

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

2. Commentary on the Book of Causation (2. Nidānavagga-
aṭṭhakathā)

3. Connected Discourses on Elements (3. Dhātusaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

2. Commentary on the Book of Causation

3. Connected Discourses on Elements

1. The Chapter on Diversity

1. Commentary on the Diversity of Elements Discourse

85. In the first discourse of the Dhātusaṃyutta, "diversity of elements" is the different intrinsic natures of phenomena that have obtained the name "element" by the intrinsic nature reckoned as the meaning of soullessness and the meaning of emptiness. Regarding "eye-element" and so on: eye-sensitivity is the eye-element, visual object is the material element, consciousness founded on eye-sensitivity is the eye-consciousness element. Ear-sensitivity is the ear-element, sound as object is the sound element, consciousness founded on ear-sensitivity is the ear-consciousness element. Nose-sensitivity is the nose element, odour as object is the odour element, consciousness founded on nose-sensitivity is the nose-consciousness element. Tongue-sensitivity is the tongue-element, flavour as object is the flavour element, consciousness founded on tongue-sensitivity is the tongue-consciousness element. Body-sensitivity is the body element, tangible object as object is the touch element, consciousness founded on body-sensitivity is the body-consciousness element. The three mind-elements are the mind-element, the three aggregates beginning with feeling, subtle matter, and Nibbāna are the element of phenomena, and all mind-consciousness is the mind-consciousness element. And here, sixteen elements are of the sensual sphere, and the two at the end are of the four planes. The first.

2. Commentary on the Diversity of Contact Discourse

86. In the second, "diversity of contact arises" means contact of different intrinsic natures arises. Therein, eye-contact and so on are associated with eye-consciousness and so on, while mind-contact is associated with the first impulsion at the mind-door, therefore. "Dependent on the mind-element" means dependent on the mind-door adverting consciousness, the functional mind-consciousness element, the contact of the first impulsion arises - this is the meaning here. The second.

3. Commentary on the Not from Diversity of Contact Discourse

87. In the third, "not dependent on mind-contact does the mind-element arise" - the meaning should be understood thus: dependent on the contact associated with the first impulsion at the mind-door, the adverting functional mind-consciousness element does not arise. The third.

4. Commentary on the Diversity of Feeling Discourse

88. In the fourth, "feeling born of eye-contact" - beginning from the receiving mind-element, all feelings at that door would operate; but for the purpose of ease of production, it is said that it is proper to take only the immediately following receiving-feeling. "Dependent on mind-contact" - the meaning here is: dependent on the adverting-contact at the mind-door, the first impulsion-feeling arises; dependent on the first impulsion-contact, the second impulsion-feeling arises. The fourth.

5. Commentary on the Second Diversity of Feeling Discourse

89. In the fifth, it was taught by combining together just the methods stated in the third and fourth. Thus, in the four discourses beginning with the second, without taking the mind-element as "mind-element," the mind-door adverting consciousness was taken as "mind-element." All of these were taught according to the disposition of those who awaken when spoken of in such and such ways. The same method applies to the subsequent ones from here as well. The fifth.

6. Commentary on the Diversity of External Elements Discourse

90. In the sixth, however, five elements are of the sensual sphere, and the element of phenomena is of the four planes. The sixth.

7. Commentary on the Diversity of Perception Discourse

91. In the seventh, "material element" means a visual object that has fallen within the range, having as its basis a cloth, wrapping, and so on, whether of oneself or of another. "Perception of material form" means perception associated with eye-consciousness. "Thought of material form" means thought associated with the three types of consciousness beginning with receiving. "Desire for material form" means desire in the sense of making desirable with regard to material form. "Fever for material form" means fever in the sense of burning with regard to material form. "Quest for material form" means when fever has arisen, having taken a friend seen in person, the quest for the purpose of obtaining that material form. And here, perception, thought, and desire are obtained in a single impulsion process as well as in different impulsion processes, but fever and quest are obtained only in different impulsion processes. "Thus indeed, monks, diversity of elements" - and here the meaning should be understood by this method: dependent on an element of diverse intrinsic nature such as material form and so on, perception of diverse intrinsic nature such as perception of material form and so on arises. The seventh.

8. Commentary on the Not from Diversity of Quest Discourse

92. In the eighth, "not dependent on quest for mental phenomena does fever for mental phenomena arise" - thus transmitted, it is merely a difference of prohibition. The eighth.

9. Commentary on the Diversity of External Contact Discourse and Others

93-94. In the ninth, "perception of material form arises" means perception arises by way of the aforementioned object. "Thought of material form" means thought associated with three types of consciousness by way of that very object. "Contact with material form" means contact touching that very object. "Feeling" means feeling experiencing that very object. Desire and so on are just as the method stated. "Gain

of material form" means the object obtained after seeking, together with craving, is stated as "gain of material form." This, for now, is the all-inclusive method stated by way of the arising of all mental states in a single object. Another is mixed with a visiting object - Perception of material form, thought of material form, contact, and feeling - these four mental states, to begin with, occur with a constant object in habitual enjoyment. For a constant object appears as something desirable, lovely, agreeable, and dear, but a visiting object, even being something, stands having agitated.

Herein is this story - It is said that a certain minister's son, surrounded by villagers, standing in the middle of the village, was doing work. And at that time his female lay follower, having gone to the river, having bathed, adorned and prepared, surrounded by a group of nurses, was going home. He, having seen from afar, having generated the perception "She must be a visiting woman," sent a man saying "Go, my good man, find out who she is." He, having gone and having seen her, returned, and when asked "Who is she?" reported according to her inherent nature. Thus a visiting object agitates. The desire arisen regarding that is called desire for material form; the fever arisen having made that very thing the object is called fever for material form; the quest for that, having taken companions, is called quest for material form; the object obtained after seeking, together with craving, is called gain of material form.

