

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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16. Commentary on the Great Exposition (16. Mahāniddesa-
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PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

3. Explanation of the Exposition of the Discourse on the Octet About the Corrupt

15. In the Duṭṭhaṭṭhaka, in the first verse firstly, therein, "they speak" means they blame the Blessed One and the community of monks. "Some with corrupted minds and also some with truthful minds" means some with corrupted minds, some having become perceivers of it as true; the sectarians had corrupted minds; those who, having heard them, believed them - they had truthful minds. This is the intention. "And the dispute that has arisen" means this reviling speech that has arisen. "The sage does not approach" means through being innocent and through being unshakeable, the Buddha-sage does not approach it. "Therefore the sage has no barrenness anywhere" means for that reason this sage should be understood as having no barrenness anywhere by way of the barrennesses of lust and so on.

"With corrupted minds" means those whose minds are corrupted by the faults that have arisen. "With opposed minds" means those whose minds are obstructed, not giving a door to the wholesome through those mental defilements. "With contrary minds" means the term is extended by means of a prefix. "With struck minds" means those whose minds are struck by aversion - thus "with struck minds." "With counter-struck minds" means just by means of a prefix. "With afflicted minds" means those whose minds are afflicted through cruelty - thus "with afflicted minds." "With counter-afflicted minds" means just by means of a prefix. Or else, "with corrupted minds through the power of anger, with deeply corrupted minds through the power of hostility, with opposed minds through the power of contempt, with contrary minds through the power of insolence, with struck and counter-struck minds through the power of hate, with afflicted and counter-afflicted minds through the power of anger. With corrupted and deeply corrupted minds through the lack of requisites, with opposed and contrary minds through disgrace, with struck and counter-struck minds through reproach, with afflicted and counter-afflicted minds through the state of being endowed with unpleasant feeling" - thus by such a method and so on some explain. "They blame" means they produce reproach. "With what is not factual" means with what is non-existing.

"Believing" means producing faith through the power of confidence. "Trusting" means having descended by way of virtues, they settle upon. "Resolving upon" means having made a conclusion through the power of placidity, they accept their talk. "With truthful minds" means with genuine minds. "Perceiving truth" means perceiving what is genuine. "With actual minds" means with non-distorted minds. "With factual minds" means with minds directed to factual meaning. "With exact minds" means with unwavering minds. "With non-distorted minds" means with minds of determination. Therein, "with truthful minds, perceiving truth" speaks of the quality of truthful speech; "with actual minds, perceiving what is actual" speaks of the quality of true

faith; "with factual minds, perceiving what is factual" speaks of the quality of stability; "with exact minds, perceiving what is exact" speaks of the quality of trustworthiness; "with non-distorted minds, perceiving what is non-distorted" speaks of the quality of non-deception - this should be known.

"The sound from others" means a sound arisen from the presence of others.

"Reviling" means a certain one among the ten revilings regarding birth and so on.

"Whoever approaches the dispute" means whatever person goes to the blame. "As a doer or" means or one who has committed a fault. "Through being a doer" means being spoken to by the fact of having committed a fault - thus being told. "When being blamed" means being charged with a fault. "Becomes angry" means produces irritation.

"The state of arisen barrenness also does not exist" means the barrenness of aversion, reckoned as the state of bondage of mind and the state of rubbish of mind, has arisen in him - thus he is one with barrenness arisen; the state of that is the state of arisen barrenness; that too does not exist, is not present. "The five mental rigidities also" means not free from lust towards sensual pleasures, not free from lust towards the body, not free from lust towards material form, having eaten as much as he likes to fill his belly he dwells devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor, he practises the holy life having aspired to a certain order of gods - "By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity" - such five mental rigidities, reckoned as the state of bondage and the state of rubbish of the mind, do not exist.

16. And having said this verse, the Blessed One asked the Elder Ānanda - "Monks, Ānanda, when being thus jeered at and scoffed at, what do they say?" "Nothing, Blessed One." "No, Ānanda, one should not remain silent everywhere thinking 'I am virtuous.' For in the world they do not know one not speaking, a wise one mixed among fools," and having said this, "Monks, Ānanda, should reprove those people thus," for the purpose of expounding the Teaching, he spoke this verse "A speaker of untruth goes to hell." The Elder, having learnt that, said to the monks - "Those people should be reproved by you with this verse." The monks did so. The wise people remained silent. The king too, having sent royal servants everywhere, having seized those cheats to whom the sectarians had given a bribe to have her killed, having rebuked them, having known the circumstances, abused the sectarians. People too, having seen the sectarians, struck them with clods of earth and scattered dust on them, saying "They gave rise to disgrace for the Blessed One." The Elder Ānanda, having seen that, reported it to the Blessed One. The Blessed One spoke this verse to the Elder: "One's own view indeed, etc. one would speak."

Its meaning is - This view of the sectarian folk, "Having killed Sundarī, having made known the dispraise of the ascetics, disciples of the Sakyan, by this means we shall enjoy the honour obtained" - how could he go beyond that view? Indeed, that disgrace came back upon those very sectarian folk, who were unable to go beyond that view. Or whoever is a proponent of eternalism and so on, how could he too go beyond his own view, being led by that desire for views and established in that personal preference for views? But rather, making complete things by oneself, making those wrong views perfect by oneself alone, as one knows, so indeed one would

speak.

