

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 1. Commentary on the Compendium of Mental States
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PaliVerse

1. Commentary on the Compendium of Mental States

3. The Chapter on Classification

Discussion of the Classification of Triads

985. To this extent, the wholesome triad has been expounded in detail by the method of word-analysis of all wholesome and other mental states. Since, however, the method of analysis stated for the wholesome triad is the same method of analysis for the remaining triads and dyads as well - just as here, so too 'What mental states are associated with pleasant feeling? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, having a visual object, or etc. or whatever other conditionally arisen immaterial mental states there are on that occasion, setting aside the aggregate of feeling - these mental states are associated with pleasant feeling' - in this manner, in sequence, the wise are able to discern the method of analysis in all the triads and dyads - therefore, setting aside that detailed exposition, in order to show the classification of mental states in all the triads and dyads by another method that is neither too brief nor too detailed, the Depositing Section beginning with "What mental states are wholesome?" has been commenced. For the Section on Arising of Consciousness is the detailed exposition, and the Commentary Section is the concise exposition. This Depositing Section, however, is concise relative to the Section on Arising of Consciousness, and detailed relative to the Commentary Section, thus it is of a nature that is both concise and detailed. This should be understood as being called the Depositing Section, both because it was taught by setting aside the detailed exposition, and also by reason of what was stated below. For this was said:

By roots and by aggregates, by doors and also by planes;
By meaning and by mental states, by name and also by gender;
Because it is taught by depositing, it is called the Depositing.

For this has been taught by depositing by way of roots, through the method beginning with "three wholesome roots." "The aggregate of feeling associated with them" - by way of aggregates. "Bodily action originating from them" - by way of doors. For action occurring through the bodily door is called bodily action. "In the plane of happiness," "of the sense-sphere" - taught by depositing by way of planes. Because it is taught in each case by way of meaning, mental states, name, and gender, it should be understood as being called taught by depositing by way of meaning and so forth.

Therein, in the description of the term wholesome, first, "three" is the delimitation by number. They are wholesome and they are roots, or they are roots of wholesome mental states in the sense of being cause-conditions, sources, generators, origins, and producers - thus they are wholesome roots. Having thus shown by way of meaning, in order now to show by way of name, he said "non-greed, non-hate, non-delusion." To this extent, since there is no wholesome that is free from a root, the

King of the Dhamma showed the wholesome of the four planes as encompassed by the three roots. "Associated with them" means associated with those non-greed and so forth. Therein, in the aggregate of mental activities associated with non-greed, non-hate and non-delusion also fall within the reckoning of the aggregate of mental activities associated with non-greed. The same method applies also to the association by way of the remaining two. Thus the King of the Dhamma showed the wholesome of the four planes as again encompassed by way of the four aggregates associated with them. "Originating from them" means originated from those non-greed and so forth. By this method too, the King of the Dhamma showed that same wholesome of the four planes as encompassed by way of the three doors of action. Thus, for now, the wholesome has been shown as encompassed in three ways.

986. The same method applies to the unwholesome as well. Since among the twelve unwholesome consciousness states there is not even one that is free from a root, the King of the Dhamma showed them as exhaustively covered by way of root. And since there is nothing unwholesome beyond the four aggregates associated with them, he showed those very twelve unwholesome consciousness states as exhaustively covered by way of the four aggregates. Furthermore, since they actually occur by way of bodily action and so forth, the King of the Dhamma showed them as exhaustively covered by way of the doors of action. Now, as to what is stated here beginning with "and the co-existent mental defilements," therein, "co-existent" means standing in one consciousness or in one person. Therein, that which stands in one consciousness is called co-existent by way of conascence. That which stands in one person is called co-existent by way of abandonment. "Co-existent with that" means standing in one together with that greed and so forth, or with whatever else is specified in each case. Therein, "What mental states are defiled and defiling? Three unwholesome roots - greed, hate, delusion, and the co-existent mental defilements" - in the Defiled Triad; "What mental states are inferior? Three unwholesome roots - greed, hate, delusion, and the co-existent mental defilements" - in the Inferior Triad; "What mental states are unwholesome? Three unwholesome roots - greed, hate, delusion, and the co-existent mental defilements" - in this Wholesome Triad; "What mental states are defiled? Three unwholesome roots - greed, hate, delusion, and the co-existent mental defilements" - in the Defilement Group; "What mental states have objects? Three unwholesome roots - greed, hate, delusion, and the co-existent mental defilements" - in the With-Object Dyad - in these several passages, "co-existent by way of conascence" has come.

