

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

11. Commentary on the Exposition of the Discourse on Quarrels
and Disputes (11. Kalahavivādasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

11. Explanation of the Exposition of the Discourse on Quarrels and Disputes

97. In the eleventh, in the analytical explanation of the Discourse on Disputes and Contentions, "From where have disputes and contentions arisen": dispute and its preliminary part, contention - these, from where have they arisen? "Lamentation and sorrow together with avarice": lamentation and sorrow and avarice - from where have they arisen? "Conceit and arrogance together with slander": conceit and arrogance and slander - from where have they arisen? "These" means all those eight defilement phenomena. "Please tell me that" means tell that meaning asked about by me; I request you, I. For "iṅha" is an indeclinable particle used in the sense of entreaty.

"In one way" means by one reason. "In another way" means by another reason. "Householders intent on violence" means householders causing harm. "Those gone forth committing offences" means the homeless ones committing any one among the seven classes of offences.

"From where have they arisen" means from where have they come to be. "From where have they been born" means from where have they obtained existence. "From where have they been produced" - the term is augmented by a prefix. "From where have they come into being" means from where have they reached the characteristic of origination. Having augmented the term with a prefix, "from where have they been fully produced" is said. "From where have they appeared" means from where have they become manifest. In the passage beginning with "what is their source": it points out its own result - thus it is a "source" (nidāna). The result arises from this - thus it is "origin" (samudaya). The result is born from this - thus it is "birth" (jāti). The result originates from this - thus it is "production" (pabhava). "He asks about the root" means he asks about the cause of dispute. For a cause is a root in the sense of being a support. It sends forth and proceeds for the purpose of producing its own result - thus it is a "cause" (hetu). As if showing "Come, take it!", it points out its own result - thus it is a "source" (nidāna). The result comes into being from this - thus it is "coming into being" (sambhava). The result originates from this - thus it is "production" (pabhava). The result arises here, or by this it arises - thus it is "origination" (samuṭṭhāna). It brings about its own result - thus it is "nutriment" (āhāra). In the sense of not being rejectable, it delights in its own result - thus it is an "object" (ārammaṇa). Dependent on this, without rejecting, the result goes and proceeds - thus it is a "condition" (paccaya). The result arises from this - thus it is "origin" (samudaya). Thus the meaning of the words of these terms should be understood. With reference to that, the teaching was stated by the method beginning with "he asks about the root of dispute and contention."

98. "Arisen from what is dear" means arisen from the object of affection. "Disputes and contentions are connected with stinginess" - by this he shows that the condition for disputes and contentions and so on is not only the object of affection, but also stinginess. And here it should be understood that all those phenomena are stated

under the heading of disputes and contentions. And just as stinginess is for these, so too is contention for slander. Therefore he said "and slander arises when contentions have arisen." The description of this verse is clear in meaning.

99. "What is the source of dear ones in the world, and also the greeds that wander in the world" - those who were stated here as "disputes arise from what is dear," those dear ones - what is their source in the world? And not only dear ones, but also those of the warrior caste and others who wander in the world because of greed, who wander overpowered by greed - what is the source of that greed of theirs? Thus he asks two meanings with one question. "What is the source" - here, "what is the source, what is the cause" - the substitution of "to" for the reflexive case ending should be understood, and in the compound its elision does not occur. Or alternatively, "nidānā" means born, arisen - this is the meaning. Therefore "from where born, from where arisen" is what is said. "And hope and goal" means hope and the success of that hope. "Which are for a man's future state" means which are for a man's future state, which are the ultimate goal - this is what is said. This too is just one question.

"Are the support" means they become the foundation. "Are the refuge" means they are the removal of suffering. "Are the goal and ultimate goal" means they are heading for success.

100. "Have desire as their source" means having as their source desire beginning with sensual desire and so on. "And also the greeds that wander" means and also those of the warrior caste and others who wander with greed - their greed too has desire as its source; thus he answers both meanings together. "From this source" means it is said to mean from desire as their source. For "from this source" he said with reference to desire. For greed and so on have desire as their source. And the grammatical analysis of "from this source" here should be understood according to the method stated in "from what source." "Success through hope is called the goal" means the obtaining of the production of one's intention is spoken of.

101. "Judgments" means judgments of craving and wrong view. "And whatever other mental states have been spoken of by the ascetic" means whatever other unwholesome mental states associated with wrath and so on, or of such a nature, spoken of by the Buddha-ascetic - from where have they arisen?

