood in front of him. Then, having become angry, thinking "She stands in front of me," having struck her with his foot, having stepped over her as she fell, he went away.

His mother, having got up, said "Having done such an action to a mother like me, do you think there will be happiness for you in the place where you have gone? Such is your perception indeed, my son." As he was going, having boarded a boat, on the seventh day the boat stood still. Then those people said "Surely there is an evil person here; give out the voting tickets." The voting ticket, being distributed, fell to him alone three times. They, having given him a raft, cast him into the ocean. He, having gone to an island, experiencing success together with mansion-dwelling female ghosts, even though being told by them "Do not go further, do not go further," seeing success double and double, gradually saw one bearing a razor-wheel. That wheel appeared to him like a lotus flower. He said to him - "Hey, give me this lotus adorned by you." "This is not a lotus, master; it is a razor-wheel." He, having said "You are deceiving me; as if I have never seen a lotus before," said "You, having anointed yourself with red sandalwood, do not wish to give me the lotus flower you have adorned yourself with." He thought "This one too, having done an action similar to mine, wishes to experience its fruit." Then, having said "Well then, fellow," he placed the wheel on his head. Therefore it was said -

"With four he attained eight, and with eight also sixteen;
And with sixteen thirty-two, through excessive greed he encountered the
wheel;

For the man destroyed by desire, the wheel revolves upon his head."

"Householder" means the master of a house. He is very helpful to a woman by providing bedding, clothing, ornaments, and so on. A woman who commits adultery against him is reborn in hell and so on; therefore he too is called the householder's fire in the sense of burning, by the former method.

Therein the story - In the time of the Buddha Kassapa, the wife of a lay follower who was a stream-enterer was an adulteress. He, having seen that with his own eyes, said "Why do you do thus?" She, having said "If I do such a thing, let this dog eat me,

tearing me apart," having died, was reborn as a mansion-dwelling spirit at the Kaṇṇamuṇḍaka lake. By day she experiences success; by night, suffering. At that time the king of Bārāṇasī, going hunting, having entered the forest, gradually arrived at the Kaṇṇamuṇḍaka lake and experiences success together with her. She, having deceived him, experiences suffering at night. He, having known, thinking "Where indeed does she go?" having gone following behind step by step, standing not far away, having seen one dog that had come out from the Kaṇṇamuṇḍaka lake eating her making a "crunch crunch" sound, cut it in two with a sword. There were two. When cut again, four. When cut again, eight. When cut again, there were sixteen. She said "What are you doing, husband?" He said "What is this?" She said "Without doing thus, having spat a lump of spittle on the ground, rub it with your foot." He did so. The dogs disappeared. On that day her action was exhausted. The king, having become remorseful, began to go. She said "My action is exhausted, husband; do not go." The king went without even hearing.

"The fire worthy of gifts" - here, "offering" means the four requisites; the Community of monks is worthy of gifts. He is very helpful by urging laypeople towards wholesome qualities such as the three refuges, the five precepts, the ten precepts, attendance upon mother and father, and attendance upon righteous ascetics and brahmins; laypeople who have wrongly practised, having reviled and abused the Community of monks, are reborn in hell and so on; therefore he too is called the fire worthy of gifts in the sense of burning, by the former method. For the elucidation of this meaning, the story of Revatī in the Vimānavatthu should be expanded.

"The threefold classification of matter" - here "threefold" means in three portions. "Classification" means classification is fourfold by way of birth, co-birth, function, and reckoning. Therein, that beginning with "Let all the warriors come" is classification by birth. That beginning with "All the Kosalan" is classification by co-birth. That beginning with "All the elephant riders" is classification by function. "To which aggregate reckoning does the eye sense base go?" "The eye sense base goes to the reckoning of the aggregate of matter." If the eye sense base is included by the aggregate of matter - this is classification by reckoning, and that is what is intended here. Therefore "the threefold classification of matter" means the reckoning of matter in three portions - this is the meaning.

Among those beginning with "manifest" and so on, "together with manifestation" means together with the manifestation termed eye-consciousness, which occurs with reference to itself - thus it is "manifest." Because of being capable of impinging upon the eye, "together with impingement" - thus it is "impinging." That, in meaning, is just the visible form sense base. That termed eye-consciousness is not its manifestation - thus it is "non-manifest." Because of being capable of impinging upon the ear and so on, "together with impingement" - thus it is "impinging." That, in meaning, is the nine sense bases beginning with the eye sense base. The aforesaid kind is not its manifestation - thus it is "non-manifest." It has no impingement - thus it is "non-impinging." That, in meaning, is the remaining subtle matter, setting aside the ten sense bases.

"Three activities" means they construct, they make into a heap, both co-arisen phenomena and resultant phenomena in the future state - thus they are "activities." "It constructs" - thus it is a "volitional activity." A meritorious volitional activity is a

meritorious volitional activity.

"Therein, what is the meritorious volitional activity? Wholesome volition belonging to the sensual-sphere and fine-material-sphere, consisting of giving, consisting of morality, consisting of meditative development" - this is the designation for the thus-stated eight sensual-sphere wholesome great consciousness volitions and the five fine-material-sphere wholesome volitions. And here, those consisting of giving and morality are only eight volitions. Those consisting of meditative development are even thirteen. For just as one reciting a well-practised teaching, having gone past one or two connections, does not know it, but afterwards, attending to it, knows it - just so, for one performing the preliminary work on a circular meditation object, for one reviewing a well-practised meditative absorption, there is also meditative development dissociated from knowledge. Therefore it was said "those consisting of meditative development are even thirteen."

Therein, among those consisting of giving and so on: "Whatever volition, willing, the state of intending that arises referring to giving, with giving as the chief concern - this is called the meritorious volitional activity consisting of giving. Referring to morality, referring to meditative development, with meditative development as the chief concern, whatever volition, willing, the state of intending that arises - this is called the meritorious volitional activity consisting of meditative development" - this is the teaching in brief.

But regarding the four requisites such as robes and so on, or the six objects such as forms and so on, or the ten bases of giving such as food and so on, for one giving this and that, the volition occurring at three times - in the preliminary stage beginning from the production of those things, at the time of relinquishment, and afterwards in recollecting with a mind of pleasure - is called "consisting of giving." But for one going to the monastery thinking "I shall go forth for the purpose of fulfilling morality," for one going forth having brought his wish to its summit, for one attending thus "I have indeed gone forth, good, good!", for one exercising restraint in the Pātimokkha, for one reviewing the requisites such as robes and so on, for one exercising restraint of the eye-door and so on regarding forms and so on that have come within range, and for one purifying his livelihood - the volition that occurs is called "consisting of morality."

By the path of insight stated in the Paṭisambhidā, "for one developing the eye as impermanent, as suffering, as non-self, etc. the mind. Material forms. Mental phenomena. Eye-consciousness, etc. mind-consciousness. Eye-contact, etc. mind-contact. Feeling born of eye-contact, etc. feeling born of mind-contact. Perception of material form, ageing and death as impermanent, as suffering, as non-self - the volition that has occurred in one who develops thus is called consisting of meditative development" - this is the detailed discussion.

It is demeritorious and it is a volitional activity, thus it is a demeritorious volitional activity. This is the designation for the volitions associated with the twelve unwholesome consciousnesses. And this too has been said: "Therein, what is the demeritorious volitional activity? Unwholesome volition belonging to the sensual-sphere - this is called the demeritorious volitional activity." It generates that which is imperturbable, motionless, peaceful, resultant, and exclusively immaterial - thus it is

the imperturbable volitional activity. This is the designation for the four immaterial-sphere wholesome volitions. As it is said: "Therein, what is the imperturbable volitional activity? Wholesome volition belonging to the immaterial-sphere - this is called the imperturbable volitional activity."

In the triad of persons, the sevenfold person trains in the three trainings - thus he is a trainee. One who has eliminated the mental corruptions, because of having completed the training, will not train again - thus he is one beyond training. A worldlyling, because of being excluded from the trainings, is neither a trainee nor one beyond training.

In the triad of elders, a layman who is old by birth is called an elder by birth. "There are these four qualities that make one an elder, monks. Here, monks, an elder is virtuous, is very learned, is an obtainer of the four meditative absorptions, with the elimination of the mental corruptions, is very learned, is an obtainer of the four meditative absorptions, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself the liberation of mind and liberation by wisdom that are without mental corruptions, having attained, dwells therein. These, monks, are the four qualities that make one an elder." One who is endowed with one or many of the qualities thus stated is called an elder by the Teaching. "A certain monk named Thera" - thus one named Thera, or else one who has gone forth in old age, whom novices and others, having seen, call "Elder, Elder" - this is called an elder by convention.

Among the ways of making merit, giving itself is that consisting of giving. It is a meritorious action and it is the basis for those various benefits - thus it is a way of making merit. The same method applies in the other two as well. But as regards meaning, these three ways of making merit should be understood by way of the previously stated volition consisting of giving and so on, together with the volitions of the preliminary stage and the subsequent stage. And here, for each one, beginning from the preliminary stage, for one performing it with the body, it is bodily action. For one uttering speech for that purpose, it is verbal action. For one thinking with the mind without moving any bodily factor or verbal factor, it is mental action. Also for one giving food and so on, either thinking "I am giving gifts of food and so on," or having reflected upon the perfection of giving, at the time of giving, it is the way of making merit consisting of giving. For one who gives while standing at the head of duty, it is that consisting of morality. For one who gives having established exploration in terms of elimination and passing away, it is the way of making merit consisting of meditative development.

There are also another seven ways of making merit: the way of making merit accompanied by esteem, accompanied by service, dedication of merit, rejoicing in merit, consisting of teaching, consisting of hearing, and straightness of view as ways of making merit. Therein, upon seeing an elder, by way of going out to meet him, receiving his bowl and robe, paying respect, giving way on the path, and so on, that accompanied by esteem should be understood. By way of performing duties and practices for those who are more senior, by way of seeing a monk who has entered the village for almsfood, taking his bowl, encouraging almsfood in the village and bringing it to him, and by way of hearing "Go, bring the monks' bowl" and going quickly to bring the bowl and so on, that accompanied by service should be

understood. By way of giving the four requisites and sharing merit thus "May the merit be for all beings," dedication of merit should be understood. By way of rejoicing "Good! Excellent!" in the merit given by others, rejoicing in merit should be understood. One, standing with the desire "Thus they will know me as 'a speaker of the Teaching'," being one who values material gain, teaches - that is not of great fruit. One, without expecting anything in return, teaches to others the Teaching well learnt by oneself - this is called the way of making merit consisting of teaching. One, while listening, listens thinking "Thus they will know me as 'one of faith'" - that is not of great fruit. One, thinking "Thus it will be of great fruit for me," listens to the Teaching with a tender mind pervaded by welfare - this is the way of making merit consisting of hearing. Straightness of view, however, is the defining characteristic of all. For whatever merit one performs, it is of great fruit only through the uprightness of view.

Thus the inclusion of these seven ways of making merit should be understood by the former three alone. For here, esteem and service are included in that consisting of morality. Dedication of merit and rejoicing in merit are included in that consisting of giving. Teaching and hearing are included in that consisting of meditation. Straightness of view is included in all three.

"Grounds for accusation" means reasons for accusation. "By what is seen" means having seen a transgression with the physical eye or the divine eye, one accuses. "By what is heard" means having heard another's voice with the natural ear or the divine ear, one accuses. "Or by suspicion" means one accuses by what is suspected from what is seen, or by what is suspected from what is heard, or by what is suspected from what is sensed. This is the summary here; the detail, however, should be understood in the manner stated in the Samantapāsādikā.

"Rebirth in sensual pleasure" means the enjoyment of sensual pleasures or the obtaining of sensual pleasures. "With sensual pleasures ready at hand" means with constant sensual pleasures, with constant objects. "Just as human beings" means as human beings. For human beings exercise mastery over a constant object indeed. Where their minds are attached, having given a hundred or a thousand, having brought a woman, they enjoy constant wealth. "Some gods" means those dwelling in the four heavenly worlds. They too exercise mastery over a constant object indeed. "Some beings in states of misfortune" means setting aside hell beings, the remaining ones, including fish, turtles and so on, indeed exercise mastery over a constant object. A fish with its own female fish, a turtle with its own female turtle. "Having created and created" means by way of blue, yellow and so on, whatever kind of form they wish for themselves, having created just such a form, like the deities belonging to the Agreeable-bodied realm before the Venerable Anuruddha. "Nimmānaratī" means those who have delight in what is created, in what is created by themselves - thus Nimmānaratī. "With sensual pleasures created by others" means with sensual pleasures created by others. For having known their mind, others create sensual enjoyment according to their liking, and they exercise mastery therein. How do they know another's mind? By way of habitual practice. Just as a skilled cook knows whatever the king takes much of while eating, that is what pleases him, so having known the object naturally preferred, they create just such a thing. They exercise mastery therein, they engage in sexual intercourse. Some elders, however, say "By

merely smiling, by merely looking, by merely embracing, their sensual function is accomplished." That has been rejected in the commentary as "But this does not exist." For without touching with the body, a tangible object does not accomplish the sensual function. For even of the six sensual-sphere beings, sensual pleasures are just natural. And this too was said -

"These six are of the sensual-sphere, endowed with all sensual pleasures;
The life-span of all, reckoned as one, how much does it become?"

"Rebirth in happiness" means the attainment of happiness. "Having generated and generated happiness, they dwell" means they, having produced the happiness of the first meditative absorption below, experience the happiness of the resultant meditative absorption above - this is the meaning. "Drenched with happiness" means saturated with the happiness of the second meditative absorption. "Steeped" means saturated all around. "Full" means complete. "Pervaded" is a synonym for that very thing. This too was said with reference to the happiness of the resultant meditative absorption itself. "Oh, what happiness! Oh, what happiness!" - for them, it is said, great craving for existence arises. Therefore, from time to time, they utter such an inspired utterance. "Peaceful" means sublime. "Content" means having become satisfied through not longing for happiness beyond that. "Experience happiness" means they experience the happiness of the third meditative absorption.

"The wisdom of a trainee" means the wisdom of the seven noble ones. The wisdom of an arahant is that of one beyond training. The remaining wisdom is neither that of a trainee nor of one beyond training.

Regarding wisdom gained through reflection and so on, this is the detailed explanation - "Therein, what is wisdom gained through reflection? In spheres of work arranged by exertion, or in spheres of craft arranged by exertion, or in subjects of study arranged by exertion, knowledge of the ownership of actions, or knowledge conforming to truth, or that matter is impermanent, or etc. or that consciousness is impermanent, whatever such acceptance in conformity, view, personal preference, freedom, observation, acquiescence in pondering phenomena one obtains without having heard from another - this is called wisdom gained through reflection. Therein, what is wisdom gained through learning? In spheres of work arranged by exertion, etc. acquiescence in pondering phenomena one obtains having heard from another - this is called wisdom gained through learning. All wisdom of one who has attained is wisdom gained through meditative development."

"The weapon of learning" means learning itself is the weapon. That, in meaning, is the three Canons of the Buddha's teaching. For in dependence on that, a monk, like a brave warrior who, in dependence on the weapon of wisdom, unwavering, crosses the wilderness of the round of rebirths as though it were a great wilderness, without being distressed. For that very reason it was said - "Armed with learning, monks, a noble disciple abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself in purity."

"The weapon of solitude" means this threefold seclusion itself - "seclusion of the body, seclusion of the mind, seclusion from clinging" - is the weapon. The difference between them is: seclusion of the body is for those whose bodies are in seclusion,

who delight in renunciation. Seclusion of the mind is for those with pure minds, who have attained the highest cleansing. And seclusion from clinging is for persons free from clinging. For one who delights in this threefold seclusion fears nothing from anywhere. Therefore this too is called a weapon in the meaning of support. Mundane and supramundane wisdom itself is the weapon - the weapon of wisdom. For one who has it, he fears nothing from anywhere, nor does anyone fear him. Therefore that too is called a weapon in the very meaning of support.