However, in the To-Be-Abandoned-By-Insight Triad, "these three fetters, and the co-existent mental defilements"; in the Having-Root-To-Be-Abandoned-By-Insight Triad too, "these three fetters, and the co-existent mental defilements"; and again therein, three fetters - personality view, doubt, clinging to rules and rituals - these mental states are to be abandoned by insight; the co-existent greed, hate, delusion - these mental states have roots to be abandoned by insight; and the co-existent mental defilements, the aggregate of feeling associated with them, etc. the aggregate of consciousness, bodily action, verbal action, mental action originating from them - these mental states have roots to be abandoned by insight; in the Analysis of Right Endeavour, "therein, what are evil unwholesome mental states? Three unwholesome

roots - greed, hate, delusion, and the co-existent mental defilements" - in these several passages, it should be understood that "co-existent by way of abandonment" has come.

987. The exposition of the indeterminate term is clear in meaning. In this triad, it is said that the three characteristics, the three designations, the space disclosed by the removal of a kasiṇa, unentangled space, the object of the base of nothingness, and the attainment of cessation are not obtained.

988. In the exposition of the feeling triad, regarding "in the plane of happiness" - just as copper-coloured land and dark land are called so because they are themselves copper-coloured and dark land, so too happiness itself is called the plane of happiness. Just as "sugarcane land" and "rice land" are said to be the places where sugarcane and rice arise, so too the mind, being the place where happiness arises, is also called the plane of happiness. That is intended here. But since that occurs either in the sensual-sphere or in the fine-material-sphere and so on, in order to show its classification, "in the sensual-sphere" etc. was stated. "Setting aside pleasant feeling" means setting aside that pleasant feeling which is in the plane of happiness. "Associated with that" means associated with that pleasant feeling which has been set aside. The meaning of the remaining two terms should also be understood in the same way.

In this triad, the three feelings, all matter, and nibbāna - these too are not obtainable. For this triad is free from these three categories which are also not obtainable in the wholesome triad. However, in the triads and dyads that follow from here, whatever should be said from the text and from the meaning, all of that has already been stated in the order of terms in both the Mātikā discussion and in the exposition of the wholesome and so on. But wherever there is only a distinctive point, that alone we shall explain.

991. Therein, in the resultant triad first, although material states, like immaterial states, are also kamma-originated, since they are without an object they are not similar to kamma; therefore only immaterial states that have an object are called resultant because of their similarity to kamma, like a fruit that is similar to the seed. For when a rice seed is sown, even when sprouts, leaves and so forth have emerged, it is not called the fruit of rice. But when the rice ear is ripe and matured, then the rice itself, which is similar to the seed, is called the fruit of rice. However, sprouts, leaves and so forth are called seed-born, produced from the seed; just so, it is fitting to say of material form too that it is kamma-born or clung-to.

994. In the triad of the clung-to, although the aggregates of one whose corruptions are destroyed are conditions for the clinging of others who say "he is our uncle elder" or "he is our younger paternal uncle elder," the path, fruition, and nibbāna are ungrasped, unseized, and indeed not clung-to. For just as an iron ball heated throughout the day is not a condition for flies to settle upon it, so too, due to the predominance of their splendour, they are not conditions for grasping by way of craving, conceit, and wrong view. Therefore it was said - these mental states are not-clung-to and not subject to clinging.

998. The same method applies also to the undefiled and not subject to defilement.

1000. In the triad of applied thought, together with sustained thought coexistent with applied thought, they are simply not obtainable in the triad of wholesome, just as they are not obtainable.

1003. In the triad of accompanied by rapture, rapture and so forth, having given to their co-arisen states the condition of being accompanied by rapture and so forth, themselves become the background. For in this triad, the two consciousness-arisings accompanied by displeasure, body-consciousness accompanied by pain, equanimity-feeling, material form, and nibbāna - these too are not obtainable. For this triad is called free from both those not obtainable in the wholesome triad and these five categories.

1006. In the triad of what is to be abandoned through vision, "fetters" means bonds. "Identity view" means: with regard to the body - which is designated as the five aggregates - that exists in the sense of being present; or alternatively, the view that itself is present in that body is "identity view." However, the grasping and undertaking of the view that "one can be purified by moral conduct, one can be purified by austerities, one can be purified by moral conduct and austerities" is called adherence to moral rules and austerities.

