

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

2. Commentary on the Book of Analysis

17. Analysis of Minor Matters

1. Exposition of the Single Matrix, Etc.

832. Now, in the immediately following Minor Matters Analysis too, having first set down the matrix, the exposition was made in the order of the terms laid down. Herein, this is the determination of the laying down. From the beginning, first, seventy-three singles beginning with vanity of birth and so forth were laid down; then eighteen pairs beginning with anger and resentment and so forth; thirty-five triads beginning with unwholesome roots and so forth; fourteen tetrads beginning with the tetrad of taints and so forth; fifteen pentads beginning with the lower fetters and so forth; fourteen hexads beginning with the roots of dispute and so forth; seven heptads beginning with the underlying tendencies and so forth; eight octads beginning with the bases of defilement and so forth; nine nonads beginning with the bases of ill-will and so forth; seven decads beginning with the bases of defilement and so forth; six sets of eighteen beginning with the eighteen courses of craving dependent on the internal and so forth - all these should be understood as eight hundred defilements that were laid down. This, for now, is the determination of the laying down.

Commentary on the exposition of ones

843-844. Now, in the exposition section begun by the method "therein, what is vanity of birth?" etc., according to the matrix as it was set down, "dependent on birth" means relying on birth. Here, what is spoken of is called "dependent on existence," therefore the meaning here is "when birth exists." The same method applies also in "dependent on lineage" etc. Vanity (mado) is by way of intoxication. The mode of intoxication is intoxication (majjanā). The state of being intoxicated is the condition of being intoxicated (majjitattam). Conceit, imagination, etc. have their meanings as already stated below in the Dhammasaṅgaha Commentary. "This is called" means: thus, when birth exists, the conceit that has arisen dependent on that birth and that proceeds as the mode of intoxication is called vanity of birth. This arises in all four castes, namely the warrior-nobles and so forth. For a warrior-noble endowed with birth thinks: "There is no other like me. The rest arose in between and became warrior-nobles. But I am a warrior-noble by lineage," thus he generates conceit. In the case of brahmins and so on too, the same method applies. The meaning in the exposition of vanity of lineage and so forth should also be understood by this same approach. For a warrior-noble too generates conceit thus: "I am of the Koṇḍañña clan, I am of the Ādicca clan." A brahmin too generates conceit thus: "I am of the Kassapa clan, I am of the Bhāradvāja clan." A merchant and a worker too each generate conceit depending on their own family lineage. Even the eighteen guilds generate conceit thus: "We were born in one guild."

Regarding vanity of health and so forth: the conceit arisen by way of intoxication thus - "I am healthy, the rest are afflicted with many diseases, I do not have even so much

as a milking-time's illness" - is called vanity of health.

The conceit arisen by way of intoxication thus - "I am young, the personal existence of the remaining beings is like a tree standing at a precipice, but I stand in the first stage of life" - is called vanity of youth.

"I have lived long, I live long, I shall live long. I have lived happily, I live happily, I shall live happily" - the conceit arisen by way of intoxication thus is called vanity of life.

"I am one who gains, the remaining beings gain little, but there is no measure to my gains" - the conceit arisen by way of intoxication thus is called vanity of gain.

"The remaining beings receive whatever they get, but I receive well-made and excellent requisites such as robes and so forth" - the conceit arisen by way of intoxication thus is called vanity of honour.

"People walking by, stepping on the backs of the feet of the remaining monks, do not even pay homage saying 'this is a recluse,' but upon seeing me they pay homage, regarding me as weighty like a stone canopy and unapproachable like a mass of fire" - the conceit arisen by way of intoxication thus is called vanity of veneration.

"A question that has arisen is resolved only through my mouth; even when going on alms-round they go placing me in front and surrounding me" - the conceit arisen by way of intoxication thus is called vanity of being placed foremost.

First, for a householder with a large retinue: "A hundred men or a thousand men attend upon me"; and for one gone forth: "A hundred recluses or a thousand recluses attend upon me; the rest have few attendants, but I have a large retinue and a pure retinue" - the conceit arisen by way of intoxication thus is called vanity of retinue.

Although wealth has already been included under the taking up of gain, in this context what is taken up is called the store of deposits. Therefore, "the remaining beings do not obtain even enough for their own consumption, but there is no measure to my wealth that has been stored away" - the conceit arisen by way of intoxication thus is called vanity of wealth.

"Dependent on appearance" means dependent on both bodily appearance and quality of reputation. "The remaining beings are ugly and ill-formed, but I am handsome and pleasing; the remaining beings are without virtues and of widespread ill-repute, but my fame is well-known among devas and humans - 'such is the elder of great learning, such is the virtuous one, such is the one endowed with ascetic qualities'" - the conceit arisen through the power of intoxication is called vanity of appearance.

"The remaining beings are of little learning, but I am of great learning" - the conceit arisen through the power of intoxication is called vanity of learning.

"The remaining beings are without ready wit, but there is no measure to my ready wit" - the conceit arisen through the power of intoxication is called vanity of ready wit.

"I am one who knows the ancient, I know such-and-such a lineage of Buddhas, a lineage of kings, a lineage of countries, a lineage of villages, the division of day and night, the conjunction of constellations and auspicious moments" - the conceit arisen

through the power of intoxication is called vanity of seniority.

"The remaining monks became almsfood-collectors only later, but I am an almsfood-collector by birth" - the conceit arisen through the power of intoxication is called vanity of almsfood-collecting.

"The remaining beings are despised and disregarded, but I am approved and not disregarded" - the conceit arisen through the power of intoxication is called vanity of not being despised.

"The deportment of the others is unpleasing, but mine is pleasing" - the conceit arisen through the power of intoxication is called vanity of deportment.

"The remaining beings are like crows with broken wings, but I am of great psychic power and great might," or "whatever action I undertake, that succeeds" - the conceit arisen through the power of intoxication is called vanity of psychic power.

Below, by the inclusion of retinue, fame has already been included. But in this place, what is included is called vanity of attendants. That should be illustrated by both the householder and the homeless one. For a certain householder is the chief of one among the eighteen guilds, and his thought is: "I appoint the other men, I direct them." A certain homeless one too is the chief somewhere, and his thought: "The remaining monks follow my instruction, I am the chief" - the conceit arisen through the power of intoxication is called vanity of fame.

"The remaining beings are immoral, but I am virtuous" - the conceit arisen through the power of intoxication is called vanity of virtue. "The remaining beings have no one-pointedness of mind even for the time it takes a cock to drink water, but I am one who attains access and absorption" - the conceit arisen through the power of intoxication is called vanity of meditative absorption.

"The remaining beings are without craft, but I am skilled in craft" - the conceit arisen through the power of intoxication is called vanity of craft. "The remaining beings are short, but I am tall" - the conceit arisen through the power of intoxication is called vanity of height. "The remaining beings are either short or tall, but I am well-proportioned like a banyan tree" - the conceit arisen through the power of intoxication is called vanity of girth. "The bodily form of the remaining beings is ugly and repulsive, but mine is agreeable and pleasing" - the conceit arisen through the power of intoxication is called vanity of figure. "There are many defects in the bodies of the remaining beings, but in my body there is not even a fault the size of a hair-tip" - the conceit arisen through the power of intoxication is called vanity of completeness.

845. Having discussed conceit with a basis by this much of the section, now showing only the arisen conceit without a basis, he said "Therein, what is vanity?" and so forth. That is of manifest meaning.

846. In the exposition of negligence, "the release of consciousness" means the letting go of consciousness by not restraining with mindfulness in these several instances; the meaning is "the absence of mindfulness." "The non-arising of release" means the non-arising of release; the meaning is "repeated letting go." "Inattentive practice" means inattentive action by way of doing inattentively either with regard to

the person or with regard to the gift-worthy thing, in the development of these wholesome mental states such as giving and so forth. Constancy is perseverance. Non-constancy is non-perseverance. Non-persevering practice is non-persevering practice. Unsteady doing is unsteady practice. Just as a lizard, having gone a little, stops a little, and does not go continuously, even so whatever person, having given a gift on one day, or having made an offering, or having listened to the Dhamma, or having practised the ascetic's duty, does it again only after a long time and does not carry it on continuously - that action of his is called "unsteady practice." "Sluggish conduct" means sluggish conduct due to the very absence of energy known as continuous practice. "Abandoned desire" means the state of having abandoned the desire-to-act with energy for wholesome action. "Abandoned responsibility" means the laying down of the responsibility of energy; the meaning is "a state of mind that has retreated." "Non-determination" means the absence of establishment in the doing of what is wholesome. "Non-pursuit" means not pursuing. "Negligence" means being negligent. "Whatever such negligence" - this is a showing of the mode, because there is no limit to the synonyms of meaning and the synonyms of expression. This is what is meant - Whatever negligence has been shown from the beginning, and whatever other negligence of such mode and such nature that has come to be reckoned as "act of being negligent" by way of the mode of being negligent, and "state of negligence" by way of the state of having been negligent - this is called "negligence." As to its characteristic, however, this has the characteristic of releasing mindfulness regarding the five types of sensual pleasure; therein itself, the mode of mindfulness being released should be understood.

847. In the exposition of obstinacy, obstinacy is in the sense of stiffness; herein, the stiffness of mind is spoken of, like a cloth stiffened with starch. The act of being obstinate is the act of obstinacy. The state of one who is obstinate is the state of obstinacy. The state of a person who is hard is hardness. The state of a person who is harsh is harshness. Uprightness of mind is the state of keeping the mind rigidly upright by not performing the proper conduct of paying homage and so forth, which deserves such proper conduct. Non-softness is the state of being stiff and unyielding. "This is called" means this is called "obstinacy," possessed of which a person, like a python that has swallowed a ploughshare, like a bellows filled with wind, upon seeing a shrine or elders, is unable to bow down, and goes about only at the periphery. This should be understood as having the characteristic of the inflated state of mind.

848. In the exposition of impetuosity, impetuosity is by way of being impetuous. Counter-impetuosity is impetuosity by way of retaliating. Impetuous action is the manner of being impetuous. Counter-impetuous action is impetuous action by way of retaliating. The state of being counter-impetuous is the condition of one who has been counter-impetuous. "This is called" means this is called "impetuosity." By characteristic, this is called the characteristic of outdoing in action, whereby a person endowed with it does double and double again. Being a householder, when one person has furnished one house-site, another furnishes two sites, another four, another eight, another sixteen. Being a homeless one, when one person has learned one Nikāya, thinking "I shall not be inferior to him," another learns two, another three, another four, another five. For it is not proper to learn by way of impetuosity. This is the unwholesome side, the path leading to hell. However, by way of the wholesome side, when one person gives one meal-ticket, it is proper to give two;

when one gives two, it is proper to give four. Even for a monk, when another has learned one Nikāya, standing on the side of turning away, thinking "It will be comfortable for me to recite having learned two Nikāyas," it is proper to learn more than that.

849. In the exposition of excessive desire, not grasping in the manner stated in the Ariyavaṃsa Sutta as "the poorest of the poor, the most ordinary of the ordinary," one who is not content with whatever is obtained among robes and so forth; or else, of a householder who is not content with whatever is obtained among visible forms, sounds, odours, tastes and tangibles. "Desire for more" means desire for distinction. "Wish" is by way of the act of wishing. "State of wishing" is just the wish itself, or the mode of wishing. "Excessive desire" is the state of wishing beyond one's own gain. "Lust" and so forth have the same meanings as stated above. "This is called" means this is called excessive desire. "Excessive desire" is also a name for this very same thing. As to its characteristic, however, discontent with one's own gain and longing for another's gain - this is the characteristic of excessive desire. For to a person of excessive desire, even what is excellent obtained by oneself appears as if inferior, and even what is inferior obtained by another appears as if excellent; when cooked gruel or rice or cake from the same vessel is placed in one's own bowl, it appears as if inferior, but in another's bowl it appears as if excellent. This excessive desire, however, exists among those gone forth, among householders, and even among animals.

Herein are these stories - A certain householder, it is said, having invited thirty nuns, gave them a meal with cakes. The senior nun of the community, having had the cakes in all the nuns' bowls exchanged, afterwards ate only what she herself had received. The king of Bārāṇasī too, having taken the queen and entered the forest thinking "I shall eat meat roasted on coals," seeing a kinnarī, abandoned the queen and followed in her footsteps. The queen, having turned back and gone to the hermitage, having practised the kasiṇa preliminary work, having attained the eight attainments and the five direct knowledges, while sitting saw the king approaching, and having risen up into the sky, departed. A devatā dwelling in a tree spoke this verse -

Through excessive greed and through the intoxication of excessive greed;
Thus one diminishes from welfare, just as I from Asitābhuyā.

Just as one longing for the kinnarī Candā was diminished and declined from the princess Asitābhuyā, so through excessive desire with excessive greed one declines and wastes away from one's welfare - thus the devatā made sport with the king.