"The faculty of 'I shall know the unknown'" means the faculty arisen in one who is practising with the intention "I shall know the phenomenon previously unknown, not understood." This is a designation for the knowledge of the path of stream-entry. "The faculty of final knowledge" means the faculty that has become final knowledge, that has become the act of knowing. This is a designation for knowledge in six states beginning from the fruition of stream-entry. "The faculty of one who has final knowledge" means the faculty regarding phenomena in which the function of knowing has reached its final goal, in those who have final knowledge. This is a designation for the knowledge of the fruition of arahantship.

The physical eye is the eye-sensitivity. The divine eye is knowledge based upon light. The eye of wisdom is mundane and supramundane wisdom.

Regarding the training in higher morality and so on: it is higher morality and it is training because it is to be trained in - thus it is the training in higher morality. In the other two also, the same method applies. Therein, the following classification should be known - morality and higher morality, mind and higher consciousness, wisdom and higher wisdom:

Morality means the five precepts and the ten precepts; the Pātimokkha restraint is called higher morality. The eight attainments are mind; the meditative absorption serving as a basis for insight is higher consciousness. Knowledge of the ownership of actions is wisdom; insight wisdom is higher wisdom. Because even when a Buddha has not arisen they are practised, the five precepts and the ten precepts are merely morality; the morality of Pātimokkha restraint is practised only when a Buddha has arisen, therefore it is higher morality. In the case of mind and wisdom too, the same method applies. Furthermore, even the five precepts or the ten precepts undertaken by one aspiring for Nibbāna are indeed higher morality. Even the eight attainments attained are indeed higher consciousness. Or all mundane is merely morality; the supramundane is higher morality. In the case of mind and wisdom too, the same method applies.

Among the developments, the collection of the five sense-doors of one who has eliminated the mental corruptions is called development of the body. The eight meditative attainments are called development of the mind. The wisdom of the fruition of arahantship is called development of wisdom. For one who has eliminated the mental corruptions, the collection of the five sense-doors is absolutely well developed. And his eight meditative attainments are not weak like those of others, and his wisdom alone is called developed through the attainment of the expansion of wisdom. Therefore it was stated thus.

Among the unsurpassed things, insight is the unsurpassed in seeing, the path is the unsurpassed in practice. Fruition is the unsurpassed in liberation. Or fruition is the

unsurpassed in seeing. The path is the unsurpassed in practice. Nibbāna is the unsurpassed in liberation. Or Nibbāna is the unsurpassed in seeing, for there is nothing to be seen beyond that. The path is the unsurpassed in practice. Fruition is the unsurpassed in liberation. "Unsurpassed" means the highest, the foremost.

Among the concentrations, the concentration of the first meditative absorption is with applied and sustained thought. According to the fivefold method, the concentration of the second meditative absorption is without applied but with sustained thought only. The remainder is without applied and sustained thought.

Regarding emptiness and so on, there is a threefold discussion: by way of approach, by way of its own qualities, and by way of object. "By way of approach" means one monk, having resolved upon non-self, having seen as non-self, emerges from non-self; his insight is called emptiness. Why? Because of the absence of mental defilements that produce non-emptiness. Through the approach of insight, the path concentration is called empty. Through the approach of the path, the fruition concentration is called empty. Another, having resolved upon impermanence, having seen as impermanent, emerges from impermanence. His insight is called signless. Why? Because of the absence of mental defilements that produce signs. Through the approach of insight, the path concentration is called signless. Through the approach of the path, the fruition is called signless. Another, having resolved upon suffering, having seen as suffering, emerges from suffering; his insight is called desireless. Why? Because of the absence of mental defilements that produce aspiration. Through the approach of insight, the path concentration is called desireless. Through the approach of the path, the fruition is called desireless - this is the discussion by way of approach. But the path concentration is empty because of being void of lust and so on, signless because of the absence of the sign of lust and so on, desireless because of the absence of the aspiration of lust and so on - this is the discussion by way of its own qualities. Nibbāna, because of being void of lust and so on, and because of the absence of signs and aspirations of lust and so on, is both empty and signless and desireless. The path concentration having that as its object is empty, signless, and desireless. This is the discussion by way of object.

"Purities" means phenomena that are productive of the state of purity, the practice of purity. The detail here, however, is "therein, what is bodily purity? It should be understood by way of the three kinds of good conduct stated by the method beginning with 'abstention from killing living beings.'

"Moral perfections" means phenomena that are productive of the state of a sage, the practice of moral perfection. Their detail is "therein, what is bodily moral perfection? The abandoning of the threefold bodily misconduct is bodily moral perfection, the threefold bodily good conduct is bodily moral perfection, knowledge with the body as object is bodily moral perfection, full understanding of the body is bodily moral perfection, the path accompanied by full understanding of the body is bodily moral perfection, the abandoning of desire and lust regarding the body is bodily moral perfection, through the cessation of bodily activity the attainment of the fourth meditative absorption is bodily moral perfection. Therein, what is verbal moral perfection? The abandoning of the fourfold verbal misconduct is verbal moral perfection, the fourfold good verbal conduct is verbal moral perfection, knowledge with speech as object is verbal moral perfection, full understanding of speech is

verbal moral perfection, the path accompanied by full understanding, the abandoning of desire and lust for speech, through the cessation of verbal activity the attainment of the second meditative absorption is verbal moral perfection. Therein, what is mental moral perfection? The abandoning of the threefold mental misconduct is mental moral perfection, the threefold good mental conduct is mental moral perfection, knowledge with the mind as object is mental moral perfection, full understanding of the mind is mental moral perfection. The path accompanied by full understanding, the abandoning of desire and lust regarding the mind, through the cessation of mental activity the attainment of the cessation of perception and feeling is mental moral perfection."

Regarding the skilfulnesses, "gain" means growth. "Loss" means decline. The cause of each of those is the means. The understanding of them is skilfulness. The detail, however, has been stated in the Vibhaṅga itself.

For this was said: "Therein, what is skilfulness in gain? For one attending to these mental states, unarisen unwholesome mental states do not arise, and arisen unwholesome mental states cease. Or else, for one attending to these mental states of mine, unarisen wholesome mental states arise, and arisen wholesome mental states lead to increase, expansion, development, and fulfilment - whatever wisdom, understanding therein, etc. right view. This is called skilfulness in gain. Therein, what is skilfulness in loss? For one attending to these mental states, unarisen wholesome mental states do not arise, and arisen wholesome mental states cease. Or else, for one attending to these mental states of mine, unarisen unwholesome mental states arise, and arisen unwholesome mental states lead to increase, expansion, development, and fulfilment - whatever wisdom, understanding therein, etc. right view. This is called skilfulness in loss. All wisdom that is a means therein is skilfulness in means." This, however, should be understood by way of knowing the cause through the arising of the occasion for the purpose of remedying an urgent matter or a danger that has arisen.

"Intoxications" means those operating by way of the mode of intoxication. Among those, the producing of conceit thus: "I am healthy, sixty or seventy years have passed, I have not even eaten a piece of myrobalan, but these others go about saying 'such and such a place ails me, let me take medicine' - who else is there as healthy as me?" - this is intoxication with health. The producing of conceit by standing in youth thus: "We shall make merit in old age; for now we are young" - this is intoxication with youth. "I have lived long, I am living long, I shall live long; I have lived happily, I am living happily, I shall live happily" - the producing of conceit thus is intoxication with life.

Regarding the authorities, authority is derived from predominance. "I am of such extent in morality, concentration, wisdom, and liberation; this is not befitting for me" - thus, having made oneself the predominant one, the foremost, the non-performance of evil is called taking oneself as authority. Having made the world predominant, the non-performance is called taking the world as authority. Having made the supramundane Teaching predominant, the non-performance is called taking the Teaching as authority.

"Bases for discussion" means causes for discussion. "The past period of time" means past phenomena; the meaning is past aggregates. Furthermore, the meaning here should be illustrated by the Niruttipatha Sutta that has come thus: "Whatever matter, monks, is past, ceased, changed - 'it was' is its term, 'it was' is its concept, 'it was' is its designation; not its term 'it is', not its term 'it will be'."

"True knowledge" means true knowledge in the meaning of piercing through darkness. It is also true knowledge in the meaning of making known. For the knowledge of recollecting past lives, when arising, pierces the darkness that has stood concealing past lives, and makes past lives known - thus it is true knowledge. The knowledge of the passing away and rebirth pierces the darkness that conceals passing away and conception, and makes that known - thus it is true knowledge. The knowledge of the elimination of mental corruptions pierces the darkness that conceals the four truths, and makes the phenomena of the four truths known - thus it is true knowledge.

Regarding the abidings, the eight meditative attainments are the divine abiding. The four boundless states are the divine abiding. Fruition attainment is the noble abiding.

The wonders were explained in detail in the Kevaṭṭa Sutta itself.

In the passage beginning with "These indeed, friends," it should be construed by the very method stated. Thus, by way of an even sixty triads, speaking on one hundred and eighty questions, the Elder showed the flavour of concord.

The explanation of the triads is finished.

Commentary on the Tetrads

306. Thus, having shown the flavour of concord by way of the set of three, now in order to show it by way of the set of four, he began the teaching again. Therein, "the set of four establishments of mindfulness" has been explained in detail previously.

In the set of four right strivings, "generates desire" means he generates the desire to act as stated thus: "whatever desire, desirousness, wish to do, wholesome desire for mental states." "Strives" means he makes effort. "Arouses energy" means he generates energy. "Exerts the mind" means he supports the mind. This is the summary here. But the detail has come in the Analysis of Right Strivings.

Regarding the bases for spiritual power, concentration that has occurred in dependence on desire is concentration due to desire. Activities that are striving are volitional activities of striving. "Possessed of" means endowed with those phenomena. The basis of spiritual power, or the basis that has become spiritual power - this is the basis for spiritual power. The same method applies in the remaining ones too. This is the summary here; the detail, however, has come in the Analysis of the Bases for Spiritual Power. But its meaning has been explained in the Visuddhimagga. The discussion on meditative absorption too has been explained in detail in the Visuddhimagga.

307. "For pleasant abiding in the present life" means for the purpose of pleasant abiding in this very individual existence. Here, the meditative absorptions of fruition attainment and the meditative absorptions produced afterwards by one who has

eliminated the mental corruptions have been spoken of.

"Attends to the perception of light" means whether by day or by night, one attends to the light of the sun, moon, lamp, gem and so on as light. "Determines the perception of day" means having attended thus, one establishes the perception of day. "As by day so by night" means just as the light seen by day, in the same way one attends to that at night. "As by night so by day" means just as the light seen at night, just so one attends by day. "Thus with an open mind" means thus with an uncovered mind. "Unobstructed" means not enveloped all around. "Of luminosity" means with radiance. "For the attainment of knowledge and vision" means for the purpose of attaining knowledge and vision. What has been spoken of by this? The light for dispelling torpor has been spoken of, or the light of preliminary work. What has been spoken of by this? The divine eye knowledge of one who has eliminated the mental corruptions. Or whether that has been attained or not attained, with reference to the attainment of the basic meditative absorption itself, it was said "he develops a mind of luminosity."

"For mindfulness and full awareness" means for the purpose of the sevenfold mindfulness and full awareness. In the passage beginning with "feelings arise as known," for one who has eliminated the mental corruptions, the sense-base is known, the object is known, the sense-base and object are known. Through the sense-base and object being known, thus feelings arise, thus they persist, thus they cease. And not only feelings alone are stated here, but also perception and so on; and the unstated volition and so on too, known, arise and persist and cease. Furthermore, the arising of feeling is known, the presence is known. From the origin of ignorance is the origin of feeling, from the origin of craving is the origin of action, from the origin of contact is the origin of feeling. Even one who sees the characteristic of production sees the origin of the aggregate of feeling. Thus the arising of feeling is known. How is the presence of feeling known? For one attending as impermanent, the presence as elimination is known. For one attending as suffering, the presence as peril is known. For one attending as non-self, the presence as emptiness is known. Thus the presence of feeling is known; one knows in terms of elimination, peril and emptiness. How is the passing away of feeling known? From the cessation of ignorance is the cessation of feeling. Etc. Thus the passing away of feeling is known. By this method too, the meaning here should be understood.

"Such is matter" and so on is the same method as already stated. "This, friends, is the development of concentration" means this is the development of concentration of the basic meditative absorption for the knowledge of the elimination of mental corruptions.

308. "Boundless states" (appamaññā): without taking a measure, they are indeed boundless states by way of pervading without remainder. However, the word-by-word explanation and the method of meditation development and concentration of these have been explained in detail in the Visuddhimagga. The discussion on the immaterial states too has been explained in detail in the Visuddhimagga.

"Supports" (apassenāni) means things to be relied upon. "After reflection" (saṅkhāya) means having known with knowledge. "Uses" (paṭisevati) means having known with knowledge, one uses only what is proper to be used. And its detail should be understood by the method beginning with "having reflected wisely, one uses the

robe." "After reflection, endures one thing" (saṅkhāyekaṃ adhivāseti) means having known with knowledge, one endures only what is proper to be endured. The detail here, however, should be understood by the method beginning with "having reflected wisely, one is patient with cold." "Avoids" (parivajjeti) means having known with knowledge, one avoids only what is proper to be avoided. Its detail should be understood by the method beginning with "having reflected wisely, one avoids a fierce elephant." "Dispels" (vinodeti) means having known with knowledge, one dispels only what should be dispelled; one drives away, takes out, and does not allow it to enter within. Its detail should be understood by the method beginning with "one does not accept an arisen sensual thought."

Commentary on the Tetrad of Noble Lineages

309. "Noble lineages" means the lineages of the noble ones. For just as there is a warrior lineage, a brahmin lineage, a merchant lineage, a worker lineage, an ascetic lineage, a family lineage, a royal lineage, so too this eighth noble lineage, being the noble tradition, is called the noble succession. And this noble lineage is declared the foremost among these lineages, just as black aloeswood odours and the like are among root odours and the like. But who are those noble ones whose lineages these are? Noble ones are called Buddhas and Individually Enlightened Ones and disciples of the Truth-finder; the lineages of these noble ones are the noble lineages. For before this, at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles, four Buddhas arose - Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara, and Dīpaṅkara; they were noble ones; the lineages of those noble ones are the noble lineages. In the period after the final nibbāna of those Buddhas, having passed beyond an incalculable period, a Buddha named Koṇḍañña arose, etc. In this cosmic cycle, four Buddhas arose - Kakusandha, Koṇāgamana, Kassapa, and our Blessed One Gotama. The lineages of those noble ones are the noble lineages. Furthermore, the lineages of the noble ones among all Buddhas, Individually Enlightened Ones, and disciples of the Buddha of the past, future, and present are the noble lineages. These should be known as primordial, meaning the foremost. They should be known as long-standing, meaning they have been occurring for a long time. They should be known as traditional, meaning they are lineages.

"Ancient" means not of recent origin. "Unmixed" means not scattered, not removed. "Unmixed before" means not mixed by the Buddhas of the past. Not previously removed with the thought "What use are these?" "Are not being mixed" means even now they are not being removed. "Will not be mixed" means they will not be removed even by future Buddhas; those who are wise ascetics and brahmins in the world, by them not rejected, by ascetics, brahmins, and the wise not blamed, not censured.

"Is content" means he is content by way of contentment with requisites. "With any robe whatsoever" means with whichever among coarse, fine, rough, superior, durable, or worn-out ones. Then the meaning is that among whatever is obtained and so on, he is content with any whatsoever. For regarding robes there are three kinds of contentment - contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable. The same method applies to almsfood and so on too. The detailed discussion of those should be understood in the manner stated in the Sāmaññaphala. With reference to these three kinds of contentment, it was said "he is content, he is content with any robe

whatsoever among whatever is obtained and so on."