"Of another nature" means of another intrinsic nature. "Established in another way" means established in another manner. "Who has calmed evil" means by one whose evil has been extinguished. "Who has discarded evil" means by one whose inferior mental states have been eliminated. "Who has broken the root of mental defilements" means by one who stands having broken the roots of mental defilements. "Who is freed from the bondage of all unwholesome roots" means by one who stands having released the twelve unwholesome bonds. "Spoken" means said. "Proclaimed" means said in a manner.

102. "In dependence on that, desire arises" means in dependence on that pleasant and unpleasant feeling, the pleasant and unpleasant reckoned as having both as its basis, desire arises by way of longing for union and separation. To this extent, the question "From where does desire in the world originate" has been answered. "Having seen existence and non-existence in forms" means having seen passing away and

arising in forms. "A creature makes judgment in the world" means this creature, in the world beginning with the realms of misery, makes the judgment of craving for the purpose of attaining wealth, and also makes the judgment of wrong view by the method beginning with "my self has arisen." To this extent, the question "and from where have judgments arisen" has been answered.

"In dependence on the pleasant and unpleasant" means having made the sweet and the unsweet a decisive support. "The desirable and undesirable" means a desirable object and an undesirable object.

"The pursuit of spirits, liquor and intoxicants that cause negligence" - herein, "spirits" means flour liquor, cake liquor, rice liquor, with yeast added, connected with ingredients - these are five spirits. "Liquor" means flower extract, fruit extract, honey extract, molasses extract, connected with ingredients - these are five extracts. All that is an intoxicant by way of causing intoxication. "That causes negligence" means the cause of negligence; the volition by which one drinks that intoxicant - this is the designation for that. "Pursuit" means that pursuit of spirits, liquor and intoxicants that cause negligence, the repeated engagement, the doing again and again. But because for me engaged in that, wealth that has arisen declines, and wealth that has not arisen does not arise, therefore one knows "my wealth goes to utter elimination, to the state of being exhausted." Thus everywhere. "The pursuit of wandering the streets at improper times" means being engaged in wandering in the streets at improper times. "Visiting fairs" means going to fairs by way of seeing dancing and so on. "The pursuit of laziness" means being engaged and devoted to bodily laziness. "Does not pursue the causes of ruin" means he does not pursue the doors of destruction of wealth.

"By farming or" means by the work of farming or. "By trade or" means by the work of righteous trading or. "By cattle-herding or" means by the work of cow-herding or. "By archery or" means by the craft of the bow or. "By government service or" means by the work of a royal servant or. "By some other craft or" means by one or other of the crafts such as pottery and so on or. "Proceeds" means makes an effort. "When the eye has arisen, one knows" means when the eye together with its constituents has arisen, one knows. One grasps the wrong view "my self has arisen." "When the eye has disappeared" means when that has been destroyed. "My self has disappeared" means one grasps the wrong view "my self has been destroyed." "My self has departed" means my self has passed. In "in the ear" and so on too, the same method applies.

103. "These mental states too exist only when there is a dyad" means these mental states beginning with wrath exist and arise only when the dyad of the pleasant and unpleasant exists. By this much the third question too has been answered. Now, showing the means for abandoning doubt for whoever might be doubtful regarding these questions thus answered, he said "one who is doubtful should train for the path of knowledge"; it is said that one should train in the three trainings for the purpose of achieving the knowledge of knowledge and vision. Why? The teachings have been spoken by the ascetic having known. For the teachings were spoken by the Buddha-ascetic having known; there is no not knowing regarding the teachings for him; but

one not knowing them due to the power of one's own knowledge would not know, not through a fault of the teaching. Therefore, one who is doubtful should train for the path of knowledge, the teachings have been spoken by the ascetic having known.

"Or bound by bondage with confinement" means bound by urban bondage. "Or by bondage with enclosure" means or by bondage with a fence enclosure. In "by bondage to a village" and so on, being unable to go out from this and that place, one is called bound by bondage to a village and so on. "For the purpose of release from that bondage" means for the purpose of freeing from this bondage of the aforesaid type.

"Knowledge too is the path of knowledge" means previously arisen knowledge is the path of travel for subsequently arisen knowledge too; thus knowledge too is the path of knowledge. "The object of knowledge too is the path of knowledge" means the condition of knowledge too is the path of knowledge, because it arises by taking hold of that as object. "The mental states arising together with knowledge too are the path of knowledge" means the remaining consciousness and mental factors co-arisen with knowledge too are the path of knowledge. Now, establishing this by a simile, he said beginning with "just as the noble path is the noble way."