But the Elder Cūḷatissa, dwelling at Uruvālī, said - "Although contact and feeling were taken by the Blessed One in the middle of the Pāḷi text, but having rearranged the Pāḷi text, perception arisen by way of the aforementioned object is perception of material form; thought regarding that very object is thought of material form; desire regarding that is desire for material form; fever regarding that is fever for material form; quest regarding that is quest for material form; the object obtained after seeking, together with craving, is gain of material form. But the touching of the thus-obtained object is contact; the experiencing is feeling. 'Contact with material form' and 'feeling born of contact with material form' - this dyad is obtained." Furthermore, they take what is called the obscure object section. For the object is either fenced by screen walls or concealed by grass, leaves, and so on; for one looking at that thinking "I have seen my object only half; I shall see it well," the perception arisen regarding that object is called perception of material form. Thought and so on arisen regarding that very object should be understood as called thought of material form and so on. And here too, perception, thought, contact, feeling, and desire are obtained in a single impulsion process as well as in different impulsion processes, but fever, quest, and gain are obtained only in different impulsion processes. The tenth is clear in itself. The ninth and tenth.

The Chapter on Diversity is first.

2. The Second Chapter

1. Commentary on the Seven Elements Discourse

95. In the first discourse of the second chapter, "the element of radiance" means the element of light. "Of light too, having done the preliminary work on the light circular meditation object, of the arisen meditative absorption too" - this is the name for the meditative absorption together with its object. "The element of beauty" means just

the meditative absorption together with its object, by virtue of the meditative absorption arisen on the beauty circular meditation object. The plane of infinite space itself is the element of the plane of infinite space. The cessation of perception and feeling itself is the element of the cessation of perception and feeling. Thus the Blessed One concluded the teaching giving opportunity to a monk skilled in connection who, having sat down there, wished to ask a question.

"Dependent on darkness" - for darkness is defined by light, and light too by darkness. For by darkness it becomes obvious. Therefore he said "it is discerned dependent on darkness." "Dependent on foulness" - here too the same method applies. For foulness is defined by beauty, and beauty by foulness; when there is foulness, beauty is discerned, therefore he spoke thus. "Dependent on materiality" means dependent on the fine-material-sphere attainment. For when there is the fine-material-sphere attainment, there is what is called the attainment of the plane of infinite space, or the transcendence of materiality, therefore he spoke thus. In the element of the plane of infinite consciousness and so on too, the same method applies. "Dependent on cessation" means dependent on the non-continuance through reflection of the four aggregates. For dependent on the cessation of the aggregates, what is called the attainment of cessation is discerned, not dependent on the continuance of the aggregates, therefore he spoke thus. And here, the cessation of the four aggregates itself should be understood as the attainment of cessation.

"How are the attainments to be attained" means how are the attainments, having become what kind of attainments, to be attained? "To be attained as attainments with perception" means they are to be attained having become attainments with perception by name, due to the presence of perception. "To be attained as an attainment with a residue of activities" means it is to be attained having become an attainment with a residue of activities by name, due to the remaining of subtle activities. "To be attained as the attainment of cessation" - the meaning is that cessation itself being the attainment of cessation, it is to be attained having become the attainment of cessation by name. The first.

2. Commentary on the Discourse on Source

96. In the second, "with a source" - this is a neuter form of the abstract noun; the meaning is that it arises having a source, having a condition. "Dependent on the sensual element, monks" - here sensual thought too is the sensual element, as well as sensual-sphere phenomena, and in particular all unwholesome states too. As he said -

"Therein, what is the sensual element? Reasoning connected with sensuality, applied thought, thought, absorption, full absorption, directing of mind, wrong thought - this is called the sensual element. From below, making the Avīci hell the limit, from above, including the gods who control what is created by others, whatever in this interval are the aggregates, elements, and sense bases that frequent here and are included here - materiality, feeling, perception, activities, consciousness - this is called the sensual element. All unwholesome mental states too are the sensual element."

Here there are two discussions: the all-inclusive and the unmixed. How? Because by the taking up of the sensual element, the element of anger and the violence element are also taken up - this is the all-inclusive. But because those two elements have

come separately, the remaining mental states are the sensual element - this is the unmixed discussion. This one should be taken here. Dependent on this sensual element by way of object or by way of association, what is called perception of sensuality arises. "Dependent on perception of sensuality" - but dependent on perception of sensuality by way of association or by way of decisive support, what is called thought of sensuality arises. By this method the meaning should be understood in all terms. "On three grounds" means for three reasons. "Proceeds wrongly" means he proceeds by a practice that is not in accordance with reality, a practice not leading to liberation.

"The element of anger, monks" - here thought of anger too is the element of anger, as well as anger itself. As he said -

"Therein, what is the element of anger? Reasoning connected with anger, applied thought, etc. This is called the element of anger. Regarding the ten grounds of resentment, resentment of the mind, opposition, irritation, fury, etc. Displeasure of the mind - this is called the element of anger."

Dependent on this element of anger by way of consciousness condition and so on, what is called perception of anger arises. The remainder should be understood by the former method.