"Having made known the dispraise" means having made the fault manifest. "Honour" means the respectful offering of the four requisites. "Respect" means esteem with the mind. "We shall bring back" means we shall produce this material gain and so on. "Of such views" means of such theory. Just as they have this theory "We shall produce material gain and so on," so too "There is a teaching of the aforesaid kind for me" - this is acceptable to them and pleasing to them; or their mind is of such a nature, "There is my mind." Then, showing that there is either their view, or acceptance together with view, or personal preference together with view and acceptance, or theory together with view, acceptance and personal preference, or disposition together with view, acceptance, personal preference and theory, or intention together with view, acceptance, personal preference, theory and disposition, he said "of such views, etc. of such intention." "One's own view" means one's own seeing. "One's own acceptance" means one's own endurance. "One's own preference" means one's own personal preference. "One's own theory" means one's own theory. "One's own disposition" means one's own disposition. "One's own intention" means one's own nature. "To go beyond" means to transcend. "Then that very disgrace" means that very disgrace, definitively. "Came back to them" means returned to them. "Te" is an accusative case used in the sense of the genitive.

"Or else" is showing a different meaning. "Eternal" means permanent, stable. "The world" means individual existence. "Only this is the truth, anything else is vain" means this alone is real, actual; anything else is hollow. "Complete" means full. "Taken upon oneself" means rightly taken up. "Grasped" means having approached, grasped.

"Adhered to" means grasped by having adhered to in every way. "Attached to" means having obtained a footing with distinction. "Non-eternal" should be understood by the reverse of what has been stated.

"Finite" means having an end. "Infinite" means infinite by way of growth. "That soul" means "he is the soul"; a change of gender has been made. And "soul" means self itself. "Truth-finder" means a being; some say "a Worthy One." "After death" means beyond death; the meaning is the world beyond. "The Truth-finder does not exist after death" means beyond death he does not exist. "The Truth-finder both exists and does not exist after death" means beyond death he both exists and does not exist. "The Truth-finder neither exists nor does not exist after death" means by way of annihilation he neither exists, and by way of reasoning he does not not exist.

"By one's own view" and so on are instrumental expressions. "Clinging" means become one with.

"One makes complete by oneself" means having freed from the state of deficiency by oneself, one rightly makes the self complete. "Perfect" means having freed from the fault of excess, full. "Superior" means having freed from the fault of inferiority, not low. "The highest" means the first. "Foremost" means the chief, faultless. "Distinguished" means the eldest. "Eminent" means exceeding. "Best" means distinguished, not lower. "Makes excellent" means makes the highest in excess. Or else, some explain thus: "By freeing from the fault of disposition, the highest; by freeing from the fault of defilement, the foremost; by freeing from the fault of

impurity, the distinguished; by freeing from the fault of heedlessness, the eminent; by freeing from the fault of the middling, the best; by freeing from the fault of the highest middling, he makes excellent." "This Teacher is omniscient" means this Teacher of ours is omniscient by virtue of knowing all. "This Teaching is well proclaimed" means this Teaching of ours is well proclaimed. "This group is practising well" means this group of ours is well practising. "This view is auspicious" means this theory of ours is beautiful. "This practice is well laid down" means this preliminary practice of ours leading to the end of self is well laid down. "This path is leading to liberation" means this path of ours that leads to liberation by entering upon deliverance is leading to liberation - thus one makes complete by oneself.

He would discuss "the world is eternal". He would declare "only this is the truth, anything else is vain". He would explain "the world is finite". He would express, would cause to be grasped in various ways "both exists and does not exist".

17. Then the king, after the elapse of seven days, having had that corpse thrown away, having gone to the monastery in the afternoon, having paid respect to the Blessed One, said - "Surely, venerable sir, when such disgrace has arisen, I too should have been informed." When this was said, the Blessed One, having said "No, great king, it is not befitting for noble ones to announce to others 'I am virtuous, accomplished in virtues,'" spoke the remaining verses "Whoever his own moral practices" in the arising of the occasion for that.

Therein, "moral practices" means the moralities beginning with the Pātimokkha and the ascetic practice observances beginning with the forest-dweller practice. "Without being asked" means not questioned. "Speaks" means says. "The skilful call that an ignoble quality, whoever praises himself by himself" means whoever thus speaks of himself by himself, regarding that saying of his, the skilful thus declare "this is an ignoble quality."

"There is both morality and ascetic practice" means there is morality in the meaning of composing, and there is ascetic practice in the meaning of acceptance. "Ascetic practice but not morality" means in the meaning as stated, there is ascetic practice, but that is not morality. "What" is a question from the wish to speak. "Here a monk is virtuous" and so on are according to the method already stated. "In the sense of restraint" means in the sense of restraining, in the sense of closing the door of transgression. "In the sense of acceptance" means in the sense of rightly taking up each and every training rule. "The forest-dweller's practice" means one whose practice is dwelling in the forest is a forest-dweller; his factor is the forest-dweller's practice. "The almsfood eater's practice" means the falling early of lumps of material food reckoned as almsfood from others is almsfood; the meaning is the falling of lumps given by others into the bowl. One who gleans that almsfood, seeking it by approaching this and that family, is an almsfood eater; or one whose practice is to go about for almsfood is an almsfood eater. "To go about" means to walk. An almsfood eater is indeed an almsfood eater; his factor is the almsfood eater's practice. "Factor" is called a reason. Therefore, by whatever acceptance he becomes an almsfood eater, it should be understood that this is a designation for that. By this very method, because of standing on top of the dust at roads, cemeteries, rubbish heaps and so on, anywhere at all, in the sense of having risen up, it is as if a rag-robe among them - thus "rag-robe." Or else, it goes towards a contemptible state like dust - thus "rag-