1007. "Here" is a particle indicating a place or location. This is sometimes used with reference to the world. As he said - "Here a Truth-finder arises in the world." Sometimes the Dispensation. As he said - "Here alone, monks, is there a true ascetic, here a second ascetic." Sometimes a place. As he said -

"While standing right here, being a god, mindful;
Life has been obtained by me again, know this, sir."

Sometimes it is merely an expletive particle. As he said - "Here, monks, suppose I had eaten, having been invited to admonish." But here it should be understood as stated with reference to the world.

Regarding "an ignorant worldling," here "he should be known as 'ignorant' due to the absence of learning and attainment." For one who, due to being devoid of study, questioning, and investigation regarding the aggregates, elements, sense bases, conditions, aspects, foundations of mindfulness, and so forth, has neither "learning" that counters wrong view, nor "attainment" because what is to be attained through practice has not been attained, he "should be known as 'ignorant' due to the absence of learning and attainment." This one -

By reasons such as generating manifold defilements, one is a worldling;
Because of being included among worldlings, this one is a manifold person,
thus.

For he is a worldling by reasons such as generating manifold defilements of various kinds and so on. As he said - "They generate manifold defilements, thus they are worldlings. They have manifold undefeated identity views, thus they are worldlings. They look to the faces of manifold teachers, thus they are worldlings. They have not risen from manifold states of existence, thus they are worldlings. They generate manifold various volitional activities, thus they are worldlings. They are swept away by manifold various floods, thus they are worldlings. They are tormented by manifold

various torments, thus they are worldlings. They are consumed by manifold various fevers, thus they are worldlings. They are attached to, greedy for, bound to, infatuated with, clinging to, stuck to, fastened to, and obstructed by the five strands of sensual pleasure, thus they are worldlings. They are enveloped, covered, shrouded, shut in, concealed, and enclosed by the five hindrances, thus they are worldlings." Or they are worldlings because of being included among people who have passed beyond the path of counting, who are turned away from the noble teaching, whose conduct is of low qualities. Or this one is "common" - having gone to a separate reckoning, dissociated from the noble ones who are endowed with virtues such as morality, learning, and the like - a person, thus a worldling. Thus, by these two terms "an ignorant worldling," those who are -

"Two kinds of worldlings were declared, by the Buddha, the Kinsman of the Sun;
One is a blind worldling, one is a good worldling."

Two kinds of worldlings were declared; among them, it should be understood that the blind worldling is the one spoken of.

In the passage beginning with "who does not see the noble ones," "noble ones" means: because of being far from defilements, because of not proceeding in what is harmful, because of proceeding in what is beneficial, and because of being worthy of veneration by the world including its devas, the Buddhas, Paccekabuddhas, and disciples of the Buddha are called noble ones. Or here "noble ones" means Buddhas alone. As he said - "In the world with its gods, monks, etc. the Truth-finder is called a noble one."

As for "good persons," here it should be understood that Paccekabuddhas and disciples of the Truth-finder are good persons. For they are good persons because they are persons who are resplendent through the connection with supramundane qualities. Or all of these are spoken of in both ways. For Buddhas too are both noble ones and good persons, as are Individually Enlightened Ones and disciples of the Buddha. As he said -

"Whoever indeed is grateful and thankful, wise,
A good friend and of firm devotion;
Attentively does the function for one who is suffering,
Such a one they call a good person."

By the phrase "who is a good friend and of firm devotion," a disciple of the Buddha is indicated. By gratitude and so forth, Paccekabuddhas and Buddhas are indicated. Now, whoever is habitually not seeing those noble ones, and is not one who approves of seeing them, he should be understood as "one who does not see the noble ones." He is of two kinds: one who does not see with the eye, and one who does not see with knowledge. Among these, one who does not see with knowledge is what is intended here. For even when noble ones are seen with the fleshly eye or the divine eye, they are as if unseen, because those eyes apprehend only visible form, and do not range over the state of being noble. Even dogs, jackals, and so on see noble ones with the eye, yet they are not seers of the noble ones.