"The violence element, monks" - here thought of violence too is the violence element, as well as violence itself. As he said -

"Therein, what is the violence element? Reasoning connected with violence, applied thought, etc. This is called the violence element. Here a certain one harasses beings with the hand or with a clod or with a stick or with a knife or with a rope or with some other thing. Whatever such harassing, vexing, hurting, injuring, angering, injuring others - this is called the violence element."

Dependent on this violence element by way of consciousness condition and so on, there arises what is called perception of violence. The remainder here too should be understood by the former method.

"Grass thicket" means in a forest thick with grass. "Calamity and disaster" means decline and destruction. "Just so" - here the dry grass thicket should be seen as like the object, the unwholesome perceptions as like the grass torch, and these beings as like the creatures dependent on grass and wood. Just as when one does not quickly strive to extinguish a grass torch placed in a dry grass thicket, those creatures reach calamity and disaster. Just so, whatever ascetics or brahmins do not abandon an arisen unwholesome perception by suppression, substitution of opposites, and eradication abandonings, they dwell in suffering.

"Gone to unrighteousness" means unwholesome perception accompanied by the unrighteousness of lust and so on. "Does not quickly abandon" means does not quickly abandon by way of suppression and so on. "Does not dispel" means does not drive out. "Does not put an end to" means not leaving even so much as a fragment remaining, does not make it gone to its end. "Does not bring to obliteration" means does not make it undergo obliteration. Thus in all terms the "na" - particle should be brought in. "To be expected" means should be expected, should be desired.

"The renunciation element, monks" - here the thought of renunciation too is the renunciation element, and also all wholesome mental states. As he said -

"Therein, what is the renunciation element? Reasoning connected with renunciation, applied thought, etc. right thought - this is called the renunciation element."

Here too the discussion is twofold. For by the inclusion of the renunciation element, the other two elements also come to be included, because they are included among wholesome mental states - this is the all-inclusive. But since those elements are to be explained separately, setting those aside, the remaining all wholesome mental states are the renunciation element - this is the unmixed. Dependent on this renunciation element by way of consciousness and other conditions, there arises what is called perception of renunciation. Dependent on perception and so on, thought and so on arise as appropriate.

"The non-anger element, monks" - here the thought of non-anger too is the non-anger element, and also non-anger itself. As he said -

"Therein, what is the non-anger element? Reasoning connected with non-anger, etc. This is called the non-anger element. Whatever friendliness towards beings, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called the non-anger element."

Dependent on this non-anger element, there arises what is called perception of non-anger, in the manner already stated.

In "the non-violence element, monks," here too both thought of non-violence is the non-violence element and compassion as well. As he said -

"Therein, what is the non-violence element? Reasoning connected with non-violence, etc. This is called the non-violence element. Whatever compassion towards beings, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called the non-violence element."

Dependent on this non-violence element, there arises what is called perception of non-violence, in the manner already stated. The remainder should be understood in accordance with what was stated everywhere. The second.

3. Commentary on the Discourse on the Brick House

97. In the third, from "an element, monks" henceforth, he explains that "element" means disposition. "Perception arises" means dependent on disposition, perception arises, view arises, applied thought arises. Here too, thinking "Kaccāna will ask a question," for the purpose of giving him opportunity, he concluded the teaching with just that much. "Among those who are not Perfectly Enlightened Ones" means among the six teachers. "Perfectly Enlightened Ones" means "we are Perfectly Enlightened Ones." "Dependent on what is it discerned" means when what exists does it come to be? He asks about the view that has arisen in the teachers. "Among those who are not Perfectly Enlightened Ones, these are Perfectly Enlightened Ones" - he asks also about the view that has thus arisen in the disciples of the sectarian teachers.

Now, because dependent on the ignorance element that view of theirs exists, and the ignorance element is indeed a great element, therefore, explaining the arising of that view dependent on a great element, he said beginning with "this is indeed a great." "Dependent on an inferior element, Kaccāna" means dependent on an inferior disposition. "Aspiration" means the fixing of consciousness. That, however, arises for one who desires the state of being a woman or the state of being an animal such as a monkey and so on. "An inferior person" means for whomever these inferior states arise, that entire person too is called inferior. "Inferior speech" means whatever speech of his, that too is inferior. "He tells what is inferior" means even when telling, he tells only what is inferior; even when teaching, he teaches only what is inferior - all the terms should be connected thus. "Rebirth" means there are two kinds of rebirth: acquisition and production. Production should be understood by way of inferior family and so on; acquisition by way of the inferior triad at the moment of arising of consciousness. How? For his production is inferior because of being born in the five low families; middling because of being born in merchant and worker families; superior because of being born in warrior and brahmin families. But the acquisition is inferior from the acquisition of the twelve unwholesome arisings of consciousness; middling from the acquisition of phenomena of the three planes; superior from the acquisition of the nine supramundane phenomena. But in this instance, only production is intended. The third.

4. Commentary on the Discourse on Those of Inferior Disposition

98. In the fourth, "flow together" means they come together. "Meet" means they assemble together, they are uninterrupted. "Of inferior disposition" means of inferior intention. "Of good disposition" means of good intention. The fourth.

5. Commentary on the Discourse on the Walking Path

99. In the fifth, "passatha no" means "passatha nu" (do you see?). "All those" means the Elder Sāriputta was established by the Blessed One in the foremost position among those of great wisdom, thus: "This is the foremost, monks, of my disciples who are monks of great wisdom, namely Sāriputta." Thus, thinking "We shall ask him about the difference of aggregates, the difference of elements, the difference of sense bases, the difference of the establishments of mindfulness and the qualities conducive to enlightenment, and profound questions pertaining to the three characteristics," only those of great wisdom surround him. He too speaks to them on whatever is asked, as if spreading out the earth, as if pulling up sand from the foot of Sineru, as if splitting the world-circle mountain, as if lifting up Sineru, as if expanding space, and as if raising up the moon and sun. Therefore it was said: "All those monks, monks, are of great wisdom."