And here, the robe should be known, the field of robes should be known, the rag-robe should be known, contentment regarding robes should be known, and the ascetic practices connected with robes should be known. Therein, "the robe should be known" means the six robes beginning with linen and the six conforming robes beginning with fine cloth should be known. These are the twelve allowable robes. But garments of kusa-grass, bark garments, garments of wooden strips, hair blankets, animal-hair blankets, canvas, leather, owl-wing cloth, tree-bark cloth, creeper cloth, eraka-grass cloth, plantain cloth, and bamboo cloth - such as these are not allowable robes. "The field of robes" means six fields, since they arise thus: "from the Community, or from a group, or from relatives, or from friends, or with one's own wealth, or as a rag-robe"; and eight fields should be known by way of the eight grounds. "Rag-robe" means twenty-three kinds of rag-robes should be known: from a cemetery, from a shop, from a road, from a rubbish heap, from a childbirth, from a bathing place, from a ford, gone-and-returned, burnt by fire, gnawed by cattle, gnawed by termites, gnawed by rats, cut at the ends, cut at the fringes, flag-brought, from a monument, an ascetic's robe, from the ocean, from a consecration, from a traveller, brought by the wind, produced by supernormal power, and given by gods.

And here, "sotthiya" means the cloth for removing the impurities of childbirth. "Gatapaccāgata" means a robe that was wrapped around a dead body, taken to the cemetery, and brought back. "Dhajāhaṭṭa" means brought from there after having hoisted a flag. "Thūpa" means a robe venerated at an ant-hill. "Sāmuḍdiya" means brought to dry land by the waves of the ocean. "Panthika" means a robe worn by those going on a path, which was pounded with stones out of fear of thieves. "Iddhimaya" means the "come, monk" robe. The remainder is well-known.

"Contentment with robes" means there are twenty kinds of contentment with robes: contentment with thinking, contentment with going, contentment with seeking, contentment with obtaining, contentment with moderate acceptance, contentment with avoidance of greed, contentment with whatever is obtained, contentment according to one's strength, contentment according to what is suitable, contentment with water, contentment with washing, contentment with making, contentment with measure, contentment with thread, contentment with sewing, contentment with dyeing, contentment with making allowable, contentment with use, contentment with avoidance of storage, and contentment with giving away.

Therein, it is proper for a monk who accepts householder robes, having dwelt in a permanent residence for three months, to think about it for the extent of one month. For he, having completed the invitation ceremony, makes a robe during the robe month. A wearer of rag-robes makes it in just a fortnight. Thus, contemplation for the extent of a month or a fortnight is contentment with thinking. But a monk who is content with contentment in thinking should be like the rag-robe wearing elder who dwelt at Pācīnakkhaṇḍarāji.

The Elder, it is said, having come to the Cetiyaṭṭhapa monastery thinking "I shall pay homage to the shrine," having paid homage to the shrine, thought: "My robe is worn out; I shall obtain one at a place where many dwell." He, having gone to the Great Monastery, having seen the senior monk of the Community, having asked

about a dwelling place, having stayed there, on the following day, having taken his robe, having come, paid homage to the Elder. The Elder said: "What is it, friend?" "I shall go to the village entrance, venerable sir." "I too, friend, shall go." "Good, venerable sir." While going, having stood at the porch of the Great Bodhi Tree gateway, having thought "At the dwelling place of those with merit I shall obtain something agreeable," thinking "My thought is impure," he turned back from that very place. On the following day from near the mango grove, on the following day from the northern gateway of the Great Shrine, having turned back in just the same way, on the fourth day he went to the presence of the Elder. The Elder, thinking "This monk's thought will not be pure," having taken the robe, entered the village together with him, asking him questions. And on that night, one man, afflicted by the need to defecate, having defecated in his very cloth, threw it away at the rubbish heap. The rag-robe wearing elder, having seen it covered with blue flies, raised his joined palms in salutation. The Great Elder said: "Why, friend, do you raise joined palms in salutation to the rubbish heap?" "I am not, venerable sir, raising joined palms in salutation to the rubbish heap; I raise them to my father, the One of Ten Powers. A difficult deed was done, venerable sir, by him who, having wrapped around the body of the slave woman Puṇṇā and discarded it, took the rag-robe from the cemetery, having shaken off the insects the size of a water-vessel." The Great Elder thought: "The thought of the rag-robe wearer is pure." The rag-robe wearing elder too, standing in that very place, having developed insight, having attained the three fruitions, having taken that cloth, having made it into a robe, having put it on, having gone to Pācīnakkhaṇḍarāji, attained the highest fruition, arahantship.

But for one going for the purpose of obtaining a robe, going with the meditation subject at the forefront without thinking "Where shall I obtain one?" is called contentment with going.

But for one seeking, seeking not with this or that person but having taken a monk who has shame and is well-behaved, is called contentment with seeking.

For one thus seeking, having seen from afar the robe being brought, without reflecting thus "This will be agreeable, this disagreeable," being content with whatever is obtained among the gross, subtle and so on - this is called contentment with what is obtained.

Even for one thus taking what is obtained, without thinking "This much will be for the double-lined, this much for the single-lined," being content with just what is sufficient for oneself - this is called contentment with moderate acceptance.

But for one seeking a robe, without thinking "I shall obtain something agreeable at such-and-such a person's house door," going from door to door in order - this is called contentment with avoidance of greed.

For one who is able to sustain himself with whatever among the coarse and the superior, sustaining himself with just whatever is obtained - this is called contentment with whatever is obtained.

Having known one's own strength, sustaining oneself with that by which one is able to sustain oneself - this is called contentment according to one's strength.

Having given the agreeable to another, sustaining oneself with whatever - this is

called contentment according to what is suitable.

Without investigating "Where is the water agreeable, where disagreeable," washing with whatever water suitable for washing - this is called contentment with water. However, it is proper to avoid waters polluted by pale clay, red chalk, rotten leaves and sap.

But for one washing, without beating with mallets and so on, washing by kneading with the hands - this is called contentment with washing. Likewise, if it does not become clean thus, it is proper to wash it even with heated water, having put in leaves.

For one who, having thus washed, is making it, without being disturbed thinking "This is gross, this is subtle," making it by just a sufficient method - this is called contentment with making.

Making just enough to cover the three circles - this is called contentment with measurement.

But without considering "I shall seek agreeable thread for the purpose of making a robe," having brought whatever thread from roads and so on, or from a temple of a deity, or placed at the feet, having taken whatever thread and making it - this is called contentment with thread.

But at the time of binding the border, one should not stitch seven times in a space of one finger-breadth; for one who does thus, whatever monk is not his companion, there is no breach of duty for him either. But one should stitch seven times in a space of three finger-breadths; for one who does thus, even one who has entered the path should be his companion. For one who is not, there is a breach of duty. This is called contentment with sewing.

But one who is dyeing should not dye by seeking black dye-plants and so on. Among soma bark and so on, whatever one obtains, with that it should be dyed. But by one who does not obtain them, having taken bark discarded by people in the forest as dye, or having taken the dregs discarded by monks after boiling, it should be dyed. This is called contentment with dyeing.

Having taken any one among blue, mud-coloured, black and dark brown, making it so that it is discernible for one seated on an elephant's back - this is called contentment with making allowable.

Using it just to the extent of covering the parts that arouse shame - this is called contentment with use.

But having obtained cloth, if one does not obtain thread or a needle or a maker, it is proper to keep it; for one who obtains them, it is not proper. Even if it has been made, if one wishes to give it to pupils and so on, and they are not present, it is proper to keep it until their arrival. It should be given as soon as they have arrived. By one who is unable to give it, it should be determined. When there is another robe, it is proper to determine it even as a bed-sheet. For only what is undetermined constitutes storage. What is determined does not - thus said the Elder Mahāsīva. This is called contentment with avoidance of storage.

However, when giving away, one should not give having looked at the face. One should give away having established oneself in the principles of cordiality. This is called contentment in giving away.

The ascetic practices connected with robes are the rag-robe wearer's practice and the three-robe wearer's practice. The detailed discussion of those should be known from the Visuddhimagga. Thus a monk who is fulfilling the great noble lineage of contentment with robes guards these two ascetic practices. Guarding these, he is content by the great noble lineage of contentment with robes.

"Speaks in praise" means one is content but does not speak the praise of contentment, one is not content but speaks the praise of contentment, one is neither content nor speaks the praise of contentment, one is both content and speaks the praise of contentment. To show that, "and speaks in praise of contentment with any robe whatsoever" was said.

"Wrong way of earning" means the various kinds of wrong way of earning, classified as the pursuit of going on messenger duty and errand-running. "Improper" means inappropriate. "Not having obtained" means not having got. Just as a certain one thinks "How shall I obtain a robe?" Being together with monks of merit, practising deceit, he is frightened and terrified; a content monk, thus not having obtained a robe, is not terrified. "Having obtained" means having got righteously and impartially. "Not greedy" means free from the greed of covetousness. "Not infatuated" means not having fallen into infatuation through excessive craving. "Not transgressing" means not overwhelmed by craving, not enveloped. "Seeing the danger" means seeing the danger in the offence of wrong way of earning and in greedy use. "With wisdom of escape" means understanding precisely the escape stated as "only for warding off cold."

"With contentment with any robe whatsoever" means with contentment with whatever robe. "He does not exalt himself" means he does not make self-exaltation thus: "I am a rag-robe wearer, I undertook the rag-robe wearer's practice at the very ordination hall; who is there equal to me?" "He does not scoff at others" means he does not scoff at others thus: "But these other monks are not rag-robe wearers" or "They do not even have so much as the rag-robe wearer's practice." "Whoever therein is skilled" means whoever in that contentment with robes, or in speaking praise and so on, is skilled, clever, experienced. "Not lazy" means free from laziness through perseverance. "Fully aware and mindful" means endowed with the wisdom of full awareness and with mindfulness. "Established in the noble lineage" means firmly established in the noble lineage.

"With any almsfood whatsoever" means with whatever almsfood. Here too almsfood should be known. The field of almsfood should be known, contentment with almsfood should be known, the ascetic practice connected with almsfood should be known. Therein, "almsfood" means sixteen kinds of almsfood: "cooked rice, food made with flour, flour, fish, meat, milk, curds, ghee, butter, oil, honey, molasses, rice gruel, solid food, delicacies, and lickable food."

"The field of almsfood" means fifteen fields of almsfood: a meal for the Community, a meal by invitation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal, a meal for visitors, a meal for travellers, a

meal for the sick, a meal for the attendant of the sick, a regular meal, a hut meal, a turn meal, and a monastery meal.

Contentment with almsfood means contentment with applied thought regarding almsfood, contentment with going, contentment with seeking, contentment with obtaining, contentment with accepting, contentment with moderate acceptance, contentment with avoidance of greed, contentment with whatever is obtained, contentment according to one's strength, contentment according to what is suitable, contentment with helpfulness, contentment with measure, contentment with use, contentment with avoidance of storage, and contentment with giving up - thus there are fifteen kinds of contentment.

Therein, a monk who accepts householder offerings, having washed his face, reflects. But for one who wanders together with a group of almsfood eaters, in the evening at the time of attendance upon the elder, having thought just this much - "Where shall we go for almsfood tomorrow? In such and such a village, venerable sir" - from then on, he should not reflect further. By one who wanders alone, having stood in the reflection hall, he should reflect. One who reflects beyond that has fallen from the noble lineage and is an outsider. This is called contentment with applied thought.

By one entering for almsfood, without thinking "Where shall I obtain it?" one should go with the meditation subject as the lead. This is called contentment with going.

By one seeking, without taking just anyone whatsoever, having taken only one who has shame and is well-behaved, one should seek. This is called contentment with seeking.

Having seen something being brought from afar, one should not give rise to the thought "This is agreeable, this is disagreeable." This is called contentment with obtaining.

Without thinking "I shall take this agreeable one, I shall not take this disagreeable one," whatever is just sufficient for sustenance should be taken. This is called contentment with accepting.

Here, however, when the gift is abundant but the donor wishes to give little, a little should be taken. When the gift is abundant and the donor too wishes to give much, it should be taken only in measure. When the gift is not abundant and the donor too wishes to give little, a little should be taken. When the gift is not abundant but the donor wishes to give much, it should be taken in measure. For one who does not know moderation in accepting destroys people's confidence, brings to ruin offerings given in faith, does not practise the Dispensation, and is not able to win the heart of even a mother who has given birth. Thus, having known moderation, one should accept. This is called contentment with moderate acceptance.

Without going only to faithful families, one should go from door to door in succession. This is called contentment with avoidance of greed. Contentment with whatever is obtained and the rest are just as stated regarding robes.

Having consumed almsfood, thinking "I shall attend to the duties of an ascetic" - thus consuming having known the helpfulness is called contentment with helpfulness.

What has been brought with the bowl filled should not be accepted; when one not fully ordained is present, he should have him take it; when there is none, having had the excess removed, just the amount for acceptance should be taken. This is called contentment with measure.

Consuming thus - "The removal of hunger, this is the escape herein" - is called contentment with use.

One should not consume after storing. This is called contentment with avoidance of storage.

Without looking at the face, one established in the principles of cordiality should give up. This is called contentment with giving up.

But the five ascetic practices connected with almsfood are -the almsfood eater's practice, the successive house-to-house alms goer's practice, the one-session eater's practice, the bowl-food eater's practice, and the later-food-refuser's practice. Their detailed discussion is stated in the Visuddhimagga. Thus a monk fulfilling the great noble lineage of contentment with almsfood guards these five ascetic practices. Guarding these, he is content with the great noble lineage of contentment with almsfood. "Speaks in praise" and so on should be understood in the manner already stated.

"With a lodging" means here the lodging should be known, the field of lodging should be known, contentment with lodging should be known, and the ascetic practice connected with lodging should be known. Therein, "lodging" means a bed, a chair, a mattress, a pillow, a dwelling-place, a lean-to, a mansion, a long building, a cave, a rock cell, a watchtower, a pavilion, a bamboo thicket, a tree-root, or wherever monks withdraw to - these are the fifteen lodgings.

"Field of lodging" means "from the Community, or from a group, or from relatives, or from friends, or with one's own wealth, or as a rag-robe" - these are the six fields.

"Contentment with lodging" means the fifteen kinds of contentment beginning with contentment of thought regarding lodging. These should be understood by the method stated regarding almsfood. But the five ascetic practices connected with lodging are - the forest-dweller's practice, the tree-root dweller's practice, the open-air dweller's practice, the charnel-ground dweller's practice, and the any-bed user's practice. Their detailed discussion is stated in the Visuddhimagga. Thus a monk who is fulfilling the great noble lineage of contentment with lodging guards these five ascetic practices. Guarding these, he is content through the great noble lineage of contentment with lodging.

But the requisite for the sick is included within almsfood itself. Therein, one should be content with just the contentment according to what is obtained, according to one's strength, and according to what is suitable. The sitter's practice belongs to the noble lineage of delight in meditation. And this too was said -

"Five are stated regarding lodging, five are dependent on food;
One is connected with energy, and two are dependent on robes."

Thus the Venerable Elder Sāriputta, the General of the Teaching, as if spreading out the earth, as if filling the belly of the ocean, as if expanding space, having spoken of the first noble lineage of contentment with robes, as if raising up the moon, as if leaping over the sun, having spoken of the second, contentment with almsfood, as if lifting up Sineru, having spoken of the third noble lineage of contentment with lodging, now, in order to speak of the fourth noble lineage of delight in meditation adorned with a thousand methods, he began the teaching: "Furthermore, friends, a monk delights in abandoning."

Therein, delight is ārāma; the meaning is enjoyment. "One whose delight would be in the fivefold abandoning" - thus "one who delights in abandoning." He delights in abandoning sensual desire, he delights in developing renunciation, he delights in abandoning anger, etc. He delights in abandoning all mental defilements, he delights in developing the path of arahantship - thus "devoted to abandoning" means one who is devoted to abandoning. By the method already stated, "one whose delight would be in meditation" - thus "one who delights in meditation." "Devoted to meditation" means one who is devoted to meditation.