robe"; the meaning is it goes towards a contemptible state. The wearing of a rag-robe thus etymologically derived is "rag-robe"; one whose practice is the rag-robe is a wearer of rag-robcs; the factor of the wearer of rag-robcs is the rag-robe wearer's practice. The three robes reckoned as the double robe, upper robe and inner robe being his practice - thus a three-robe wearer; the factor of the three-robe wearer is the three-robe wearer's practice. "The successive house-to-house alms goer's practice" means "dāna" is called breaking off; gone away from breaking off is "apadāna"; the meaning is non-breaking off. Together with non-breaking off is "sapadāna," free from breaking off; the meaning is going from house to house without omission. One whose practice is to walk successively - thus a successive walker; a successive walker is indeed a successive house-to-house alms goer; his factor is the successive house-to-house alms goer's practice. "The one-session eater's practice" means "khalu" is an indeclinable particle in the sense of prohibition. Food obtained afterwards by one who is mindful after being invited to admonish is called "after-meal food"; the eating of that after-meal food is after-meal eating; having made the perception of after-meal food regarding that after-meal eating, one whose practice is after-meal food is an after-meal eater; not an after-meal eater is a one-session eater; this is the name for the food that is leftover rejected by way of acceptance; his factor is the one-session eater's practice. "The sitter's practice" means one whose practice is to dwell sitting, having rejected lying down, is one who remains sitting; his factor is the sitter's practice. "The any-bed user's practice" means whatever is spread is "as spread"; "this reaches you" - thus this is a designation for the lodging first allotted. One whose practice is to dwell in that whatever-is-spread is one who uses whatever seat is assigned; his factor is the any-bed user's practice. All of these are the factors of a monk who has shaken off mental defilements through this and that acceptance; or because of shaking off mental defilements, the knowledge that has obtained the conventional expression "shaken off" is the factor of these - thus ascetic practices. Or else, they are shaken off because of shaking off the opposites, and they are factors of the practice - thus also ascetic practices. Thus, for now, the judgment here should be understood in meaning. All of these have the characteristic of the volition of acceptance. And this too was said -

"He who takes upon himself, that is the person. That by which he takes upon himself, those are consciousness and mental factors. Whatever is the volition of acceptance, that is the ascetic practice. Whatever he rejects, that is the subject matter."

And all of them have the function of destroying greed, the manifestation of the state of non-greed, and the proximate cause of noble qualities beginning with fewness of wishes. Thus here the judgment should be known by way of characteristic and so on.

"The undertaking of energy also" means the taking up of energy also. "Surely" (kāmaṃ) is an indeclinable particle used in a definitive sense. "Skin and sinews and" means the outer skin and the sinew-creepers and. "And bones" means and all the bones. "Let remain" means let them stand. "Let the flesh and blood dry up" means let all the flesh and blood dry up. "Skin" is one factor, "sinews" is one, "bones" is one, "let the flesh and blood dry up" is one factor. "Whatever that" is connected with the term to be stated above. "By manly strength" means by a man's bodily power; "by power" means by the power of knowledge. "By energy" means by the force of mental

knowledge-energy. "By effort" means by energy that has reached endeavour through stepping upon successive stages. "To be attained" means whatever that is to be reached. "Without attaining that" means without having reached that which is to be attained. "There will be cessation of energy" means there will be no looseness, no sinking of energy of the aforesaid type. "Paṭṭhāna" is also a reading; the meaning is the same. "He exerts the mind" means he causes the mind to take up endeavour. "Strives" means he establishes.

"I shall not eat" means I shall not chew, I shall not consume. "I shall not drink" means I shall not drink rice gruel, beverages and so on. "I shall not leave the dwelling" means I shall not go out from the lodging. "Nor shall I lay down my side" means I shall not make the laying down, the placing of my side on a bed or a chair or on the ground or on a reed mat. "While the dart of craving is not rooted out" means while the arrow reckoned as craving is not pulled out; the meaning is not departed.

"This cross-legged posture" means a seat with the thighs bound, folded all around. "I will not break" means I will not abandon. "Until by non-clinging" means without grasping through the four kinds of clinging. "From the mental corruptions" means from the four mental corruptions beginning with the mental corruption of sensuality. "Will be liberated" means will not be freed by the liberation of eradication. Beginning with "I will not rise from this seat" up to "I will not leave the tree-root" is stated by way of location. Beginning with "In this very earlier period of the day I will bring the noble teaching" up to "in summer" is stated by way of time. "In the first stage of life" and so on are stated by way of age. Therein, "I will not rise from the seat" means I will not get up from the seat where I am sitting. "Half-roofed house" means houses with curved roofs. "Mansion" means long mansions. "Long building" means houses with flat roofs. "Cave" means an earthen cave. "Rock cell" means mountain rock cells with openings cut through the boundary. "Hut" means a hut that is plastered and so on. "Pinnacle chamber" means from a house made by mounting a pinnacle. "Watchtower" means gate-towers. "Pavilion" means round houses. "Tent" (uddaṇḍa) is a particular type of shelter. Some say "a house with three roofs" also. "Assembly hall" means a meeting hall or a refectory. "Shed" and so on are obvious indeed. "Noble teaching" means blameless teaching, or the teaching of the noble ones - Buddhas, Individually Enlightened Ones, and disciples of the Buddha. "I will bring" means I will bring near to my mind through morality. "I will fully bring" means I will bring with distinction through concentration. "I will attain" means I will go by way of attainment through substitution of opposites. "I will touch" means I will experience through the path. "I will realise" means I will make directly visible through the fruit. Or alternatively, I will bring through the path of stream-entry. I will fully bring through the path of once-returning, I will attain through the path of non-returning, I will touch through the path of arahantship, I will realise through reviewing. In both methods, "I will touch" means I will experience Nibbāna with the mental body - this is the meaning.

"Not asked" is the root term; its meaning is "not questioned." "Not questioned" means not made to know. "Not requested" means not invited. "Not invited" means not commanded; "not desired," say some. "Not disparaged" means not caused to have confidence. "Speaks" means says. "I am" means I am, I exist. "Or by birth" means or by warrior or brahmin birth. "Or by clan" means or by the Gotama clan and so on. "Or by being a son of good family" means or by the state of being a son of

good family. "Or by beauty of complexion" means or by bodily beauty. "Or by wealth" means or by achievement of wealth. "Or by study" means or by the practice of recitation. "Or by field of work" means work itself is the field of work; by that field of work, or by farming, cattle-keeping and so on. "Or by field of craft" means or by the art of archery and so on. "Or by subject of study" means or by the eighteen subjects of study. "Or by learning" means or by the quality of being very learned. "Or by discernment" means or by the knowledge reckoned as discernment of what is a reason and what is not a reason. "Or by some subject matter or other" means or by each one of the subject matters such as birth and so on.