In the time of the Buddha Kassapa too, a merchant's son named Mittavindaka, faithless and without confidence, when told by his mother "Dear, today observe the Uposatha and listen to the Dhamma all night at the monastery, and I shall give you a thousand," out of greed for wealth undertook the Uposatha observances, went to the monastery, having considered "This place is free from all danger," lay down beneath the Dhamma seat, slept the whole night, and went home. His mother, right early, having cooked rice gruel, offered it to him. He drank the gruel only after taking the thousand. 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, in this

family there is wealth of four hundred million; there is no need to go." He, not heeding her words, went on regardless. She stood before him. Then, being angry, thinking "She stands before me," he struck her with his foot, and stepping over his fallen mother, departed. His mother, having risen up, said "Son, if you think that having done such a deed to a mother like me, there will be happiness for you wherever you go, then you are indeed one of such perception." 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; cast lots" - and when the lots were cast, they fell to him three times. They, having given him a raft, cast him into the ocean. He, having gone to an island, enjoying prosperity together with mansion-dwelling petas, even though told by them "Do not go further," seeing double the prosperity, gradually came upon a man bearing a razor-wheel. That wheel appeared to him like a lotus flower. He said to him - "Friend, give me this ornamental lotus you are wearing." "This is not a lotus, sir; this is a razor-wheel." He said "You are deceiving me. Have I never seen a lotus before?" and said "You, having smeared it with red sandalwood, do not wish to give me the ornamental lotus flower." He thought - "This one too, having done a deed similar to mine, wishes to experience its fruit." Then saying "Very well, fellow," he placed the wheel on his head and fled. Having understood this matter, the Teacher spoke this verse -

"With four he obtained eight, with eight then 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."

A certain excessively desirous minister, too, having gone beyond his own territory, entered another's territory. There, having been beaten and having fled, he entered the dwelling place of a certain ascetic, undertook the observance factors, and lay down. When asked by the ascetic "What has been done to you?" he spoke these verses:

"Despising my own dwelling,
Through excessive desire I went to the Malla village;
Then the people, having come out from the village,
Beat me with a cudgel.

"With head broken and limbs smeared with blood,
I returned to my own dwelling;
Therefore I observe the observance day,
May excessive desire never come again."

850. In the exposition of great desire: one who desires great things, or one whose desire is great, is one of great desire; the state of that is great desire. As to its characteristic, however, the making much of qualities one does not possess, and lack of moderation in receiving and in using - this is the characteristic of great desire. For a person of great desire is like a hawker with a basket who, having taken ornamental goods in hand and placed in his lap those suitable for placing there, arranges by mouth in the very sight of the public, saying: "Ladies, take such-and-such, take such-and-such." Just so, he wishes to make much of even a trifling amount of his own

virtue, or learning, or ascetic quality, or even mere dwelling in the forest, in the very knowledge of the public; and having made much of it, he accepts requisites brought even by carts without saying "enough." For three cannot be filled - fire with fuel, the ocean with water, and one of great desire with requisites.

A mass of fire, the ocean, and a person of great desire;
Even when giving many requisites, these three one cannot fill.

For a person of great desire cannot win the heart even of a mother who has just given birth, let alone of supporters.

Herein are these stories - A certain young monk, it is said, was fond of flour cakes. Then his mother, testing his conduct, thinking "if my son knows moderation in receiving, I shall attend upon him with cakes alone for the entire three months," testing him on the day of the rains residence, first gave one cake; when that was finished, a second; when that too was finished, a third. The young monk, without saying "enough," just kept eating. The mother, knowing his lack of moderation, thinking "today itself my son has eaten the cakes of the entire three months," from the second day onwards did not give even a single cake.

The Great King Tissa too, while giving a daily offering to the community of monks at Cetiyaṇapabbata, was told by the country folk: "Great King, why do you frequent only one place? Is it not fitting to give elsewhere?" On the following day he had a great offering given at Anurādhapura. Not a single monk knew moderation in receiving. The hard and soft food received by each one had to be carried away by two or three people. The king, on the following day, having invited the community of monks at Cetiyaṇapabbata, when they came to the royal inner palace, said: "Give me your bowls." "It is enough, Great King, each will take almsfood according to his own measure" - not a single monk gave his bowl. All received only what was appropriate to their measure. Then the king said - "Look, not a single one among your monks knows moderation. Yesterday there was nothing left over. Today what was taken was little, and the remainder is great indeed." He was pleased with the moderation of these monks and displeased with the lack of moderation of the others.

851. In the description of evil desire, regarding "being faithless wishes 'May people know me as faithful'" and so forth, what does one who wishes thus do? The faithless one displays the appearance of being faithful; the immoral ones and so forth display the appearance of the moral ones and so forth. How? First, the faithless one, on a great festival day, at the time when people come to the monastery, takes a broom and sweeps the monastery, throws away the rubbish, and knowing that he has been seen by people, goes to the shrine courtyard, there too, having swept, throws away the rubbish, levels the sand, washes the seats, and sprinkles water on the Bodhi tree. People, having seen this, invite him when departing, saying "There is surely no other monk who looks after the monastery; this one alone maintains this monastery, a faithful elder." The immoral one too, in the presence of his supporters, approaches a Vinaya expert and asks: "Venerable sir, when I was walking, an ox was startled. As it ran, grasses were cut. When I sweep, grasses get cut. When I walk up and down, small creatures die. When spitting, saliva falls unintentionally on the tips of grass; in each such case, what is the consequence?" When told "There is no offence, friend, when it is unintentional, through unmindfulness, and without knowing," he says:

"Venerable sir, it seems weighty to me; please examine it thoroughly." Hearing that, people think "Our master has scruples even about such trifles! What would he do regarding another, graver matter? There is none equal to him in virtue," and being pleased, they make offerings. The one of little learning too, seated in the midst of his supporters, says: "So-and-so, a master of the three Piṭakas, so-and-so, a master of four Nikāyas, is my pupil; the Dhamma was learnt by them in my presence." People think "There is no one as learned as our master; it seems the Dhamma was learnt by so-and-so and so-and-so in his presence," and being pleased, they make offerings.

The one who delights in company too, on a great festival day, having had a long bench and a reclining board brought, sits at the edge of the monastery at the foot of a tree for his daytime abode. People come and ask: "Where is the elder?" "Sons of frauds are indeed frauds themselves. Therefore the elder does not sit here at such a time; he dwells at the edge of the monastery at the daytime place on the long walking path," they say. He too, having spent part of the day, having stuck a spider's thread on his forehead, having had his seat brought, comes and sits at the door of his dwelling. People say: "Where did you go, venerable sir? We came but did not see you." "Lay followers, the interior of the monastery is crowded; it is a place for young novices to wander about. We sat at the daytime place on the sixty-cubit walking path," thus he makes known his secluded state.

The lazy one too, seated in the midst of his supporters, says: "Lay followers, did you see a meteor?" "We did not see it, venerable sir; at what time was it?" And when asked, having said "At the time of our walking meditation," he asks: "Did you hear the sound of an earthquake?" "We did not hear it, venerable sir; at what time?" And when asked, having said "In the middle watch, at the time when we were standing leaning against the railing board," he asks: "There was a great radiance; did you see it?" And when asked "At what time, venerable sir?" he says: "At the time of my descending from the walking path." People think "Our elder is always on the walking path in all three watches; there is none equal to our master in putting forth strenuous energy," and being pleased, they make offerings.

The unmindful one too, seated amongst the attendants, says: "At such-and-such a time I learned the Dīgha Nikāya, at such-and-such a time the Majjhima, the Saṃyutta, the Aṅguttara; there is no need for reviewing in between - at whatever place I wish, the text comes readily to my lips; but these other monks dwell moving their mouths like goats." People, thinking 'there is none equal to our master in mindfulness,' being pleased, make offerings.

The unconcentrated one too, in the presence of the attendants, asks questions of the commentary teachers - 'How does one develop a kasiṇa? At what point does the sign arise? At what point is there access? At what point is there absorption? How many factors does the first meditative absorption have? How many factors do the second, third, and fourth meditative absorptions have?' he asks. When they answer according to what they have learned, having smiled and said 'What, friend, is it not so?' and when they reply 'It is correct, venerable sir,' he indicates that he himself has attained the attainments. People, thinking 'our master is one who has attained the attainments,' being pleased, make offerings.

The unwise one too, seated amongst the attendants, says: 'While I was reviewing the Pañcattaya in the Majjhima Nikāya, the path came together with the supernatural powers. Textual learning is not difficult for us. But one occupied with textual learning is not freed from suffering, therefore we relinquished textual learning' - saying such things, he displays his own great wisdom. But in speaking thus, he strikes a blow at the Dispensation. There is no great robber equal to this one. For it is not the case that one who bears the textual learning is not freed from suffering. The one who has not eliminated the mental corruptions too, having seen village children, asks: 'What do your parents say about us?' 'They say you are an Arahant, venerable sir.' 'How clever the householders are - they cannot be deceived' - thus he displays his own state of having eliminated the mental corruptions.

Here also others should be understood, such as the jar-arahant, the aerial-root-arahant, and so forth - One deceiver, it is said, having buried a jar inside the inner room, enters it when people come. People ask 'Where is the elder?' When told 'In the inner room,' having entered and searched but not seeing him, they come out and say 'The elder is not there.' When told 'The elder is indeed in the inner room,' they enter again. The elder, having come out of the jar, is seated on a chair. Then when they say 'Venerable sir, we came out earlier without seeing you - where did you go?' he displays his own state of having eliminated the mental corruptions by saying 'Recluses go wherever they wish.'

Another deceiver dwells in a leaf-hut on a mountain. Behind the leaf-hut, at a precipice, there is a kacchaka tree. Its aerial root, having extended, was established on the ground on the far side. People come by the path and invite him. He, taking his bowl and robe, descends by the aerial root and shows himself at the village gate. Then when people come afterwards and ask 'By which path did you come, venerable sir?' he displays his state of having eliminated the mental corruptions by saying 'It is not proper to ask the path by which recluses come - they come by whatever way they wish.' But a certain hunter, having discovered that deceiver, thinking 'I shall investigate,' one day, having seen him descending by the aerial root, cut it from behind and left only a small portion. He, thinking 'I shall descend by the aerial root,' fell with a crash, and his clay bowl broke. He, thinking 'I am found out,' came out and fled. The state of one with evil desire is evil desire. As to its characteristic, however, it is the pretension of qualities one does not possess, and lack of moderation in accepting; this should be understood as the characteristic of evil desire.

852. In the exposition of horn, "horn" is in the sense of piercing; this is the name for the horn of defilement, which is reckoned as the state of being urbane. The state of adornment is "the state of being adorned," or the manner of making adornment. The state of being shrewd is "shrewdness." Likewise "skill." The state of being deceptive is "deceptiveness"; this is the name for the state of firm adornment, as if established after having been dug in. The other is a synonym for that very thing. Thus, by all these terms, only the adornment of defilement is spoken of.

853. In the exposition of envy, "envy" means resentful grumbling. The mode of being envious is "the act of being envious." The state of one who is affected by envy, one who is possessed of envy, is "the state of being envious." The state of being greedy is "greed." The other two are descriptions of manner and state. "Tail-wagging" means trembling and agitation at the place of obtaining gains, a lowly disposition. "Desire for

excellence" means the longing for ever more excellent things. Thus, by all these terms, the mode of resentful grumbling through the power of defilements is described, like the snarling of a dog drinking gruel from a dog-trough upon seeing another dog, saying "yours is mine, mine is mine."

854. In the exposition on fickleness, decorating of the robe by means of pressing and counter-pressing and so forth is decorating robes. Decorating of the bowl by means of making it gem-coloured and so forth is decorating bowls. Decorating of one's personal lodging by means of ornamental work and so forth is decorating lodgings. "Or of this foul body" means of this human body. For just as even a jackal born that very day is reckoned simply as an old jackal, and even a gaḷoci creeper as large as a thigh is reckoned simply as a foul creeper, so too even a golden-complexioned human body is called simply a foul body. The fitting out of that body from time to time with lower garments, upper garments and so forth of red colour, pale colour and the like is called decorating. "Or of external requisites" means of the remaining requisites apart from the bowl and robe; or alternatively, what has been stated as decorating robes and decorating bowls - that is either the decorating of the body by means of those requisites, or the decorating in the sense of embellishing and arranging those external requisites - thus should the meaning here be understood. Regarding "decorating, adorning" - herein, decorating should be understood as filling in what is deficient, and adorning as by means of skin-colouring and so forth. "Embellishing" means playing about. "Thoroughly embellishing" means thoroughly playing about. "Greediness" means being coupled with greed. "The state of greediness" is a synonym for that same thing. The state of being fickle is fickleness. Likewise the state of fickleness. "This is called" means this is called fickleness, endowed with which a person, even though a hundred years old, is like a child born that very day.

855. In the exposition of dissimilar conduct, "grasping in opposition" means grasping that is not in conformity. "Delight in contrariness" means finding pleasure in acting in opposition, in contrary behaviour. The state of disrespect is "disrespect." Likewise, "disrespectfulness." The state of one who is without respect is "lack of respect." Not acting in accordance with the status of an elder is "lack of compliance." "This is called" means this is called dissimilar conduct; the meaning is living in a dissimilar manner; a person endowed with which does not even look at his mother or father when they are ill, having turned away; quarrels with his mother on account of what belongs to his father, quarrels with his father on account of what belongs to his mother; lives a dissimilar life, quarrels with his elder or younger brother on account of what belongs to his parents, speaks shameless words, does not perform duties and counter-duties towards his teacher or preceptor, does not attend upon the sick, defecates or urinates at a place for viewing a shrine of the Buddha, the Blessed One, spits and blows his nose there, holds up an umbrella, walks wearing sandals, has no shame before the disciples of the Buddha, shows no respect to the Community, does not establish moral shame and moral dread towards those worthy of respect such as maternal and paternal relatives. For one conducting himself thus, all such actions in relation to the objects beginning with "towards mother" constitute what is called dissimilar conduct.

