

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

01. Commentary on the Book of the Ones (01. Ekakanipāta-
aṭṭhakathā)

2. Commentary on the Chapter on Abandoning the Hindrances
(2. Nīvaraṇappahānavaggavaṇṇanā)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

2. Explanation of the Chapter on Abandoning the Mental Hindrances

11. In the first of the second, "even one phenomenon" - here the word "phenomenon" should be understood in the meaning of soulless, as in such passages as "Now at that time there are mental states" and so on. Therefore "even one phenomenon" means soulless, even one intrinsic nature - this is the meaning here. "Or unarisen" - here, however, the word "or" should be seen as having the meaning of conjunction, not of alternative, as in such passages as "for the presence of beings or for the support of those seeking birth" and "as far as, monks, there are beings, whether footless or two-footed" and so on. For the meaning here is this: by whatever phenomenon unarisen sensual desire arises, and arisen sensual desire leads to increase and expansion, I do not perceive another such as the sign of the beautiful. Therein, "unarisen" means unborn, not produced, not become manifest, not arisen. "Sensual desire" means the mental hindrance of sensual desire, expanded by the method beginning with "whatever sensual desire, sensual lust, sensual delight, sensual craving towards sensual pleasures" and so on. "Arises" means is born, becomes manifest. And this should be known as unarisen arising by way of non-occurrence or by way of an object not previously experienced. For otherwise, in the round of rebirths without discernible beginning, there is nothing called unarisen.

Therein, for a certain one, mental defilement does not occur by way of duties; for a certain one, by way of any one among study, ascetic practices, concentration, insight, new construction work, and so on. How? For a certain one is accomplished in duties; for one who is performing the eighty-two minor duties, the fourteen major duties, and the duties of the shrine courtyard, the Bodhi-tree courtyard, the drinking water pavilion, the Observance hall, the visitor, and the traveller, mental defilement does not obtain opportunity. But afterwards, having given up the duties, for one living with broken duties, owing to unwise attention and the release of mindfulness, it arises. Thus too, what is unarisen by way of non-occurrence does arise.

A certain one is engaged in study; he learns even one collection, or even two, or three, or four, or five. For him, while learning the three Canons of the Buddha's teaching by way of meaning, by way of the text, by way of connection, and by way of sequence, while reciting, while teaching others to recite, while expounding, while elucidating, mental defilement does not obtain opportunity. But afterwards, having abandoned the work of study, for one who is lazy and living heedlessly, owing to unwise attention and the release of mindfulness, it arises. Thus too, what is unarisen by way of non-occurrence does arise.

A certain one, however, is an observer of ascetic practices; having undertaken the thirteen virtues of the ascetic practices, he conducts himself accordingly. For him, however, while maintaining the virtues of the ascetic practices, mental defilement

does not obtain opportunity. But afterwards, having given up the ascetic practices, for one who has returned to luxurious living and lives heedlessly, owing to unwise attention and the release of mindfulness, it arises. Thus too, what is unarisen by way of non-occurrence does arise.

A certain one is a master through practice in the eight attainments; for him dwelling by the power of mastery in advertent and so on in the first meditative absorption and so on, mental defilement does not obtain opportunity. But afterwards, for one whose meditative absorption has declined or whose meditative absorption has been abandoned, for one dwelling engaged in idle talk and so on, owing to unwise attention and the release of mindfulness, it arises. Thus too, what is unarisen by way of non-occurrence does arise.

A certain one, however, is gifted with introspection, and dwells doing the work in the seven observations or in the eighteen great insights. For him dwelling thus, mental defilement does not obtain opportunity. But afterwards, for one dwelling having abandoned the work of insight, being much devoted to bodily comfort, owing to unwise attention and the release of mindfulness, it arises. Thus too, what is unarisen by way of non-occurrence does arise.

A certain one is a building work supervisor, and has Observance halls, refectories, and so on built. For him, thinking about the requisites for those, mental defilement does not obtain opportunity. But afterwards, when his new construction work is either completed or abandoned, owing to unwise attention and the release of mindfulness, it arises. Thus too, what is unarisen by way of non-occurrence does arise.

A certain one, however, is a pure being who has come from the Brahma world; for him, due to non-repetition, mental defilement does not obtain opportunity. But afterwards, for one who has obtained repetition, owing to unwise attention and the release of mindfulness, it arises. Thus too, what is unarisen by way of non-occurrence does arise. Thus, for now, the state of having arisen of what was unarisen by way of non-occurrence should be understood.

How by way of an unexperienced object? Here a certain one obtains a pleasing object such as form and so on not previously experienced; for him, there, owing to unwise attention and the release of mindfulness, lust arises. Thus the unarisen arises by way of an unexperienced object.