Mahāmoggallāna too was established by the Blessed One in the foremost position among those possessing supernormal power, thus: "This is the foremost, monks, of my disciples who are monks possessing supernormal power, namely Mahāmoggallāna." Thus, thinking "We shall ask him about the preliminary work, the benefit, the determination, and the miraculous transformation," only those possessing supernormal power surround him. He too speaks to them on whatever is asked in the manner already stated. Therefore it was said: "All those monks, monks, are of great supernormal power."

Mahākassapa too was established by the Blessed One in the foremost position among those who advocate ascetic practices, thus: "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, namely Mahākassapa." Thus, thinking "We shall ask him about the observance of the ascetic practices, the benefit, the combination, the determination, and the classification," only those who advocate ascetic practices surround him. He too likewise answers them on whatever is asked. Therefore it was said: "All those monks, monks, are ones who advocate ascetic practices."

The Elder Anuruddha too was established by the Blessed One in the foremost position among those possessing the divine eye, thus: "This is the foremost, monks, of my disciples who are monks possessing the divine eye, namely Anuruddha." Thus, thinking "We shall ask him about the preliminary work for the divine eye, the benefit, and the impurities," only those possessing the divine eye surround him. He too likewise speaks to them on whatever is asked. Therefore it was said: "All those monks, monks, possess the divine eye."

The Elder Puṇṇa too was established by the Blessed One in the foremost position among those who are speakers of the Teaching, thus: "This is the foremost, monks, of my disciples who are monks speakers of the Teaching, namely Puṇṇa Mantāṇiputta." Thus, thinking "We shall ask him about the various aspects of the talk on the Teaching, such as the condensed, the detailed, the profound, the plain, and the varied," only those who are speakers of the Teaching surround him. He too tells them the various methods of talk on the Teaching thus: "Friend, a speaker of the Teaching should first describe the assembly, in the middle make known emptiness, and at the end reach the pinnacle by way of the four truths." Therefore it was said: "All those monks, monks, are speakers of the Teaching."

The Elder Upāli too was established by the Blessed One in the foremost position among the experts in monastic discipline, thus: "This is the foremost, monks, of my disciples who are monks who are experts in monastic discipline, namely Upāli." Thus, thinking "We shall ask him about heavy and light, curable and incurable, offence and non-offence," only those who are experts in monastic discipline surround him. He too likewise speaks to them on whatever is asked. Therefore it was said: "All those monks, monks, are experts in monastic discipline."

The Elder Ānanda too was established by the Blessed One in the foremost position among the very learned, thus: "This is the foremost, monks, of my disciples who are monks who are very learned, namely Ānanda." Thus, thinking "We shall ask him about the tenfold understanding of phrasing, the occasion for the arising of the meaning, the connection, and the former and latter," only the very learned surround him. He too speaks to them about everything thus: "This should be said thus, this should be understood thus." Therefore it was said: "All those monks, monks, are very learned."

But Devadatta had evil desires, was overcome by desire; therefore those having evil desires surround him, thinking "We shall ask him about the care of winning over families, various kinds of hypocrisy." He too tells them each respective procedure. Therefore it was said "All those monks have evil desires."

But why did they walk up and down nearby? For the purpose of taking up protection, thinking "Devadatta, having a corrupted mind towards the Teacher, might even

attempt to do harm." Then why did Devadatta walk up and down? For the purpose of concealing his own committed fault, thinking "This one is innocent; if he were a doer, he would not come here." But is Devadatta able to do harm to the Blessed One, or is there a function of safeguarding for the Blessed One? There is not. Therefore it was said "This is impossible, Ānanda, there is no chance that a Truth-finder should attain final nibbāna by the attack of another." But the monks had come out of respect for the Teacher. For that very reason the Blessed One, having said thus, had them dismissed, saying "Dismiss the Community of monks, Ānanda." The fifth.

6. Commentary on the Discourse with Verses

100. In the sixth, "excrement flows together and meets with excrement" means even though situated across oceans, across countries, across world-systems, not undergoing diversity in colour, in odour, or in flavour, it flows together and meets; it is exactly alike, without distinction. The same method applies in the remaining ones too. But this undesirable simile was brought for the purpose of showing the similar nature of the disposition of those of inferior disposition, while the distinguished simile of milk and so on is for the purpose of showing the similar nature of the disposition of those of good disposition.

"From bonding" means through the affection of craving based on the bonding of seeing, hearing, and so on. "Craving is born" means the craving of defilements has arisen. "By aloofness from society it is cut off" means for one not engaging in standing together, sitting together, and so on, it is cut off by aloofness from society, by not seeing. "One living well" means one living a purified life. "One should live together" means one should dwell in cohabitation. The sixth.