856. In the explanation of discontent, "in remote" means in distant or secluded ones. "In highly wholesome" means in mental states of calm and insight. "Discontent" means the rejecting of delight. "Discontentedness" means the mode of not finding pleasure. "Dissatisfaction" means the state of being dissatisfied. "Lack of delight" means the mode of not delighting. "Longing" means the state of dissatisfaction. "Anxiety" means agitation by way of dissatisfaction itself.

857. In the exposition of weariness, "weariness" means innate laziness. "Becoming weary" means the manner of becoming weary. "Being overcome by weariness" means the state of having the mind overpowered by weariness. The condition of one who is lazy is laziness. The manner of becoming lazy is becoming lazy. The condition of one who has become lazy is the state of being lazy. Thus, by all these terms, bodily laziness by way of defilements is spoken of.

858. In the exposition on yawning, "yawning" (jambhanā) means trembling. Repeated yawning is arousing (vijambhanā). "Bending back" (ānamanā) means bending forward. "Bending sideways" (vinamanā) means bending backward. "Bending down" (sannamanā) means bending all around. "Bending forward" (paṇamanā) means just as a weaver who has risen from the loom, having grasped something, raises the body upright, so it is the placing of the body upward. "Sickly condition" (byādhiyakam) means the state of having arisen illness. Thus, by all these terms, only the trembling of the body under the influence of defilements is spoken of.

859. In the exposition of drowsiness after a meal, "of one who has eaten" means of one who has eaten. "Faintness after eating" means sickness from food; for through heavy food one becomes as if overcome by faintness. "Weariness after eating" means the state of being fatigued by food. "Fever after eating" means distress from food. For at that time, through the arising of fever, the faculties are impaired and the body deteriorates. "Bodily inertia" means the unwieldiness of the body dependent on food.

860. The description of sluggishness of mind has the same meaning as stated below in the Dhammasaṅgaha Commentary. However, it should be understood that by all these terms, the ailing condition of consciousness due to defilements is spoken of.

861. In the exposition on scheming, "dependent on material gain, honour and fame" means dependent on, that is to say, desiring, material gain, honour and the sound of praise. "Who has evil desires" means one who wishes to display qualities that are not present in him. "Overcome by desire" means ruined by desire; the meaning is afflicted.

Hereafter, since in the Great Exposition a threefold basis of scheming has been presented by way of dependence on use of requisites, speaking nearby, and deportment, in order to show that threefold basis, the passage beginning with "by means of what is reckoned as use of requisites" etc. has been commenced. Therein, when one who actually needs robes and so forth, having been invited with robes and so forth, refuses them on account of evil desire, and knowing those householders to be well-established in faith towards him, then when they bring fine robes and so forth by various means, thinking 'Ah, the venerable one has few wishes, he does not wish to accept anything; it would be well gained for us if he were to accept even a small thing' - by making manifest his wish for their patronage and by accepting, the astonishing of them which becomes the cause for offerings by eighty cartloads from

then on, should be understood as the basis of scheming reckoned as use of requisites. And this has been stated in the Great Exposition:

"What is the basis of scheming reckoned as use of requisites? Here householders invite a monk with the requisites of robes, almsfood, lodging and medicine for the sick. He, having evil desires, overcome by desire, wanting robes etc. out of desire for more requisites, refuses robes, refuses almsfood, refuses lodgings, refuses medicinal requisites for the sick. He speaks thus: 'What use is an expensive robe to a recluse? This is suitable that an ascetic should collect rags from cemeteries, or rubbish heaps, or shops, and having made them into a double robe, wear them. What use is expensive almsfood to a recluse? This is suitable that an ascetic should make his livelihood by wandering for gleanings, by morsels of almsfood. What use is an expensive lodging to a recluse? This is suitable that an ascetic should be a tree-root dweller, or a cemetery dweller, or an open-air dweller. What use are expensive medicinal requisites for the sick to a recluse? It is fitting that a recluse should make medicine with putrid urine or a piece of myrobalan.' Based on that, he wears a coarse robe, uses coarse almsfood, uses a coarse lodging, uses a coarse requisite of medicines for the sick. Householders know him thus: 'This recluse has few wishes, is content, secluded, aloof, energetic, and an advocate of austere practices,' and they invite him again and again with robes etc. with requisites. He speaks thus: 'Through the conjunction of three things, a faithful son of good family generates much merit: through the conjunction of faith, a faithful son of good family generates much merit; through the conjunction of a gift-worthy thing etc. through the conjunction of those worthy of offerings, a faithful son of good family generates much merit. You have this faith, and a gift exists, and I am a recipient. If I do not accept, then you will be excluded from merit; I have no need of this, but I accept out of compassion for you.' On that account he accepts even much in robes, even much in almsfood etc. medicinal requisites. Whatever such frowning, the act of frowning, scheming, the act of scheming, the state of being a schemer - this is called the basis of scheming reckoned as use of requisites."

But the deceiving in this way and that way through speech proclaiming the attainment of super-human achievement on the part of one having evil desires should be understood as the basis of scheming called indirect talk. As he said - "What is the basis of scheming reckoned as speaking nearby? Here a certain person with evil desires, overcome by desire, with the intention of gaining esteem, thinking 'thus people will esteem me,' speaks words connected with the noble Dhamma - He says: 'One who wears such a robe, that ascetic is of great influence'; he says: 'One who carries such a bowl, bronze dish, water-strainer, filter, key, sandals, belt, or shoulder-strap, that ascetic is of great influence'; 'One who has such a preceptor, teacher, one with the same preceptor, one with the same teacher, friend, intimate companion, associate, comrade; one who dwells in such dwellings - in a half-roofed house, a mansion, a terraced house, a cave, a cavern, a hut, a gabled house, a watch-tower, a pavilion, a shed, a long hall, an attendance hall, a canopy, at the root of a tree - that ascetic is of great influence,' he says.

"Or else, being extremely austere, extremely frowning, extremely deceitful, extremely talkative, esteemed merely by his own mouth, he speaks such talk that is profound, hidden, subtle, concealed, supramundane, connected with emptiness,

saying 'this ascetic is one who attains such peaceful abiding attainments.' Whatever such frowning, the act of frowning, scheming, the act of scheming, the state of being a schemer - this is called the basis of scheming reckoned as speaking nearby."

However, for one who has evil desires, the astonishing of others by deportment done with the intention of gaining esteem should be understood as the basis of scheming connected with deportment. As he said - "What is the basis of scheming reckoned as deportment? Here a certain person with evil desires, overcome by desire, with the intention of gaining esteem, thinking 'thus people will esteem me,' adjusts his walking, adjusts his lying down, walks with determination, stands with determination, sits with determination, lies down with determination, walks as though concentrated, stands as though concentrated, sits, lies down, and appears as one who meditates in a place visible to others. Whatever such placing, setting up, adjusting of deportment, frowning, the act of frowning, scheming, the act of scheming, the state of being fraudulent - this is called the basis of scheming reckoned as deportment."

Therein, "reckoned as use of requisites" means by the use of requisites thus reckoned as "use of requisites." "By speaking nearby" means by what is spoken in the vicinity. "Of deportment" (iriyāpathassa) means of the four postures. "Placing" means initial setting up, or setting up with care. "Placing" (ṭhapanā) means the manner of placing. "Adjusting" means contriving; what is meant is making an appearance of gracefulness. "Frowning" means making a frown by displaying the appearance of one established in striving; what is meant is contraction of the face. One whose habit is making a frown is a frowner; the state of a frowner is the act of frowning. "Scheming" means astonishing; the proceeding of a schemer is the act of scheming. The state of one who has schemed is the state of being a schemer.

862. In the exposition on talking, "addressing" means having seen people who have come to the monastery, "For what purpose have you come, sirs? Is it to invite monks? If so, go ahead; I shall bring the monks along afterwards" - thus talking from the very beginning. Or else, bringing oneself forward, "I am Tissa, the king has confidence in me, such and such a royal minister has confidence in me" - thus talking that brings oneself forward is addressing. "Talking" means talking of the aforesaid kind when one has been asked, being mindful. "Conversing" means talking well, having given opportunity to one who is afraid of the householders' dissatisfaction. "Enticing" means talking by raising up thus: "Great householder, great ship-owner, great patron of giving." "Fully enticing" means talking by raising up in every respect. "Persuading" means "Lay followers, formerly at such a time you used to give gifts; why do you not give now?" - thus, until they say "We shall give, venerable sir, we do not get the opportunity" and so forth, it is binding upwards, wrapping up - so it is said. Or else, having seen one with sugarcane in hand, one asks, "Where have you come from, lay followers?" "From the sugarcane field, venerable sir." "Is the sugarcane there sweet?" "It is to be known by eating, venerable sir." "It is not proper, lay followers, for a monk to say 'give sugarcane'" - whatever such wrapping talk even while seemingly unwinding, that is persuading. Fully persuading is persuading again and again in every respect. "Coaxing" means "This family knows only me; if something to be given arises here, they give it only to me" - thus raising up and making shine is coaxing; it is said to mean illuminating.

And here the story of Telakandarikā should be told. It is said that two monks entered

a village, sat down in the sitting hall, and having seen a young girl, called her over. When she had come, one of them asked the other - "Whose young girl is this, venerable sir?" "She is the daughter of our supporter Telakandarikā, friend. Her mother, when I go to the house, giving ghee, gives it by the potful; this one too, like her mother, gives by the potful" - thus he coaxes.

Coaxing again and again in every respect is fully coaxing. "Speaking agreeably" means speaking pleasantly again and again without regard for what accords with truth or what accords with the Dhamma. "Flattery" means lowly conduct; conducting oneself having placed oneself below. "Bean-soup talk" means being like bean soup. Just as when beans are being cooked, some do not cook, while the rest cook; so, in whose speech only something is true and the rest is false - that person is called one who is like bean soup. The state of that is bean-soup talk. "Acting as a go-between" means the state of acting as a go-between. One who, like a nurse, carries children of good families on the hip or on the shoulder - the meaning is "carries"; the action of that carrying is acting as a go-between; the state of acting as a go-between is acting as a go-between.

863. In the exposition on hinting, "sign" means any bodily or verbal action that is connected with inducing others to give requisites. "Making of signs" means skill in making signs.

Herein is this story - A certain almsfood-collector, it is said, having gone to the door of the house of a supporting blacksmith, when asked "What is it, venerable sir?", drew out his hand from within his robe and made the gesture of striking with an adze. The blacksmith said "I have understood, venerable sir," and having made an adze, gave it to him. "Insinuation" means talk connected with requisites. "Making of insinuations" means, having seen young calves and asked "Are these calves milk-cow calves or buttermilk-cow calves?", when told "They are milk-cow calves, venerable sir," making insinuation such as causing the giving of milk by informing the parents of those children in such a manner as "They are not milk-cow calves; if they were milk-cow calves, the monks too would obtain milk." "Speaking nearby" means muttering having drawn near.

And here the account of the Jātaka reciter should be told. A certain elder who was a Jātaka reciter, it is said, wishing to eat, entered the house of his female supporter and sat down. She, not wishing to give, saying "There is no rice," went to a neighbour's house as if wishing to fetch rice. The monk, having entered the inner room and looking around, saw sugarcane in the corner by the door, jaggery in a vessel, salted fish slices in a basket, rice in a pot, and ghee in a jar, and having come out, sat down. The lady of the house came back saying "I could not obtain rice." The elder said "Lay woman, today alms-gathering will not succeed," and said that he had already seen a sign. "What is it, venerable sir?" "I saw a snake like the sugarcane placed in the corner by the door; Looking to strike it, a stone like the lump of jaggery placed in the vessel, with a clod; The hood, made by the struck snake, resembling the salted fish slices placed in the basket; Its teeth, as it wished to bite that clod, resembling the rice in the pot; And the saliva mixed with venom coming out of its mouth when it was angered, resembling the ghee placed in the jar." She, thinking "It is not possible to deceive the shaveling," gave him the sugarcane, cooked rice, and offered it together with ghee, jaggery, and fish. Thus, muttering having drawn near should be

understood as "speaking nearby". "Indirect talk" means speaking by turning the conversation around and around in such a way as to obtain that thing.

864. In the exposition on belittling, "reviling" means reviling by means of the ten grounds of abuse. "Scoffing" means speaking contemptuously. "Reproaching" means attributing faults by such methods as "faithless, without confidence" and so forth. "Suspending" means casting out by speech thus: "Do not speak of this here." "Fully suspending" is suspending in every respect, having made it with grounds and with reasons. Or, casting up one who does not give thus: "Ah, what a lord of giving!" - this is "suspending." "What a great lord of giving!" - thus thoroughly casting up is "fully suspending." "Casting away" means ridiculing thus: "What is the life of this seed-eater worth?" "Abridging" means ridiculing even more thoroughly thus: "Why do you call this one a non-giver, who at all times gives the word 'there is nothing' to everyone?" "Bringing to disrepute" means bringing to the state of being a non-giver or to disrepute. "Fully bringing to disrepute" is bringing to disrepute in every respect. "Carrying blame" means carrying blame from house to house, from village to village, from district to district, thinking: "Thus, even out of fear of blame towards me, he will give." "Backbiting" means speaking sweetly in front and speaking disparagingly behind one's back. For this is like eating the back-flesh of those who are turned away, being unable to look them in the face. Therefore it is called "backbiting." "This is called 'belittling'" - this is because, just as a bamboo strip scrapes off ointment, it scrapes off and wipes away the virtues of others; or because, just as the seeking of fragrance by grinding fragrant substances, by grinding and pulverising the virtues of others this becomes a seeking of gain - therefore it is called "belittling."