"Arisen" means born, come to be, produced, fully produced, appeared. "For the increase" means for the state of occurring again and again. "For expansion" means for the state of abundance, for the state of accumulation. Therein, that sensual desire once arisen will not cease, or that once ceased the very same will arise again - this is an impossibility. But when one has ceased, arising again and again with regard to that same object or another object, it is said to lead to increase and expansion.

"The sign of the beautiful" means an object that is a basis for lust. In "With a sign, monks, evil unwholesome mental states arise, not without a sign," here "sign" is a name for condition. In "By a monk devoted to higher consciousness, monks, five signs should be attended to from time to time," here for cause. In "He practises that sign, develops it," here for concentration. In "Based on which sign, attending to which sign, there is the proximate elimination of mental corruptions," here for insight. But here, a

mental state with a desirable object that is a basis for lust is intended as "the sign of the beautiful." "For one unwisely attending" means: "Therein, what is unwise attention? Regarding the impermanent as 'permanent,' regarding suffering as 'happiness,' regarding non-self as 'self,' regarding the unattractive as 'beautiful' - this is unwise attention, wrong-path attention, or contrary to the truths, the adverting of consciousness, the turning towards, reflective attention, attentiveness, attention. This is called unwise attention" - by the influence of this attention, it means for one attending unwisely, by wrong means.

12. In the second, "anger" (byāpāda) means the corruption of consciousness, like the spoiling of food (bhattabyāpatti) - the state of abandoning its natural condition. "Therein, what is the mental hindrance of anger? Resentment arises thinking 'he has done harm to me'" - this is a designation for the mental hindrance of anger thus elaborated. "The sign of aversion" (paṭighanimitta) means an undesirable sign. This is a designation for both aversion itself and for the object of aversion. And this too was said in the commentary - "Aversion itself is the sign of aversion, and a phenomenon that is an object of aversion is also the sign of aversion." The remainder here should be understood by the method already stated regarding sensual desire. And just as here, so too in the remaining ones beyond this. For in each case we shall state only the distinctive points.

13. In the third, "sloth and torpor" means sloth and torpor. Among them, the unfitness for work of consciousness is sloth; this is a designation for the state of laziness. The unfitness for work of the three aggregates is torpor; this is a designation for the state of nodding off, like a monkey's torpor. For both of them, "Therein, what is sloth? Whatever is the unwieldiness of consciousness, the unfitness for work, sluggishness, stolidity. Therein, what is torpor? Whatever is the unwieldiness of the body, the unfitness for work, the covering, the enveloping" - by this method and so on the elaboration should be understood. "Discontent" and so on should be understood by the very method analysed in the Vibhaṅga. For this was said:

"Therein, what is discontent? In remote lodgings or in various highly wholesome mental states, discontent, discontentedness, dissatisfaction, lack of delight, longing, anxiety - this is called discontent. Therein, what is weariness? Whatever weariness, becoming weary, the state of being overcome by weariness, laziness, becoming lazy, the state of being lazy - this is called weariness. Therein, what is yawning? Whatever yawning of the body, arousing, bending back, bending sideways, bending down, bending forward, sickly condition - this is called yawning. Therein, what is drowsiness after a meal? Whatever faintness after eating, weariness after eating, fever after eating, bodily inertia of one who has eaten - this is called drowsiness after a meal. Therein, what is sluggishness of mind? Whatever unwieldiness of consciousness, unfitness for work, sluggishness, stolidity, shrinking, the act of shrinking, the state of having shrunk, sloth, being slothful, the state of sloth of consciousness - this is called sluggishness of mind."

And here, the first four phenomena are conditions for the mental hindrance of sloth and torpor by way of conscence and also by way of decisive support, but sluggishness of mind is not itself conscent with itself; however, it is so by way of decisive support.

14. In the fourth, "restlessness and remorse" means restlessness and remorse. Therein, restlessness means the agitated mode of consciousness. Remorse means regret on account of good not done and evil done, conditioned by that. "Non-appeasement of mind": this is a name for restlessness and remorse itself. "For one with an unappeased mind" means for one whose mind has not been appeased either through meditative absorption or through insight. But this non-appeasement is a condition for restlessness and remorse by way of decisive support.

15. In the fifth, "sceptical doubt" means the mental hindrance of sceptical doubt, expanded by the method beginning with "one is uncertain about the Teacher" and so on. "Unwise attention" is of the characteristic already stated.