But among these four noble lineages, by the first three, the entire Canon of Monastic Discipline has been spoken of by way of the thirteen ascetic practices and contentment with the four requisites. By delight in meditation, the remaining two Canons. But a monk speaking of this noble lineage of delight in meditation should speak of it by the text on renunciation in the Paṭisambhidāmagga. It should be spoken of by the method of the Dasuttara Suttanta in the Dīgha Nikāya. It should be spoken of by the method of the Satipaṭṭhāna Suttanta in the Majjhima Nikāya. It should be spoken of by the method of the analytical explanation in the Abhidhamma.

Therein, "by the text on renunciation in the Paṭisambhidāmagga" means he delights in developing renunciation, he delights in abandoning sensual desire. Non-anger, anger. Perception of light, sloth and torpor. Non-distraction, restlessness. Defining of phenomena, sceptical doubt. Knowledge, ignorance. Gladness, discontent. The first meditative absorption, the five mental hindrances. The second meditative absorption, applied and sustained thought. The third meditative absorption, rapture. The fourth meditative absorption, pleasure and pain. He delights in developing the attainment of the plane of infinite space, he delights in abandoning perception of material form, perception of impingement, and perception of diversity. The attainment of the plane of infinite consciousness, etc. He delights in developing the attainment of the plane of neither-perception-nor-non-perception, he delights in abandoning perception of the plane of nothingness.

Developing the observation of impermanence, one delights; abandoning the perception of permanence, one delights. The observation of suffering, the perception of happiness. The observation of non-self, the perception of self. The observation of disenchantment, delight. The observation of dispassion, lust. The observation of cessation, origin. The observation of relinquishment, grasping. The observation of destruction, the perception of compactness. The observation of fall, accumulation. The observation of change, the perception of stability. The observation of the signless, the sign. The observation of the desireless, aspiration. The observation of emptiness, adherence. Insight into phenomena through higher wisdom, the adherence to grasping at substance. Knowledge and vision of things as they really

are, the adherence to confusion. The observation of danger, the adherence to attachment. The observation of reflection, non-reflection. The observation of turning away, the adherence to bondage. The path of stream-entry, the mental defilements standing together with views. The path of once-returning, the gross mental defilements. The path of non-returning, the mental defilements having a residuum. Developing the path of arahantship, one delights; abandoning all mental defilements, one delights - thus it should be spoken of by way of the renunciation passage in the Paṭisambhidāmagga.

By way of the Dasuttara Suttanta in the Dīgha Nikāya means: developing one quality, one delights; abandoning one quality, one delights, etc. Developing ten qualities, one delights; abandoning ten qualities, one delights. Which one quality does one delight in developing? Mindfulness of the body accompanied by pleasure. Developing this one quality, one delights. Which one quality does one delight in abandoning? The conceit 'I am'. Abandoning this one quality, one delights. Which two qualities, etc. Which ten qualities does one delight in developing? Ten kasiṇa bases. Developing these ten qualities, one delights. Which ten qualities does one delight in abandoning? The ten wrong courses. Abandoning these ten qualities, one delights. Thus, monks, a monk delights in meditation - thus it should be spoken of by way of the Dasuttara Suttanta in the Dīgha Nikāya.

"By the method of the Satipaṭṭhāna Discourse in the Majjhima Nikāya" means: "Monks, this is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, the four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body... observing feelings in feelings... He dwells observing mind in mind... observing mental phenomena in mental phenomena... or his mindfulness is established: 'there are mental phenomena,' just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus too, monks, a monk delights in meditation, is devoted to meditation, delights in abandoning, is devoted to abandoning. Furthermore, monks, a monk when going understands 'I am going,' etc. Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, etc. rotten, reduced to powder. He compares this very body: 'This body too is of such a nature, will become thus, has not gone beyond this.' Thus he dwells observing the body in the body internally, or etc. 'Thus too indeed, monks, a monk delights in meditation' - thus it should be spoken of by the method of the Satipaṭṭhāna Discourse in the Majjhima Nikāya.

"By the method of the analytic explanation in the Abhidhamma" means: seeing all conditioned things as impermanent, as suffering, as a disease, as a boil, etc. as subject to defilement, he delights. "This, monks, is a monk who delights in meditation" - thus it should be spoken of by the method of the analytic explanation.

"He does not exalt himself" means: for one who has been doing the work of insight for sixty or seventy years with the contemplation of impermanence, suffering, and non-self, he does not make self-exaltation thus: "Who is there equal to me?" "He does not scoff at others" means: he does not make scoffing at others thus: "They do not have even a mere amount of insight into impermanence and suffering; why do these

ones go about having abandoned their meditation subject?" The remainder is according to the method already stated.

310. "Strivings" means the highest energies. "Striving by restraint" means the arisen energy of one exercising restraint over the eye and so on. "Striving by abandonment" means the arisen energy of one abandoning sensual thoughts and so on. "Striving by development" means the arisen energy of one developing the factors of enlightenment. "Striving by protection" means the arisen energy of one guarding the sign of concentration.

In "based upon seclusion" and so on, seclusion, dispassion, and cessation - all three are names for Nibbāna. For Nibbāna is seclusion because of being secluded from clinging. Having come to that, lust and so on fade away - thus it is dispassion. They cease - thus it is cessation. Therefore, in "based upon seclusion" and so on, the meaning is "based upon Nibbāna" by way of object or by way of what is to be attained. "Maturing in release" - here there are two kinds of release: release by relinquishment and release by springing forward. Therein, insight relinquishes defilements and aggregates by way of substitution of opposites - this is release by relinquishment. The path springs forward to Nibbāna by way of object - this is release by springing forward. Therefore, "maturing in release" means: just as the enlightenment factor of mindfulness being developed matures for the purpose of release, and reaches the state of insight and the state of the path - thus one develops it - this is the meaning here. The same method applies to the remaining terms as well.

"Bhadraka" means auspicious. "Sign of concentration" is said to be just concentration itself attained by way of the perception of a skeleton and so on. "Guards" means one protects by cleansing away lust, hate, and delusion, which are mental states that obstruct concentration. And here only five perceptions beginning with the perception of a skeleton have been stated. But in this instance, even the ten foulnesses should be expounded in detail. Their detail has been stated in the Visuddhimagga itself.

"Knowledge of phenomena" means knowledge of the phenomena of the four truths by way of single penetration, and knowledge of phenomena regarding the truth of cessation within the four truths. As he said - "Therein, what is knowledge of phenomena? Knowledge in the four paths and in the four fruitions." "Inferential knowledge" means having seen the four truths directly, just as now, so too in the past and in the future - these very five aggregates are the truth of suffering, this very craving is the truth of origin, this very cessation is the truth of cessation, this very path is the truth of the path - thus it is knowledge in the following of that knowledge. Therefore he said - "He, by this phenomenon that is known, seen, attained, understood, and penetrated, draws an inference regarding the past and future."

"Knowledge of others' minds" means knowledge in the discernment of others' minds. As he said - "Therein, what is knowledge of others' minds? Here a monk understands the minds of other beings, of other persons, having encompassed them with his own mind" - this should be expanded. But setting aside these three knowledges, the remainder is called conventional knowledge. As he said - "Therein, what is

conventional knowledge? Setting aside knowledge of phenomena, setting aside inferential knowledge, setting aside knowledge of discernment, the remainder is conventional knowledge."

By knowledge of suffering and so on, having brought one monk to arahantship, the meditation subject of the four truths as the conclusion has been spoken of. Therein, two truths are the round of rebirths, two are the end of the round of rebirths; there is adherence to the round of rebirths, not to the end of the round of rebirths. Regarding two truths, having learnt the Scriptures in the presence of a teacher, one does the work; regarding two truths, one does the work by way of hearing thus: "the truth of cessation is desirable, lovely, agreeable; the truth of the path is desirable, lovely, agreeable." Regarding two truths, penetration through learning, questioning, hearing, retention, and exploration is fitting; regarding two, penetration through hearing is fitting. Three are penetrated by way of function, one by way of object. Two truths are profound because of being difficult to see; two are difficult to see because of being profound.

Commentary on the Tetrad of Factors of Stream-Entry and So On

311. "Factors of stream-entry" means factors of stream-entry, the meaning is causes for the attainment of the path of stream-entry. "Associating with good persons" means having approached good persons such as the Buddha and so on, and associating with them. "Hearing the Good Teaching" means hearing the suitable Teaching of the three Canons. "Wise attention" means attention by way of impermanence and so on. "Practice in accordance with the Teaching" means undertaking the preliminary practice which has become the practice in conformity with the supramundane Teaching.

"With unwavering confidence" means with unshakeable confidence. "Thus indeed is the Blessed One" and so on were explained in detail in the Visuddhimagga. The sets of four concerning fruition, elements, and nutriments are of obvious meaning. But here the grossness and subtlety should be understood by way of coarse and superior objects.

"Stations of consciousness" means consciousness remains in these, thus they are stations of consciousness. This is said by way of remaining upon the object. "Involved with matter" means having approached matter. For in five-aggregate constituent existence, volitional activity consciousness remains in dependence on the aggregate of matter. With reference to that, this was said. "With matter as its object" means having the aggregate of matter as its range, established upon matter. "Imbued with delight" means having been sprinkled only by associated delight accompanied by greed. The other, by way of decisive support. "It attains growth, increase, and expansion" means continuing thus for even sixty or seventy years, it attains growth, increase, and expansion. In the case of "involved with feeling" and so on too, the same method applies. But by these three terms, volitional activity consciousness in four-aggregate constituent existence is spoken of. Its attaining growth, increase, and expansion should be understood by way of continuing for as long as life lasts. But because the teaching has come by way of a set of four, "involved with consciousness"

is not said. And if it were said thus, there would be confusion as to "which here is action-consciousness, which is resultant consciousness," therefore too it is not said. The ways of going to bias were explained in detail already.

"Because of robes" means therein, it arises because of robes, thinking "I shall obtain an agreeable robe." "Because of this or that existence" - here "thus" (iti) is an indeclinable particle in the sense of illustration. The meaning is: just as because of robes and so on, so also because of this or that existence. And here "this or that existence" means superior and more superior things such as oil, honey, molasses, and so on are intended. But it should be understood that for the purpose of abandoning these four arisings of craving, the four noble lineages were taught in the same order of succession. The set of four practices has been stated below already. Among "non-endurance" and so on, at the time of making striving, one does not endure cold and so on - thus "non-endurance." One endures - thus "endurance." Restraint of the faculties is "taming." The calming of thoughts by the method beginning with "one does not accept an arisen sensual thought" is "calming."

"Bases of the Teaching" means portions of the Teaching. Non-covetousness as a basis of the Teaching means either non-greed, or meditative absorption, insight, path, fruition, and Nibbāna attained under the heading of non-greed. Non-anger as a basis of the Teaching means either non-irritation, or meditative absorption and so on attained under the heading of friendliness. Right mindfulness as a basis of the Teaching means either well-established mindfulness, or meditative absorption and so on attained under the heading of mindfulness. Right concentration as a basis of the Teaching means either attainment, or meditative absorption, insight, path, fruition, and Nibbāna attained by way of the eight attainments. Or meditative absorption and so on attained by way of the ten foulnesses is the basis of the Teaching of non-covetousness. Those attained by way of the four divine abidings is the basis of the Teaching of non-anger. Those attained by way of the ten recollections and the perception of repulsiveness of food is the basis of the Teaching of right mindfulness. Those attained by way of the ten kasiṇas and breathing is the basis of the Teaching of right concentration.

Among the undertakings of practices, the first is the practice of the naked ascetic. The second is the conduct of the pure holy life of one with strong defilements who is unable to attain arahantship, even while weeping with a tearful face. The third is gulping down of sensual pleasures. The fourth is the holy life of the Dispensation of one endowed with happiness by way of meditative absorption and insight, even though not obtaining the four requisites.

"Aggregates of the Teaching" - here the meaning of aggregate is the meaning of virtue. "Aggregate of morality" means the virtue of morality. And here, fruition morality is intended. The same method applies to the remaining terms as well. Thus in all four cases, it is indeed fruition that is spoken of.

"Powers" means they are powers in the meaning of supporting and in the meaning of being unshakeable. Their unshakeability by their opposites such as idleness and so on should be understood. All of them are spoken of as mundane and supramundane only, by way of serenity, insight, and the path.

"Foundations" - here "adhi" is merely a prefix. But as regards meaning, either they

stand by that, or they stand therein, or it is simply the standing-place of persons excelling in such and such virtues that is the foundation; wisdom itself is the foundation - thus the foundation of wisdom. And here, by the first, the wisdom of the highest fruition is meant. By the second, verbal truth. By the third, the relinquishment of material things. By the fourth, the peace of defilements is spoken of - this should be understood. And by the first, making the wisdom of the ownership of one's actions or insight wisdom the starting point, fruition wisdom is spoken of. By the second, making verbal truth the starting point, the ultimate truth, Nibbāna. By the third, making the relinquishment of material things the starting point, the relinquishment of defilements by the highest path. By the fourth, making the defilements suppressed by attainment the starting point, the appeasement of defilements by the highest path. Or by the foundation of wisdom alone, the wisdom of the fruition of arahantship is spoken of. By the remaining ones, the ultimate truth. Or by the foundation of truth alone, the ultimate truth is spoken of. By the remaining ones, the wisdom of arahantship - so said the Elder Mūsikābhaya.

Commentary on the Tetrad of Answering Questions and So On

312. The methods of answering questions were explained in detail in the treatise on the great references.

"Dark" means black, the action of the ten unwholesome courses of action. "With dark result" means with black result, because of rebirth in the realms of misery. "Bright" means white, the action of the wholesome courses of action. "With bright result" means with white result, because of rebirth in heaven. "Dark and bright" means mixed action. "With dark and bright result" means with pleasant and unpleasant result. For having performed mixed action, one reborn through the unwholesome in the animal realm in such positions as that of a state elephant and so on, experiences happiness when the wholesome operates. One reborn even in a royal family through the wholesome experiences suffering when the unwholesome operates. "Neither dark nor bright" means the knowledge of the four paths that brings about the elimination of action is intended. For if that were dark, it would give dark result. If it were bright, it would give bright result. But because of not giving either result, being of neither dark nor bright result, it is neither dark nor bright - this is the meaning here.

"To be realised" means to be realised both by making evident and by attainment. "By the eye" means by the divine eye. "By the body" means by the mental body that is conascent. "By wisdom" means by the knowledge of the fruition of arahantship.

"Mental floods" means they are mental floods because they strike down beings in the round of rebirths, causing them to sink. Therein, lust for the five strands of sensual pleasure is the mental flood of sensuality. Desire and lust in fine-material and immaterial existences is the mental flood of existence. Likewise, attachment to meditative absorption and lust accompanied by the eternalist view. The sixty-two wrong views are the mental flood of views.

They yoke beings in the round of rebirths - thus they are mental bonds. They should be understood like the mental floods.

They release - thus they are releases from mental bonds. Therein, meditative absorption on foulness is the release from the mental bond of sensuality. Having made that the foundation, the path of non-returning attained is absolutely called the release from the mental bond of sensuality. The path of arahantship is called the release from the mental bond of existence. The path of stream-entry is called the release from the mental bond of views. The path of arahantship is called the release from the mental bond of ignorance.

They are mental knots by way of knotting. It knots, binds, and obstructs both the mental body and the material body in the round of rebirths - thus it is a bodily knot. "Dogmatic belief that 'This alone is the truth'" means an adherence to views that has occurred thus: "Only this is the truth, anything else is vain."

"Clingings" means taking up and grasping. "Sensuality" means lust; that very thing, in the sense of grasping, is clinging - thus it is clinging to sensual pleasures. "View" means wrong view; that too, in the sense of grasping, is clinging - thus it is clinging to views. "By this there is purification" - thus the grasping of moral rules and austerities is clinging to moral rules and austerities. "Self" - by this one both speaks and clings - thus it is clinging to the doctrine of self.