"A person who is doubtful" means a person possessing sceptical doubt. "With uncertainty" means with wavering. "With perplexity" means one having streaks in the mind. "With wavering" means one possessing uncertainty. "With sceptical doubt" means one possessing doubt. "For the achievement of knowledge" means for the purpose of attaining knowledge. "For the touching of knowledge" means for the purpose of penetrating knowledge. Or else, for the purpose of finding knowledge. "For the realisation of knowledge" means for the purpose of making knowledge evident. "With a source, I" means I expound the Teaching having made it with a source, with a condition. "With the wondrous effect of liberation" means having made it leading to liberation. "Not without the wondrous effect of liberation" means not having made it not leading to liberation, I expound the Teaching.

104. "Pleasant and unpleasant, from what source" - here, by "pleasant and unpleasant," pleasant and unpleasant feelings are indeed intended. "Do not exist these" means "do not exist these." "Non-existence and existence too, whatever this meaning is, tell me this, from what source does it arise" means the non-existence and existence of pleasant and unpleasant, and also whatever this meaning is. Here a change of gender has been made. But what is meant is this - "The non-existence and existence of pleasant and unpleasant" - whatever this meaning is, "tell me this, from what source does it arise." And here, "non-existence and existence" should be understood in meaning as the views of non-existence and existence, which have the non-existence and existence of pleasant and unpleasant as their basis. For thus, in the answer section of this question, he will say above in the analytic explanation: "The view of existence too has contact as its source, the view of non-existence too has contact as its source." In the analytic explanation of this verse there is nothing to be said.

105. "From here is its source" means contact is its source. In this verse too there is nothing to be said.

106. "When what is clear do contacts not touch": when what has passed - the five

contacts beginning with eye-contact do not touch. In this verse too there is nothing to be said.

107. "Dependent on mentality and materiality" means dependent on associated mentality and sense-base and object materiality. "When materiality is clear contacts do not touch" means when materiality has passed, five contacts do not touch.

"The meeting of the three is contact" means by the meeting of the three - eye, form, and consciousness - contact is born. "The eye and forms are in materiality" means having placed the sensitive eye and visual objects in the materiality portion, the materiality section. "Setting aside eye-contact" means having released the contact arisen by the meeting of the three. "The associated mental phenomena are in mentality" means the remaining phenomena such as feeling and so on, conascent with contact, are in the mentality portion. In "dependent on the ear" and so on too, the same method applies.

"Materiality becomes clear in four ways" means materiality has passed by four reasons. "By clarity through knowing" means by having passed through making it manifest. "By clarity through judging" means by having passed through judging beginning with impermanence. "By clarity through abandoning" means by having passed through the abandoning of desire and lust. "By clarity through transcendence" means by having passed by way of attainment of the four immaterial attainments.

108. "How for one so practising" means how for one so proceeding. "Does matter cease to be" means matter ceases to exist, or would not exist. "Happiness and suffering" means he asks about desirable and undesirable forms only.

"That I may know" means we shall know. "That I may fully know" means we shall know with distinction. "That I may cognise" means we shall know in manifold ways. "That I may understand" means we shall know rightly. "That I may penetrate" means we shall understand fully with the mind.

109. "Not one perceiving perception" means that as for one so practising, matter ceases to be, he is not even one perceiving with ordinary perception. "Not one perceiving distorted perception" means he is not one perceiving with distorted, deformed perception either, neither a mad man nor one mentally deranged. "Nor unconscious" means he is not one devoid of perception either, neither one attained to cessation nor a non-percipient being. "Not one perceiving a clear object" means he is not one who has transcended perception by the method beginning with "with the complete transcendence of perceptions of material form" either, an obtainer of meditative absorption in an immaterial object. "For one so practising, matter ceases to be" means having stood upon this state of perceiving perception and so on, that which was stated "When the mind is thus concentrated, etc. he directs the mind towards the attainment of the plane of infinite space," thus for one so practising, one endowed with the path to the immaterial, matter ceases to be. "For the terms of obsession have perception as their source" shows that even for one so practising, whatever perception there is, the obsessions of craving and wrong view having that as their source are indeed not abandoned.

"The unconscious are called those attained to cessation" means those attained to cessation, having ceased perception and feeling, are spoken of as unconscious because of the absence of perception. "Non-percipient beings" means those reborn in the non-percipient existence through the complete absence of perception in every way.