16. In the sixth, "unarisen sensual desire does not arise" means it does not arise when unarisen for just two reasons - by way of non-occurrence or by way of an object not previously experienced; thus it is simply suppressed, and again does not obtain a cause or a condition. Here too, non-occurrence should be understood by way of duties and so on. For a certain one, in the manner already stated, engaged in duties, for one performing duties, mental defilement does not obtain opportunity; it is suppressed by way of duties. He, having kept it thus suppressed, having turned back, attains arahantship, like the Elder Milakkhatissa.

It is said that that venerable one was born in a hunter's family in the alms-resort of the Gāmeṇḍavāla Great Monastery in the Rohaṇa province. Having reached maturity, having established a household, thinking "I shall support my children and wife," having set up a hundred snares for catching animals, having prepared a hundred traps, having planted a hundred stakes, accumulating much evil, one day, having taken fire and salt from the house, he went to the forest. Having killed a deer caught in a snare, having eaten meat cooked on charcoal, having become thirsty, having entered the Gāmeṇḍavāla Great Monastery, not obtaining in the drinking-water pavilion even enough drinking water to dispel his thirst from about ten water-pots, he began to grumble: "What is this? In the dwelling place of so many monks there is not even enough drinking water to dispel the thirst of those who have come thirsty!" The Elder Cūḷapiṇḍapātikatissa, having heard his talk, while going to his presence, having seen about ten water-pots full in the drinking-water pavilion, having thought "This one must be a being who is a ghost while still living," having said "Lay follower, if you are thirsty, drink the water," having lifted up the water-pot, poured it into his hands. On account of his action, each portion of water drunk perished as if thrown onto a heated pan; even after drinking from all the pots, his thirst was not cut short. Then the elder said to him - "How severe indeed is the action done by you, lay follower! Already a ghost while still alive, what kind will the result be?"

He, having heard his talk, having gained a sense of urgency, having paid homage to the elder, having destroyed those snares and so on, having gone quickly to the house, having looked at his children and wife, having broken the weapons, having released the decoy deer and birds in the forest, having approached the elder, requested the going forth. "Going forth is difficult, friend; how will you go forth?" "Venerable sir, having seen such an evident reason, how shall I not go forth?" The elder, having given the meditation subject of the skin pentad, gave him the going forth. He, having undertaken the duties, while learning the word of the Buddha, one day, having heard in the Devadūta Sutta this passage - "Then, monks, the guardians

of hell throw him again into the great hell" - said "They throw a being who has experienced so much of a heap of suffering again into the great hell! Alas, how weighty, venerable sir, is the great hell!" "Yes, friend, it is weighty." "Is it possible, venerable sir, to see it?" "It is not possible to see it; I shall show one thing to make something similar to what has been seen," and having instructed the novices: "Make a heap of green wood on the surface of a rock." He did so. The elder, just as he was seated, having constructed by supernormal power, having brought out from the great hell a fire-spark the size of a firefly, while that elder was watching, threw it onto the heap of wood. Its falling there and the heap of wood's burning and reaching the state of ashes were neither later nor earlier.

He, having seen that, asked "Venerable sir, how many charges are there in this Dispensation?" "Friend, the charge of insight and the charge of scriptural study." "Venerable sir, scriptural study is a burden for one who is competent; but my faith has suffering as its proximate cause. I shall fulfil the charge of insight; give me a meditation subject," and having paid homage, he sat down. The elder, thinking "A monk accomplished in duties," standing at the head of the duties, taught him a meditation subject. He, having taken the meditation subject, does the work of insight and fulfils the duties. One day he performs duties at the Cittalapabbata Great Monastery, one day at the Gāmeṇḍavāla Great Monastery, one day at the Gocaragāma Great Monastery. As soon as sloth and torpor come upon him, out of fear of decline in duties, having moistened a covering of straw, having placed it on his head, having lowered his feet into water, he sits. One day, at the Cittalapabbata Great Monastery, having performed duties for two watches, at the time of almost break of dawn, when drowsiness began to come upon him, having placed wet straw on his head, while seated, of a novice on the eastern side of the mountain reciting the Aruṇavatī Sutta -

"Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

"Whoever in this Teaching and discipline will dwell diligently;
Having abandoned the round of rebirths, will make an end of suffering." -

Having heard this passage, having aroused rapture thinking "This must have been spoken by the Perfectly Enlightened One for a monk of strenuous energy such as me," having produced meditative absorption, having made that itself the foundation, having become established in the fruition of non-returning, striving again and again, he attained arahantship together with the analytical knowledges. And at the time of final Nibbāna, showing that very reason, he spoke thus -

"With a heap of wet straw on my head, I walked up and down;
I have attained the third state, here there is no doubt for me."

For one of such a kind, mental defilement suppressed by way of duties remains just so suppressed.