7. Commentary on the Discourse on the Comparison of the Faithless

101. In the seventh, regarding "the faithless with the faithless" and so on, persons devoid of faith in the Buddha, or the Teaching, or the Community, sapless, desireless, standing on the near shore of the ocean, are alike, uninterrupted with the faithless standing even on the far shore, by that faithlessness. Likewise, the shameless, persons gone beyond the limits, shameless persons, with the shameless; those without moral fear, not fearing the doing of evil, with those without moral fear; those of little learning, deprived of learning, with those of little learning; the lazy, persons of sloth, with the lazy; the unmindful, like jackals going after meat put down by crows who have abandoned their food, with the unmindful; the unwise, without wisdom due to the absence of wisdom that discriminates aggregates and so on, with just such unwise ones; those accomplished in faith, engaged in duties such as paying homage at shrines and so on, with those with faith; those with shame, persons who feel shame, with those with shame; those with moral fear, those afraid of evil, with those with moral fear; the very learned, remembering what has been learnt, bearers of scripture, guardians of the sacred texts, protectors of the lineage, with the very learned; those putting forth strenuous energy, of fully perfected effort, with those putting forth strenuous energy; those mindful, endowed with mindfulness that encompasses all duties, with those mindful; the wise, even though standing far away, flow together and meet with the wise who have great wisdom, with diamond-like knowledge, through that achievement of wisdom. The seventh.

8-12. Commentary on the Discourse on the Faithless as Root, Etc.

102-106. The eighth and so on are those very same qualities beginning with faithlessness, taught by way of triads. Therein, in the eighth, five triads rooted in faithlessness and so on are stated by way of the dark side and the bright side; in the ninth, four rooted in shamelessness. In the tenth, three rooted in moral fearlessness; in the eleventh, two rooted in of little learning; in the twelfth, one triad rooted in laziness is stated - thus in all five discourses there are fifteen triads. Some also say these are fifteen discourses. This is called the triad abbreviation. The eighth and so on.

The second chapter.

3. The Chapter on Courses of Action

1-2. Commentary on the Discourse on the Unconcentrated, Etc.

107-108. In the discourses beyond this, the first is stated by means of the pentad beginning with the faithless, likewise the second. But in the first, the term "unconcentrated" is fourth, in the second, the term "immoral." When stated thus, these were indeed spoken in accordance with the disposition of persons capable of awakening. Here, "unconcentrated" means devoid of access and absorption concentration. "Immoral" means without morality. The first and second.

3-5. Commentary on the Discourse on the Five Training Rules, Etc.

109-111. The third was spoken according to the disposition of those who awaken by way of the five courses of action, the fourth by way of the seven courses of action, the fifth by way of the ten courses of action. Therein, in the third, "those who indulge in spirits, liquor and intoxicants that cause negligence" means the intoxicant reckoned as spirits and liquor; the volition of negligence by which they drink it, that is called "the negligence of spirits, liquor and intoxicants"; "standing in that" means those who indulge in spirits, liquor and intoxicants that cause negligence. This is the meaning here for now of the term not shared in common.

In the fifth, "those who strike down living beings" means killers of living beings; the meaning is slayers of life. "Those who take what is not given" means takers of what is not given; the meaning is one who steals from another. "Those who conduct themselves wrongly through the defilement of sensual desire in objective sensual pleasures" means those who engage in sexual misconduct. "Those who speak falsehood" means liars; the meaning is those who speak hollow, false speech that destroys the welfare of others. "Divisive speech is theirs" thus they are speakers of divisive speech. "Harsh speech that cuts the vital spots is theirs" thus they are speakers of harsh speech. "Those who prattle frivolous, meaningless words" means speakers of idle chatter. "Those who covet" means covetous; the meaning is those habitually greedy for others' goods. "Corrupted, putrid is the mind of these" thus they have minds of ill-will. "Wrong, evil, censured by the wise is the view of these" thus they hold wrong view; the meaning is endowed with the view included in the courses of action, having as its basis "there is no gift" and so on, not leading to liberation, included in the wrong course. "Right, beautiful, praised by the wise is the view of these" thus they hold right view; the meaning is endowed with the view of the

ownership of action included in the courses of action, having as its basis "there is a gift" and so on, and with the path view included in the right course. This is merely the word-by-word explanation here for now of the terms that are not clear.

Now, the tenfold meaning on the dark side of those is: killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, and wrong view. Therein, the striking down of a living being is the killing of living beings; it means the murder of a living being, the slaughter of a living being. "Living being" here means, in conventional terms, a being; in the ultimate sense, the life faculty. The killing of living beings is the murderous volition, in one who perceives a living being as a living being, that arises through an effort to cut off the life faculty, occurring through one or another of the doors of body and speech. That, among living beings devoid of virtues such as animals and so on, is of little fault in the case of a small living being, and of great fault in the case of a large-bodied one. Why? Because of the greatness of the effort; and even when the effort is equal, because of the greatness of the object. Among those endowed with virtues, such as human beings and so on, it is of little fault in the case of one of few virtues, and of great fault in the case of one of great virtues. But when body and virtues are equal, it should be understood as of little fault when the mental defilements and the effort are mild, and of great fault when they are intense.

There are five requisite factors of it - a living being, the perception of it as a living being, a murderous mind, the effort, and death thereby. There are six modes of action: by one's own hand, by command, by throwing, by a fixed device, by magical knowledge, and by supernormal power. But when this matter is elaborated upon, there is excessive prolixity; therefore we shall not elaborate upon it, nor upon other matters of such a kind. But those who are interested should examine the Samantapāsādikā, the commentary on the Vinaya, and learn from it.

The taking of what is not given is taking what is not given; it means appropriating what belongs to another, theft, robbery. Therein, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. In the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is taking what is not given. That is of little blame when the property of another is inferior, and of great blame when it is superior. Why? Because of the superiority of the object. When the objects are equal, it is of great blame in respect of the property belonging to those of superior virtue; with reference to each one of superior virtue, it is of little blame in respect of the property belonging to one of inferior virtue in each case.