"From a high family" means from a warrior or brahmin family; by this it explains the greatness of birth and clan. "From a wealthy family" means from a family of very wealthy householders; by this it explains the greatness of riches. "From a family of eminent wealth" means from the remaining merchant families and so on; by this it explains abundant gold, silver and so on. For even outcasts can be of eminent wealth. "Well-known" means renowned. "Famous" means accomplished with a retinue. "One versed in the discourses" means one engaged in the discourses. "An expert in monastic discipline" means one who bears the Canon of monastic discipline. "A speaker of the Teaching" means one versed in the higher teaching. "A forest dweller" and so on are said for the purpose of showing the practice preceded by the ascetic practices. "An obtainer of the first meditative absorption" and so on are said by way of showing penetration, having shown the eight attainments of the material and immaterial spheres. "Speaks" is the root term. "Says" means he says "I am a teacher of the Canon." "Declares" means he makes it well-known "I am one who practises the ascetic practices." "Explains" means he illumines "I am an obtainer of fine-material meditative absorption." "Expresses" means he makes a different statement "I am an obtainer of immaterial meditative absorption."

"Skilled in the aggregates" means skilful in the own-characteristics and common characteristics of the five aggregates; the meaning is skilful by way of knowing, judging, and abandoning. In the case of elements, sense bases, dependent origination, and so on too, the same method applies. "Skilled in Nibbāna" means skilful regarding Nibbāna. "Of the ignoble" means not of the noble ones. "This quality" means this intrinsic nature. "Of the foolish" means of the unwise. "Of bad persons" means not of good persons. "Oneself" means oneself.

18. "Peaceful" means peaceful through the appeasement of mental defilements beginning with lust. Likewise, with a perfectly calmed self. "Not boasting thus about his morality" means not boasting thus about his morality by the method beginning with "I am accomplished in morality"; it is said to mean not speaking speech that applies to oneself on account of morality. "The skilled call that the noble teaching" means the Buddha and so on, skilled in aggregates and so on, call that non-boasting of his "this is a noble teaching." "For whom there are no swellings anywhere in the world" means for whichever one who has eliminated the mental corruptions, the seven swellings beginning with lust are not present anywhere in the world. The connection is: the skilled call that non-boasting of his "this is a noble teaching" thus.

"Peaceful" is the root term. "Through the calming of lust" means through the state of being calmed of lust, which has the characteristic of dyeing. The same method applies in the case of hate and so on too. "Through being burnt up" means through

the burning up of all fevers. "Through being quenched" means through the state of quenching of all torments. "Through being gone" means through the state of being gone, through the state of being far from all unwholesome volitional activities. "Through being tranquillised" means through the state of being incapable of arising in every way. "Through the breaking of seven qualities, one is a monk" means a monk through the state of standing having broken the seven qualities to be stated above. "Identity view, sceptical doubt, adherence to moral rules and austerities" - these three mental defilements are broken by the path of stream-entry; "lust, hate" - these two mental defilements, being gross, are broken by the path of once-returning; those same, being residual, are broken by the path of non-returning; "delusion, conceit" - these two mental defilements are broken by the path of arahantship. In order to show the remaining mental defilements, he said "for him evil unwholesome mental states are broken." "Subject to defilement" means having mental defilements as condition. "Leading to rebirth" means giving rise to renewed existence. "That give trouble" means the disturbances of mental defilements are present here - thus "that give trouble." "Saddarā" is also a reading; the meaning is "with disturbance." "With painful results" means giving suffering at the time of fruition. "Leading to future birth, ageing and death" means being conditions for birth, ageing and death in the future.

"By the path made by oneself" - this is the summarised meaning of the verse - Whoever, by the path developed by oneself, has gone to final nibbāna, has attained the final extinguishment of the mental defilements, and precisely because of having gone to final nibbāna is one who has crossed over uncertainty, having abandoned the distinction of failure and success, deterioration and growth, annihilation and eternalism, demerit and merit, and existence and non-existence, one who has lived the holy life, one whose rebirth is eliminated - he is worthy of these words of praise - that is a monk.

"Itihanti" and "idahanti" - there is a twofold reading. "Iti" - with reference to word-connection and so on, they do not approve the reading "idaha." Therein, "thus" means what was said. "Word-connection" means the connection of terms is word-connection; the meaning is word-joining. "Word-combination" means the unification of terms. "Word-completion" means the completion of terms, the unification of two terms. "Syllable-conjunction" - even what is unified can be incomplete; this is not so. In order to show that there is a conjunction, a coming together of syllables, he said "syllable-conjunction." "Smoothness of phrasing" means the softness of the text due to the sweetness of the phrases stated as "an accumulation of phrases is a term," or of the meaning-phrases, or of the causes of making the meaning clear. "Word-sequence - this" means the progressive order of terms is word-sequence; the meaning is the state of being in succession of terms. "This" means that. If one asks "which?" "Thus" means this. "This" - here the syllable "ma" is stated by way of word-junction. "Is a boaster" means having exalted oneself saying "I am accomplished in morality," one is habitually given to such talk. "He boasts" means he speaks in the manner stated. "He vaunts" means he speaks in various ways. "Boasting" means talk. "Abstaining" means delighted from afar. "Refraining" means delighted through the state of being gone by way of transition from the position. "Desisting" means having turned back from that, having become completely detached in every way, delighted. Therein, like one who has fled having seen a goblin - abstaining. Like one who has gone having run about when an elephant is trampling - refraining. Like one who has

gone having struck and crushed in a warrior's battle - desisting.