For a certain one, in the manner already stated, engaged in study, while learning the texts, while reciting, while teaching others to recite, while expounding, while elucidating, mental defilement does not obtain opportunity; it remains suppressed by

way of study. He, having kept it thus suppressed, having turned away, attains arahantship, just like the Elder Maliyadeva. It is said that that venerable one, at the time of being a monk of three rains retreats, at the great monastery of Maṇḍalārāma in the small village of Kalla, was both taking up recitation and doing the work of insight. One day, while he was walking for almsfood in the village of Kalla, a certain female lay follower, having given him a ladleful of rice gruel, having aroused affection as for a son, having caused the elder to sit down inside the dwelling, having fed him with sumptuous food, asked "From which village are you, dear?" "I am doing the work of study at the great monastery of Maṇḍalārāma, lay follower." "If so, dear, as long as you are doing the work of study, take regular almsfood right here." He, having consented to that, takes regular almsfood there, and at the conclusion of the meal, giving thanksgiving, having spoken only the pair of phrases "May you be happy, may you be freed from suffering," departs. During the rainy season, for three months, showing kindness to that very woman, having made the offering of almsfood, at the great invitation ceremony he attained arahantship together with the analytical knowledges. The resident great elder said - "Friend Mahādeva, today a great multitude will gather at the monastery; you should give them the gift of the Teaching." The elder consented.

The young novices gave a signal to the female lay follower - "Today your son will expound the Teaching; having gone to the monastery, you should listen." "Dear ones, not everyone knows how to give a talk on the Teaching. My son, for so long a time, while speaking to me, spoke only the pair of phrases 'May you be happy, may you be freed from suffering.' Do not make sport." "Do not, lay follower, concern yourself with whether he knows or does not know; having gone to the monastery, just listen to the Teaching." The female lay follower, having taken perfumes, garlands and so on, having gone, having venerated, sat down at the edge of the assembly listening to the Teaching. Both the daytime speaker of the Teaching and the melodic reciter, having known their own measure, rose up. Then the Elder Maliyadeva, having sat down on the Dhamma seat, having taken a decorated fan, having given a progressive discourse - "By me, for the great female lay follower, for three months, thanksgiving was given with only two phrases; today, for the whole night, having contemplated through the three Canons, I shall speak the meaning of that very pair of phrases" - having begun the proclamation of the Teaching, he spoke for the whole night. At the break of dawn, at the conclusion of the teaching, the great female lay follower became established in the fruition of stream-entry.

Yet another elder named Tissabhūti, at that very great monastery, while learning the monastic discipline, at the time of the alms round, having entered the inner village, looked at a dissimilar object. Greed arose in him. He, without moving his planted foot, having poured the rice gruel from his own bowl into the bowl of his young attendant, thinking "This thought, if it keeps growing, will cause me to sink in the four realms of misery," having turned back from that very place, having gone to his teacher's presence, having paid homage, standing to one side, said - "An illness has arisen in me. If I am able to cure it, I shall come back; otherwise I shall not come back. You should keep my place, having looked for me at the daytime recitation and the evening recitation; but at the time towards the break of dawn, do not keep a place for the recitation" - having said thus, he went to the presence of the Elder Mahāsaṅgharakkhita who dwelt on the Malaya mountain. The elder, while doing the

plastering of his own leaf-hut, without even looking at him, said "Put away your bowl and robes, friend." "Venerable sir, I have an illness. If you are able to cure it, I shall put them away." "Friend, you have come to the presence of one who is able to cure an arisen disease. Put them away." The compliant monk, thinking "Our teacher would not say thus without knowing," having put aside his bowl and robes, having shown his duty to the elder, having paid homage, sat down to one side.

The elder, having known "this one is of lustful temperament," taught the meditation subject of foulness. He, having risen, having hung the bowl and robes on his shoulder, paid homage to the elder again and again. "Why, friend, Mahābhūti, do you show excessive respect?" "Venerable sir, if I shall be able to do my own task, that is wholesome. If not, this is my last seeing of you!" "Go, friend, Mahābhūti, for such a son of good family devoted to exertion, neither meditative absorption nor insight nor path nor fruition is difficult to obtain." He, having heard the elder's words, having shown respect, having gone to the foot of a Sapaṇṇi shrub, covered over, which had been determined at the time of coming, seated cross-legged, having made the meditation subject of foulness the foundation, having established insight, having become established in arahantship, arrived at the recitation towards the break of dawn. For those of such kind, mental defilements suppressed by way of the texts remain just so suppressed.