There are five requisite factors of it - belonging to another, perception of it as belonging to another, intention to steal, effort, and carrying away by that means. The six modes of action are those beginning with by one's own hand. And these indeed operate as appropriate by way of these modes of carrying away: carrying away by theft, carrying away by force, carrying away by concealment, carrying away by scheming, and carrying away by lot-drawing; this is the summary here, but the detail has been stated in the Samantapāsādikā.

"Sexual misconduct" - here, "in sensual pleasures" means in sexual conduct.

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

"Falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive; or, with the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech. Another method - "falsely" means a subject matter that is not factual, that is untrue. "Speech" means the communicating of that as factual, as true. But by characteristic, false speech is the volition that gives rise to the intimation as true, of one who wishes to communicate to another an untrue subject matter as true. That is of little fault when the welfare it destroys is small, and of great fault when it is great. Furthermore, for householders, that which occurs by the method beginning with "it does not exist" through unwillingness to give what is one's own property is of little blame; that which is spoken for the purpose of destroying welfare after having become a witness is of great blame. For those gone forth, having obtained even a little oil or ghee, that which occurs by the method of exaggeration with the intention of amusement, such as "today in the village oil flows like a river, methinks," is of little blame; but for those who speak by the method beginning with claiming to have seen what has not been seen, it is of great blame. There are four requisite factors of it - an untrue subject matter, a mind intent on deceiving, the appropriate effort, and the other's cognition of that meaning. There is one mode of action, which is only by one's own hand. That should be understood as the act of deceiving another by body, or by something connected to the body, or by speech. If by that act the other person knows that meaning, one is bound by the action of false speech at the very moment of the volition that gives rise to the act.

In the passages beginning with "divisive speech": the speech by which, to the one to whom he speaks that speech, he creates in that person's heart a sense of one's own dearness and a sense of the other's emptiness - that is divisive speech. But that by which one makes both oneself and another harsh, speech which is itself harsh, neither pleasant to the ear nor going to the heart - this is harsh speech. But that by which one prattles frivolously what is pointless - that is idle chatter. The volition that

is their root also obtains the designation of divisive speech and so on. And it is that very volition which is intended here.

Therein, the volition of one with a defiled mind, which is instigated by bodily and verbal action, for the purpose of dividing others or for the desire to be dear to oneself, is divisive speech. That is of little fault due to the lesser virtue of the one whose division it causes, and of great fault due to the great virtue of that one. There are four requisite factors of it - another person to be divided; either the aim of division, thinking "thus they will become separated, they will become estranged"; or the desire to be dear, thinking "thus I shall become dear, trustworthy"; the corresponding effort; and the other's cognition of that meaning.

The volition that is exclusively harsh, instigated by bodily and verbal action that wounds the vital spots of another, is harsh speech. For the purpose of making this manifest, here is a story - It is said that a certain boy, not heeding his mother's words, goes to the forest. His mother, being unable to make him turn back, reviled him saying "May a fierce buffalo pursue you!" Then indeed a buffalo arose for him in the forest in just that way. The boy made an act of truth, saying "May what my mother spoke with her mouth not come to be; may what she thought with her mind come to be." The buffalo stood right there as if bound. Thus even an action that wounds the vital spots, due to the gentleness of mind, is not harsh speech. For parents sometimes say to their little children thus - "May thieves cut you to pieces!" yet they do not wish even a waterlily petal to fall upon them. And teachers and preceptors sometimes say to their dependants thus - "Why do these shameless ones without moral fear conduct themselves so? Expel them!" Yet they wish for them the achievement of scriptural learning and realisation. And just as due to the gentleness of mind it is not harsh speech, so too due to the gentleness of words it is not non-harsh speech. For indeed, for one who wishes to have someone killed, the words "Make this one lie down comfortably" are not non-harsh speech. Rather, due to the harshness of mind, that is indeed harsh speech. That, with reference to whomever it is directed, is of little fault due to the lesser virtue of that one, and of great fault due to the great virtue of that one. There are three requisite factors of it - another person to be reviled, an angered mind, and the reviling.

Idle chatter is the unwholesome volition that conveys what is unbeneficial, originating from bodily and verbal action. That is of little fault when the practice is slight, and of great fault when the practice is great. There are two requisite factors of it - the aim of pointless talk such as the war of the Bhāratas, the abduction of Sītā, and so on; and the telling of such talk.

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

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

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

But the judgment of these ten unwholesome courses of action should be known in five ways: by way of mental states, by way of portions, by way of object, by way of feeling, and by way of root. Therein, "by way of mental states" means among these, in succession, seven are of the nature of volition only; the three beginning with covetousness are associated with volition. "By way of portion" means the seven in succession, and wrong view - these eight are only courses of action, not roots; covetousness and anger are both courses of action and roots. For covetousness, having reached the root, is greed, an unwholesome root; anger is hate, an unwholesome root.

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

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

As regards root: killing living beings has two roots, by way of hate and delusion; taking what is not given, by way of hate and delusion or by way of greed and delusion; sexual misconduct, by way of greed and delusion. Lying, by way of hate and delusion or by way of greed and delusion; likewise divisive speech and idle chatter. Harsh speech, by way of hate and delusion; covetousness has one root, by way of delusion; likewise anger. Wrong view has two roots, by way of greed and delusion.