"One who eliminated the mental corruptions" means one who has eliminated the mental corruptions that are defilements. "The swelling of action" means the swelling, the abundance of actions termed meritorious volitional activity, demeritorious volitional activity, and imperturbable volitional activity. "For whom these" means for whom, the one who has eliminated the mental corruptions, these are the swellings.

19. Having thus shown the practice of one who has eliminated the mental corruptions, now showing the practice of the sectarians who are holders of views, he said "designed, conditioned." Therein, "designed" means supposed. "Conditioned" means conditioned by conditions. "For whom" means for whichever holder of views whatsoever. "Mental states" means views. "Put in front" means placed in front. "They are" means they exist. "Impure" means not clean. "Whatever benefit he sees in himself, dependent on that, peace based on the unstable" means for whom these view-states are put in front, impure, and exist, such a one, since he sees in himself the benefit of that view both pertaining to the present life such as honour and so on, and pertaining to the future life such as distinction of destination and so on, therefore he remains dependent on that benefit and on that view reckoned as peace based on the unstable - so called because of its being unstable, because of its being dependently arisen, and because of its being existent only by convention. He, because of his dependence on that, would either exalt himself or scoff at others even with unfactual virtues and faults.

"Conditioned" is the root term. "Conditioned" means produced by conditions having come together. The term is extended by means of a prefix. "Prepared" means fully produced by conditions. "Established" means rightly placed by way of conditions alone. "Impermanent" means in the sense of non-existence after having been. "Dependently arisen" means arisen dependent on sense-base and object. "Subject to destruction" means having the intrinsic nature of destruction gradually. "Having the nature of falling" means having the intrinsic nature of declining by way of occurrence. "Subject to fading away" means having the intrinsic nature of passing away without returning. "Having the nature of cessation" means having the intrinsic nature of ceasing; the meaning is having the intrinsic nature of ceasing, being of the nature of non-arising. "For one who has gone to views" means for a person who stands having taken up the sixty-two views.

"Putting in front" means placed before. "With craving as his flag" means craving is his flag in the sense of being hoisted; he has the banner of craving - thus "with craving as his flag." In the sense of going before, craving itself is his banner - thus "with craving as his banner." "With craving as his authority" means by way of desire as predominance; or craving has come from predominance - thus "with craving as his authority"; or he has craving as his predominant factor - thus "with craving as his authority." In the case of wrong view as his flag and so on too, the same method applies. "Not clean" means not purified. "Defiled" means soiled by themselves. "Subject to defilement" means causing remorse.

"He sees two benefits" means he will see two virtues. "And a benefit pertaining to the present life" means and a benefit of phenomena evident in this very individual existence. "Pertaining to the future life" means and a benefit to be attained in the

world beyond. "Whatever view the teacher holds" means the teacher is one having whatever view he has obtained. "The disciples hold that same view" means the disciples too, hearing his word, become holders of that same view. "They honour" means they make him one who has attained honour. "They respect" means they make him one who has attained respect. "They revere" means they hold him dear with the mind. "They venerate" means they venerate with the veneration of offering the four requisites. "They show esteem" means they make him one who has attained esteem. Therein, to whomever they give the four requisites, having honoured them, well prepared and made superior, he is honoured. To whom they give having established an attitude of respect, he is respected. Whom they hold dear with the mind, he is revered. For whomever they do all this, he is venerated. For whomever they perform the supreme act of humble respect by way of paying respect, rising up in attendance, salutation with joined palms, and so on, he is esteemed. Some explain: "They honour by body, they respect by speech, they revere by mind, they venerate by material gain." "Sufficient for the state of a serpent or" means sufficient, capable, for the state of a serpent or the state of a serpent king. "Or for the state of a supaṇṇa" means for the state of a supaṇṇa king. "Or for the state of a demon" means for the state of a demon general. "Or for the state of a titan" means for the state of a titan. "Or for the state of a gandhabba" means for the state of being reborn in the company of gandhabba gods. "Or for the state of a great king" means for the state of being one of the four great kings. "Or for the state of Indra" means for the state of Sakka. "Or for the state of Brahma" means for the state of being one of the Brahma's retinue and so on. "Or for the state of a god" means for the state of being one of the conventional gods and so on. "For purity" means sufficient, capable, for the state of being pure. "For purification" means for the state of being absolutely pure, free from all stains. "For complete purity" means for the state of being pure in every way.

Therein, lordship in the animal realm is "purity." Lordship in the heavenly world is "purification." Lordship in the Brahma world is "complete purity." "For freedom" means having passed beyond eighty-four thousand cosmic cycles, for the purpose of becoming free. "For liberation" means for the purpose of becoming free through the absence of obstacles. "For complete liberation" means for freedom in every way. "They become pure" means at that time they attain purity through the state of having gone forth. "They become purified" means having taken up the going forth, they become pure in various ways through the state of being engaged in practice. "They become completely pure" means having brought about accomplishment, they become pure in every way. "They become free" by the teaching of another time of those teachers. "They become liberated" by the exhortation of this teacher. "They become completely liberated" by the instruction of this teacher. "I shall become pure" and so on are stated in the sense of the future. "He expects fruit in the future" means expecting resultant fruit in the future. This is merely the wish of those who have gone to wrong views. For a wrong view, when it succeeds, produces hell or the animal realm.

"Absolute peace" means the peace of ultimate escape. "Peace by substitution of factors" means meditative absorption is peace by substitution of factors because the wholesome factor of the first meditative absorption and so on meets the unwholesome factor of the mental hindrances and so on. "Conventional peace" means the peace of views by way of collective designation. To show those by way of

classification, he said beginning with "What is absolute peace?" "The Deathless, Nibbāna" and so on are of the meaning already stated above. "For one who has attained the first meditative absorption, the mental hindrances are peaceful" and so on are stated by way of excellence within absorption. But conventional peace is intended in this meaning; "peace" - having rejected the other two kinds of peace, it explains conventional peace only. "Unstable peace" means wavering peace by way of producing results and by way of turning around. "Very unstable peace" means especially wavering peace. "Shaken peace" means trembling peace. "Greatly shaken peace" means especially trembled peace. "Wavering peace" is a synonym for that very thing. "Struck peace" means oppressed peace. "Dependent on peace" means dependent on peace reckoned as wrong view. "Attached" means approached, especially dependent. "Clinging" means become one with.