Herein is this story - It is said that the attendant of an elder who was one who had

eliminated the mental corruptions, dwelling on Cittala Mountain, one who had gone forth in old age, one day, having walked for almsfood together with the elder, having taken the elder's bowl and robes and coming along behind, asked the elder - "Venerable sir, what are noble ones like?" The elder said - "Here a certain old man, having taken the bowl and robe of noble ones, having performed the duties and practice, even while walking together with them, does not recognise the noble ones. Thus difficult to recognise, friend, are the noble ones." Even when this was said, he indeed did not understand. Therefore, seeing with the eye is not "seeing"; only seeing with knowledge is "seeing." As he said - "What use to you, Vakkali, is seeing this foul body? He who sees the Dhamma, Vakkali, sees me." Therefore, even though one sees with the eye, if one does not see the characteristic of impermanence and so forth as seen by the noble ones through knowledge, and does not attain the Dhamma attained by the noble ones, because of not having seen the qualities that make one noble and the state of being noble, one should be understood as "one who does not see the noble ones."

"Not skilled in the noble teaching" means unskilled in the noble teaching classified as the establishments of mindfulness and so on. "Undisciplined in the noble teaching" - here, however:

Discipline is twofold by name, each herein is fivefold;
Due to its absence in him, he is called "undisciplined."

For this discipline is twofold: the discipline of restraint and the discipline of abandoning. And here, in the twofold discipline, each discipline is divided into five. For the discipline of restraint is also fivefold: restraint by morality, restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. The discipline of abandoning is also fivefold: abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by subsidence, and abandoning by escape.

Therein, "one is endowed, fully endowed with this Pātimokkha restraint" - this is restraint by morality. "One guards the eye-faculty, one commits to restraint of the eye-faculty" - this is restraint by mindfulness.

"Whatever streams there are in the world,
Mindfulness is the warding off of them;
I speak of the restraint of streams,
By wisdom they are closed."

This is called restraint by knowledge. "One is patient with cold and heat" - this is restraint by patience. "One does not accept an arisen sensual thought" - this is restraint by energy. And all this restraint is called restraint because of the restraining, and discipline because of the disciplining, of bodily misconduct and so forth that are respectively to be restrained and to be disciplined. Thus, firstly, it should be understood that the "discipline of restraint" is divided fivefold.

Likewise, that which is the abandoning of each respective disadvantage by each respective insight knowledge among the insight knowledges beginning with the discernment of mentality-materiality, by virtue of being the counterpart, just as

darkness is abandoned by lamplight - that is to say: Of identity view by the definition of mentality-materiality, of views of no-cause and wrong-cause by the comprehension of conditions, of the state of doubt by the overcoming of doubt in the subsequent stage of that same knowledge, of the grasping "I" and "mine" by the comprehension of groups, of the perception of path in what is not the path by the determination of path and not-path, of the annihilationist view by the seeing of arising, of the eternalist view by the seeing of dissolution, of the perception of safety in what is fearful by the seeing of danger, of the perception of enjoyment by the seeing of disadvantage, of the perception of delight by the contemplation of disenchantment, of the lack of desire for deliverance by the knowledge of desire for deliverance, of the lack of equanimity by the knowledge of equanimity, of the state of opposition to the fixed order of phenomena and to nibbāna by conformity knowledge, of the grasping of the sign of activities by the change-of-lineage knowledge - this is called "abandoning by substitution of opposites."

But that which is the abandoning of those various states of hindrances and so forth through concentration, distinguished as access and absorption, by the prevention of their occurrence, just as moss on the surface of water is removed by the stroke of a pot - this is called "abandoning by suppression." That which is the abandoning through the complete non-occurrence of the group of defilements belonging to the side of origination, stated by the method beginning with "due to the development of the four noble paths, for the abandoning of wrong views in one's own continuity of the respective path-possessor" - this is called "abandoning by cutting off." But that which is the tranquillisation of defilements at the moment of fruition - this is called "abandoning by tranquillisation." That which is nibbāna, wherein all conditioned things are abandoned due to the escape from all that is conditioned - this is called "abandoning by escape." And all this abandoning, since it is abandoning in the sense of relinquishing, and discipline in the sense of disciplining, is therefore called "the discipline of abandoning." Or it is called the discipline of abandoning because of the occurrence of each respective discipline for one who possesses each respective abandoning. Thus the abandoning-removal too should be understood as being divided fivefold.