In the passage beginning with "abstaining from killing living beings," killing living

beings and so on have the meaning already stated. But the abstinence by which they are called "abstaining," that, by division, is threefold: abstinence by encountering the occasion, abstinence by undertaking, and abstinence by cutting off. Therein, for those who have not undertaken the training rules, having reviewed one's own birth, age, great learning and so on, thinking "It is inappropriate for us to do such a thing," the abstinence that arises in those who do not transgress the subject matter encountered should be known as abstinence by encountering the occasion, as in the case of the lay follower Cakkana in the island of Sīhaḷa. It is said that when he was still young, a disease arose in his mother. And the physician said: "It is fitting to obtain fresh hare's flesh." Then Cakkana's brother sent Cakkana saying "Go, dear fellow, wander about in the field." He went there. And at that time a hare had come to eat the young crop. Having seen it, running swiftly, it became entangled in a creeper and made the sound "kiri kirī." Cakkana, having gone towards that sound and having seized it, thought: "I shall make medicine for my mother." Then he thought again - "This is not proper for me, that I should deprive another of life for the sake of my mother's life." Then he released it saying "Go, enjoy grass and water together with the hares in the forest." And when asked by his brother "Well, dear fellow, was a hare obtained?" He related that incident. Then his brother abused him. He, having gone to his mother's presence, having spoken the truth and stood firm thus: "Since I was born, I do not know of having intentionally deprived a living being of life," and at that very moment his mother became well.

But for those who have undertaken the training rules, the abstinence that arises in those who do not transgress the case, having given up their own life both in the undertaking of the training rules and beyond that, should be known as abstinence by undertaking, as in the case of the lay follower dwelling at Uttaravaḍḍhamāna Mountain. It is said that he, having taken the training rules in the presence of the Elder Piṅgalabuddharakkhita dwelling at the Ambariya Monastery, was ploughing a field. Then his ox was lost. While searching for it, he climbed Uttaravaḍḍhamāna Mountain, and there a great serpent seized him. He thought - "I shall cut off its head with this sharp hatchet." Then he thought again - "This is not proper for me, that I, having taken a training rule in the presence of a venerable teacher worthy of respect, should break it." Having thought thus up to the third time - "I give up my life, not the training rules," he threw away the sharp-handled hatchet that had been placed on his shoulder into the forest. At that very moment the great fierce serpent released him and went away.

But the abstinence associated with the noble path should be known as abstinence by eradication, from the arising of which, from that point onwards, not even the thought "I shall kill a living being" arises in noble persons.

And just as with the unwholesome, so too the judgment of these wholesome courses of action should be known in five ways: by way of mental states, by way of portions, by way of object, by way of feeling, and by way of root. Therein, "by way of mental states" means among these, in succession, seven are applicable as volitions and also as abstinenes; the last three are only associated with volition.

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

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

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

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

6. Commentary on the Discourse on the Eightfold

112. The sixth was spoken according to the disposition of those who awaken by way of the eight path factors. The sixth.

7. Commentary on the Discourse on the Tenfold

113. The seventh is by way of the tenfold wrong course and right course. Therein, "those having wrong knowledge" means the meaning is endowed with wrong reviewing. "Those having wrong liberation" means those not leading to liberation, standing having taken it as wholesome liberation. "Those having right knowledge" means right reviewing. "Those having right liberation" means endowed with fruition-liberation leading to liberation. The seventh.

The Chapter on Courses of Action is third.

4. The Fourth Chapter

1. Commentary on the Discourse on the Four Elements

114. In the first discourse of the Fourth Chapter, "the solid element" means the element of support. "The liquid element" means the element of binding together. "The heat element" means the element of maturing. "The air element" means the element of expansion. This is the summary here; but in detail, these should be spoken of by way of the twenty portions and so on. The first.

2. Commentary on the Discourse on Before the Highest Enlightenment

115. In the second, "this is the gratification in the solid element" means this is the gratification dependent on the solid element. That should be understood by way of

those who, having raised the body and stretched out the belly, say "Try to insert a finger here," or having stretched out the hand, say "Try to bend this." Regarding "impermanent" and so on: impermanent by way of non-existence after having been, suffering by way of oppression, subject to change by way of the departure of its intrinsic nature. "This is the danger in the solid element" means: in whatever way it is impermanent, suffering, subject to change, this way is the danger in the solid element - this is the meaning. "The removal of desire and lust, the abandoning of desire and lust" - having come to Nibbāna, desire and lust regarding the solid element is both removed and abandoned; therefore Nibbāna is its escape.

"This is the gratification in the liquid element" means this is the gratification dependent on the liquid element. That should be understood by way of those who, having seen another troubled by the liquid element, think: "Why does this one, from the time of lying down, go out towards the urinal place and come back again, and even when doing a trifling amount of work, his cloth reaches the state of being soaked with sweat and needing to be wrung out, and even when speaking merely a thanksgiving, a fan has to be taken; but we, having lain down in the evening, rise up right early, our body is like a pot full of beans, even when doing heavy work not even a mere amount of sweat arises for us, and even when teaching the Dhamma like the sound of a thunderbolt, there is not even the slightest appearance of heat in our body."

"This is the gratification in the heat element" means this is the gratification dependent on the heat element. That should be understood by way of those who, having seen those afflicted by cold, think: "Why do these, having swallowed merely a little rice gruel, food, and solid food, sitting with stiffened bellies, seek a charcoal pan the whole night, and even when mere drops of rain have fallen on the body, having spread over and wrapped themselves with a charcoal pan, they lie down? But we eat even very hard meat or cake, we eat a belly-full of food, and at that very moment all of it dissolves like a lump of foam, and even when a week-long heaping of rain clouds is occurring, there is not even the slightest burning of cold in our body." This should be understood by way of those who proceed thus.