20. Thus regarding one who is dependent, first, "attachments to views, etc. takes up a teaching." Therein, "attachments to views" means the dwellings of views reckoned as dogmatic belief that "This alone is the truth." "Not easily overcome" means they are not to be overcome with ease. "Having discriminated what is grasped among phenomena" means having discriminated this and that grasped and attached-to teaching among the sixty-two wrong views, the attachments to views that have occurred are not easily overcome - so it is said. "Therefore a man, in those attachments, rejects and takes up a teaching" means since they are not easily overcome, therefore a man, in those very attachments to views, rejects and takes up, gives up and grasps this and that teaching - the teacher, the preaching of the teaching, and the variety of group and so on, of the variety of goat-practice, cow-practice, dog-practice, five-fold austere asceticism, precipice-leaping, squatting-striving, thorn-bed and so on - like a forest monkey this and that branch; so it is said.

Thus rejecting and taking up, because of an unsettled mind, one would produce fame or ill repute for oneself or for another even through non-existent virtues and faults. "Difficult to overcome" means difficult to surpass. "Difficult to cross" means difficult to cross over. "Difficult to cross over, difficult to transcend, difficult to turn back from" are augmented by a prefix.

"Having discriminated" means having made a determination by way of eternalism. "Having decided" means having made a judgment in various ways by way of self. "Having examined" means having sought. "Having thoroughly examined" means having sought in every way by way of what belongs to a self. "Nīcinitvā viccinitvā" is also a reading. "Grasping by limitation" means grasping by setting a boundary. "Grasping by portion" means grasping by way of share, as in such passages as "having divided into portions." "Grasping by excellence" means the highest grasping. "Grasping by share" means grasping by way of constituent parts. "Grasping by accumulation" means grasping by way of category. "Grasping by collection" means grasping by way of share and by way of category. "This is true" means this very intrinsic nature. "Real" means the state of being actual, the undistorted intrinsic nature. "Actual" means devoid of change. "Factual" means existing. "Exact" means according to its inherent nature. "Not reversed" means not wrong.

"Rejects" means discards, throws away. "By cutting off others, or" means by causing others to give up. "Being unable to attain, or" means not reaching or being unable, one gives up. "Another cuts off" means another causes separation. "There is not here"

means there is not here. "Being unable to attain morality" means not accomplishing morality. "Rejects morality" means gives up morality. The same method applies to the subsequent ones from here as well.

21. But whoever is wise because of being endowed with wisdom that shakes off the faults of all wrong views and so on, for that wise one indeed, etc. he is unattracted. What is meant? Because of being endowed with the qualities of wisdom, for the wise one who has shaken off all evil, the Worthy One, there is no designed view anywhere in the world, in this or that existence. He, through the absence of that view, and whereas sectarians, concealing the evil deeds done by themselves, go to this bias through deceit or through conceit, having abandoned even that deceit and conceit, the wise one, by what would he go among the faults of lust and so on; or in the present life or in the future state, by what would he come to be reckoned among the distinctions of destination in hell and so on; he is unattracted; for he is unattracted through the absence of the two involvements of craving and wrong view.

"Why" means for what reason. "'Wise' is called wisdom" means why is wisdom spoken of as "wise"? "By that wisdom, bodily misconduct" means by that wisdom of the aforementioned kind, conduct occurring from the body that is badly practised, or conduct that is corrupt because of being putrid with mental defilements - thus it is bodily misconduct. "Shaken off and washed" means shaken and cleansed. "Thoroughly washed" means rightly cleansed. "Completely washed" means especially well completely washed. "Lust is shaken off" and so on should be applied by means of the four paths.

"By right view, wrong view is shaken off" means by right view associated with the path, wrong view is shaken, moved, and cleansed. In the case of right thought and so on too, the same method applies. For this was said: "For one of right view, monks, wrong view has been worn away" - the discourse should be expanded. "By right knowledge" means by knowledge associated with the path, or by reviewing knowledge. "Wrong knowledge" means perverted knowledge, inexact knowledge, and the delusion that has arisen by way of thinking about the means for evil deeds, having done evil, and by way of reviewing thus "It was well done by me." "By right liberation, wrong liberation" means the opposite of liberation by eradication, being merely an inexact liberation designated as liberation of mind.

"The Worthy One with these qualities of wisdom" means the Worthy One, standing far from mental defilements such as lust and so on, is endowed with these qualities of the aforementioned kind that wash away mental defilements. "Wise one" means a wise person; for that very reason he said "He has shaken off lust" and so on.

"Deceit is called deceptive conduct" means deceptive conduct is that which has the doing of deception, the making of deception. "For the purpose of concealing that" means for the reason of not making manifest those misconducts. "Directs an evil wish" means establishes an inferior longing. "He wishes 'May they not know me'" means he expects "May others not know the evil done by me." "He thinks" means he produces applied thought. "He speaks words" means a monk, knowingly transgressing the regulation, makes it weighty. He speaks as if at peace, saying "There is no place of transgression for us." "He exerts himself bodily" means he makes an effort with the body, thinking "May no one know this evil deed done by

me." Because of concealing existing faults, there is eye-deluding deceit - thus he is deceitful; the state of a deceitful one is deceitfulness. Because of concealing again after having done evil, beings transgress by means of this - thus it is transgression. Because of showing otherwise through bodily and verbal actions, one deceives - thus it is deception. By means of this, beings act fraudulently - thus it is fraud; the meaning is they act wrongly. Because of scattering away evil deeds, saying "I do not do thus" - thus it is scattering. Because of avoiding, saying "I do not do thus" - thus it is evasion. Because of gathering together by body and so on - thus it is concealment. Concealment in equal proportion is complete concealment. Just as one covers dung with grass and leaves, so one conceals evil with bodily and verbal actions - thus it is covering. Covering from every side is complete covering. 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 concealed by ashes, like a stump concealed by water, and like a knife wrapped in rags.