865. In the exposition of seeking gain with gain, "seeking" means searching. "Obtained here" means obtained from this house. "Elsewhere" means in such-and-such a house. "Seeking" means desiring. "Searching" means seeking. "Questing" means seeking again and again. The story of the monk who, from the beginning, gave the alms food he received here and there to young men of good families, and at the end obtained milk-rice and departed, should be related here. "Search" and so forth are synonyms of "seeking" and so forth; therefore, "seeking" means search, "searching" means seeking, "questing" means quest. Thus the construction herein should be understood.

866. In the exposition of the conceit of superiority, "through birth" means through the accomplishment of birth such as the state of being a noble warrior and so forth. "Through clan" means through an exalted clan such as the Gotama clan and so forth. "Through being a son of good family" means through the state of being from a great family. "Through beauty of complexion" means through having a body endowed with beauty of complexion. For the body is called "pokkhara"; the meaning is through the state of being handsome by virtue of the excellence of its complexion. "Through wealth" and so forth are clear in meaning. "Mutter's conceit" means on account of any one of these bases, one generates and produces the conceit "I am superior."

867. In the description of the conceit of equality, "mutter's conceit" means that among these, through any subject matter whatsoever, one generates the conceit "I am equal." This is the distinction here in meaning. However, there is no difference in the canonical text.

868. In the description of the conceit of inferiority, "mutter's inferiority complex" means produces a lower conceit. "Inferiority complex" means a base, lower conceit. "Inferior imagining, state of inferior imagining" is a description of mode and state. "Disdain" means self-loathing on account of birth and so forth. "Excessive disdain" means disdain to an excessive degree. "State of excessive disdain" is a description of the state of that very same. "Self-deprecation" means knowing oneself by making oneself inferior. "Self-contempt" means looking down upon oneself. "Self-abuse" means imagining by disparaging oneself as being born merely with the name of accomplishments in birth and so forth. Thus these three conceits are spoken of not in dependence on a person but solely by way of the bases such as birth and so forth. Among those, each one arises for all three - the superior, the equal, and the inferior. Therein, the conceit "I am superior" is conceit in accordance with reality only for the superior one; for the rest it is conceit not in accordance with reality. The conceit "I am equal" is conceit in accordance with reality only for the equal one; for the rest it is conceit not in accordance with reality. The conceit "I am inferior" is conceit in accordance with reality only for the inferior one; for the rest it is conceit not in accordance with reality.

869. Therein, what is - the nine conceits beginning with "the conceit 'I am superior' towards a superior" are spoken in dependence on persons. Among them, three by three arise for each one. Therein, "considers" means establishes. "In dependence on that" means in dependence on that establishing as superior. Here, however, the conceit "I am superior" towards a superior arises in kings and in those gone forth. For a king produces this conceit thus: 'Who is there equal to me in kingdom or in wealth or in vehicles?' One gone forth too produces this conceit thus: 'Who is there equal to me in virtue, ascetic practices and the like?'

870. The conceit "I am equal" towards a superior also arises in those very same persons. For a king produces this conceit: "In respect of kingdom or wealth or vehicles, what difference is there between me and other kings?" A renunciant too produces this conceit: "In respect of virtue, ascetic practices and the like, what difference is there between me and another monk?"

871. The conceit "I am inferior" towards a superior also arises in those very same persons. For a king whose kingdom or wealth or vehicles are not abundant, for him "I am a king" is merely the pleasure of conventional usage; "What kind of king am I indeed?" - he produces this conceit. Even one gone forth thinks "I have little gain and honour. That I am a Dhamma speaker, learned, a great elder - this is merely talk. What kind of Dhamma speaker am I, what kind of learned one am I, what kind of great elder am I, when I have no gain and honour?" - he produces this conceit.

872. The conceit "I am superior" towards an equal and so on arise in ministers and the like. For a minister or a provincial governor thinks: "What other royal officer is equal to me in wealth, vehicles, mounts and the like?" or "What difference is there between me and others?" or "For me, 'minister' is merely a name; I do not even have enough for food and clothing. What sort of minister am I?" - he produces these conceits.

875. The conceit "I am superior" towards an inferior and so on arise in slaves and the like. For a slave thinks "whether from mother's side or father's side, what other slave is there equal to me?" Others, being unable to live independently, became slaves on account of their bellies. "But I am superior because I have come through hereditary lineage," or "By virtue of being of hereditary lineage, being a slave of pure descent on both sides, what difference is there between me and such-and-such a slave?" or "I have come to slavery by way of the belly. But on the side of my mother and father, there is no ground for slavery for me. How can I be called a slave?" - thus he produces these conceits. And just as a slave, so also refuse-collectors, outcasts and the like produce these very conceits.

Herein, only the conceit that arises as "I am superior" towards a superior is conceit in accordance with reality; the other two are conceit not in accordance with reality. Likewise, only the conceit that arises as "I am equal" towards an equal and "I am inferior" towards an inferior is conceit in accordance with reality; the other two are conceit not in accordance with reality. Therein, conceits in accordance with reality are to be destroyed by the path of arahantship; conceits not in accordance with reality are to be destroyed by the path of stream-entry.

878. Having thus discussed conceit with a basis, now in order to show conceit that has arisen without a basis, "Therein, what is conceit?" etc. was stated.

879. In the description of arrogance, without touching upon the person by way of superiority and so forth, it is set forth solely by way of the basis of birth and so forth. Therein, "despises" means he imagines surpassingly, thinking "there is none equal to me in birth and so forth."

880. In the description of conceit and arrogance, "whatever such" refers to the conceit that has arisen thus: "Previously he was equal to me, now I am superior, I am better." He spoke thus to show that this is called "conceit and arrogance" by taking the former equal-conceit as the basis, just as an excess of a burden is like a burden upon a burden.

881. The exposition of inferiority complex is similar to the exposition of the conceit of inferiority. However, in terms of those to be guided, that was called the conceit "I am inferior" - this is called inferiority complex. Furthermore, here, by way of occurrence through placing oneself below, thus: "You are of birth, but your birth is like the birth of a crow; you are of clan, but your clan is like the clan of an outcaste; you have a voice, but your voice is like the voice of a crow" - thus placing oneself below, this should be understood as inferiority complex by way of its occurrence.

882. In the exposition of overestimation, "perceiving as attained what is not attained" means through the perception of having attained without having attained the four truths. "Not done" means with the task that should be done by the four paths being indeed not done. "Not reached" means with the dhammas of the four truths not reached. "Not realised" means not made directly known through arahantship. "This is called overestimation" means this is called the conceit of having attained.

But in whom does this arise, and in whom does it not arise? Firstly, it does not arise in a noble disciple. For he, having gained gladness through reviewing the defilements abandoned by the path, fruit, and nibbāna, and the remaining defilements, is free

from doubt regarding the penetration of noble qualities. Therefore, conceit does not arise in stream-enterers and others in the manner of thinking "I am a once-returner" and so forth; it does not arise in one of bad conduct either; for he is indeed without hope of attaining noble qualities. It does not arise even for one who is virtuous but has abandoned the meditation subject and is given to the enjoyment of sleep and the like.

However, it arises in one of purified virtue who is diligent in the meditation subject, who, having defined mentality-materiality, has crossed beyond doubt through the comprehension of conditions, and who, having applied the three characteristics, is contemplating activities and has begun insight; and when it has arisen, one who has attained pure tranquillity alone or one who has attained pure insight alone stops midway. For he, not seeing the arising of defilements for ten, twenty, or even thirty years, imagines "I am a stream-enterer" or "a once-returner" or "a non-returner." But one who has attained both tranquillity and insight stops only at arahantship. For in his case, defilements are suppressed by the power of concentration, and activities are well comprehended by the power of insight. Therefore, defilements do not arise even for sixty years, even for eighty years, even for a hundred years; his mental conduct is just like that of one whose taints are destroyed. He, not seeing the arising of defilements for such a long time, stopping midway, imagines "I am an arahant" - like the Elder Mahānāga dwelling at Uccamālāṅka, like the Elder Mahādatta dwelling at Haṅkanaka, and like the Elder Cūlasuma dwelling in the striving-hut at Niṅkaṇṇa on Cittalapabbata.

Herein, this is an illustration of one case - The Elder Dhammadinna dwelling at Talaṅgara, it is said, was one who had attained the analytical knowledges, a great one whose taints were destroyed, and a giver of instruction to a great community of monks. One day, sitting in his day-quarters and reflecting "Has our teacher, the Elder Mahānāga dwelling at Uccataliṅka, brought the task of the ascetic to completion or not?" - seeing that he was still in the state of an ordinary person, and knowing "If I do not go, he will die as an ordinary person," he flew up into the sky by psychic power, descended near the elder who was sitting in his day-quarters, paid homage, performed the duties, and sat down to one side. When asked "What, friend Dhammadinna, have you come at an untimely hour?" he said "I have come, venerable sir, to ask a question."

Then, when told "Ask, friend, I shall answer what I know," he asked a thousand questions. The elder answered each and every question asked without hesitation. Then "Your knowledge is exceedingly sharp, venerable sir. When was this dhamma attained by you?" When asked thus, he said "Sixty years ago, friend." "Do you also practise concentration, venerable sir?" "That is not difficult, friend." "Then, venerable sir, create an elephant." The elder created an all-white elephant. "Now, venerable sir, make it so that this elephant, with ears erect and tail outstretched, putting its trunk in its mouth, making a fearsome trumpeting sound, comes towards you." The elder, having done so, seeing the fearsome appearance of the elephant coming swiftly, got up and began to flee. The elder whose taints were destroyed, stretching out his hand and grasping the corner of his robe, said "Venerable sir, does timidity exist in one whose taints are destroyed?" He, at that time knowing his own state of being an ordinary person, said "Be my support, friend Dhammadinna," and sat squatting at his

feet. "Venerable sir, it is precisely to be your support that I have come; do not worry," and he gave the meditation subject. The elder, having taken the meditation subject, ascended the walking path, and on the third step attained the highest fruit, arahantship. The elder, it is said, was one of hate temperament.

883. In the description of the conceit "I am," "the conceit 'I am' regarding matter" means conceit arisen as "I am matter." "Desire" means desire that follows along with conceit. Likewise the underlying tendency. The same method applies to feeling and so on as well.

884. In the exposition of wrong conceit, regarding "through evil field of work" and so forth: evil field of work means the work of fishermen, fish-trappers, hunters, and the like. Evil field of craft means skill in casting fish-nets, making traps, setting snares, impaling on stakes, and the like. "Evil subject of study" means whatever knowledge for harming others. "Evil learning" means that connected with the Bhārata war, the abduction of Sītā, and so on. "Evil discernment" means discernment connected with insulting speech, theatrical contrivance, lamentation, and so on. "Evil morality" means goat-morality, ox-morality. "Ascetic practice" too is just the goat-practice and ox-practice. Evil view, however, is any view among the sixty-two views.

885. In the exposition of thought of relatives and so forth, only thought that has arisen referring to relatives through affection connected with family life, dependent on the five strands of sensual pleasure, such as "my relatives are living happily, endowed with prosperity" - this is called thought of relatives. However, thought that occurs thus: "they have gone to destruction, gone to decline, they are faithful and devoted" - this is not called thought of relatives.

886. The thought that arises in one who is pleased, based on affection connected with household life, thinking "Our country is prosperous, with abundant harvests" - this is called thought of country. However, a thought that occurs thus: "In our country, people are faithful, devoted, gone to diminishment, gone to decline" - this is not called thought of country.

887. Thought for the purpose of immortality, or immortal thought - thus it is "thought of immortality" (amaravitakko). Therein, the thought connected with difficult practices of one who performs difficult practices, thinking "when suffering has been overcome through the exertion of squatting and other such practices, the self will be happy in the hereafter, immortal" - this is called thought for the purpose of immortality. But one holding wrong views, when asked such questions as "do you assert eternalism?" falls into evasion, saying "it is not so for me, nor is it thus for me, nor is it otherwise for me, nor is it not for me, nor is it not not for me" - his thought connected with wrong views. Just as the fish called amara, having been caught in water, cannot be killed, it darts here and there, and does not come into one's grasp; even so, because it does not settle on one side, it does not die - thus it is called amara. Combining both of these two kinds together, it is said: "this is called thought of immortality."

888. "Connected with compassion for others" means connected with affection rooted in household life, which has the appearance of compassion. Regarding "rejoicing together" and so forth: when supporters rejoice and grieve, one rejoices with them twofold and grieves twofold; when they are happy, one is twofold happy; when they are unhappy, one is twofold unhappy. "When duties to be done have arisen" means

when those tasks, whether great or small, have arisen among them. "He himself commits to exertion" means that in accomplishing those various duties, he transgresses the rules and undermines austerity. "Whatever therein" means whatever thought connected with household life in that associating with others, or in that committing to exertion - this is called thought connected with compassion for others.

889. "Connected with material gain, honour and fame" means connected, by way of making it an object, with the gain of robes and so forth, with honour, and with the sound of praise.

890. "Connected with not being despised" means thought that arises together with the aspiration for the state of not being despised, thus: "Oh, may others not look down upon me, may they not speak of me having struck and harassed me." "Whatever therein connected with family life" means whatever thought that has arisen being dependent upon the family, reckoned as the five strands of sensual pleasure, when the mind has arisen thus: "May others not despise me." The remainder is obvious everywhere.

Commentary on the exposition of ones.