But for a certain one, in the manner already stated, for one undertaking the ascetic practices, mental defilement does not obtain opportunity; it is suppressed by way of the ascetic practices. He, having kept that suppressed in that same suppressed state, having turned back, attains arahantship, like the Elder Mahāsīva, the dweller at the village-end cave. The elder, it is said, dwelling at the Tissa Great Monastery in Mahāgāma, taught the three Canons by way of meaning and by way of the text to eighteen great groups. Standing firm in the elder's exhortation, sixty thousand monks attained arahantship. Among them, one monk, with pleasure arisen referring to the Teaching penetrated by himself, thought - "Does this happiness exist for our teacher?" He, reflecting, having known the elder's state of being a worldling, thinking "By some means I shall arouse a sense of urgency in the elder," having gone from his own dwelling place to the elder's presence, having paid homage, having shown his duty, sat down. Then the elder said to him "Why have you come, friend, almsfood eater?" "If you will give me permission, I shall learn one passage of the Teaching - I have come for this, venerable sir." "Many, friend, are learning; there will be no opportunity for you." He, not obtaining opportunity in all the portions of night and day, said "Venerable sir, when there is thus no opportunity, how will you obtain opportunity for death?" Then the elder thought - "This one has not come for the purpose of recitation; rather, this one has come for the purpose of arousing a sense of urgency in me." That elder too, having said "A monk, venerable sir, should indeed be like me," having paid homage to the elder, having flown up into the jewel-coloured sky, departed.

The elder, from the time of his departure, with a sense of urgency arisen, having taught the recitation by day and the recitation in the evening, having placed the bowl and robes within arm's reach, having taken up the recitation towards the break of dawn, together with a monk who was descending, having taken the bowl and robes, having descended, having determined the thirteen virtues of ascetic practice in full,

having gone to a cave lodging at the edge of a village, having attended to the cave, having set up the bed and chair, having set his mind thinking "Without attaining arahantship I shall not stretch my back on the bed," he descended onto the walking path. While he was striving thinking "Today I shall attain arahantship, today I shall attain arahantship," the invitation ceremony arrived. He, when the invitation ceremony was approaching, thinking "Having abandoned the state of a worldling, I shall perform the invitation of purity," became exceedingly wearied. He, being unable to produce either path or fruition at that invitation ceremony, having said "Even one like me, who has begun insight practice, does not obtain it; how very difficult to obtain indeed is this arahantship," in that same manner, being one who was much given to standing and walking, having practised the ascetic duty for thirty years, having seen the full moon standing in the middle at the great invitation ceremony, thinking "Is it the disc of the moon that is pure, or is it my morality?" having reflected "In the disc of the moon the sign of the hare is discerned, but in my morality from the time of full ordination up to the present day there is neither a dark spot nor a blemish," with joy and pleasure arisen, because his knowledge was fully matured, having suppressed the rapture, he attained arahantship together with the analytical knowledges. For one of such kind, mental defilement suppressed by way of the ascetic practices remains just so suppressed.

For a certain one, in the manner already stated, through the abundance of attaining the first meditative absorption and so on, mental defilement does not obtain opportunity; it is suppressed by way of attainment. He, having kept that suppressed in that same suppressed state, having turned back, attains arahantship, like the Elder Mahātissa. The elder, it is said, from the time of being newly ordained, was an obtainer of the eight attainments. He, through the non-occurrence of mental defilements suppressed by attainment, by way of learning and interrogation alone, teaches up to the vicinity of the noble path, and even at the time of sixty rains retreats does not know his own state of being a worldling. Then one day, from the Tissa Great Monastery in Mahāgāma, the community of monks sent a message to the Elder Dhammadinna, the dweller at Talaṅgara: "Let the elder come and deliver to us a talk on the Teaching." The elder, having consented, thinking "There is no monk more senior than me in my vicinity, but the Elder Mahātissa is my meditation teacher; having made him the senior monk of the Community, I shall go," surrounded by the community of monks, having gone to the elder's monastery, having shown his duty to the elder at the day-quarters, sat down to one side.

The elder said - "What, Dhammadinna, have you come after a long time?" "Yes, venerable sir, the community of monks from the Tissa Great Monastery sent me a message. I shall not go alone, but having become desirous of going together with you, I have come" - thus, having delayed while speaking memorable talk, he asked "When, venerable sir, was this teaching attained by you?" "It has been about sixty rains retreats, friend Dhammadinna." "But do you, venerable sir, resort to attainment?" "Yes, friend." "Could you create a pond, venerable sir?" Having said "No, friend, that is not difficult," he created a pond at the place directly in front. And when told "Here, venerable sir, create a lotus plant," he created that too. "Now here, show a large flower." The elder showed that too. "Here, show a woman's form of sixteen years of age." The elder showed a woman's form of sixteen years of age. Then he said to him - "This, venerable sir, attend to again and again as beautiful." The elder,