"Conceit in one way" means conceit as one delimitation, one portion. "That which is the elevation of consciousness" means that which is the uplifting of consciousness; the meaning is "this is conceit." Here, conceit that has arisen without reference to a person is stated.

"Conceit of self-extolling" means the conceit of placing oneself above. "Conceit of scoffing at others" means the conceit of making others inferior. These two conceits are stated mostly by way of the manner in which they actually occur.

"The conceit 'I am superior'" means conceit arisen in dependence on birth and so on as "I am superior." In the case of the conceit of equality and so on too, the same method applies. Thus these three conceits too are stated by way of the manner in which they actually occur, without depending on a particular person. Among those, each one arises for all three - the superior, the equal, and the inferior. Therein, the conceit "I am superior" is exact conceit only for the superior, and inexact conceit for the rest. The conceit "I am equal" is exact conceit only for the equal, and inexact conceit for the rest. The conceit "I am inferior" is exact conceit only for the inferior, and inexact conceit for the rest.

Conceit in four ways is stated by way of worldly adversities. Conceit in five ways is stated by way of the five types of sensual pleasure. Conceit in six ways is stated by way of the accomplishment of the eye and so on. Therein, "generates conceit" means produces conceit.

In the description of conceit in seven ways, "conceit" means elation. "Arrogance" means conceit arisen by way of imagining, having surpassed, thinking "There is none equal to me in birth and so on." "Conceit and arrogance" means conceit arisen thus: "This one was formerly equal to me, now I am the foremost, this one is more inferior." He said "conceit and arrogance" in order to show that, just as a burden upon a burden, taking up the former conceit of equality, this is called conceit and arrogance. "Inferiority complex" means the conceit of inferiority. That which was called the conceit "I am inferior," this is called inferiority complex. But here too, "You are of

noble birth, your birth is like the birth of a crow. You are of good clan, your clan is like the clan of an outcast. You have a voice, your voice is like the voice of a crow" - thus, by way of occurrence placing oneself below, this should be understood as "inferiority complex."

"Overestimation" means the conceit of attainment arisen for one who, without having reached the four truths, has the perception of having reached them; for one who, when the function to be done by the four paths has not been done, has the perception of it being done; for one who, when the phenomena of the four truths have not been attained, has the perception of having attained them; for one who, when arahantship has not been realised, has the perception of having realised it - this is called overestimation. But for whom does this arise, and for whom does it not arise? First, it does not arise for a noble disciple. For he, having arisen pleasure through reviewing the mental defilements abandoned by the path, fruition, and Nibbāna, and the remaining mental defilements, is without uncertainty regarding the penetration of noble qualities; therefore conceit does not arise for stream-enterers and so on by way of "I am a once-returner" and so on, and it does not arise for one who is immoral. For he is indeed without hope regarding the achievement of noble qualities. It does not arise even for one who is moral but has abandoned the meditation subject and is devoted to fondness of sleep and so on; but it arises for one of pure morality who is diligent in the meditation subject, who, having defined mentality-materiality, has crossed over uncertainty through the discernment of conditions, and having applied the three characteristics, is meditating on activities, who has begun insight practice; and when it has arisen, one who is a pure obtainer of serenity or a pure obtainer of insight sets it aside in the meantime. For he, not seeing the occurrence of mental defilements for even ten years, or twenty years, or thirty years, or eighty years, imagines "I am a stream-enterer" or "a once-returner" or "a non-returner"; but one who is an obtainer of serenity and insight sets it aside only at arahantship. For his mental defilements have been suppressed by the power of concentration, and activities have been well discerned by the power of insight; therefore even for sixty years, or eighty years, or a hundred years, mental defilements do not occur; his mental conduct is just like that of one who has eliminated the mental corruptions. He, thus not seeing the occurrence of mental defilements for a long time, without remaining in the meantime, imagines "I am a Worthy One."

"The conceit 'I am'" means conceit arisen in regard to the five aggregates by the method beginning with "I am" regarding matter, thinking "I am matter and so on."

"Wrong conceit" means conceit arisen through evil fields of work, fields of craft, subjects of study, learning, discernment, moral rules and austerities, and through evil view. Therein, "evil field of work" means the work of fishermen, fish-catching, hunting, and the like. "Evil field of craft" means skill in making fish-nets, fish-traps, and worm-hooks, and in casting snares, impalement, and so on. "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 whatsoever among the sixty-two wrong views. The eightfold conceit is of obvious meaning only.

In the description of conceit in nine ways, the nine conceits beginning with "I am superior" towards a superior are stated in dependence on a person. Here, however, the conceit "I am superior" towards a superior arises in kings and in those gone forth. For a king, by reason of his country or his wealth and vehicles, produces this conceit thinking "Who is there equal to me?" One gone forth too, by reason of his morality and ascetic practices and so on, produces this conceit thinking "Who is there equal to me?"

The conceit "I am equal" towards a superior also arises in those very same persons. For a king, by reason of his country or his wealth and vehicles, produces this conceit thinking "What difference is there between me and other kings?" One gone forth too, by reason of his morality and ascetic practices and so on, produces this conceit thinking "What difference is there between me and another monk?"

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

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

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

And here, only the conceit arisen as "I am superior" towards a superior is a conceit in accordance with reality; the other two are conceits not in accordance with reality. Likewise, only the conceit arisen as "I am equal" towards an equal and "I am inferior" towards an inferior is a conceit in accordance with reality; the other two are conceits 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.