Explanation of the Description of Twos

891. In the pairs, the exposition of wrath and so forth should be understood in the same manner as stated above. However, above in the sections not yet dealt with, in the exposition of hostility and so forth: one bears ill-will towards wrath at a former time - thus wrath at a later time is called hostility. The mode of bearing ill-will is bearing ill-will. The state of one who bears ill-will is the state of bearing ill-will. "Placing" means the immediate placing of what has first arisen, or the placing within limits. "Setting up" means ordinary setting up. "Adjusting" means the placing of resentment again and again in every respect. "Merging together" means making into one without showing any gap with the wrath that first arose. "Continuance" means the joining of the later with the former. "Strengthening" means making firm. "This is called" means this, having the characteristic of harbouring enmity and the function of not relinquishing hostility, is called hostility; a person endowed with which is unable to let go of hostility; one keeps pursuing again and again thinking 'this one is indeed unfit to speak to me thus'; it burns like a blazing foul firebrand; like a bear-skin being washed, or like a rag smeared with fat and oil, it does not become clean.

892. Contempt is so called by virtue of the state of smearing over. The meaning is that even one who engages in smearing over the virtues of others first smears himself, just as one who throws dung, like dung itself, is the cause of his own defilement. The two beyond that are descriptions of manner and state. Harshness is the state of being harsh; the meaning is spitting upon, as in "depending on him, not even this much exists." "Harsh action" means the doing of harshness. For a householder living dependent on a householder, or a monk living dependent on a monk, having become angry over a trifling matter, performs what is called harshness, as if spitting upon and trampling with the foot, saying "depending on him, not even this much exists." That action of his is called harsh action. As regards characteristic

and so forth, contempt has the characteristic of smearing over the virtues of others, its function is the destruction of those virtues, and it manifests as the concealing of good deeds done by others.

Insolence is so called because it is domineering; the meaning is that having exposed the virtues of another, one makes them equal to one's own virtues. The act of showing insolence is the occurrence of insolence. Insolence as nutriment means that it is insolence and it is nutriment because of bringing about one's own victory. Ground for contention means a cause for dispute. Rivalry means seizing an equal yoke, that is, claiming equal standing. Not giving up means not relinquishing what one has grasped. As regards characteristic and so forth, insolence has the characteristic of rivalry, its function is making one's own virtues equal to the virtues of others, and it manifests as measuring oneself against the virtues of others. For an insolent person does not give precedence to another, but stands having spread himself as equal, and even when another monk in a discussion circle has brought forth many discourses and reasons, he says "What difference is there between your statement and mine? Is not our speech exactly alike, like gold split in the middle?" The descriptions of envy and avarice have already been explained.

894. In the exposition on deceit, "speaks words" means that, knowing full well, he speaks as though peaceful, saying "Monks who transgress the rule make it burdensome, but for us there is no occasion for transgression." "Exerts himself bodily" means he performs duties by body, thinking "May no one know this evil deed done by me." "Deceit" is because, through concealing an existing fault, it is like an illusion that deceives the eye. "Deceitfulness" is the state of being deceitful. "Transgression" is because, having done evil and concealing it again, beings by means of this go beyond and proceed - thus it is transgression. Because of showing otherwise through bodily and verbal actions, one deceives - thus it is deception. "Fraud" is because by means of this beings defraud; the meaning is that they act wrongly. "Scattering" is because of casting aside evil deeds, saying "I do not do such things." "Evasion" is because of avoiding, saying "I do not do such things." Because of concealing by body and so on - thus it is concealment. "Complete concealment" is concealment in every respect. Just as one covers dung with grass and leaves, so one conceals evil with bodily and verbal actions - thus it is covering. "Complete covering" is covering in every respect. Not showing by making it clear - thus it is not making manifest. Not showing by making it open - thus it is not making open. Covering well is thorough covering. Because of doing evil again by means of concealing what has been done - thus it is evil doing. "This is called" means this deceit, having the characteristic of concealing what has been done, is called "deceit"; a person endowed with which is like an ember covered by ashes, like a stump covered by water, and like a knife wrapped in rags.

In the exposition on fraudulence, "fraudulent" means speech that is not rightly spoken, because of displaying qualities that are non-existent. "Thoroughly fraudulent" is fraudulent in every respect. "Whatever there" means whatever in that person. "Fraudulent" means the displaying of non-existent virtues, deceit. "The state of being fraudulent" means the appearance of fraud. "Harshness" is a rough and coarse nature, unbearable to touch, like the stalk of a lotus. "The state of harshness" is also a synonym for that very thing. "Deceptiveness, the state of deceptiveness" - by this

pair of terms, firm deceit, as if buried and stored away, is stated. "This is called" means this fraudulence, having the characteristic of proclaiming qualities non-existent in oneself, is called "fraudulence"; of a person endowed with which, one cannot know the belly or the back.

On the left side he is a pig, on the right side a goat;
By his voice he is a young calf, by his horns an old bull.

Thus he is like the demon-pig spoken of. The expositions beginning with ignorance are of meaning already stated.

902. In the exposition of dishonesty, "dishonesty" means the character of non-straightness. The state of dishonesty is the state of being dishonest. "Crookedness" means the curvedness of the moon. "Curvedness" means the curvedness of cow's urine. "Tortuousness" means the curvedness of the tip of a plough. By all these terms, only the crookedness of body, speech and mind is spoken of.

In the exposition of harshness, the absence of the state of softness is non-softness. The character of harshness is the state of harshness. The state of being hard is hardness. Roughness is the state of being rough due to the absence of the affection that produces gentleness. Uprightness of mind is the state of mind standing rigidly upright due to inflexible conduct. The repeated mention of "non-softness" is for the purpose of qualifying it, meaning "uprightness of mind reckoned as non-softness, not uprightness of mind reckoned as honesty."

903. The exposition of impatience and so forth should be understood as the opposite of the exposition of patience and so forth.

908. In the exposition of fetters, "internal" means the existence in the sense-desire realm. "External" means fine-material and immaterial existence. Although beings dwell in the sense-desire existence for only a short time, merely a quarter portion of an aeon, and in the other three portions the sense-desire existence is empty and void, and they dwell in the fine-material and immaterial existence for a long time, nevertheless, since their deaths and rebirths in the sense-desire existence are numerous and few in the fine-material and immaterial existences, and where deaths and rebirths are numerous there is much attachment, aspiration, and longing, and where they are few there is little, therefore the sense-desire existence has come to be called "internal," and the fine-material and immaterial existences are called "external." Thus, the bond in the sense-desire existence, which is designated as internal, is called the internal fetter, and the bond in the fine-material and immaterial existences, which are designated as external, is called the external fetter. Therein, each is of five kinds. Therefore it is said: "five lower-part fetters and five higher-part fetters." Herein this is the meaning of the word - "Near" is called the sensual element; because they produce rebirth there, they belong to that near side - thus they are "lower." "Higher" is said to be the fine-material and immaterial element; because they produce rebirth there, they partake of that higher realm, thus they are "higher-part fetters."

Commentary on the exposition of twos.

Exposition of the Threefold Exposition

909. In the exposition of triads, the occurrence of the root of the round of existence is stated by means of the three unwholesome roots. Among the unwholesome thoughts and so forth, thought should be understood as being in the sense of thinking, perception as being in the sense of perceiving, and element as being in the sense of intrinsic nature. In the exposition of misconduct, the first method is analysed by way of the courses of action, the second by way of all-inclusive action, and the third by way of the volition that has been produced alone.

914. In the exposition of mental corruptions, only three mental corruptions are spoken of by way of the suttanta method.

919. In the exposition of searches, in brief, the lust of seeking sensual pleasures stated by the method beginning with "therein, what is sensual seeking" is sensual seeking. The lust of seeking existence stated by the method beginning with "whatever desire for existence towards existences" is seeking existence. The view that is the seeking of the holy life approved by those gone to wrong views, stated by the method beginning with "the world is eternal," should be understood as seeking the holy life. And since not only lust and views are searches, but kamma co-existent with them is also indeed a search, therefore the second method has been analysed to show that. Therein, "co-existent" should be understood as co-existent with the associated. Therein, that which is co-existent with sensual lust occurs only for beings in the sensual realm; but that which is co-existent with lust for existence occurs for the Great Brahmās. When, having emerged from attainment, while walking back and forth, at the time of relishing the factors of meditative absorption, there is unwholesome bodily action; at the time of relishing after breaking into speech saying 'oh, what happiness, oh, what happiness,' there is verbal action; at the time of relishing only mentally without moving the bodily limbs or vocal limbs, there is mental action. By way of extreme-grasping view, for all those gone to wrong views, those actions indeed occur by way of walking back and forth and so on.

920. In the exposition of discrimination, in such passages as "of what kind do they call one virtuous, of what kind do they call one wise," discrimination (vidhā) is the mode and configuration. In such passages as "by one method, the bases of knowledge," it is a category. In such passages as "does not waver in discriminations," it is conceit. Here too, discrimination (vidhā) is indeed conceit. For it is called discrimination (vidhā) because it discriminates (vidahana) by way of superiority and so forth. Or discrimination (vidhā) is in the sense of establishing (ṭhapana). Therefore, the discrimination of conceit arisen thus as 'I am superior' - the establishing of conceit - should be understood as the discrimination 'I am superior'. In the remaining two terms also, the same method applies.

921. In the exposition of fear, "dependent on birth, fear" means fear arisen with birth as condition. "Frightfulness" is a description of the manner. "Trepidation" means trembling of the body through the influence of fear. "Terror" means the bristling of the body hairs, the state of standing on end. Having shown fear by function through this pair of terms, it is then shown by intrinsic nature as "mental fright."

922. In the exposition on darkness, ignorance is spoken of under the heading of doubt. For ignorance is called "darkness" on account of the statement: "Darkness, obscurity, delusion, the flood of ignorance, great fear." However, the teaching was

given under the heading of doubt for ease of exposition by way of the three periods of time. Therein, one who is uncertain thus: "Was I in the past a noble warrior, or a brahmin, a merchant, a worker, dark, fair, short, or tall?" is said to be uncertain referring to the past period of time. "Shall I in the future be a noble warrior, or a brahmin, a merchant, etc. tall?" - one who is uncertain thus is said to be uncertain referring to the future period of time. "Am I at present a noble warrior, or a brahmin, a merchant, a worker; or am I form, or feeling, perception, mental activities, consciousness?" - one who is uncertain thus is said to be uncertain referring to the present period of time.

Therein, although there is no one who, being a noble warrior, does not know his own state of being a noble warrior, or being a brahmin, does not know his state of being a brahmin, or being a merchant, does not know his state of being a merchant, or being a worker, does not know his state of being a worker, yet a being who holds the view of a soul, having heard about the distinctions of colour and so forth of the soul of a noble warrior and so on, is uncertain thus: "What is the soul within us like - is it blue, or yellow, red, white, four-cornered, six-cornered, or eight-cornered?" - one who is uncertain thus is said to be uncertain in this way.

923. "Spheres of sectarian doctrines" means spheres that constitute sectarian doctrines, or the spheres of the sectarians. Therein, "sectarian doctrine" refers to the sixty-two views. "Sectarians" means those for whom those views find delight and acceptance. The meaning of sense base has been stated above. Therein, since all those who hold views, when arising, arise only in these three grounds, and when converging, converge and assemble only in these, and these alone are the causes for their state of holding views, therefore they are "spheres of sectarian doctrines" in the sense that they are sectarian doctrines in which they have arisen, etc., and they are also spheres. In that same sense, they are "spheres of sectarian doctrines" also meaning the spheres of the sectarians. "Person" means a being. Although when one says "male" or "person," a being is indeed referred to, this is however a conventional discourse - one speaks to each according to how he understands. "Experiences" means one knows what has arisen in one's own continuum, one makes it personally known, or one undergoes it. "Caused by what was done in the past" means due to what was done in the past; the meaning is that one experiences solely by reason of kamma done in the past. This is the doctrine of the Nigaṇṭhas. Those who hold such a doctrine, however, rejecting both kamma-produced feeling and functionally-produced feeling, accept only resultant feeling. And among the eight afflictions beginning with those originating from bile, rejecting seven, they accept only the eighth; and among the three kinds of kamma beginning with that to be experienced in this very life, rejecting two, they accept only that to be experienced in successive existences; and among the four kinds of volition reckoned as wholesome, unwholesome, resultant, and functional, they accept only resultant volition.

"Caused by the creation of a lord" means due to the creation of a lord; the meaning is that one experiences because of having been created by Brahmā, or by Pajāpati, or by a lord. This is the doctrine of the brahmins. For this is their intention - these three feelings cannot possibly be experienced as rooted in what was done by oneself in the present, or rooted in command, or done in the past, or without cause and without condition; but one experiences these solely due to the creation of a lord. Those who

hold such a doctrine, however, without accepting even one among the eight afflictions stated above, reject them all. Likewise, without accepting even one among all the categories beginning with that to be experienced in this very life, they reject them all.

"Without cause, without condition" means the meaning is that one experiences without cause and without condition, without any reason whatsoever. This is the doctrine of the Ājīvakas. Those who hold such a doctrine also, without accepting even one among the causes and diseases stated above, reject them all.

924. "Possessions" means impediments. "Lust is a possession" means lust, when it arises, binds and obstructs beings; therefore it is called a possession. The same method applies to hate and delusion as well. "Blemishes" means: in the passage "at the open ground there they found a well without water," a blemish is a patch of ground. In the passage "he strives for the abandoning of that dust or blemish," it means any dirt or mud whatsoever. In the passage "being one with blemishes," it means manifold intense defilements. Here too, that same defilement-blemish is intended. Therefore he said "lust is a blemish" and so forth.