looking at the woman's form created by himself, gave rise to greed. Then, having known his own state of being a worldling, saying "Be my support, good person," he sat down squatting in the presence of his pupil. "It is for this very purpose that I have come, venerable sir" - having made it light for the elder by way of foulness, having spoken the meditation subject, he went outside to give the elder opportunity. The elder, whose activities had been well crushed, just as soon as he had departed from the day-residence, together with the analytical knowledges attained arahantship. Then, having made him the senior monk of the Community, the Elder Dhammadinna went to the Tissa Great Monastery and spoke a talk on the Teaching to the Community. For one of such a kind, the mental defilement suppressed by means of attainment remains just so suppressed.

But for a certain one, in the manner already stated, for one doing the work of insight, mental defilement does not obtain opportunity; it remains suppressed just by means of insight. He, having kept it thus suppressed in that very way, having turned back, attains arahantship, like the about sixty monks who had begun insight practice during the time of the Buddha. It is said that they, having taken a meditation subject in the presence of the Teacher, having entered a secluded forest, while doing the work of insight, by way of the non-occurrence of mental defilements, with the perception "We have penetrated path and fruition," not making effort for the purpose of path and fruition, thinking "We shall report the teaching penetrated by us to the One of Ten Powers," they come to the presence of the Teacher.

The Teacher, even before their arrival, said to the Elder Ānanda - "Ānanda, monks devoted to striving will come today to see me. Without giving them the opportunity to see me, you should send them saying 'Go to the charnel ground and practise the meditation on fresh foulness.'" The elder informed those who had come of the instruction spoken by the Teacher. They, thinking "The Truth-finder would not speak without knowing; surely there must be a reason here," having gone to the charnel ground, while looking at fresh foulness, having given rise to greed, thinking "This must have been seen by the Perfectly Enlightened One," with a sense of urgency arisen, they began the meditation subject for which the method had been obtained from the very beginning. The Teacher, having known the state of their having begun insight, while seated just in the perfumed chamber, spoke this verse of radiance -

"These discarded bones, like gourds in autumn;
Dove-coloured - having seen them, what delight?"

At the conclusion of the verse, they became established in the fruition of arahantship. For those of such a kind, mental defilements suppressed by means of insight remain thus suppressed.

For a certain one, in the manner already stated, while doing new construction work, mental defilement does not obtain opportunity; it is suppressed by means of new construction work. He, having kept that thus suppressed, having turned back, attains arahantship - like the Elder Tissa at Cittala Mountain. It is said that for him, at the age of eight years, discontent arose; being unable to dispel it, having washed his own robe, having dyed it, having fired his bowl, having shaved off his hair, having paid homage to his preceptor, he stood there. Then the elder said to him - "Why, friend Mahātissa, is your appearance like that of one who is dissatisfied?" "Yes, venerable

sir, discontent has arisen in me; I am unable to dispel it." The elder, examining his disposition, having seen the decisive support for arahantship, said out of compassion - "Friend Tissa, we are old; make a dwelling place for us." The monk, who had never before spoken a second word in reply, accepted saying "Good, venerable sir."

Then the elder said to him - "Friend, while doing new construction work, do not give up the recitation course, attend to the meditation subject, and from time to time do the preliminary work on the circular meditation object." "I will do so, venerable sir," having paid homage to the elder, having looked for a suitable place, thinking "It is possible to build here," having filled it with timber, having burnt it, having cleaned it, having surrounded it with bricks, having fitted doors, windows and so on, together with the walking path, ground, wall, preliminary work and so on, having completed the rock cell, having spread out beds and chairs, having gone to the elder's presence, having paid homage, he said "Venerable sir, the preparation of the rock cell is finished; please dwell there." "Friend, this work has been done by you with difficulty; today, for one day, you yourself dwell here." He, having paid homage saying "Good, venerable sir," having washed his feet, having entered the rock cell, having folded his legs crosswise, seated, he reflected upon the work done by himself. For him, thinking "An agreeable bodily service has been done by me for the preceptor," joy arose within. He, having suppressed that, having established insight, attained the highest fruition, arahantship. For one of such a kind, mental defilement suppressed by means of new construction work remains thus suppressed.

A certain one, however, is a pure being who has come from the Brahma world. For him, due to non-repetition, mental defilement does not occur; it is suppressed by means of existence. He, having kept that thus suppressed, having turned back, attains arahantship - like the Venerable Mahākassapa. For that venerable one, even while in the midst of the household life, without having enjoyed sensual pleasures, having abandoned great success, having gone forth and departed, having seen the Teacher who had come on the road for the purpose of going out to meet him, having paid homage, having received full ordination with three exhortations, at the eighth dawn, together with the analytical knowledges, he attained arahantship. For one of such a kind, mental defilement suppressed by means of existence remains thus suppressed.