"This is the gratification in the air element" means this is the gratification dependent on the air element. That should be understood by way of those who, having seen others fearful of wind, think: "For these, even when doing a trifling amount of work, even when speaking merely a thanksgiving, the wind pierces their body; even when they have gone a mere league's distance, their hands and feet sink, their back aches; constantly troubled by belly-wind, head-wind, ear-wind and so on, they pass the time making only wind-medicines such as oil and molasses and so on; but for us, even when doing heavy work, even when teaching the Dhamma throughout the three watches of the night, even when going ten yojanas in a single day, there is neither the slightest sinking of hands and feet nor the slightest aching of the back." For these elements, when proceeding thus, do indeed give gratification.

"Directly knew" (*abbhaññāsiṃ*) means I knew through most excellent knowledge.

"The unsurpassed perfect enlightenment" (*anuttaraṃ sammāsambodhiṃ*) means the enlightenment that is devoid of anything higher, the foremost of all, correct and by oneself; or alternatively, the enlightenment that is praiseworthy and beautiful.

"Enlightenment" (*bodhi*) means a tree, a path, the knowledge of omniscience, and

also Nibbāna. For in the passages where it says "newly fully enlightened at the foot of the Bodhi tree" and "between the Bodhi tree and Gayā," a tree is called "bodhi." In the passage where it says "enlightenment is called the knowledge of the four paths," it means the path. In the passage where it says "he attains enlightenment, one of excellent, abundant wisdom," it means the knowledge of omniscience. In the passage where it says "having attained enlightenment, the Deathless, the unconditioned," it means Nibbāna. But here, the path of arahantship of the Blessed One is intended.

Is the path of arahantship of the disciples the unsurpassed enlightenment or not? It is not. Why? Because it does not bestow all qualities. For the path of arahantship gives to some only the fruition of arahantship, to some the three true knowledges, to some the six direct knowledges, to some the four analytical knowledges, to some the knowledge of the perfections of a disciple. Even for the Individually Enlightened Ones, it gives only the knowledge of individual enlightenment. But for the Buddhas, it gives the achievement of all qualities, just as a consecration gives a king sovereignty over the entire world. Therefore, the unsurpassed enlightenment does not exist for anyone else whatsoever.

"Has fully awakened to" means "I acknowledged" - "I have fully awakened, I have attained, I stand having penetrated" - thus I acknowledged. "And knowledge and vision arose in me" means reviewing knowledge capable of seeing the attained qualities arose in me. "Unshakable is my liberation" means the knowledge arose thus: "This liberation of the fruition of arahantship of mine is unshakable." Therein, the unshakeability should be understood in two ways: by way of cause and by way of object. For it is unshakable by way of cause because the defilements cut off by the four paths do not return again, and unshakable by way of object because it occurs having made Nibbāna, which is of unshakable nature, as its object. "Last" means final. "There is now no more rebirth" means now there is no such thing as another existence again.

In this discourse, the four truths have been spoken of. How? For in the four elements, the gratification is the truth of origin, the danger is the truth of suffering, the escape is the truth of cessation, and the path that understands cessation is the truth of the path. It is fitting to speak of it even by way of detail. For here, "whatever happiness and pleasure arises dependent on the solid element, this is the gratification in the solid element" - this is the penetration of abandoning, the truth of origin. "That the solid element is impermanent, suffering, subject to change, this is the danger in the solid element" - this is the penetration of full understanding, the truth of suffering. "Whatever is the removal of desire and lust, the abandoning of desire and lust regarding the solid element, this is the escape from the solid element" - this is the penetration of realisation, the truth of cessation. Whatever view, thought, speech, action, livelihood, effort, mindfulness, and concentration in these three instances, this is the penetration of development, the truth of the path. The second.

3. Commentary on the Acariṃ Discourse

116. In the third, "pursued" means I pursued by way of knowledge, by way of experiencing - this is the meaning. "As far as" means however much. The third.

4. Commentary on the Nocaḍaṃ Discourse

117. In the fourth, "escaped" and so on should be understood by combining with the negation stated at the beginning, thus: "did not dwell escaped, not unbound, not free, not with a mind rid of barriers." In the second method, "with a mind rid of barriers" means with a mind without barriers. Therein, the limit is twofold: the limit of mental defilements and the limit of the round of rebirths. Therein, for one whose half of the mental defilements have been abandoned and half not abandoned, or else whose half of the round of rebirths has been abandoned and half not abandoned, his mind is rid of barriers with reference to the abandoned mental defilements or the round of rebirths, but is not rid of barriers with reference to the unabandoned mental defilements or the round of rebirths. But here, because both have been abandoned, "with a mind rid of barriers" is said; the meaning is with a mind that stands without making a limit, with a mind that has gone beyond the limit. Thus in all three of these discourses, only the four truths are spoken of. The fourth.

5. Commentary on the Ekantadukkha Discourse

118. In the fifth, "exclusively painful" means painful absolutely, like the burning sensation for one who has gone beyond and remained standing. "Affected with pain" means affected by pain. "Overwhelmed by pain" means entered into, overcome by pain. "Pleasant" means having become a condition for pleasant feeling. Thus the meaning should be understood everywhere. In this discourse the characteristic of suffering has been spoken of. The fifth.

6-10. Commentary on the Abhinanda Discourse and Others

119-123. In the sixth and seventh, the end of the round of rebirths; in the three at the end, only the four truths. The sixth and so on.

The fourth chapter.

The commentary on the Dhātu Connected Discourses is concluded.



ABOUT THIS TRANSLATION

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