Thus this discipline, which is twofold in brief and tenfold by classification, because the restraint is broken and what should be abandoned has not been abandoned, since it does not exist in this ignorant worldling, therefore due to its absence in him, he is called "undisciplined." This same method applies also here to "who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons." For this is without any difference in meaning. As he said - "Those who are noble ones are those who are good persons, those who are good persons are those who are noble ones. That which is the teaching of the noble ones is that which is the teaching of good persons, that which is the teaching of good persons is that which is the teaching of the noble ones. Those which are the disciplines of the noble ones are those which are the disciplines of good persons, those which are the disciplines of good persons are those which are the disciplines of the noble ones. Whether one says 'noble' or 'good person,' whether one says 'noble teaching' or 'teaching of good persons,' whether one says 'noble discipline' or 'discipline of good persons,' these are the same, of one meaning, equal, of equal share, of the same kind, identical."

"Regards matter as self" means here a certain person regards matter as self - "What is matter, that am I; what am I, that is matter" - he regards matter and self as non-dual. "Just as, for example, when an oil lamp is burning, one regards the flame as the colour and the colour as the flame, regarding the flame and the colour as non-dual," just so here a certain person regards matter as self - thus he sees matter as self through the seeing of wrong view. "Or self as possessing matter" means having taken it that "self is immaterial," he regards that self as possessing matter, just as a tree possessing shade. "Or matter as in self" means having taken it that "self is indeed immaterial," he regards matter as in self, just as fragrance in a flower. "Or self as in matter" means having taken it that "self is indeed immaterial," he regards self as in matter, just as a gem in a casket. The same method applies to feeling and so on as well.

Therein, "regards matter as self" is stated as meaning that pure matter alone is self. "Or self as possessing matter, or matter as in self, or self as in matter" he regards feeling as self... perception... activities... regards consciousness as self" - in these seven instances, "self is immaterial" is stated. "Or self as possessing feeling, or feeling as in self, or self as in feeling" - thus in the four aggregates, by way of three for each, in twelve instances, "self is a mixture of material and immaterial" is stated. Therein, "regards matter as self, feeling, etc. perception... activities... regards consciousness as self" - in these five instances, annihilationist view is stated. In the remaining ones, eternalist view. Thus here there are fifteen views of existence and five views of non-existence. All of these are obstructions to the path, not obstructions to heaven, and should be understood as to be destroyed by the first path.

1008. "Is uncertain about the Teacher" means one is uncertain about the Teacher's body, or qualities, or both. One who is uncertain about the body is uncertain thus: "Is there or is there not a body adorned with the thirty-two excellent marks?" One who is uncertain about the qualities is uncertain thus: "Is there or is there not omniscient knowledge capable of knowing the past, future, and present?" One who is uncertain about both is uncertain thus: "Is there or is there not a Buddha, the saviour of the world, who is endowed with the perfection of body beautified by the eighty minor marks and the fathom-wide radiance, and who stands having penetrated omniscient knowledge capable of knowing all that is to be known?" This is called being uncertain about both, because of being uncertain about either his person or his qualities. "Doubts sceptically" means being unable to determine the object, one struggles and becomes weary. "Is not resolved" means one does not gain resolution regarding that very thing. "Is not confident" means one is unable to be confident by making the mind unclouded; one is not confident in the qualities.

Regarding "is uncertain about the Teaching" etc., one who is uncertain thus: "Are there or are there not the four noble paths that abandon defilements, the four fruits of recluship in which defilements are tranquillised, and the deathless, great nibbāna which is the object-condition for the paths and fruits?" and also one who is uncertain thus: "Does this Teaching lead out or does it not lead out?" - such a one is called one who is uncertain about the Teaching. One who is uncertain thus: "Is there or is there not this jewel of the Community consisting of the four who stand on the path and the four who stand on the fruit?" and also one who is uncertain thus: "Is this Community practising well or practising badly?" and also one who is uncertain thus:

"Is there or is there not a resultant fruit for what is given to this jewel of the Community?" - such a one is called one who is uncertain about the Community. One who is uncertain thus: "Are there or are there not the three trainings?" and also one who is uncertain thus: "Is there or is there not a benefit by reason of having trained in the three trainings?" - such a one is called one who is uncertain about the training.

The past is called the aggregates, elements, and sense bases that are past. The future is those that are future. Therein, one who is uncertain regarding the past aggregates etc. thus: "Are they past or not?" is called one who is uncertain about the past. One who is uncertain regarding the future thus: "Are they future or not?" is called one who is uncertain about the future. One who is uncertain about both is called one who is uncertain about both the past and the future. One who is uncertain thus: "Is there or is there not the twelve-linked round of conditions?" is called one who is uncertain about phenomena that are dependently arisen through specific conditionality. Herein this is the meaning of the word - The conditions of these - ageing-and-death and so forth - are "specific conditions." The state of specific conditions is "specific conditionality." Or else, the specific conditions themselves are "specific conditionality"; this is a designation for birth and so forth. Among birth and so forth, those that have arisen depending on and by reason of this and that are "dependently arisen." This is what is meant - One is uncertain about specific conditionality and about phenomena that are dependently arisen.