"Stains" means things that cause a state of being stained. "Lust is a stain" means lust, when it arises, makes the mind stained, causes it to take on stain; therefore it is called a stain. The same method applies in the other two as well.

In the exposition on unrighteousness, since beings stumble over lust and the like as well as bodily misconduct and the like, and having stumbled they fall from the dispensation and from happy destinations, therefore "lust is unrighteousness" and so forth is stated on account of its being the cause of stumbling and falling.

"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 hate and delusion as well. Therein, the illustrations are as follows: It is said that a certain young nun, having gone to the uposatha hall at the Cittalāpabbata monastery, stood gazing at the figure of a door guardian. Then lust arose within her. She, having been consumed by that very lust, died. The nuns who were passing by said: "This young one is standing there, call her." One went and, saying "Why are you standing there?", took her by the hand. The moment she was grasped, she turned over and fell down. This is the story illustrating the burning nature of lust. For the burning nature of hate, the devas corrupted in mind should be considered. For the burning nature of delusion, the gods corrupted by play should be considered. For through the power of delusion, there is confusion of mindfulness in them. Therefore, through the power of play, they pass beyond the time for nourishment and die. "Corruptions" means bitter and sapless. In lust and the like as well as in bodily misconduct and the like, there is not even one thing that is excellent or nourishing; therefore "lust is a corruption" and so forth is stated.

925. "View of gratification" means view associated with gratification. "There is no fault in sensual pleasures" means he states that there is no fault in the enjoyment of sensual pleasure objects through sensual desire as defilement. "Gulping down" means the state of being consumed, partaking, swallowing. For one who holds such a doctrine partakes of sensual pleasure objects as though drinking, as though swallowing, the defilement of sensual desire. "View of self" means a view that follows

after self. "Wrong view" means an inferior view. Now, since herein the first is eternalist view, the second is identity view, and the third is annihilationist view, in order to show that meaning he stated "Eternalist view is view of gratification" and so forth.

926. The expositions of discontent and harming are clear in meaning as stated. Conduct of what is unrighteous is unrighteous conduct; the meaning is acting unrighteously. Uneven conduct, or the conduct of uneven action, is uneven conduct. The expositions of obstinacy and bad friendship are clear in meaning as stated. Perception occurring with regard to objects of diverse characteristics, that is, perception of diversity, is diversity-perception. Or because sensual perception is one thing and perception of ill-will and so forth is another, therefore perception that is diverse is also diversity-perception. In the expositions of laziness and heedlessness, it should be understood that sluggish behaviour on account of not applying oneself to the cultivation of wholesome mental states, with a mind given over to the five strands of sensual pleasure, is laziness; and the state of being heedless on account of being negligent is heedlessness. The expositions of discontentment and so forth are clear in meaning as stated.

931. In the exposition on disrespect, the state of not respecting by way of not heeding admonition is disrespect. The manner of disrespect is disrespectfulness. Lack of respect is the state of not dwelling with reverence, in the sense of not dwelling with those worthy of respect. Lack of compliance is not dwelling with deference, in the sense of not dwelling with elders. "Not heeding" means not taking heed. "Not heeding manner" means the manner of not taking heed. The state of one who has not heeded is the state of not heeding. The state of being without good conduct is lack of good conduct. "Lack of consideration" means the non-performance of respectful consideration.

932. The state of being faithless is faithlessness. The manner of not believing is not believing. Not settling upon is not grasping after having settled and entered into. Lack of confidence is in the sense of not being pleased.

"Illiberality" means not acknowledging words such as "give" or "do" due to obstinate stinginess.

934. "Buddhas and disciples of the Buddha": here, by the inclusion of "Buddha", Paccekabuddhas are also included. "Not wishing to meet" means not wishing to go into their presence. "Not wishing to hear the Good Teaching": the thirty-seven qualities pertaining to enlightenment are called the Good Teaching; not wishing to listen to that. "Not wishing to learn" means not wishing to take up.

"Being of a censorious mind" means the state of having a censorious mind. But since in meaning it is just censure itself, in order to show that, "Therein, what is censure?" etc. was stated. Therein, censure is by way of censuring. Repeated censure is "repeated censure"; the mode of censuring is "censuring". Repeated censuring is "repeated censuring". The state of being repeatedly censorious is "the state of being repeatedly censorious". "Disdain" means knowing by looking down upon. "Contempt" means disparaging. Abusing is "abuse". Seeking for faults is "fault-finding". Or, one who seeks for faults is a "fault-finder"; the state of that is "fault-finding". "This is called": this censure, characterised by observing the faults of others, is called

"censure"; a person endowed with which, just as a tailor, having spread out a cloth, looks only for holes, even so, disregarding all the virtues of another, establishes himself only upon the faults.

936. "Unwise attention" means unskilful attention. "Regarding the impermanent as 'permanent'" means occurring thus as 'this is permanent' with respect to an object that is indeed impermanent. The same method applies to "regarding suffering as 'happiness'" and so forth. "Or contrary to the truths" means by way of not being in conformity with the four truths. "Adverting of consciousness" and so forth are all merely synonyms for adverting itself. For adverting turns the life-continuum consciousness, thus it is "adverting of consciousness". It turns again and again, thus it is "turning towards". It bends towards, thus it is "reflective attention". It brings together an object other than the life-continuum object, thus it is "attentiveness". Having connected that very object to itself, it attends to what is arising, thus it is "attention". "Does" means establishes. "This is called" means this inappropriate attention, having the characteristic of attention gone astray, is called "unwise attention". By its power, a person is unable to advert to the truths such as suffering as they really are.

In the description of following the wrong path, in order to show that the association of one who follows the wrong path is called "following the wrong path", the second question "therein, what is the wrong path?" was asked. The remainder is clear everywhere.

The commentary on the exposition of threes is finished.

Explanation of the Description of Fours

939. In the exposition of fours, regarding the craving arisings, "because of robes" means it arises on account of robes, thinking "Where shall I obtain agreeable robes?" "Because of this or that existence" - here "iti" is a particle used in the sense of illustration; the meaning is: just as because of robes and so forth, 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.

Regarding the ways of going to bias, "one goes to bias through desire" means one goes to bias through desire, through affection; one does what ought not to be done. The same method applies to the other terms as well. Therein, one who, through the influence of desire, thinking "This one is my friend, or my acquaintance, or my companion, or my relative, or he gives me a bribe," makes one who is not an owner into an owner - this is called going to bias through desire. One who, thinking "This one is my enemy," through the influence of natural enmity or through the influence of anger arisen at that moment, makes one who is an owner into a non-owner - this is called going to bias through hatred. But one who, through dullness and bewilderment, having said this or that, makes one who is not an owner into an owner - this is called going to bias through delusion. But one who, being afraid, thinking "This one is a royal favourite or has dangerous connections and could cause me harm," makes one who is not an owner into an owner - this is called going to bias through fear. Or one who,

when dividing something at a place of distribution, gives an excess through the influence of affection, thinking "This one is my friend, or my acquaintance, or my companion"; gives less through the influence of hatred, thinking "This one is my enemy"; through bewilderment, not knowing what has been given and what has not been given, gives less to some and more to others; being afraid, thinking "This one, if not given to, could cause me harm," gives an excess to some - that person, in all four ways, is said to go to bias through desire and so forth in due order. "Bias" is so called because noble ones do not go by it; "going to bias" is so called because ignoble ones go to bias by this. This pair is stated as common to all four. Going through desire is going by desire. This is stated as not common to hatred and the rest. Going through factionalism is going in a state of disharmony, having given prominence to attachment to one's own faction and aversion to the other faction. This is stated as common to desire and hatred. Going like water is going wherever there is a slope, just as water does. This is stated as common to all four.

Regarding the perversions, they are called perversions because they seek in a perverted way the objects such as the impermanent and so forth by the method of regarding them as permanent and so forth; a perversion of perception is a perversion by way of perception. The same method applies in the other two as well. Thus these are four by way of the four objects, and in those objects they become twelve by way of perception and the rest. Among them, eight are abandoned by the path of stream-entry. The perversions of perception and consciousness regarding the unattractive as "beautiful" become attenuated by the path of once-returning and are abandoned by the path of non-returning. It should be understood that the perversions of perception and consciousness regarding suffering as "happiness" are abandoned by the path of arahantship.

Regarding the ignoble statements, "ignoble statements" means the statements of ignoble, inferior persons. "Claiming to have seen" means claiming thus: "It was seen by me." And here the meaning should be understood in terms of the respective volition that initiates each case. It has also been stated that volition is spoken of together with the utterance. The same method applies to the second set of four as well. For a noble one is never one who, not having seen, would say "It was seen by me," or having seen, would say "It was not seen by me"; only an ignoble person speaks thus. Therefore, for one who speaks thus, these eight volitions together with the utterance should be understood as ignoble statements.

Regarding the kinds of misconduct, the first set of four is stated in terms of the volition to transgress, the second in terms of verbal misconduct.

Regarding the fears, in the first set of four, the fear arisen on account of birth is the fear of birth. The same method applies in the remaining ones too. In the second set of four, the fear arisen from kings is the fear of kings. The same method applies in the remaining ones too.

In the third set of four, "the four fears" are the fears stated for one descending into the water in the great ocean. In the great ocean, it is said, the wave called Mahinda rises up to sixty leagues. The wave called Gaṅgā rises up to fifty. The wave called Rohaṇa rises up to forty leagues. The fear arisen on account of such waves is called

the danger of waves. The fear arisen from crocodiles is the danger of crocodiles. Fear from whirlpools of water is fear of whirlpools. Susukā means a fierce fish; the fear from that is the danger of fierce fish.

In the fourth set of four, "fear of self-censure" is the fear that arises in one who censures oneself for evil deeds. "Fear of censure by others" means the fear that arises from censure by another. "Fear of punishment" is the fear that arises on account of punishment imposed by the king for a householder, and disciplinary punishment for one gone forth. "Fear of an unfortunate realm" means the fear that arises dependent on the four realms of misery. Thus, by means of these four sets of four, sixteen great fears have been spoken of.

In the set of four views, what is called the Timbaruka view has been spoken of. Therein, "pleasure and pain are self-made" is the view that has arisen in one who regards feeling as self, thinking "feeling is made by feeling itself." This being so, the prior existence of that feeling is entailed, and thus this becomes the eternalist view. "As true and reliable" means as true and firm. "Made by another" is the view that has arisen in one who regards a cause of feeling other than the present feeling as a self of feeling, thinking "this feeling is made by another feeling." This being so, the annihilation of the former causal feeling is entailed, and thus this becomes the annihilationist view. "Both self-made and made by another" is the view that has arisen in one who takes it, in the very meaning already stated, as "half is self-made, half is made by another" - this is called the eternalist-annihilationist view. The fourth is the view that has arisen in one who takes it that pleasure and pain occur without any cause. This being so, this is called the non-causality view. The rest here is of clear meaning since the method has been stated below.

The commentary on the exposition of fours is finished.

Explanation of the Description of Fives

940. In the section on the fivefold classification, since for those in whom identity view and the rest have not been abandoned, even if they are reborn at the highest plane of existence, these fetters drag them down and cast them into sensual existence itself, therefore they are called the lower fetters. Thus these five do not prevent one from going, but they bring back one who has gone. The five beginning with lust for fine-material existence also do not prevent one from going, but they do not allow one to return. The five beginning with lust are called attachments in the sense of clinging, but they are called darts in the sense of having penetrated within.

941. "Mental rigidities" means states of hardness, states of rubbish, states of being like stumps of the mind. "Is uncertain about the Teacher" means he is uncertain about the Teacher's body or virtues. One who is uncertain about the body is uncertain thus: "Is there or is there not a body adorned with the thirty-two excellent marks?" One who is uncertain about the qualities is uncertain thus: "Is there or is there not omniscient knowledge capable of knowing the past, future, and present?" "Doubts sceptically" means searching, one becomes troubled, encounters suffering, and is not able to judge. "Does not resolve upon it" means one does not attain the resolution "It is so." "Is not confident" means having entered into the virtues, he is not able to be confident with a state free from doubt, to become undisturbed.

"About the Teaching" means about the Scriptures and the Teaching of penetration. One who is uncertain about the teaching as learning is uncertain thus: "They say the word of the Buddha is the three collections, eighty-four thousand aggregates of the Dhamma - does this exist or not?" One who is uncertain about the teaching as penetration is uncertain thus: "They say that what results from insight is called the path, what results from the path is called the fruit, and the relinquishment of all activities is called Nibbāna - does that exist or not?"

"Is uncertain about the Community" means one is uncertain thus: "Is there or is there not a Community which is the collectivity of eight persons - four standing on the path and four standing on the fruit - who have practised such a practice by virtue of the terms beginning with 'practising the straight way'?" One who is uncertain about the training is uncertain thus: "They say there is the training in higher morality, the training in higher mind, and the training in higher wisdom - does that exist or not?"

"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 one likes" means as much as one 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 seats, or the pleasure of the season. "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. In "by morality" and so on, "morality" means the fourfold purification morality. "Ascetic practice" means the undertaking of ascetic practices. "Austerity" means austere conduct. "Holy life" means 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. "Mental hindrances" means they hinder, they obstruct wholesome states.

"A mother has been deprived of life" means a human mother, one's own birth-mother, has been deprived of life by a human being. A father too means a human father only. A Worthy One too means a human Worthy One only. "With a malicious mind" means with a murderous mind.