"Modes of generation" means portions. Born in an egg - thus beings born in eggs. Born in a placenta - thus beings born in wombs. Born in moisture - thus beings born in moisture. This is the designation for those arisen in beds and in rotting fish and so on. As if having come with speed and appeared - thus spontaneously born beings. Therein, among gods and humans, this is the distinction between those born in moisture and those spontaneously born. Those born in moisture arise being dull and young. Those spontaneously born, having become as if sixteen years of age. Indeed, among humans and terrestrial gods, all four modes of generation are found. Likewise among animals, such as supaṇṇas and serpents and so on. For this was said: "Therein, monks, supaṇṇas born in eggs carry off only serpents born in eggs, not those born in wombs, not those born in moisture, not those spontaneously born." From the Cātumahārājika realm upwards, the higher gods are exclusively spontaneously born. Likewise those doomed to hell. Among ghosts, all four are found. The conceptions have been spoken of in the Sampasādanīya itself.

Among the acquisitions of individual existence, the first should be understood by way of those corrupted by play. The second, by way of sheep and so on being slaughtered by sheep-butchers and so on. The third, by way of those corrupted in mind. The fourth, by way of the remaining deities above, beginning with the Cātumahārājika gods. For those gods die neither by one's own volition nor by another's volition.

Commentary on the Tetrad of Purification of Offerings and So On

313. "Purifications of offerings" means the offerings, which are termed giving, become pure, become of great fruit by means of these - thus "purifications of offerings."

"Becomes pure on account of the donor, not on account of the recipient" means where the donor is moral, gives a gift acquired by righteous means, but the recipient is immoral. This offering is similar to the offering of the great King Vessantara.

"Becomes pure on account of the recipient, not on account of the donor" means

where the recipient is moral, but the donor is immoral and gives what is acquired by unrighteous means. This offering is similar to the offering of an executioner of robbers. "Becomes pure neither on account of the donor nor on account of the recipient" means where both are immoral and the gift too is produced by unrighteous means. The fourth should be understood by way of the reverse.

"Ways of supporting others" means causes of supporting others. These have already been analysed above.

"Ignoble statements" means the statements of ignoble, inferior persons.

"Noble statements" means the statements of noble ones, good persons.

"Claiming to have seen" means the claim thus: "It was seen by me." And here the meaning should be understood by way of the volition that occasions each respective one.

Commentary on the Tetrad on Self-Mortification and So On

314. Among the self-mortifying and so on, the first is a naked ascetic. The second is a certain one among sheep-butchers and so on. The third is one who causes sacrifices to be performed. The fourth is one rightly practising in the Dispensation.

Among those practising for personal welfare and so on, the first is whoever is himself accomplished in morality and so on, but does not encourage others in morality and so on, like the Venerable Elder Vakkali. The second is whoever is himself not accomplished in morality and so on, but encourages others in morality and so on, like the Venerable Upananda. The third is whoever is himself indeed not accomplished in morality and so on, and does not encourage others in morality and so on, like Devadatta. The fourth is whoever is himself accomplished in morality and so on, and also encourages others in morality and so on, like the Venerable Mahākassapa.

Among darkness and so on, "darkness" means one who has become darkness.

"Heading for darkness" means darkness itself is the further destination, the destination for him - thus he is one heading for darkness. Thus the meaning should be understood in all terms. And here, the first, having been reborn in a low family of outcasts and so on, in a wrong livelihood, in an inferior individual existence, fulfils the three kinds of misconduct. The second, having been of such a kind, fulfils the three kinds of good conduct. The third, having been reborn in a lofty family of the warrior caste, in an individual existence accomplished with abundant food and drink, fulfils the three kinds of misconduct. The fourth, having been just such a one, fulfils the three kinds of good conduct.

"Samaṇamacalo" means "samaṇa-acalo" (the unshakeable ascetic). The syllable "ma" is merely a word-connection. He should be known as a stream-enterer. For a stream-enterer, like a gate-post by the four winds, is unshakeable by the doctrines of others. Being endowed with unshakeable faith, he is the unshakeable ascetic. And this too was said - "And which person is the unshakeable ascetic? Here a certain person, with the utter elimination of the three mental fetters" - in detail. But because of the attenuation of lust and hate, the once-returner is called the lotus ascetic. Therefore he said - "But which person is the lotus ascetic? Here a certain person, having come to this world only once more, makes an end of suffering. This is called a person who is

the lotus ascetic." Because of the absence of lust and hate, he will quickly flower - thus the non-returner is called the white lotus ascetic. Therefore he said - "And which person is the white lotus ascetic? Here a certain person, of the five lower, etc. This is called a person who is the white lotus ascetic." But the Worthy One, because of the absence of all mental defilements that produce mental knots, is called the delicate ascetic among ascetics. Therefore he said - "And which person is the delicate ascetic among ascetics? Here a certain one, with the elimination of the mental corruptions, etc. enters and dwells. This is called a person who is the delicate ascetic among ascetics."

"These indeed, friends" and so on should be construed by the very method stated. Thus, by way of an even fifty tetrads, speaking on two hundred questions, the Elder showed the flavour of concord.

The explanation of the tetrads is finished.

Commentary on the Pentads

315. Thus, having shown the flavour of concord by way of the set of four, now in order to show it by way of the set of five, he began the teaching again. Therein, among the five aggregates, the aggregate of matter is mundane. The remaining ones are both mundane and supramundane. The aggregates of clinging are mundane only. But in detail, the treatise on the aggregates is stated in the Visuddhimagga. The types of sensual pleasure have been explained in detail above.

Destinations are so called because they are to be gone to by means of well-done and wrong-done actions and so on. "Niraya" means without gratification. The aggregates are spoken of together with their location. In the remaining three after that, only the aggregates that are reborn there are stated. In the fourth, the location as well.

Stinginess regarding residence is stinginess regarding residence. A monk endowed with that, having seen a visitor, having said such things as "Here the requisites of a shrine or of the monastic community have been placed," prevents him even from a residence belonging to the monastic community. He, having died, is reborn as a ghost or a boa constrictor. Stinginess regarding family is stinginess regarding family. A monk endowed with that prevents even the entry of others into his own supporting family by those means. Stinginess regarding material gain is stinginess regarding material gain. A monk endowed with that, being stingy even regarding material gain belonging to the monastic community, acts in such a way that others do not obtain it. Stinginess regarding praise is stinginess regarding praise. And here "praise" should be understood as both bodily beauty and the beauty of virtues. Stinginess regarding the Scriptures is stinginess regarding the teachings. A monk endowed with that does not give to another, thinking "Having learnt this Teaching thoroughly, he will overcome me." But whoever does not give out of consideration for the Teaching or out of consideration for the person, that is not stinginess.

They are called mental hindrances because they hinder and envelop the mind. Sensual desire, having reached the status of a mental hindrance, is to be destroyed by the path of arahantship. The underlying tendency to sensual lust, having reached the status of the mental fetter of sensual lust, is to be destroyed by the path of non-returning. Sloth is sickness of consciousness. Torpor is sickness of the three

aggregates. Both are to be destroyed by the path of arahantship. Likewise restlessness. Remorse is to be destroyed by the path of non-returning. Sceptical doubt is to be destroyed by the first path.

"Mental fetters" means bondages. But among persons bound by them, stream-enterers and once-returners reborn in fine-material and immaterial existence are called bound within and lying outside. For their bondage is in sensual existence. Non-returners in sensual existence are called bound outside and lying within. For their bondage is in fine-material and immaterial existence. Stream-enterers and once-returners in sensual existence are called bound within and lying within. Non-returners in fine-material and immaterial existence are called bound outside and lying outside. One who has eliminated the mental corruptions is unfettered everywhere.

A training rule is a step to be trained in, the meaning is a portion of training. Or a training rule is a step for training, the meaning is a means of achievement for the training in higher consciousness and higher wisdom. This is the summary here. But in detail, the discussion of training rules has come in the Analysis of Training Rules in the Vibhaṅga treatise itself.

Commentary on the Pentad on Impossible States and So On

316. "A monk who has eliminated the mental corruptions is incapable of intentionally depriving a living being" and so on is merely the heading of the teaching, but stream-enterers and others too are incapable. This was stated thus also for the purpose of blaming worldlings and praising those who have eliminated the mental corruptions. A worldling is blameworthy; he even commits matricide and so on. But one who has eliminated the mental corruptions is praiseworthy; he does not even commit the killing of lice and ants and so on.

"It scatters among disasters" - thus it is "disaster"; it throws away and demolishes welfare and happiness - this is the meaning. Disaster of relatives is disaster regarding relatives; the meaning is the destruction of relatives through thieves, illness, danger, and so on. Disaster of wealth is disaster regarding wealth; the meaning is the destruction of wealth by means of kings, thieves, and so on. Illness itself is disaster - this is disaster regarding illness. For illness scatters and destroys health - thus it is "disaster"; disaster of morality is disaster regarding morality. This is a name for immorality. A view that has arisen while destroying right view is itself disaster - this is disaster regarding view. And here, the three beginning with disaster regarding relatives are neither unwholesome nor struck by the three characteristics. The dyad of disaster regarding morality and disaster regarding view is unwholesome and struck by the three characteristics. For that very reason he said beginning with "Friends, beings are not, because of disaster regarding relatives, or" and so on.

"Accomplishment regarding relatives" means the accomplishment of relatives, the fulfilment, the abundance. For accomplishment regarding wealth too, the same method applies. The accomplishment of health is accomplishment regarding health. The fulfilment is being free from illness for a long time. For accomplishment in morality and accomplishment in right view too, the same method applies. Here too, accomplishment regarding relatives and so on are not wholesome, not struck by the three characteristics. Accomplishment in morality and accomplishment in right view are wholesome, struck by the three characteristics. For that very reason he said

beginning with "Friends, beings are not, because of accomplishment regarding relatives, or" and so on.

The discussion on failure in morality and accomplishment in morality has been explained in detail in the Mahāparinibbāna.

"By an accuser" means by one who accuses by means of four grounds of accusation: comparison of the case, comparison of the offence, rejection of communion, and rejection of proper conduct. "I will speak at the proper time, not at an improper time" - here the proper time for the accused is stated, not for the accuser. For one accusing another should not accuse in the midst of the assembly, or at the Observance or Invitation ceremony, or in the sitting hall, the dining hall, and so on. When seated at the day-quarters, having obtained permission thus: "May the venerable one give permission; I wish to speak to the venerable one," having thus obtained permission, one should accuse. But having examined the person, whoever is a greedy person who, having spoken what is not factual, brings ill repute upon monks, he should be accused even without the act of giving permission. "What is factual" means with what is actual, with the intrinsic nature. "Smoothly" means with what is polished, with what is soft. "What is beneficial" means endowed with the desire for welfare, with the desire for what is good.

Commentary on the Pentad on Factors for Striving

317. "Factors for striving": striving is called striving; one for whom there is striving is one who strives; the factors of a monk who strives are factors for striving. "Faithful" means endowed with faith. But this faith is fourfold: faith through tradition, faith through achievement, faith through conviction, and faith through confidence. Therein, the faith of omniscient Bodhisattas, because it has come from their resolution, is called faith through tradition. The faith of noble disciples, because it has been achieved through penetration, is called faith through achievement. When "the Buddha, the Dhamma, the Community" is said, the settling upon it with an unshakeable state is faith through conviction. The arising of confidence is called faith through confidence. Here, faith through conviction is intended. "Enlightenment" means the knowledge of the fourth path. He believes that it has been thoroughly penetrated by the Truth-finder. This is merely the heading of the teaching, but by this factor, faith in all three jewels is intended. For one whose confidence in the Buddha and so on is strong, his energy of striving succeeds. "Free from illness" means healthy. "Free from disease" means free from pain. "That is even" means that digests evenly. "Digestion" means the kamma-born heat element. "Neither too cold nor too hot" means one whose digestion is excessively cold is one who fears cold, one whose digestion is excessively hot is one who fears heat; for them striving does not succeed. For one whose digestion is middling, it succeeds. Therefore he said - "Middling, capable of striving." "One who reveals himself as he really is" means one who makes known his own faults as they really are. "That discerns rise and fall" means capable of going to, that is, of discerning, both rise and passing away; by this, the knowledge of rise and fall that comprehends the characteristic of one's own nature is stated. "Noble" means pure. "Penetrative" means capable of piercing through the mass of greed and so on that has not been pierced before. "Leading to the complete destruction of suffering" means leading to the destruction of whatever suffering is eliminated, because mental defilements have been abandoned by way of substitution

of opposites. Thus by all these terms, it is insight wisdom itself that is spoken of. For one who is unwise, striving does not succeed.

Commentary on the Pentad on the Pure Abodes and So On

318. "Pure Abodes" means "the pure ones have dwelt here, are dwelling, or will dwell" - thus they are "Pure Abodes." "Pure" means free from the stain of mental defilements, non-returners who have eliminated the mental corruptions. Regarding what should be said concerning "Aviha" and so on, that has already been stated in the Mahāpadāna.

Among the non-returners, one who, without passing beyond the middle of the life span, attains arahantship through the final extinguishment of the mental defilements in the interval itself, is called an attainer of final nibbāna in the interval. One who attains having touched and passed beyond the middle is called an attainer of final nibbāna after the interval. One who attains without exertion, without effort, without becoming weary, with ease, is called an attainer of final nibbāna without exertion. One who attains through exertion, with effort, becoming weary, with difficulty, is called an attainer of final nibbāna through exertion. These four are found in all five Pure Abodes. Regarding "upstream-goer towards the divine world Akaniṭṭha," here a set of four should be known. For whoever, beginning from Aviha, having passed through the four heavenly worlds, having gone to Akaniṭṭha, attains final nibbāna, he is called an upstream-goer towards the divine world Akaniṭṭha. Whoever, from Aviha, having gone to the second or third or fourth heavenly world, attains final nibbāna, he is called an upstream-goer but not heading toward the Akaniṭṭha realm. Whoever, from sensual existence, having been reborn in the Akaniṭṭha realm, attains final nibbāna, he is called not an upstream-goer but heading toward the Akaniṭṭha realm. Whoever, in the four heavenly worlds below, having been reborn in each of those very places, attains final nibbāna, he is called neither an upstream-goer nor heading toward the Akaniṭṭha realm.

Commentary on the Pentad on Mental Rigidity

319. "Mental rigidities" means states of obstinacy of the mind. "Is uncertain about the Teacher" means he is uncertain about the Teacher's body or virtues. Being uncertain about the body, he is uncertain thus: "Is there or is there not a body adorned with the thirty-two excellent characteristics of a great man?" Being uncertain about the virtues, he is uncertain thus: "Is there or is there not the knowledge of omniscience capable of knowing the past, future, and present?" "To ardour" means for the purpose of making energy. "To pursuit" means for exertion again and again. "To perseverance" means for constant practice. "To striving" means for the purpose of striving. "This is the first mental rigidity" means this first state of obstinacy of the mind reckoned as sceptical doubt about the Teacher. "About the Teaching" means about the Scriptures and the Teaching of penetration. Being uncertain about the Scriptures, he is uncertain thus: "They say the Buddha's teaching is the three Canons, eighty-four thousand portions of the Teaching - does this exist or does it not?" Being uncertain about the Teaching of penetration, he is uncertain thus: "They say the path is the outcome of insight, fruition is the outcome of the path, the relinquishment of all activities is Nibbāna - does that exist or does it not?" "Is uncertain about the Community" means he is uncertain thus: "By virtue of the terms beginning with

'practising uprightly,' is there or is there not a Community that has become a multitude of eight persons - four standing on the path and four standing in fruition - who have practised such a practice?" Being uncertain about the training, he is uncertain thus: "They say there is the training in higher morality, and the training in higher consciousness and higher wisdom - does that exist or does it not?" "This is the fifth" means this fifth state of obstinacy of the mind, the state of being rubbish, the state of being a stump, reckoned as irritation towards fellows in the holy life.