But whoever, having obtained an object such as form and so on not previously experienced, having established insight right there, having turned back, attains arahantship - for one of such a kind, by means of an unexperienced object, sensual desire, being unarisen, does not arise.

"Or arisen sensual desire is abandoned" - here "arisen" means born, come to be, resulted. "Is abandoned" means it is abandoned by these five kinds of abandoning: abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by cessation, and abandoning by escape; the meaning is that it does not arise again. Therein, since mental defilements are abandoned by insight by way of substitution of opposites, insight should be understood as abandoning by substitution of opposites. But since attainment suppresses mental defilements, that should be understood as abandoning by suppression. The path arises eradicating; the fruit bringing about cessation; Nibbāna is escaped from all mental defilements - these three are called abandoning by eradication, by cessation, and by escape. The

meaning is that it is abandoned by these five kinds of abandoning, both mundane and supramundane.

"The sign of foulness" means the first meditative absorption with sense-object arisen in the ten foulnesses. Therefore the ancients said: "Foulness itself is the sign of foulness, and mental states having foulness as object are also the sign of foulness."

"For one wisely attending" means: "Therein, what is wise attention? For one attending by way of the wise attention stated in the manner beginning with 'impermanent regarding the impermanent.'" "Unarisen sensual desire does not arise" means what has not arisen does not arise. "And arisen sensual desire is abandoned" means arisen sensual desire is abandoned by the fivefold abandoning.

Furthermore, six factors lead to the abandoning of sensual desire -learning the sign of foulness, pursuit of the development of foulness, guarding the doors of the sense faculties, moderation in eating, good friendship, and suitable talk. For even for one who learns the tenfold sign of foulness, sensual desire is abandoned; also for one who develops it; also for one with closed doors in the sense faculties; also for one moderate in food, who, when there is an allowance of four or five morsels, drinks water and has the habit of sustaining himself. Therefore this was said -

"Four or five morsels, without eating, one should drink water;
This is sufficient for comfortable abiding, for a resolute monk."

Sensual desire is also abandoned for one who associates with good friends delighting in the development of foulness, such as the Elder Asubhakammika Tissa; it is also abandoned through suitable talk based on the ten foulnesses while standing, sitting, and so on. Therefore it was said - "Six factors lead to the abandoning of sensual desire."

17. In the seventh, "the liberation of mind through friendliness" means friendliness that pervades all beings with welfare. But since the consciousness associated with it becomes liberated from opposing states such as the mental hindrances, therefore it is called "liberation of mind." Or in particular, because of being liberated from the prepossession of all anger, it should be understood as liberation of mind. Therein, by just "friendliness" to that extent the preliminary stage is also applicable; but because "liberation of mind" is said, here only absorption by way of the three-factored and four-factored meditative absorptions is intended. "For one wisely attending" means for one who attends to that liberation of mind through friendliness with methodical attention of the characteristic already stated.

Furthermore, six qualities lead to the abandoning of anger -learning the sign of friendliness, pursuit of the development of friendliness, reviewing the ownership of actions, abundance of reflection, good friendship, and suitable talk. For anger is abandoned even for one who learns friendliness by way of any one among the specified, unspecified, and directional pervading, and also for one who develops friendliness by way of specified, unspecified, and directional pervading. "You, being angry with him, what will you do? Will you be able to destroy his morality and so on? Surely you, having come by your own action, will go by your own action alone. Being angry with another is like taking up extinguished embers, a heated iron spike, excrement and so on, and wishing to strike another. This one too, being angry with

you, what will he do? Will he be able to destroy your morality and so on? He, having come by his own action, will go by his own action alone. Like an unaccepted gift, like a handful of dust thrown against the wind, this anger will fall upon his own head" - thus, for one who reviews the ownership of actions of both oneself and another, and also for one who, having reviewed the ownership of actions of both, is established in reflection, and also for one who associates with good friends who delight in the development of friendliness, such as the Elder Assagutta, anger is abandoned; it is also abandoned through suitable talk based on friendliness while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of anger." The remainder here and in those beyond this should be understood by the method already stated, but we shall state only the distinctive points.

18. In the eighth, among the element of instigation and so on, the element of instigation means the energy of initial instigation. The element of persistence means that which is stronger than that, because of having emerged from idleness. The element of exertion means that which is stronger even than that, because of stepping upon successive stages. In the commentary, however, having said "instigation is for the removal of sensual pleasures from the mind, persistence is for the unfastening of the cross-bar of the mind, exertion is for the cutting of the bondage of the mind," it was said "by these three terms, only exceeding energy was spoken of."