"When the mind is thus concentrated" - therein, "he" means that monk. "Thus" is an indication of the procedure for the fourth meditative absorption; it is said to mean having attained the fourth meditative absorption by this procedure. "Concentrated" means concentrated by this concentration of the fourth meditative absorption. But regarding "pure" and so on, pure through the state of purity of equanimity and mindfulness. Bright precisely because of being pure; it is said to mean luminous. Without blemish because of the state of having destroyed blemishes such as lust and so on through the elimination of conditions such as pleasure and so on. And free from impurities precisely because of being without blemish. For the mind becomes impure through blemish. Supple because of being well developed; it is said to mean having attained mastery. For the mind that is functioning under control is called supple. And wieldy precisely because of suppleness; it is said to mean enduring work, fit for work. For a supple mind is wieldy, like gold that has been well smelted. And both of those are precisely because of being well developed. As he said: "I do not, monks, perceive any other single phenomenon that is thus wieldy when developed as this, monks, the mind."

Stable because of being established in these states of purity and so on. Having attained imperturbability precisely because of being stable; it is said to mean unshakeable, without wavering. Or stable because of being established under one's own control through the state of suppleness and wieldiness. Having attained imperturbability because of being sustained by faith and so on. For the mind sustained by faith does not waver through faithlessness, that sustained by energy does not waver through idleness, that sustained by mindfulness does not waver through negligence, that sustained by concentration does not waver through restlessness, that sustained by wisdom does not waver through ignorance, that gone to light does not waver through the darkness of mental defilements. Being sustained by these six factors, it has attained imperturbability. Thus the mind endowed with eight factors is capable of resolution for the purpose of attaining the plane of infinite space.

Another method - Concentrated by the concentration of the fourth meditative absorption. Pure by the removal of the mental hindrances. Bright by the transcendence of applied thought and so on. Without blemish by the absence of evil states opposed to the attainment of meditative absorption and of spheres of desire. "Spheres of desire" means of those that are in the sphere of desire, overcome by the power of desire, occurring, of various kinds, of irritation and displeasure - this is the meaning. Free from impurities by the disappearance of the mental impurities beginning with covetousness. Both of these should be understood in accordance with the Aṅgaṇa Sutta and the Vattha Sutta. Supple by the attainment of mastery. Wieldy by approaching the state of the bases for spiritual power. Stable, having attained imperturbability, by approaching the sublime state through the fulfilment of meditation development; just as it has attained the state of imperturbability, so it is

"stable" - this is the meaning. Thus too, by being endowed with eight factors, the mind becomes capable of resolution for the purpose of attaining the attainment of the plane of infinite space, as a foundation and proximate cause.

"One endowed with the path to the immaterial" means not fallen away from the path of going to the immaterial attainment. "The obsessions themselves are the terms of obsession" means the obsessions beginning with craving themselves are the terms of obsession.

110. "Do some say this is the highest, the purification of a being here, the wise ones." "Or do they say something else beyond this": do the wise ascetics and brahmins here say this is the highest purification of a being to this extent, or do they say something else beyond this, something superior to the immaterial attainments as well - thus he asks.

"From this, from the immaterial attainments" means from this immaterial attainment.

111. "Some say this is the highest": some ascetics and brahmins who hold the doctrine of eternalism, fancying themselves wise, say that even to this extent this is the highest purification. "But some of them speak of the time": among those very ones, some who hold the doctrine of annihilationism speak of the time as annihilation. "Declaring themselves skilled regarding the one without residue of clinging": being those who speak as skilled regarding the one without residue of clinging.

"Frightened by existence" means frightened of existence. "Delight in non-existence" means they are pleased dependent on annihilation. "They speak of the being's calmness" means those annihilationists speak of the calmness of a person as cessation of rebirth. "Peace" means very much calmness. "Appeasement" means peaceful. "Cessation" means non-arising. "Tranquillity" means non-recurrence.

112. "And having known these are dependent" means having known that those holding wrong views are dependent on the views of eternalism and annihilationism. "The sage, having known the supports, is discerning" means having known the supports, he, the discerning, wise Buddha-sage. "Having known, liberated" means liberated, having known phenomena beginning with suffering and impermanence. "Does not come to this or that existence" means he does not come to rebirth again and again. "Without adhering" means not adhering. The meaning is "they do not commit adherence."

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse on Quarrels and Disputes 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. 5. The Collection of Minor Texts. 16. Commentary on the Great Exposition. 11. Commentary on the Exposition of the Discourse on Quarrels and Disputes 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