Commentary on the Pentad on Bondage of Mind and So On

320. "Bondages of mind" means they grasp the mind as if having bound it and made it into a fist - thus they are bondages of mind. "Sensual pleasures" means both sensual pleasures as objects and sensual pleasures as defilements. "The body" means in one's own body. "Material form" means external material form. "As much as he likes" means however much he wishes, that much. "To fill his belly" means filling the stomach. For it is called "filling the belly" because of stuffing the stomach. "The pleasure of sleeping" means the pleasure of beds and chairs. "The pleasure of lying on his side" means the pleasure that arises for one lying down turning over, from the right side and the left side - such arisen pleasure. "The pleasure of torpor" means the pleasure of sleep. "Devoted" means he dwells properly engaged. "Having aspired" means having wished for. "By this holy life" means by the holy life of abstinence from sexual intercourse. "I shall become a god" means I shall become an influential god. "Or an inferior deity" means one or another among the gods of little influence.

Regarding the faculties, in the first pentad, only mundane ones were spoken of. In the second pentad, the first, second, and fourth are mundane; the third and fifth are mundane and supramundane. In the third pentad, they are mundane and supramundane by way of serenity, insight, and the path.

Commentary on the Pentad on What Leads to Deliverance

321. "Leading to escape" means escaped, unbound. "Elements" means having an intrinsic nature empty of self. "When he attends to sensual pleasures" means for one attending to sensual pleasures; the meaning is for one who, having emerged from the meditative absorption on foulness, like one who, having taken medicine, investigates poison, directs the mind towards sensual pleasures for the purpose of investigation. "Does not spring forward" means does not enter. "Does not become clear" means does not arrive at confidence. "Does not become settled" means does not become established. "Does not become liberated" means does not resolve upon. But just as a cock's feather or a strip of sinew thrown into a fire draws back, shrinks away, turns away, does not extend; thus it draws back and does not spread out. "But renunciation" means here renunciation is the first meditative absorption in the ten foulnesses; when he attends to that, the mind springs forward. "That mind of his" means that consciousness of the meditative absorption on foulness of his. "Well gone" means well gone because of having gone to its resort. "Well developed" means well developed because of being conducive to non-relinquishment. "Well emerged" means well emerged from sensual pleasures. "Well liberated" means well liberated from sensual pleasures. "Mental corruptions conditioned by sensual pleasures" means the four mental corruptions rooted in sensual pleasures. "Vexations" means sufferings. "Fevers" means fevers of sensual lust. "He does not feel that feeling"

means he does not feel that feeling of sensual pleasures and the feeling of vexation and fever. "This is declared to be the escape from sensual pleasures" means this meditative absorption on foulness is declared to be the escape from sensual pleasures because of being escaped from sensual pleasures. But whoever, having made that meditative absorption the foundation, contemplating activities, having reached the third path, having seen Nibbāna through the fruition of non-returning, knows that there are no more sensual pleasures, his mind is absolutely the escape. The same method applies to the remaining terms as well.

But this is the distinction: in the second section, the meditative absorptions through friendliness are the escape from anger. In the third section, the meditative absorptions through compassion are the escape from violence. In the fourth section, the immaterial meditative absorptions are the escape from material forms. And here, regarding the absolute escape, the fruition of arahantship should be construed.

"In the fifth section, when he attends to identity" means for a dry insight practitioner who, having comprehended sheer activities, has attained arahantship, having emerged from the fruition attainment, directs the mind towards the five aggregates of clinging for the purpose of investigation. "This is declared to be the escape from identity" means this consciousness of the fruition attainment of arahantship, arisen as "there is no more identity" for a monk who stands having seen Nibbāna through the path of arahantship and its fruition, is declared to be the escape from identity.

Commentary on the Pentad on Bases for Liberation

322. "Planes of liberation" means causes of release. "One who experiences the meaning" means of one who knows the meaning of the Pāḷi text. "One who experiences the Teaching" means of one who knows the Pāḷi text. "Gladness" means young rapture. "Rapture" means strong rapture that has become a mode of satisfaction. "Body" means the mental body becomes calm. "Feels happiness" means obtains happiness. "The mind becomes concentrated" means becomes concentrated through the concentration of the fruition of arahantship. For this one, while listening to that Teaching, knows the meditative absorptions, insight, path and fruitions at each point as it comes; for him knowing thus, rapture arises. He, not allowing that rapture to draw back in between, having become one practising the access meditation subject, having developed insight, attains arahantship. With reference to that it was said - "The mind becomes concentrated." The same method applies in the remaining ones too. But this is the distinction: "sign of concentration" means among the thirty-eight objects, a certain concentration itself is the sign of concentration. In "rightly grasped" and so on, it has been well grasped by one learning the meditation subject in the presence of a teacher. "Well attended to" means well considered. "Thoroughly understood with wisdom" means well made evident through wisdom. "In that teaching" means in that teaching of the Pāḷi text on the meditation subject.

"That ripen liberation" means liberation is called arahantship; they ripen that, thus they are "that which ripens liberation." "Perception of impermanence" means perception arisen in the knowledge of the observation of impermanence. "Perception of suffering in what is impermanent" means perception arisen in the knowledge of the observation of suffering. "Perception of non-self in what is suffering" means perception arisen in the knowledge of the observation of non-self. "Perception of

abandoning" means perception arisen in the knowledge of the observation of abandoning. "Perception of dispassion" means perception arisen in the knowledge of the observation of dispassion.

"These indeed, friends" and so on should be construed by the very method stated. Thus, by way of twenty-six groups of five, speaking on one hundred and thirty questions, the Elder showed the flavour of concord.

The explanation of the pentads is finished.

Commentary on the Hexads

323. Thus, having shown the flavour of concord by way of the set of five, now in order to show it by way of the set of six, he began the teaching again. Therein, "internal" means internally internal. "External" means those that are external to those internally internal ones. But in detail, the discussion on sense bases has already been spoken in the Visuddhimagga. "Classes of consciousness" means groups of consciousness. "Eye-consciousness" means the resultant consciousness of wholesome and unwholesome, dependent upon the eye-sensitivity. This same method applies everywhere. "Eye-contact" means contact dependent upon the eye. In the case of ear-contact and so on too, the same method applies. "Mind-contact" means setting aside these ten contacts, all the rest is called mind-contact. The set of six feelings too should be understood by this very method. "Perception of visible form" means perception arisen having made visible form the object. By this method, the rest too should be understood. In the set of six volitions too, the same method applies. Likewise in the set of six cravings.

"Disrespectful" means devoid of respect. "Not deferential" means without deference, of improper conduct. Here, however, whatever monk, while the Teacher is still living, does not go to attend upon him at the three times. While the Teacher walks up and down without sandals, he walks up and down wearing sandals; while he walks up and down on a low walking path, he walks up and down on a high one; while he dwells below, he dwells above; in a place within sight of the Teacher, he wraps both shoulders, holds an umbrella, wears sandals, bathes, or defecates or urinates. But when he has attained final Nibbāna, he does not go to pay homage to the shrine; in a place within sight of the shrine, he does everything stated for a place within sight of the Teacher - this is called disrespectful towards the Teacher. But whoever, when the hearing of the Teaching has been announced, does not go attentively, does not listen to the Teaching attentively, sits chatting, does not learn attentively, does not recite - this is called disrespectful towards the Teaching. But whoever, without being invited by an elder monk, expounds the Teaching, sits down, discusses questions, goes jostling senior monks, stands, sits down, clutches the knees with cloth or clutches the knees with hands, wraps both shoulders in the midst of the Community, wears umbrella and sandals - this is called disrespectful towards the Community. For indeed, even when disrespect is shown towards a single monk, disrespect towards the Community has been shown. But one who simply does not fulfil the three trainings is called disrespectful towards the training. One who does not cultivate the characteristic of diligence is called disrespectful towards diligence. One who does not practise the twofold hospitality is called disrespectful towards hospitality. The six respects should be understood by way of the opposite of what has been stated.

"Explorations with pleasure" means sustained thoughts associated with pleasure. "Productive of pleasure" means being a cause of pleasure. "Explores" means having applied thought with applied thought, one defines with sustained thought. This same method applies everywhere. The explorations with displeasure too should be understood in just the same way. Likewise the explorations with equanimity. The principles of cordiality have been elaborated above. "One who has attained similarity of view" - but by this term, in the Kosambaka Sutta the first path was spoken of. Here, all four paths are included.

Commentary on the Hexad on Sources of Contention

325. "Sources of contention" means the roots of contention. "Prone to wrath" means possessed of wrath having the characteristic of anger. "Bears grudges" means possessed of hostility having the characteristic of not giving up enmity. "For the detriment and suffering of gods and humans" means how does the contention of two monks lead to the detriment and suffering of gods and humans? Just as in the Kosambaka Chapter, when two monks have entered into contention, their pupils in that monastery quarrel. The community of nuns, taking their exhortation, quarrels. Thereupon their attendants quarrel. Then the guardian deities of the humans become two factions. Therein, the guardian deities of those who speak what is the Teaching become speakers of what is the Teaching, and those of the speakers of what is not according to the Teaching become speakers of what is not according to the Teaching. Thereupon the terrestrial deities who are friends of the guardian deities become divided. Thus in succession, up to the Brahmā world, except for the noble disciples, all gods and humans become two factions. But those who speak what is not according to the Teaching are more numerous than those who speak what is the Teaching. Thereupon, thinking "what is taken by many, that is true," having given up the Teaching, the more numerous ones take up what is not the Teaching. They, having put what is not the Teaching in front and declaring it, are reborn in the realms of misery. Thus the contention of two monks is for the detriment and suffering of gods and humans.

"Internally or" means in your own inner assembly. "Or externally" means in the assembly of others.

"One who depreciates another's worth" means possessed of contempt having the characteristic of smearing over the virtues of others. "Spiteful" means possessed of insolence having the characteristic of rivalry. "Envious" means possessed of envy having the characteristic of being jealous towards the honours and so on received by others. "Stingy" means possessed of stinginess regarding residence and so on. "Fraudulent" means deceitful. "Deceitful" means one who conceals the evil one has done. "Having evil desires" means one who is immoral and wishes to be esteemed for qualities one does not possess. "Having wrong views" means one who holds the doctrine of nihilism, the doctrine of non-causality, and the doctrine of non-efficacy of action. "Adhering to his own views" means he adheres to his own view itself. "Holding on to them tenaciously" means holding on firmly. "Relinquishing them with difficulty" means it is not possible to make him give up what he has grasped.

"The solid element" means the element of support. "The liquid element" means the element of binding together. "The heat element" means the element of maturing. "The air element" means the element of expansion. "The space element" means the element of non-contact. "The consciousness element" means the element of cognition.

Commentary on the Hexad on What Leads to Deliverance

326. "Elements leading to escape" means just the element of escape. "Remains obsessing" means having overpowered, having reduced, it remains. "He should be told 'Do not say so'" means since he declares an untrue declaration, therefore he should be told "do not speak thus." "Namely the liberation of mind through friendliness" means that which is this liberation of mind through friendliness, this is the escape from anger - the meaning is escaped from anger. But whoever, having emerged from the third or fourth meditative absorption of friendliness, having contemplated activities, having reached the third path, sees Nibbāna through the third fruition knowing "there is no more anger," his mind is the absolute escape from anger. By this method the meaning should be understood everywhere.

"The signless liberation of mind" means the fruition attainment of arahantship. For that is called "signless" because of the absence of the sign of lust and so on, the sign of matter and so on, and the sign of permanence and so on. "Following after signs" means it follows after the sign of the aforementioned variety, thus it is "following after signs."

"I am" means the conceit 'I am'. "This I am" means among the five aggregates, "this named one I am" - to this extent arahantship has been declared. "The dart of sceptical doubt and bewilderment" means the dart of bewilderment that is sceptical doubt. "He should be told 'Do not say so'" means if sceptical doubt arises in him that is to be destroyed by the first path, the declaration of arahantship is wrong; therefore he should be prevented, saying "do not speak what is untrue." "The uprooting of the conceit 'I am'" means the path of arahantship. For since when Nibbāna has been seen by means of the path and fruition of arahantship there is no more conceit 'I am,' the path of arahantship is said to be the uprooting of the conceit 'I am'.

Commentary on the Hexad on Unsurpassed Things and So On

327. "Unsurpassed things" means unsurpassed, foremost. The unsurpassed among seeings is the unsurpassed in seeing. The same method applies to the remaining terms as well. Therein, the seeing of elephant treasures and so on is not the unsurpassed in seeing, but for one established in faith, by the power of established devotion, the seeing of the One of Ten Powers, or of the Community of monks, or of any one among the kasiṇa, foulness, sign and so on, is called the unsurpassed in seeing. The hearing of talk praising the virtues of warriors and so on is not the unsurpassed in hearing, but for one established in faith, by the power of established devotion, the hearing of talk praising the virtues of the three jewels, or the hearing of the word of the Buddha in the three Canons, is called the unsurpassed in hearing. The gain of gem treasures and so on is not the unsurpassed in material gain, but the gain of the sevenfold noble treasure is called the unsurpassed in material gain. The learning of elephant craft and so on is not the unsurpassed in training, but the fulfilment of the threefold training is called the unsurpassed in training. Service to

warriors and so on is not the unsurpassed in service, but service to the three jewels is called the unsurpassed in service. The recollection of the virtues of warriors and so on is not the unsurpassed in recollection, but the recollection of the virtues of the three jewels is called the unsurpassed in recollection.

The recollections themselves are called the bases of recollection. "Recollection of the Buddha" means the recollection of the virtues of the Buddha. For one recollecting thus, rapture arises. He, having established that rapture in terms of elimination and passing away, attains arahantship. This is called an access meditation subject; it is obtainable even by laypeople. This same method applies everywhere. But the detailed discussion here should be understood according to the method stated in the Visuddhimagga.

Commentary on the Hexad on Constant Abiding

328. "Constant abidings" means the permanent abidings of one who has eliminated the mental corruptions. "Having seen a form with the eye" means having seen that form with eye-consciousness when an object has come into the range of the eye-door, at the moment of impulsion, not being lustful towards the desirable, he is not glad; not being averse towards the undesirable, he is not unhappy. Not producing delusion towards what is not regarded properly, he dwells equanimous, neutral; mindful because of being engaged in mindfulness; fully aware because of being engaged in full awareness. The same method applies to the remaining terms as well. Thus "he dwells equanimous in all six doors" - by this, six-factored equanimity has been spoken of. But from the statement "fully aware," four types of consciousness associated with knowledge are obtained. From the statement "constant abidings," even eight great types of consciousness are obtained; from the statement "not being lustful, not being averse," even ten types of consciousness are obtained. If it is asked "How is pleasure obtained?" - it is obtained through repeated practice.

Commentary on the Hexad on Birth Types

329. "Classes of rebirth" means births. "Being of dark birth" means having been born in a dark, low caste. "Produces dark phenomena" means he brings forth, he does the black phenomena of the ten kinds of immorality. He, having produced that, is reborn in hell. "Bright phenomena" means "Due to my not having done merit formerly also, I was reborn in a low caste. Now I shall do merit" - thus he produces bright phenomena reckoned as merit. He, by that, is reborn in heaven. "Neither dark nor bright, Nibbāna" means for if Nibbāna were dark, it would give dark result. If it were bright, it would give bright result. But because of not giving either of the two, it is said "neither dark nor bright." And Nibbāna in this meaning is intended as arahantship. For that is called Nibbāna because of being born at the end of the quenching of mental defilements. That, this one produces, brings forth, does. "Being of bright birth" means having been born in a bright, high caste. The remainder should be understood by the method already stated.

Commentary on the Hexad on What is Conducive to Penetration

"Partaking of penetration" means penetration is called Nibbāna; they partake of it, they approach it - thus they are partaking of penetration. The perception of impermanence and so on are stated in the pentad. The perception in the knowledge

of contemplation of cessation is called perception of cessation.