And here, the conceit "I am superior" towards a superior is conceit arisen thus as "I am superior" in the sense of being the highest regarding one who is the highest; the conceit "I am equal" towards a superior is conceit arisen thus as "I am equal" in the sense of being equal regarding one who is the highest. The conceit "I am inferior" towards a superior is conceit arisen thus as "I am inferior" in the sense of being inferior regarding one who is the highest. Thus the conceit of superiority, the conceit of equality, and the conceit of inferiority - these three conceits arise towards a superior. For an equal too, three conceits arise: "I am superior," "I am equal," "I am inferior." For an inferior too, three conceits arise: "I am inferior," "I am equal," "I am superior."

In the description of conceit in ten ways, "here a certain one generates conceit" means a certain person generates conceit. "Or by birth" means or by the achievement of birth such as the state of being a warrior and so on. "Or by clan" means or by a superior clan such as the Gotama clan and so on. "Or by being a son of good family" means or by the state of being of a great family. "Or by beauty of complexion" means or by the state of having a body endowed with beauty. For the body is called "pokkhara" (lotus); the meaning is by the state of being handsome through the achievement of beauty. "Or by wealth" means or by the state of being endowed with wealth; the meaning is "there is no measure of my wealth that has gone into storage." "Or by study" means or by way of recitation. "Or by field of work" means or by field of work proceeding by the method beginning with "the remaining beings are like crows with broken wings, but I am of great supernormal power, of great might," or "whatever work I do, that succeeds." "Or by field of craft" means or by field of craft proceeding by the method beginning with "the remaining beings are without craft, I am skilled in craft." "Or by subject of study" means this is by the very method stated above. "Or by learning" means or by learning of the kind beginning with "the remaining beings are of little learning, but I am very learned." "Or by discernment" means or by discernment of the kind beginning with "the remaining beings are without discernment, but there is no measure of my discernment." "Or by some subject matter or other" means or by some other subject matter not mentioned. "Whatever such conceit" means conceit by way of the making of conceit.

"Imagination, state of imagining" is a description of the mode and nature. It is "elevation" in the meaning of being raised up. In whomever it arises, it raises up that person, having lifted him up and placed him - thus "elation." It is a "flag" in the meaning of being elevated. It is "exertion" in the meaning of lifting up, because it seizes consciousness. "Banner" is called the flag that is exceedingly lofty among many flags. Conceit too, arising again and again, with reference to successive ones, is like a banner in the meaning of being exceedingly lofty - thus "banner"; desiring that banner is "vainglory"; the state of that is "vainglory." But that belongs to consciousness, not to itself. Therefore it was said "vainglory of consciousness." For consciousness associated with conceit desires the banner; the state of that, conceit reckoned as the banner. "The wise one, having abandoned deceit and conceit" - having abandoned, having given up - he who is that wise one, the Worthy One, having abandoned defilements by way of dispelling, putting an end to, and so on according to the method stated above, stands firm; would he go by that defilement of lust and so on?

"As doomed to Niraya Hell or" means or as a being reborn in hell. In the case of the

animal realm and so on too, the same method applies. "That cause does not exist" means the productive cause by which he would be reborn in the destinations and so on, that cause does not exist. "Condition" is a synonym for that very thing. "Reason" means possibility. For a reason, because of the result's dependent occurrence upon it, is called the "possibility" of its own result. Therefore, by whatever cause, by whatever condition he would be reborn in the destinations and so on, that reason does not exist.

22. Now, whoever has involvement by the state of those two involvements, that one with involvement indeed, etc. all views right here. Therein, "involvement" means based upon craving and wrong view. "Approaches dispute regarding phenomena" means "he is lustful" or "he is hateful" - thus regarding those various phenomena he approaches dispute. "But by what and how would one speak of one without involvement" means but by the abandoning of craving and wrong view, one without involvement, one who has eliminated the mental corruptions - by what lust or hate and how would one say "he is lustful" or "he is hateful"? Thus he is blameless, and would he be one who conceals what he has done like the sectarians? - this is the intention. "For self and non-self do not exist for him" means for him there is neither view of self nor annihilationist view; there is no grasping or releasing designated as self and non-self. If one asks, for what reason do they not exist? "He has shaken off all views right here." Because he right here in this individual existence has shaken off, abandoned, dispelled all wrong views by the water of knowledge - thus he concluded the teaching with the pinnacle of arahantship. Having heard that, the king, delighted, paid respect to the Blessed One and departed.

"Lustful or" means lustful through lust, or. In "corrupted or" and so on too, the same method applies. "Those volitional activities have not been abandoned" means the meritorious, demeritorious, and imperturbable volitional activities - those have not been abandoned. "Because volitional activities have not been abandoned" means by the state of not having been abandoned of those volitional activities of action of the aforementioned kind. "He approaches dispute regarding destination" means he goes to the speaking of one of the five destinations. Therefore he said - "As doomed to Niraya Hell or" etc. "he approaches, goes to the dispute." "Would speak" means would discuss. "There is nothing grasped" means there is nothing to be grasped. "There is nothing to be released" means because of having released and remaining steadfast, there is nothing to be freed.

"For whom there is something grasped" means for whatever person there is grasping as "I" and "mine." "For him there is something to be released" means for that person there is something to be freed. The terms above should be reversed and connected. "Has transcended grasping and releasing" means the Worthy One has gone beyond grasping and releasing. "Has passed beyond growth and decline of higher intelligence" means having surpassed both growth and decline, he proceeds. From "He has completed his dwelling" and so on, making "burnt by the fire of knowledge" the conclusion, is by the very method stated above. "Has shaken off" means has cut off. "Shaken, thoroughly shaken, completely shaken off" - the term is augmented by a prefix.

In the Saddhammapajjetikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse on the Octet About the Corrupt is finished.



ABOUT THIS TRANSLATION

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

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