"Of one putting forth strenuous energy" means of one with perfected energy and of one with aroused energy. Therein, energy free from the four faults should be understood as aroused. It is neither too slack, nor too tense, nor contracted internally, nor distracted externally. That same is twofold - bodily and mental. Therein, as stated "here a monk during the day by walking and sitting purifies the mind of obstructive mental states," thus for one striving and endeavouring with the body in the five portions of night and day, bodily energy should be understood. "I will not leave this rock cell until my mind is liberated from the mental corruptions by non-clinging" - thus by delimitation of place, or "I will not break this cross-legged posture" - thus by delimitation of sitting and so on, having set the mind, for one striving and endeavouring, mental energy should be understood. Both of those are applicable here. For indeed, by this twofold energy, for one putting forth strenuous energy, unarisen sloth and torpor does not arise, and arisen sloth and torpor is abandoned, as in the case of the Elder Milakkha Tissa, as in the case of the Elder Mahāsīva who dwelt in a cave at the edge of a village, as in the case of the Elder Pīṭimallaka, and as in the case of the Elder Kuṭumbiyaputta Tissa. Among these, indeed, the former three and others of such kind had aroused energy by bodily energy; the Elder Kuṭumbiyaputta Tissa and others of such kind had aroused energy by mental energy; but the Elder Mahānāga, the dweller at Uccāvāluka, had aroused energy by both kinds of energy. The elder, it is said, walked for one week, stood for one, sat for one, and lay down for one. For the great elder, there was no posture whatsoever that was unsuitable; in the fourth week, having developed insight, he became established in arahantship.

Furthermore, six qualities lead to the abandoning of sloth and torpor - grasping the sign regarding overeating, changing of postures, attention to the perception of light, dwelling in the open air, good friendship, and suitable talk. For one who, like the brahmins and others known as hand-filling eaters, vomited-food eaters, fit-only-for-that-place eaters, merely-sufficient-as-a-covering eaters, and crow's-portion eaters,

has eaten food and sits in the night-quarters or day-quarters practising the ascetic duty, sloth and torpor comes descending upon him like a great elephant. But for a monk who, having set aside room for four or five morsels, drinks water and is accustomed to sustaining himself, that does not occur - thus even for one who grasps the sign regarding overeating, sloth and torpor is abandoned. For one who changes to another posture from whichever posture sloth and torpor descends upon him, and for one who attends to moonlight, lamplight, or torchlight at night and to sunlight by day, and for one who dwells in the open air, and for one who associates with good friends in whom sloth and torpor has been abandoned, such as the Elder Mahākassapa, sloth and torpor is abandoned; it is also abandoned by suitable talk based upon the ascetic practices while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of sloth and torpor."

19. In the ninth, "for one with an appeased mind" means for one whose mind has been appeased either through meditative absorption or through insight.

Furthermore, six qualities lead to the abandoning of restlessness and remorse -great learning, being given to questioning, knowledge of what is established in the monastic discipline, association with elders, good friendship, and suitable talk. For indeed, through great learning, even for one who learns one or two or three or four or five collections by way of the text and by way of meaning, restlessness and remorse is abandoned; for one who frequently asks questions about what is allowable and not allowable; for one who knows what is established through mastery of practice in the regulations of the monastic discipline; for one who approaches senior elder monks; for one who associates with good friends who are experts in monastic discipline such as the Elder Upāli, restlessness and remorse is abandoned; it is also abandoned by suitable talk based upon what is allowable and not allowable while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of restlessness and remorse."

20. In the tenth, "for one wisely attending, monks" means for one attending by way of method, in the manner already stated.

Furthermore, six qualities lead to the abandoning of sceptical doubt -great learning, being given to questioning, knowledge of what is established in the monastic discipline, abundance of decision, good friendship, and suitable talk. For through great learning, even one or etc. sceptical doubt is abandoned even for one who learns five Nikāyas by way of the Pāḷi text and by way of meaning, and also for one who frequently asks questions concerning the Three Jewels, and also for one who has attained mastery through practice in the monastic discipline, and also for one who is abundant in decision reckoned as trustworthy faith in the Three Jewels, and sceptical doubt is abandoned also for one who associates with good friends like the Elder Vakkali who was inclined to faith, and it is abandoned also through suitable talk based upon the virtues of the Three Jewels while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of sceptical doubt." In this chapter on the abandoning of mental hindrances, the round of rebirths and its end is spoken of.

Explanation of the Chapter on Abandoning the Mental Hindrances.



ABOUT THIS TRANSLATION

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