"These indeed, friends" and so on should be construed by the very method stated. Thus, by way of twenty-two sets of six, speaking on one hundred and thirty-two questions, the Elder showed the flavour of concord.

The explanation of the hexads is finished.

Commentary on the Heptads

330. Thus, having shown the flavour of concord by way of the set of six, now in order to show it by way of the set of seven, he began the teaching again.

Therein, faith itself is treasure in the sense of attaining success, thus "the treasure of faith." This same method applies everywhere. But here, the treasure of wisdom is the foremost of all. For, having established oneself in wisdom, having fulfilled the three kinds of good conduct, the five precepts, and the ten precepts, they become those going to heaven, and they penetrate the knowledge of the perfections of a disciple, the knowledge of individual enlightenment, and the knowledge of omniscience. Because wisdom is the cause for the attainment of these successes, it is called "treasure." And these seven too are spoken of as a mixture of mundane and supramundane. The discussion on the factors of enlightenment has already been spoken.

"Accessories of concentration" means attendants of concentration. Right view and so on are of already stated meaning. These seven accessories too are spoken of as mundane and supramundane.

"Bad qualities" means the qualities of bad persons, or qualities that are bad, sinful qualities. Good qualities should be understood by way of the reverse. The remainder here is clear in meaning. But among the good qualities, faith and so on are all spoken of only with reference to the insight meditator. Among those too, wisdom is mundane and supramundane. This is distinction.

The qualities of good persons are the qualities of a good person. Therein, one who knows the Teaching such as discourses, mixed prose and verse, and so on is "one who knows the Teaching." One who knows the meaning of each and every statement is "one who knows the meaning." One who knows himself thus: "I am of such extent in morality, concentration, and wisdom" is "one who knows himself." One who knows moderation in acceptance and use is "one who knows moderation." One who knows the time thus: "This is the time for recitation, this is the time for questioning, this is the time for the achievement of exertion" is "one who knows the proper time." And here, five years is the time for recitation. Ten for questioning. This is too confined. But ten years is the time for recitation. Twenty for questioning. After that, work should be done in exertion. One who knows the eightfold assembly is "one who knows the assembly." One who knows the person who should be associated with and who should not be associated with is "one who knows individuals."

331. "Bases for being beyond ten years" means bases for being beyond ten years and so on. "A monk beyond ten years, beyond twenty years, beyond thirty years, beyond forty years, beyond fifty years" - thus are the reasons for the expressions. It is said that this question arose in the time of the sectarians. For the sectarians call a

Jain who has died at the time of ten years seniority "beyond ten years." It is said that he is not again one of ten years seniority. And not only one of ten years seniority. Even one of nine years seniority, etc. even one of one year seniority is not. By this very method, they call one who has died at the time of twenty years seniority and so on "beyond twenty years, beyond thirty years, beyond forty years, beyond fifty years." The Venerable Ānanda, while wandering in the village, having heard that talk, having gone to the monastery, reported it to the Blessed One. The Blessed One said -

"This, Ānanda, is not a designation for the sectarians; in my Dispensation this is a designation for one who has eliminated the mental corruptions. For one who has eliminated the mental corruptions, having attained final Nibbāna at the time of ten years seniority, is not again one of ten years seniority. And not only one of ten years seniority, even one of nine years seniority, etc. even one of one year seniority. And not only one of one year seniority, even one of ten months, etc. even one of one month. Even one of one day. Even one of one moment does not exist indeed. Why? Because of the absence of renewed conception. For beyond twenty years and so on too, the same method applies. Thus the Blessed One said "In my Dispensation this is a designation for one who has eliminated the mental corruptions" -

Having said this, in order to show the reasons by which he is beyond ten years, he teaches the seven bases for being beyond ten years. The Elder too, having extracted that very teaching, said beginning with "Here, friends, a monk, in undertaking the training" regarding the seven bases for being beyond ten years. Therein, "here" means in this Dispensation. "Has acute desire for undertaking the training" means he has strong desire for the fulfilment of the threefold training. "And in the future has non-disappearance of devotion for undertaking the training" means he is endowed with non-disappearance of devotion for the fulfilment of the training on the following day and so on in the future as well. "For discernment of the Teaching" means for the examination of the Teaching. This is a designation for insight. "Removal of desire" means in the removal of craving. "Seclusion" means in the state of being alone. "Arousal of energy" means in the fulfilment of bodily and mental energy. "Mindfulness and discretion" means in both mindfulness and the state of discretion. "Penetration of view" means in the seeing of the path. The remainder should be understood by the method stated everywhere.

Among the perceptions, the perception in the knowledge of contemplation of foulness is the perception of foulness. The perception in the knowledge of contemplation of danger is called the perception of danger. The rest have been stated below. The group of seven powers, the group of seven stations of consciousness, and the group of seven persons are according to the method already stated. They underlie in the sense of not being abandoned - thus they are underlying tendencies. Sensual lust that has become strong is the underlying tendency to sensual lust. This same method applies everywhere. The group of seven mental fetters is of clear meaning.

Commentary on the Heptad on Settlement of Legal Cases

Regarding the settlements of legal cases: legal cases are settled and appeased - thus they are settlements of legal cases. "As they arise" means of those arisen and arisen. "Of legal cases" means of these four: legal case arising from contention, legal case arising from censure, legal case arising from offences, and legal case arising from

obligations. "For the settling and appeasement" means for the purpose of settling and for the purpose of appeasing. The verdict in the presence should be given, etc. covering over with grass - these seven settlements should be given.

Herein is the method of judgment. Among the legal cases, first, whatever contention there is among monks who dispute by eighteen cases as "it is the Teaching" or "it is not the Teaching" - this is called a legal case arising from contention. The censure of those who censure on account of failure in morality or failure in conduct, view, or livelihood - both reproach and accusation - this is called a legal case arising from censure. Five come in the matrix, and two in the analysis - thus the seven classes of offences - this is called a legal case arising from offences. The carrying out of the four legal acts of the Community beginning with announcement - this is called a legal case arising from obligations.

Therein, a legal case arising from contention is appeased by two settlements: by the verdict in the presence and by the decision of the majority. When being appeased by the verdict in the presence alone, it is appeased whether in the very monastery where it arose, or on the way when going elsewhere to settle it, or where having gone it was handed over to the Community and there by the Community, or when the Community is unable to settle it, right there by persons authorised by means of a referendum having judged it. And when this is being thus appeased, whatever presence of a Community, presence of rule, presence of monastic discipline, and presence of individuals there is - this is called the verdict in the presence.

Therein, the being face to face of the acting Community by virtue of unanimity in the Community is the presence of a Community. The factual nature of the subject matter to be settled is the presence of rule. The settling in just the way it should be settled is the presence of monastic discipline. The being face to face of both the one who disputes and the one with whom he disputes, the two parties hostile about the matter, is the presence of individuals. But here, in the appeasement by means of a referendum, the presence of a Community falls away. Thus, for now, it is appeased by the verdict in the presence alone.

But if even thus it is not appeased, then the monks authorised by means of a referendum hand it back to the Community itself, saying "We are unable to settle it." Thereupon the Community authorises a monk possessed of five factors as a distributor of voting tickets. By him, having had the voting tickets taken by way of any one among the three methods of vote taking - the secret method, the open method, and the whispering method - by the majority of those who speak what is the Teaching in the assembled assembly, as those who speak what is the Teaching declare, the legal case thus appeased is appeased by the verdict in the presence and by the decision of the majority.

There the verdict in the presence follows the same method as already stated. But whatever is the carrying out of the legal act by decision of the majority, this is called the decision of the majority. Thus a legal case arising from contention is appeased by two settlements. A legal case arising from censure is appeased by four settlements - by a verdict in the presence, and by a verdict of innocence, and by a verdict of past insanity, and by a decision for specific depravity. When being appeased by a verdict in the presence alone, having heard the words of both the one who censures and the

one whom he censures, if there is no offence whatsoever, having asked forgiveness of both, if there is, it is appeased as judged thus: "This here is such and such an offence." There the characteristic of the verdict in the presence follows the same method as already stated. But when the monastic community gives a verdict of innocence by a legal act at which a motion is put and is followed by three proclamations to a monk who has eliminated the mental corruptions, who has been accused with an unfounded charge of failure in morality, and who is requesting a verdict of innocence, then it is allayed by a verdict in the presence and by a verdict of innocence. But when a verdict of innocence has been given, no censure by anyone against that person is valid again.

When a mad monk, through the power of madness, having committed transgressions unbecoming of a recluse, being accused by monks saying "Does the venerable one remember committing such an offence?" even though saying "Friends, that was done by me when mad; I do not remember it," being still accused by monks, requests a verdict of past insanity for the purpose of not being accused again, and the monastic community gives him a verdict of past insanity by a legal act at which a motion is put and is followed by three proclamations, then it is allayed by a verdict in the presence and by a verdict of past insanity. But when a verdict of past insanity has been given, no censure by anyone on account of that against that person is valid again.

But when a person who is being accused of expulsion or of an offence bordering on expulsion, who evades the issue with another issue, who is sinful due to the abundance of evil, the monastic community, thinking "If this one's root is uncut, having behaved properly, he will obtain reinstatement. If his root is cut, this itself will be his removal" - performs the decision for specific depravity by a legal act at which a motion is put and is followed by three proclamations, then it is allayed by a verdict in the presence and by a decision for specific depravity. Thus a legal case arising from censure is appeased by four settlements. A legal case arising from offences is appeased by three settlements - by a verdict in the presence, and by carrying out on acknowledgement, and by covering over with grass. For that there is no appeasement by a verdict in the presence alone. But when a monk acknowledges a light offence in the presence of one monk or in the midst of a community or group, then a legal case arising from offences is appeased by a verdict in the presence and by carrying out on acknowledgement.

There, regarding the verdict in the presence, first, the presence of both the one who acknowledges and the one to whom he acknowledges is the presence of individuals. The remainder is according to the method already stated.

At the time of acknowledgement to an individual or a group, the presence of a Community falls away. But here, the acknowledgement that is "I, venerable sir, have committed such and such an offence" and "Yes, I see it," and the action by that acknowledgement saying "You should restrain yourself in the future" - that is called carrying out on acknowledgement. For in the case of an offence entailing initial and subsequent meetings of the Community, the request for probation and so on is the acknowledgement. The giving of probation and so on is called carrying out on acknowledgement. But when monks who are makers of quarrels, having become divided into two factions, having committed many transgressions unbecoming of a recluse, when a sense of shame has arisen again, seeing the fault in making each

other deal with the offences, thinking "If we deal with each other regarding these offences, that legal case might lead to hardness," when they perform the legal act of covering over with grass, then a legal case arising from offences is appeased by a verdict in the presence and by covering over with grass.

For there, however many have come within a stretched arm's reach, without performing the act of manifest disapproval saying "This is not agreeable to me," even having fallen asleep, all offences except grave offences and those connected with laypeople are emerged from for all of them. Thus a legal case arising from offences is appeased by three settlements. A legal case arising from obligations is appeased by one settlement - by a verdict in the presence alone. These four legal cases are appeased by these seven settlements as appropriate. Therefore it was said - for the settling and appeasement of legal cases as they arise, the verdict in the presence should be given, etc. covering over with grass. This is the method of judgment here. But the detail has come in the Chapter on Settlements. And its judgment too is stated in the Samantapāsādikā.

"These indeed, friends" and so on should be construed by the very method stated. Thus, by way of fourteen groups of seven, speaking on ninety-eight questions, the Elder showed the flavour of concord.

The explanation of the heptads is finished.

Commentary on the Octads

333. Thus, having shown the flavour of concord by way of the set of seven, now in order to show it by way of the set of eight, he began the teaching again. Therein, "wrong courses" means not factual, of wrong intrinsic nature. "Right courses" means factual, of right intrinsic nature.

334. "Cases of laziness" means the cases, the supports, the causes of idleness of one who is lazy and idle - this is the meaning. "Has work to be done" means work such as examining robes and so on has to be done. "Does not arouse energy" means he does not arouse energy of both kinds. "Of the unattained" means for the attainment of the unattained states of meditative absorption, insight, path and fruition. "Of the unachieved" means for the purpose of achieving that very same unachieved. "Of the unrealised" means for the purpose of realising that very same unrealised. "This is the first" means this sinking thus "come, let me lie down" is the first case of laziness. By this method the meaning should be understood everywhere. In "as if stuffed with beans, methinks," however, "stuffed with beans" means wet beans. The intention is: heavy just as wet beans are heavy. "Has recovered from illness" means having been ill, he has afterwards recovered.

335. "Cases for arousing energy" means causes for energy. The meaning of those too should be understood by this very method.

336. "Bases of giving" means causes of giving. "Gives a gift having approached" means having reached, one gives a gift. Having seen one who has come, having caused him to sit down for just a moment, having shown honour, one gives a gift; one does not weary him thinking "I shall give, I shall give." Thus here the approaching is called the cause of giving. In the passage beginning with "gives a gift out of fear" and

so on too, fear and so on should be understood as causes of giving. Therein, fear means either fear of reproach, thinking "this one is a non-giver, a non-doer," or fear of the realms of misery. "He gave to me" means one gives thinking "formerly this person gave such and such a thing to me." "He will give to me" means one gives thinking "in the future he will give such and such a thing." "Giving is good" means one gives thinking "giving is indeed good, beautiful, praised by wise persons such as the Buddha and others." "Gives a gift for the purpose of adorning and equipping the mind" means one gives for the purpose of adorning and as an accessory for the mind of serenity and insight meditation. For giving makes the mind soft. The one by whom it is received, he too becomes soft-minded thinking "it was received by me"; the one by whom it is given, he too becomes soft-minded thinking "it was given by me"; thus it makes the mind of both soft. Therefore it is said "giving is the taming of the untamed." As he said -

"Giving is the taming of the untamed, not giving is the corrupting of the tamed;

By giving and by dear speech, they rise up and they bow down."

But among these eight kinds of giving, the giving for adorning the mind alone is the highest.

337. "Rebirths through giving" means rebirths by reason of giving. "Fixes" means establishes. "Determines" is a synonym for that very thing. "Develops" means increases. "Liberated in what is inferior" means liberated in the inferior five types of sensual pleasure. "Not developed further" means not developed further for the purpose of the path and its fruition. "Leads to rebirth there" means having aspired to whatever wholesome action was done, it leads to the purpose of being reborn in each of those places.

"For one without lust" means for one whose lust has been utterly cut off by the path, or for one whose lust has been suppressed by meditative attainment. For by mere giving alone it is not possible to be reborn in the Brahma world. But giving is an ornament and a retinue for the mind of concentration and insight. Then, with a mind made soft through giving, having developed the divine abidings, one is reborn in the Brahma world. Therefore it was said "for one without lust, not for one with lust."

The assembly of nobles is the assembly of the warrior caste; the meaning is a group. This same method applies everywhere.

The adversities of the world are worldly adversities. There is no one who is free from these; they occur even for Buddhas. And this too was said - "These eight worldly adversities, monks, keep revolving around the world, and the world keeps revolving around the eight worldly adversities." "Material gain and loss" should be understood as: when material gain has come, loss has come as well. For fame and so on too, the same method applies.

338. The discussion on the bases of overcoming and deliverances has been spoken of below itself.

"These indeed, friends" and so on should be construed by the very method stated. Thus, by way of eleven groups of eight, speaking on eighty-eight questions, the Elder showed the flavour of concord.

The explanation of the octads is finished.

Commentary on the Nonads

340. Thus, having shown the flavour of concord by way of the set of eight, now in order to show it by way of the set of nine, he began the teaching again. Therein, "grounds of resentment" means causes of resentment. "Binds resentment" means binds, makes, gives rise to irritation.