"Percipient" means endowed with perception. "Healthy" means permanent. "Thus some assert" means thus some declare, the meaning is some declare in this way. By this much, sixteen doctrines of percipient existence are stated. "Non-percipient" means devoid of perception. By this term, eight doctrines of non-percipient existence are stated. By the third term, eight doctrines of neither-percipient-nor-non-percipient are stated. "Or else of an existing being" means or else of a being that actually exists. "Annihilation" means cutting off. "Destruction" means disappearance. "Non-existence" means the departure of existence. All these are merely synonyms of one another. Therein, two persons hold the annihilationist view - one who has attained and one who has not attained. Therein, one who has attained, having seen the passing away of a Worthy One with the divine eye but not seeing the rebirth, or one who is able to see only the passing away but not the rebirth, holds the annihilationist

view. One who has not attained holds the annihilationist view either through greed for sensual pleasure thinking 'Who knows the other world?' or through reasoning such as 'Just as leaves fallen from a tree do not grow again, so too are beings.' Here, however, the seven annihilationist doctrines that have arisen through speculating in this way and that way by means of craving and views are stated. For this is the summary statement of those. "Or else some assert Nibbāna in the present life" - herein, "present life" is called the directly visible state. This is a designation for the individual existence obtained in each respective place. Nibbāna in the present life is Nibbāna in the directly visible state; the meaning is that sufferings cease in this very existence. This is the summary statement of the five doctrines of Nibbāna in the present life.

942. "Enmities" means the volition of enmity. "Disasters" means destructions. "Of impatience" means of non-endurance. "Not dear" means not to be held dear due to the repulsiveness of seeing and hearing. "Not agreeable" means that due to the repulsiveness of even thinking about him, the mind does not incline towards him. "Abounding in enmity" means having much enmity. "Abounding in faults" means having many faults.

"Fear of livelihood" means fear arisen on account of livelihood, the means of living. That occurs for both the householder and the homeless one. Therein, firstly, the householder has done much unwholesome action for the sake of livelihood. Then, at the time of death, when hell presents itself, fear arises in him. The homeless one too has engaged in much improper seeking. Then, at the time of death, when hell presents itself, fear arises in him. This is called fear of livelihood. "Fear of ill-repute" means fear of blame. "Fear of timidity in assemblies" means that for a person who has done evil, when approaching an assembled gathering, fear reckoned as timidity arises. This is called fear of timidity in assemblies. The other two are self-evident.

943. In the sections on Nibbāna in this present life, "with the five cords of sensual pleasure" means with the five portions of sensual pleasure, namely agreeable visible forms and so forth, or with the bonds. "Endowed" means having been well applied and clinging. "Furnished" means possessed of. "Indulges" means one directs and moves the faculties at will among those cords of sensual pleasure, bringing them here and there; or alternatively, one sports, delights and plays. And here the types of sensual pleasure are twofold - human and divine. The human ones should be regarded as similar to the cords of sensual pleasure of King Mandhātu; the divine ones as similar to the cords of sensual pleasure of the king of the Paranimmitavasavattī devas. Having resorted to such sensual pleasures, they say that one has attained supreme Nibbāna in this present life. Therein, "supreme Nibbāna in this present life" means the supreme Nibbāna in this present life; the meaning is the highest.

In the second section, they should be understood as impermanent in the sense of coming into being and then ceasing to exist; as suffering in the sense of oppression; as subject to change in the sense of abandoning their original nature. "From their alteration and change" means the change of those sensual pleasures, which is called alteration. In the manner stated as "what I once had, that I no longer have," there arise sorrow, lamentation, suffering, displeasure and anguish. Therein, sorrow has the characteristic of inward burning; lamentation has the characteristic of crying out

dependent upon that; suffering has the characteristic of bodily affliction; displeasure has the characteristic of mental distress; anguish has the characteristic of tribulation.

"Thought about" means applied thought that has occurred by way of fixing upon. "Examined" means sustained thought that has occurred by way of stroking. "By that this" means by that applied thought and sustained thought, this first meditative absorption appears gross, as if thorny.

"Of rapture" means rapture itself. "Mental elation" means the causing of an uplifted state of mind. "Mental occupation" means the turning of the mind, the attention, again and again to that pleasure after emerging from the meditative absorption. The remainder is of manifest meaning everywhere.

The commentary on the exposition of fives is finished.

Commentary on the exposition of sixes

944. In the exposition of the sixes, since one who is angry, through the power of wrath, or one who adheres to his own views, through adhering to one's own views, enters into quarrel, dispute and contention, therefore wrath and the rest are said to be "sources of contention."

In the exposition of desires and lusts, having stated in summary that desires and lusts are states connected with the household life, because they are connected with sensual household life, then in order to show them in detail, "regarding agreeable forms" and so forth is stated. Therein, "regarding agreeable" means regarding those that are pleasing, that increase delight, that are desirable. The cases of opposition are opposition itself. "Regarding disagreeable" means regarding those that are undesirable.

945. "Disrespectful" among the disrespects means devoid of respect. "Not deferential" means without deference, of improper conduct. Herein, a monk who, while the Teacher is living, does not go to attend upon him at the three times; who walks with sandals while the Teacher walks without sandals; who walks on a high walkway while the Teacher walks on a low walkway; who dwells above while the Teacher dwells below; who in a place within sight of the Teacher covers both shoulders, holds an umbrella, wears sandals, bathes, or defecates or urinates; or when the Teacher has attained final Nibbāna, does not go to pay homage at the shrine, and at a place within sight of the shrine does all that was stated regarding a place within sight of the Teacher - this is called disrespectful towards the Teacher. One who, when a Dhamma hearing is announced, does not go respectfully, does not listen to the Dhamma respectfully, sits chatting, does not learn respectfully, does not recite respectfully - this is called disrespectful towards the Teaching. One who, without being invited by an elder monk, teaches the Dhamma, discusses questions, goes pushing past senior monks, stands, sits, makes a cloth-knee-rest or a hand-knee-rest, covers both shoulders in the midst of the Community, holds an umbrella and wears 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.

"Things leading to decline" means things that cause decline. "Taking pleasure in work" means delight and devotion to work in new building projects or in tasks such as attending to robes. "Taking pleasure in talk" means devotion to talk by way of pointless conversation. "Taking pleasure in sleep" means devotion to sleep. "Taking pleasure in company" means devotion to company. "Taking pleasure in bonding" means devotion to the fivefold bonding: bonding through hearing, bonding through seeing, bonding through conversation, bonding through material sharing, and bodily bonding. "Taking pleasure in obsession" means devotion to the obsessions of craving, conceit, and views.

946. Regarding the explorations with pleasure and so forth: they explore together with pleasure, thus they are "explorations with pleasure." "Having seen a form with the eye" means having seen a form with eye-consciousness. "A basis for pleasure" means that which has become a cause by way of object for pleasure. "Explores" means one explores through the occurrence of sustained thought therein. "Or the initial thought associated with it" - by this method, the meaning should be understood in all three sets of six.

947. "Connected with the household life" means dependent on the types of sensual pleasure. "Pleasures" means mental happiness. "Displeasures" means mental pain. "Equanimity" means equanimity feeling associated with ignorance; "ignorance-equanimity" is also a name for these very same states.

948. "There is a self for me" or: the word "or" in all the phrases has the meaning of an alternative; it is said to mean "or thus a view arises." "There is a self for me" - here this is the eternalist view; it grasps the existence of self at all times. "As true and reliable" means as real and as firm; it is said to mean "this is true" with thorough conviction. "There is no self for me" - but this is the annihilationist view, because of grasping the non-existence of an existing being here and there. Alternatively, the former is also an eternalist view because it grasps that it exists in the three times, and it is an annihilationist view when it grasps that it exists only in the present. The latter too is an annihilationist view because it grasps that it does not exist in the past and future, like the view held by those who hold the view "offerings end in ashes"; when it grasps that it does not exist only in the past, it is an eternalist view of one who holds the fortuitous-arising doctrine alone. "I perceive self by means of self": having taken the aggregates as self with the aggregate of perception as the chief, because one perceives the remaining aggregates through perception, it becomes thus: "By means of this self I perceive this self." "I perceive non-self by means of self": having taken the aggregate of perception alone as self and having taken the other four aggregates as non-self, because one knows them through perception, it becomes thus. "I perceive self by means of non-self": having taken the aggregate of perception as non-self and the other four aggregates as self, because one knows them through perception, it becomes thus. All of these are just eternalist and annihilationist views.

"That speaks" and "experiences" and so forth are, however, modes of adherence to the eternalist view alone. Therein, "speaks" means one who speaks; it is said to mean the doer of verbal action. "Experiences" means one who experiences; it is said to mean one who knows and undergoes. Now, to show what that self experiences, "here

and there for a long time the result of good and bad actions" etc. is stated. Therein, "here and there" means in those various realms of birth, destinations, stations, abodes, and classes of beings, or in those various objects. "For a long time" means for a lengthy period. "Experiences" means undergoes. "That self, being born, did not not exist": that self, being of a nature not subject to birth, is not born; the meaning is that it is always existent. Therefore it did not not exist in the past, and will not not exist in the future either. For one who is born existed, and one who will be born will exist. Alternatively, "that self, being born, did not not exist" means that because it is always existent, it never did not exist in the past, and will never not exist in the future either. "Permanent" means devoid of arising and passing away. "Stable" means firm, having substance. "Eternal" means existing at all times. "Not subject to change" means of a nature that does not abandon its own natural state; like a chameleon, it does not undergo diversity. Thus this view called the view concerning all taints has been explained. The remainder is of manifest meaning everywhere.

Commentary on the exposition of sixes.

Commentary on the Exposition of Sevens

949. In the section on sevens, they lie latent (anusenti) in the sense of being firmly established and in the sense of not being abandoned, thus they are underlying tendencies (anusayā). They fetter (saṃyojenti) and bind (ghaṭenti) beings in the round of existence, thus they are mental fetters (saṃyojanāni). They prepossess (pariyuṭṭhahanti) by way of active manifestation, thus they are prepossessions (pariyuṭṭhānāni). Sensual lust itself as prepossession is prepossession by sensual lust. The same method applies in the remaining ones too.

950. Qualities of those who are not good, or qualities that are bad in the sense of being inferior - these are bad qualities (asaddhammā). Conduct corrupted by faults such as lust and the like - these are kinds of misconduct (duccaritāni). They think of themselves in this or that manner - these are conceits (mānā).

951. In the exposition of views, "material" means possessing form. "Made of the four great elements" means composed of the four great elements. "Of mother and father, this" means originating from mother and father. What is that? Semen and blood. "Arise and born from what comes from mother and father" means originating from mother and father. Here, under the heading of the material body, he speaks of the self as human existence. The second, having rejected that, speaks of a divine individual existence. "Divine" means arisen in the heavenly world. "Belonging to the sense-sphere" means included among the six sense-sphere deities. "Feeding on material food" means one who eats material food. "Mind-made" means reborn through the mind of meditative absorption. "With all major and minor parts" means endowed with all major and minor limbs. "With complete faculties" means with faculties that are complete; this is stated by way of those faculties that exist in the Brahmā world, and by way of the form of the others. "Belonging to the plane of infinite space" means one who has attained the state of the base of infinite space. The same method applies to the others as well. The remainder is of manifest meaning everywhere.

Commentary on the exposition of sevens.

952. In the exposition of the eights, the mental defilements themselves are the bases of mental defilements. "Bases of laziness" means the bases, the foundations, the causes of indolence of one who is lazy and idle. "There is work to be done" means there is work to be done such as attending to robes and so forth. "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 what has not been realised" means for the purpose of realising that very same which has not been realised. "This is the first" means this sinking down in the manner of "Come now, let me lie down" is the first basis of laziness. By this method the meaning should be understood everywhere.

Regarding "he thinks it is heavy as a month's accumulation," here "a month's accumulation" means a soaked month; just as a soaked month is heavy, so the meaning intended is that it is heavy in the same way. "Has recovered from illness" means having been ill, he has afterwards recovered.

954. "Regarding the eight worldly conditions" - here, conditions of the world are worldly conditions (lokadhammā). There is no one who is liberated from these; they arise even for Buddhas. Therefore they are called "worldly conditions." "Repulsion" means the mode of being struck against. "Passion regarding material gain" means passion arisen through the power of worldly joy thus: "I am obtaining gain"; that strikes against the mind. "Opposition regarding loss" means opposition arisen through the power of displeasure thus: "I am not obtaining gain"; that too strikes against the mind. Therefore it is called "repulsion." Regarding fame and so forth too, their arising should be understood thus: "I have a large retinue, I have a small retinue, I have attained praise, I have attained blame, I have attained happiness, I have attained suffering." "Ignoble expressions" means expressions of the ignoble ones.

957. "Faults of a person" means faults of persons. "I do not remember" means he wriggles out and frees himself by way of non-recollection thus: "I do not remember, I do not recognise the occasion on which this action was done by me." "Opposes the accuser" means having become hostile, he confronts him and stands in a manner of retorting. "What indeed is the use of your" illustrates thus: "What indeed is the use of the speaking of you, a fool, an inexperienced one, who knows neither the offence by its basis nor the accusation." "You too, knowing nothing of this sort, imagine you should speak" - thus he overwhelms him. "Makes a counter-accusation" means saying such things beginning with "you too are one who," he makes a counter-charge. "You first make amends" illustrates thus: "Confess that which is to be dealt with by confession, rehabilitate yourself from that which is to be dealt with by rehabilitation; then, established in purity, you may accuse another."