"How could it be obtained here" means that harmful conduct - "may it not have been so" - how could it be obtained in regard to this person, for what reason is it possible to obtain? Having reflected thus - "another indeed does harm to another according to his own mind's preference" - one removes resentment. Or alternatively, if I were to make counter-irritation, how could that making of irritation be obtained here in regard to this person, for what reason should it be obtained - this is the meaning. "Kuto lābhā" is also a reading; if I were to make irritation here, in that making of irritation by me, whence would there be material gains, what indeed would the gains be - this is the meaning. And in this meaning, "taṃ" is merely an indeclinable particle.

341. "Abodes of beings" means the residences of beings; the meaning is dwelling places. Therein, the Pure Abodes too are indeed abodes of beings, but because they are not present at all times, they were not included. For the Pure Abodes are like the camps of the Buddhas. During incalculable cosmic cycles when Buddhas are not arising, that state is empty - thus because they are not present at all times, they were not included. The remainder here that should be said has been stated below already.

342. "The Teaching is taught" at the inopportune moments means the Teaching of the four truths is taught. "Calming" means producing the peace of the mental defilements. "Leading to final nibbāna" means bringing about final nibbāna through the final extinguishment of the mental defilements. "Leading to the highest enlightenment" means leading to the penetration of the knowledge of the four paths. "A certain" means either the non-percipient existence or the immaterial existence.

343. "Progressive abidings" means abidings to be entered upon in succession.

344. "Gradual cessations" means cessations in succession.

"These indeed, friends" and so on should be construed by the very method stated. Thus, by way of six groups of nine, speaking on fifty-four questions, the Elder showed the flavour of concord.

The explanation of the nonads is finished.

Commentary on the Decads

345. Thus, having shown the flavour of concord by way of the set of nine, now in order to show it by way of the set of ten, he began the teaching again. Therein, "that make for protection" means phenomena that are declared thus: "Dwell with

protection, monks, not without protection; there are these ten phenomena, monks, that make for protection" - phenomena that make for one's own support.

In the terms beginning with "has good friends," those who are good, being accomplished in virtues beginning with morality, are his friends - thus he "has good friends." And those are his companions because of going together with him in standing, sitting and so on - thus he has "good companions." With mind and with body he is inclined, bent down towards good friends only - thus he has "good associates." "Is easy to admonish" means he is easily spoken to, easily instructed. "Patient" means when spoken to firmly, harshly, and roughly, he is patient and does not become angry. "Receiving instruction respectfully" means just as a certain person being exhorted takes it wrongly, or opposes, or goes away without listening, without doing thus, he receives it respectfully, saying: "Exhort me, venerable sir, instruct me; when you are not exhorting, who else will exhort?"

"High and low" means high and low. "Duties to be done" means tasks to be done, having said "What shall I do?" Therein, high duties means the making of robes, dyeing, plastering work at the shrine, what is to be done at the Observance hall, the shrine house, the Bodhi tree house, and so on. Low duties means minor tasks such as foot-washing, anointing, and so on. "Endowed with investigation into the means for that" means leading to the approach for that. "Able to do" means he is capable of doing. "Able to arrange" means capable of managing.

"He has desire and affection for the Teaching" means a lover of the Teaching; the meaning is that he holds dear the three Canons of the Buddha's teaching. "Of amiable conversation" means when another is speaking, he listens attentively, and he himself wishes to teach others - this is the meaning. In "the higher teaching and higher discipline," a set of four should be known: the Teaching, the higher teaching, the monastic discipline, and the higher discipline. Therein, "the Teaching" means the Canon of Discourses. "The higher teaching" means the seven treatises. "The monastic discipline" means the two Vibhaṅgas. "The higher discipline" means the Khandhaka and the Parivāra. Or alternatively, both the Canon of Discourses and the Canon of the Higher Teaching are simply "the Teaching." The paths and fruits are "the higher teaching." The entire Canon of Monastic Discipline is "the monastic discipline." The cause for the appeasement of mental defilements is "the higher discipline." Thus here in all - the Teaching, the higher teaching, the monastic discipline, and the higher discipline. "Having great gladness" means he has abundant gladness - this is the meaning.

"Regarding wholesome mental states" - the locative is used in the sense of cause; on account of wholesome mental states of the four stages, he is one who does not shirk the responsibility for the purpose of achieving them - this is the meaning.

346. In the decad of kasiṇas, they are "kasiṇas" in the meaning of entirety. They are "bases" in the meaning of field or in the meaning of foundation for the mental states that have them as object. "Above" means upward, facing towards the surface of the sky. "Below" means downward, facing towards the surface of the ground. "Across" means having delimited all around, like the circle of a field. For a certain one extends the kasiṇa only upward, a certain one downward, a certain one all around. Or for this or that reason, one extends it thus, like light, when one wishes to see material form.

Therefore it was said "one perceives the earth kasiṇa, above, below, across." "Non-dual" - this, however, is said for the purpose of showing that one does not undergo transformation into another. For just as for one who has entered water, in all directions there is only water, not anything else, just so the earth kasiṇa is only the earth kasiṇa; there is no other mixing of kasiṇas for it. This same method applies everywhere. "Limitless" - this is said by way of the limitlessness of the pervading of each one. For when one pervades it with the mind, one pervades it entirely; one does not take the measure thus "this is its beginning, this is its middle." "Consciousness kasiṇa" - and here this is the consciousness occurring in the space left by the removal of the kasiṇa. Therein, the aboveness, belowness, and acrossness should be understood by way of the kasiṇa in the space left by the removal of the kasiṇa, and by way of the space left by the removal of the kasiṇa in the consciousness occurring there. This is the summary here. But these, beginning with the earth kasiṇa, have already been stated in detail in the Visuddhimagga by way of the method of meditation subject development.

Commentary on the Decad on Unwholesome Courses of Action

347. Regarding the courses of action, actions themselves are called "courses of action" because they have become the path to fortunate and unfortunate realms. Among those, killing living beings, taking what is not given, and the four beginning with lying have been elaborated in the Brahmajāla itself. "Sexual misconduct" - here, "in sensual pleasures" means in sexual conduct or in the objects of sexual intercourse. "Misconduct" means utterly blameworthy, low conduct. But by characteristic, sexual misconduct is the volition that transgresses an improper object, occurring through the body-door with the intention of sexual intercourse.

Therein, an improper object for men, to begin with, is: protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, with protection, under penalty - these are the ten beginning with protected by the mother. Bought with money, kept for passion, kept woman, one who receives clothes, one who provides water, one who takes off the pad, a slave wife, a worker wife, flag-brought, wife for the moment - these ten beginning with bought with money make twenty. But for women, other men are the improper object of the twelve women: the two with protection and under penalty, and the ten beginning with bought with money. This is called the improper object. And this misconduct is of little fault when the improper object is devoid of virtues such as morality and so on. It is of great fault when accomplished in virtues such as morality and so on. There are four requisite factors of it: an improper object, the intention for intercourse with that one, the effort of intercourse, and the endurance of the practice of the path by a non-path. There is one mode of action, which is only by one's own hand.

"It covets" - thus covetousness; the meaning is that it proceeds by being directed towards another's goods and by inclination towards that. That has the characteristic of coveting another's goods thus: "Oh, indeed, may this be mine!" It is of little fault and of great fault, like taking what is not given. There are two requisite factors of it: another's goods, and the diverting to oneself. For even when greed has arisen with another's goods as its object, there is not yet a completion of the course of action, as

long as one does not divert it to oneself thus: "Oh, indeed, may this be mine!"

"It destroys welfare and happiness" - thus anger. That has the characteristic of mental corruption for the destruction of another; it is of little fault and of great fault, like harsh speech. There are two requisite factors of it: another being, and the thought of his destruction. For even when wrath has arisen with another being as its object, there is not yet a completion of the course of action, as long as one does not think of his destruction thus: "Oh, may this one be annihilated, may he perish!"

"One sees wrongly through the absence of grasping things as they really are" - thus wrong view. That has the characteristic of distorted seeing, by the method beginning with "there is not what is given." It is of little fault and of great fault, like idle chatter. Furthermore, the undetermined is of little fault, the determined is of great fault. There are two requisite factors of it: the distortion of the manner in which the subject matter is grasped, and its presenting itself in that very way in which one grasps it.

But the judgment of these ten unwholesome courses of action should be known in five ways: by way of mental states, by way of portions, by way of object, by way of feeling, and by way of root.

Therein, "by way of mental states" means among these, in succession, seven are of the nature of volition only. The three beginning with covetousness are associated with volition.

As regards portion: the seven in succession, and wrong view - these eight are only courses of action, not roots. Covetousness and anger are both courses of action and roots. For covetousness, having reached the root, is greed, an unwholesome root. Anger is hate, an unwholesome root.

As regards object: killing living beings, because it has the life faculty as object, has activities as object. Taking what is not given has either a being as object or activities as object; sexual misconduct, by way of tangible object, has activities as object. Some say "it has a being as object" also. Lying has either a being as object or activities as object; likewise divisive speech. Harsh speech has only a being as object. Idle chatter, by way of what is seen, heard, sensed, and cognised, has either a being as object or activities as object. Likewise covetousness. Anger has only a being as object. Wrong view, by way of phenomena of the three planes, has activities as object.

As regards feeling: killing living beings has unpleasant feeling. For although indeed kings, having seen a thief, even while laughing say "Go, execute him," the decisive volition is only associated with unpleasant feeling. Taking what is not given has three feelings. Sexual misconduct has two feelings, by way of pleasant and neutral. But in the decisive consciousness, neutral feeling does not occur. Lying has three feelings. Likewise divisive speech. Harsh speech has unpleasant feeling. Idle chatter has three feelings. Covetousness has two feelings, by way of pleasant and neutral; likewise wrong view. Anger has unpleasant feeling.

As regards root: killing living beings has two roots, by way of hate and delusion. Taking what is not given, by way of hate and delusion or by way of greed and delusion. Sexual misconduct, by way of greed and delusion. Lying, by way of hate and delusion or by way of greed and delusion; likewise divisive speech and idle chatter. Harsh speech, by way of hate and delusion. Covetousness has one root, by way of

delusion. Likewise anger. Wrong view has two roots, by way of greed and delusion.

Commentary on the Decad on Wholesome Courses of Action

Abstention from killing living beings and so on should be understood by way of the abstinence of undertaking, the abstinence of occasion, and the abstinence of eradication.

But as regards their nature, even among these, in succession the seven operate as both volitions and abstinenes. The last three are only associated with volition.

"As regards portion" means in succession the seven are only courses of action, not roots. The last three are both courses of action and roots. For non-covetousness, having reached the root, is non-greed as a wholesome root. Non-anger is non-hate as a wholesome root. Right view is non-delusion as a wholesome root.

"As regards object" means the very objects of killing living beings and so on are the objects of these. For abstention exists only in relation to what is to be transgressed. But just as the noble path, having Nibbāna as its object, abandons the mental defilements, so these courses of action, though devoid of the life faculty and so on as objects, should be understood as abandoning the immoralities of killing living beings and so on.

"As regards feeling" means all are of pleasant feeling or of neutral feeling. For having reached the wholesome, there is no such thing as unpleasant feeling.

"As regards root" means in succession, for one abstaining with consciousness associated with knowledge, the seven have three roots by way of non-greed, non-hate, and non-delusion; for one abstaining with consciousness dissociated from knowledge, they have two roots. Non-covetousness, for one abstaining with consciousness associated with knowledge, has two roots; for one abstaining with consciousness dissociated from knowledge, it has one root. But non-greed does not become a root of itself by itself. The same method applies to non-anger too. Right view has only two roots by way of non-greed and non-hate.

Commentary on the Decad on Noble Dwellings

348. "Noble abodes" means noble abodes because the noble ones alone dwelt, dwell, and will dwell in these. "One who has abandoned five factors" means having become dissociated from the five factors, one who has eliminated the mental corruptions dwelt, dwells, and will dwell; therefore this is the state of having abandoned five factors; because it is the abode of a noble one, it is called a noble abode. This same method applies everywhere.

"Thus, friends, a monk is endowed with six factors" means he is endowed with six-factored equanimity. What is called six-factored equanimity? Knowledge and so on. When "knowledge" is stated, from the functional, four types of consciousness associated with knowledge are obtained. When "constant abiding" is stated, eight great types of consciousness are obtained. When "there is no being lustful or being averse" is stated, ten types of consciousness are obtained. Pleasure is obtained by way of habitual practice.

"With a mind protected by mindfulness" means for one who has eliminated the mental corruptions, mindfulness accomplishes the function of safeguarding at all times in the three doors. Therefore it is said of him: "Whether he is walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present for him."

"Of the many ascetics and brahmins" means of many ascetics and brahmins. And here, "ascetics" means those who have gone forth into the going forth. "Brahmins" means those who address others as "bho." "Individual truths of the many" means many separate truths; the meaning is many truths individually grasped as "only this view is the truth, only this view is the truth." "Rejected" means struck down. "Thoroughly rejected" means well struck down. "Given up" means relinquished. "Vomited out" means expelled. "Released" means made with their bonds cut. "Abandoned" means forsaken. "Relinquished" means given up in such a way that they do not again ascend to the mind. All of these are synonyms for the state of relinquishment of the grasping that was previously grasped.

"One who has completely relinquished all seeking" - here, "avayā" means not lacking. "Saṭṭhā" means relinquished. "One who has completely relinquished all seeking" means one whose seekings are completely and without deficiency relinquished. The meaning is one who has completely relinquished all seeking. By "the mind is liberated from lust" and so on, the accomplishment of the function of the path has been spoken of.

By "Lust in me has been abandoned" and so on, the fruit is spoken of by way of reviewing.

Commentary on the Decad on States of One Beyond Training

"Right view of one beyond training" and so on are all states associated with fruition. And here, in the two states of right view and right knowledge, it is wisdom itself that is spoken of. "Right liberation" - by this term, the remaining ones already stated are included. They should be understood as included among the states of fruition attainment.

"These indeed, friends" and so on should be construed by the very method stated. Thus, by way of six groups of ten, speaking on sixty questions, the Elder showed the flavour of concord.

The explanation of the decads is finished.

Commentary on the Combination of Questions

349. But standing here, the questions should be connected together. For in this discourse, by way of the set of one, two questions were spoken. By way of the set of two, seventy. By way of the set of three, one hundred and eighty. By way of the set of four, two hundred. By way of the set of five, three hundred and thirty. By way of the set of six, one thousand three hundred and thirty-two. By way of the set of seven, ninety-eight. By way of the set of eight, eighty-eight. By way of the set of nine, fifty-four. By way of the set of ten, exactly sixty - thus one thousand and fourteen questions were spoken.

For setting aside this discourse, in the three Canons of the word of the Buddha there is no other discourse adorned with so many questions. The Blessed One, having heard this discourse entirely from the beginning, thought - "The General of the Teaching, Sāriputta, having displayed the power of the Buddha, roars an irrefutable lion's roar. When it is said 'spoken by a disciple,' there is no confidence; when it is said 'spoken by the Conqueror,' there is. Therefore, having made it spoken by the Conqueror, I shall produce confidence in gods and human beings in this discourse." Thereupon, having risen, he gave applause. Therefore it was said "Then the Blessed One, having risen, addressed the Venerable Sāriputta: 'Good, good, Sāriputta, good indeed have you, Sāriputta, spoken the exposition on recitation to the monks.'"

Therein, "the exposition on recitation" means the cause of concord. This is what is meant - "Good indeed have you, Sāriputta, having compared with my omniscient knowledge, spoken the flavour of concord to the monks." "The Teacher was approving" means he was approving through his appreciation. By this much, this discourse became known as spoken by the Conqueror. At the conclusion of the teaching, those monks, attending to this discourse, attained arahantship.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

The explanation of the Discourse on the Collective Recitation is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 1. The Collection of the Long Discourses - Commentaries. 3. Commentary on the Chapter on Pāthika. 10. Commentary on the Discourse on the Collective Recitation Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org