"Evades the issue with another issue" means he conceals one matter or statement with another matter or statement. When told "you have committed an offence," he says "who has committed? What has been committed? How has it been committed? In what has it been committed? Whom are you speaking about? What are you speaking about?" When told "something of this sort was seen by you," he brings forward his ear saying "I do not hear." "Diverts the discussion outside" means when

asked "you have committed such and such an offence," having said "I went to Pāṭaliputta," and when told again "we are not asking about your going to Pāṭaliputta," he says "from there I went to Rājagaha." "Whether you go to Rājagaha or to a brahmin's house - have you committed an offence?" Saying such things as "there I obtained pork," he scatters the discussion outside. "Irritation" means the state of being angered. "Hate" means the state of being hostile. Both of these are merely names for wrath. "Displeasure" means the appearance of dissatisfaction; this is a name for mental distress. "Manifests" means shows, makes known. "Speaks while gesticulating with the arms" means having flung out his arms, he utters shameless words. "Vexes" means harasses, afflicts. "Not heeding" means not taking up with respect, disregarding; the meaning is having become disrespectful.

"Too much" means excessively firm, beyond measure. "Occupied with me" means having engaged in business with me. "Having returned to the lower life" means having turned back for the purpose of the lower state of a householder; the meaning is having become a householder. "Be satisfied" means be of contented mind; he says with the intention: "you obtain what was to be obtained by me, you dwell in the place where I was to dwell, comfortable living has been made for you by me."

958. A doctrine that has arisen as "non-percipient" is a doctrine of non-percipient existence; that exists among them, thus they are doctrines of non-percipient existence. In the passages beginning with "the self has form," for one who has attained, the view "has form" arises by taking the kasiṇa form as self; for one who has not attained, it arises by mere reasoning alone, as in the case of the Ājīvakas. And furthermore, for one who has attained, the view "is formless" arises by taking the object of the formless attainment as self; for one who has not attained, it arises by mere reasoning alone, as in the case of the Nigaṇṭhas. However, regarding the state of non-perception here, a reason should not be sought in an absolute sense. For one who holds wrong views grasps at anything whatsoever, like a madman. "Has both form and is formless" is stated by way of a mixed apprehension of form and formlessness. This view arises both for one who has attained the fine-material and immaterial attainments and for a mere reasoner. But "neither with form nor formless" is exclusively a view based on mere reasoning. "Finite" is the view of one who takes a limited kasiṇa as self. "Infinite" refers to a boundless kasiṇa. "Both finite and infinite" is a view that arises by taking as self a kasiṇa that is limited above and below but unlimited across. "Neither finite nor infinite" is exclusively a view based on mere reasoning. The remainder is of manifest meaning everywhere.

Commentary on the exposition of eights.

Commentary on the Exposition of Nines

960. In the section on nines, "nine grounds of resentment" - these are spoken of solely in terms of their arising towards beings. "Stains of persons" means the stains belonging to persons. "Ninefold" means nine divisions or nine classifications.

963. "Dependent on craving" means relying on craving. "Quest" means the quest for objects beginning with matter. For that exists when craving exists. "Material gain" means the obtaining of objects beginning with matter. For that exists when quest exists. Judgment, however, is fourfold by way of knowledge, craving, wrong view, and

applied thought. Therein, "One should know the judgment of happiness; having known the judgment of happiness, one should pursue internal happiness" - this is the judgment of knowledge. "Judgment" means there are two judgments - the judgment of craving and the judgment of views" - the one hundred and eight courses of craving that have come down thus are the judgment of craving. The sixty-two wrong views are the judgment of wrong view. "Desire, lord of the gods, has applied thought as its source" - but in this discourse, what is stated here as "judgment" has come as applied thought itself. For having obtained material gain, one judges the desirable and undesirable, the beautiful and unbeautiful, by applied thought alone - "This much will be for the purpose of visible form as object, this much for the purpose of sound and other objects, this much will be for me, this much for another, this much I shall enjoy, this much I shall store away." Therefore it is said "dependent on material gain there is judgment."

"Desire and lust" means thus, regarding the matter thought about with unwholesome applied thought, both weak lust and powerful lust arise. For here "desire" is a designation for weak lust. "Holding" means the powerful conviction "I" and "mine." "Possession" means the making of possession by way of craving and wrong view. "Stinginess" means the inability to endure the state of sharing in common with others. Therefore the ancients explain the meaning of the word thus - "Because it occurs as 'Let this wonderful thing be for me alone, let it not be a wonderful thing for another,' it is called stinginess." "Safeguarding" means properly guarding by way of closing doors, securing chests, and so on. "It causes to prevail" means a case; this is a name for a cause. "On account of safeguarding" is a neuter abstract compound; the meaning is "having safeguarding as cause." Among "taking up of sticks" and so on, the taking up of a stick for the purpose of restraining others is "taking up of sticks." The taking up of a weapon with a single edge and so on is "taking up of knives." "Dispute" means both bodily dispute and verbal dispute. The former of each pair is strife, the latter of each pair is contention. "You, you" is disrespectful speech; the meaning is "you, you."

964. "Perturbables" means perturbations, waverings. By all the terms beginning with "I am - this is perturbable," only conceit is spoken of. For conceit occurring as "I am" is indeed perturbable, occurring as "I am this" is also perturbable, and occurring as "I shall be neither percipient-nor-non-percipient" is also perturbable. By the remaining nine terms as well, only conceit is spoken of. For conceit is called "perturbable" because of perturbation, "conceited" because of conceiving, "agitated" because of agitation, and "proliferated" because of proliferation. Because it is constructed by those various reasons, it is also called "constructed." The remainder is of manifest meaning everywhere.

Commentary on the exposition of nines.

Commentary on the exposition of tens

966. In the exposition of tens, the mental defilements themselves are the bases of mental defilements. The bases of ill-will, however, are here stated together with ill-will arisen inappropriately even towards stumps, thorns and the like, which should not be disturbed, by way of "he acted against my welfare" and so forth.

970. Regarding the wrong courses, "wrong knowledge" means delusion that has arisen in the manner of reviewing, thinking 'it was well done by me,' having done evil through the influence of scheming in evil deeds. "Wrong liberation" means the designation of being liberated while actually being unliberated. The remainder is of manifest meaning everywhere.

Commentary on the Exposition of Tens.

Commentary on the Exposition of the Course of Craving

973. In the exposition of thoughts of craving, "thoughts of craving" means the arising of craving, the occurrence of craving. "With reference to the internal" means with reference to the internal fivefold aggregate. For here this is the genitive case used in the accusative sense. "There is 'I am'" means that with reference to the internal five aggregates, through the collective apprehension by way of craving, conceit and views, there is "I am" - the meaning is "when that is present." However, in "there is 'I am thus'" and so forth, when there is such a collective apprehension as "I," from that there is a twofold apprehension: without comparison and with comparison. Therein, "without comparison" means without approaching another mode, making one's own nature alone the object, there is "I am thus"; among warriors and so forth, there is "I am of this kind" - the meaning is that it occurs by way of craving, conceit and views. This, for now, is the grasping without comparison. The apprehension with comparison, however, is twofold - with an equal and with an unequal. To show this, "I am in this way" and "I am otherwise" are stated. Therein, "I am in this way" is the apprehension by comparison with an equal; the meaning is "just as this warrior, just as this brahmin, so am I too." "I am otherwise," however, is the apprehension with an unequal; the meaning is "as this warrior, as this brahmin, different from that I am either inferior or superior." These, for now, are the four thoughts of craving by way of the present. But the four beginning with "I will be" and so on are stated with reference to the future. The remaining meaning should be understood in the same manner as stated in the first group of four. "I am eternal" means "I am permanent." "I am transient" means "I am impermanent." The reading is either "asasmī" or "satasmī." Therein, "asa" means "that which exists"; this is a designation for the permanent. "Sata" means "that which perishes"; this is a designation for the impermanent. Thus these two should be understood as stated by way of eternalism and annihilationism. Beyond these, the four beginning with "may I be" are stated by way of doubt and deliberation. They should be understood in meaning in the same manner as stated in the first group of four. The four beginning with "perhaps I may be," however, are stated by way of aspiration and supposition thus: "perhaps I might be." They should be understood in the same manner as stated in the first group of four. Thus among these -

Two are view-headed, four are pure-headed, and headed-rooted;
Three by three - these eighteen one should elucidate."

Among these, the two stated by way of eternalism and annihilationism are called view-headed. "I am," "I will be," "may I be," and "perhaps I may be" - these four are purely headed. "I am thus" and so forth, three by three, are the twelve called headed-

rooted. Thus these two view-headed, four pure-headed, and twelve headed-rooted should be understood as the eighteen states of thoughts of craving.

974. Now, in order to analyse and show those phenomena in sequence, the passage beginning with "And how is there 'I am'?" is commenced. Therein, "having made any phenomenon without distinction" means having made any single phenomenon among matter, feeling, and so on without differentiation, not grasping each one separately, but grasping them as a whole - this is the meaning. "One obtains the desire 'I am'" means having grasped the five aggregates without remainder, one obtains craving as "I." The same method applies to conceit and views as well. Therein, although this is an exposition of the course of craving, conceit and views do not exist without craving; therefore they are stated here by virtue of being co-existent with it. Or, the triad of proliferation is set forth under the heading of craving. In order to expound in accordance with that summary, conceit and views are also included. Or, while showing the proliferation of craving, in order to show the remaining proliferations together with it, he spoke thus.

"When that exists, these obsessions arise" means when the triad of proliferation stated by the method beginning with "one obtains the desire 'I am'" exists, then again these obsessions beginning with "I am thus" and so on arise - this is the meaning.

In the passage beginning with "I am a warrior" and so on, the meaning should be understood in this manner: "I am a warrior" by virtue of consecration, army, ministers, and so on; "I am a brahmin" by virtue of mastery of sacred hymns, the office of royal chaplain, and so on; "I am a merchant" by virtue of farming, cattle-herding, and so on; "I am a worker" by virtue of the sickle and carrying-pole; "I am a householder" by virtue of the marks of a layperson. "Thus there is 'I am thus'" means thus, having generated in oneself the mode of being a warrior and so on among warriors and so on, there arises "I am of such a mode."

In the passage beginning with "just as he is a warrior" and so on, the meaning should be understood in this manner: "Just as he is a warrior by virtue of consecration, army, ministers, and so on, so too I am a warrior." In the second method, the meaning should be understood in this manner: "Just as he is a warrior by virtue of consecration, army, ministers, and so on, I am not such a warrior; but I am either inferior to or superior to him." The same method applies to the expositions beginning with "I will be" and so on as well.

975. Having thus analysed the thoughts of craving with reference to the internal, now, in order to analyse the thoughts of craving with reference to the external, he stated "Therein, what are" and so forth. "Therein, with reference to the external" means with reference to the external pentad of aggregates. For this too is a genitive used in the dative sense. "By this" means by this matter or etc. or by consciousness. The remainder, however, should be understood in the manner already stated in the synopsis section.

976. In the exposition section, however, "having made with distinction" means having made a separation. In the passages beginning with "by this one obtains the desire 'I am'," by this form or etc. or by consciousness - thus, having taken the five aggregates partially, one obtains desire and so forth thinking "by this 'I am'" - the meaning should be understood in this way.

In the passages beginning with "by this I am a warrior," the meaning should be understood by the same method as before, thus: "by this umbrella or by this sword or by consecration, army, ministers and so forth, 'I am a warrior.'" The only difference here is merely the word "by this."

In the passages beginning with "just as he is a warrior" too, the only difference is the stated word "by this." Therefore, by virtue of that, connecting it thus: "just as he is a warrior, so too I am by this sword or by this umbrella or by consecration, army, ministers and so forth, a warrior" - the meaning should be understood in all the passages. "By this I am permanent" means having made the five aggregates without distinction, taking just one phenomenon among form and so forth as "I," one imagines "by this sword or by this umbrella, I am permanent, I am stable." The same method applies also to the annihilationist view. The remainder should be understood by the method stated everywhere.

"Thus of such kind there are thirty-six relating to the past" means thirty-six in the past for each individual person. "Thirty-six relating to the future" means thirty-six in the future for each individual person likewise. "Thirty-six relating to the present" means thirty-six in the present for each individual person according to what is obtained, or for many. However, for all beings, it should be understood that there are definitely thirty-six in the past, thirty-six in the future, and thirty-six in the present. For beings are infinite in their dissimilar distinctions of craving, conceit, and views. "There are one hundred and eight thoughts of craving" - here the meaning should be seen thus: there are thoughts of craving reckoned as eight hundred. The remainder is of manifest meaning everywhere.

Commentary on the Exposition of the Course of Craving.

Explanation of the Wrong Views Exposition

977. "In the explanation of the Brahmajāla in the exposition of wrong views" means in the explanation named Brahmajāla, the first discourse of the Dīgha Nikāya. "Spoken of by the Blessed One" means spoken by the Teacher, having himself brought them up. Regarding "four doctrines of eternalism" and so forth, the classification and meaning should be understood according to the method stated in the Brahmajāla beginning with "And on what grounds, on what basis do those good recluses and brahmins who hold the doctrine of eternalism declare the self and the world to be eternal on four grounds?"

In the Sammohavinodanī, the Commentary on the Vibhaṅga,

the Commentary on the Analysis of Minor Matters is concluded.



ABOUT THIS TRANSLATION

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