1009. "By morality" means by the practice of cow-morality and so forth. "By ascetic practice" means by the cow-vow and so forth. "By moral rules and austerities" means by both of those. "Purification" means purification from defilements; or it is just nibbāna, which is purification in the ultimate sense. "Having the same function" here means primarily having the single function of abandonment. In this canonical passage, only two have come - the defilement of wrong view and the defilement of doubt. However, these eight have not come - greed, hatred, delusion, conceit, sloth, restlessness, shamelessness, and fearlessness of wrongdoing. But they should be brought in and explained. For here, when wrong view and doubt are being abandoned, all these - greed leading to the lower realms, hatred, delusion, conceit, sloth, restlessness, shamelessness, and fearlessness of wrongdoing - having the single function of abandonment, are abandoned. However, the single function of co-arising should be brought in and explained. For by the path of stream-entry, five consciousnesses are abandoned - four accompanied by wrong view and one accompanied by sceptical doubt. Therein, when the two unprompted consciousness-types accompanied by wrong view are being abandoned, these defilements co-arise with them - greed, delusion, restlessness, shamelessness, and fearlessness of wrongdoing - are abandoned by virtue of the single function of co-arising. The remaining defilement of wrong view and the defilement of doubt are abandoned by virtue of the single function of abandonment. When the consciousness-types associated with wrong view that are prompted are also being abandoned, these defilements co-arise with them - greed, delusion, sloth, restlessness, shamelessness, and fearlessness of wrongdoing - are abandoned by virtue of the single function of co-arising. The remaining defilement of wrong view and the defilement of doubt are abandoned by virtue of the single function of abandonment. Thus, within the single function of abandonment itself, the single function of co-arising is obtained - this is how they explained it by bringing in the single function of co-arising.

"Associated with that" means associated with those eight defilements having the same function. Or, making a distinction, the association with each one should be explained thus: "with that greed, with that hatred." Therein, when greed is taken, delusion, conceit, sloth, restlessness, shamelessness, and fearlessness of wrongdoing - this group of defilements in the aggregate of mental activities is called associated with greed. When hatred is taken, delusion, sloth, restlessness, shamelessness, and fearlessness of wrongdoing - this group of defilements is called associated with hatred. When delusion is taken, greed, hatred, conceit, sloth, restlessness, shamelessness, and fearlessness of wrongdoing - this group of defilements is called associated with delusion. When conceit is taken, greed co-arisen with it, delusion, sloth, restlessness, shamelessness, and fearlessness of wrongdoing - this group of defilements is called associated with conceit. By this method, the construction should be made: "associated with that sloth, with that restlessness, with that shamelessness, with that fearlessness of wrongdoing - associated with that." "Having that as origin" means with that greed etc. originated from that fearlessness of wrongdoing - this is the meaning.

"These states are to be abandoned by seeing" - here "seeing" means the path of stream-entry; to be abandoned by that - this is the meaning. "But why has the path of stream-entry come to be called 'seeing'?" "Because of seeing nibbāna for the first time." "Does not the change-of-lineage see it even earlier?" "No, it does not see; for even having seen, it does not perform the task that should be done, because of the non-abandonment of fetters. Therefore, it should not be said 'it sees.' The illustration here is of a countryman who, even having seen the king somewhere, having given a gift, because of the non-accomplishment of his business, says 'Even today I have not seen the king.'

1011. "The remaining greed" means the remainder after what has been abandoned by insight. The same method applies to greed, hate, and delusion. For by insight, only those leading to the lower realms are abandoned. This is stated in order to show those other than them. "Co-existent" means the five mental defilements that are co-existent with the three defilements mentioned in the canonical text, both by way of association and by way of abandonment. "Neither by insight nor by meditative development" - this is stated with reference to the fact that they are not to be abandoned by those paths, just as in the case of fetters and so forth. However, as regards the abandonment of wholesome states and so forth that is acknowledged by the method stated as "through the knowledge of the path of stream-entry, by the cessation of volitional-formation consciousness, setting aside seven existences, those that would arise in the beginningless round of saṃsāra - herein mentality-materiality cease" and so on - it should be understood that this is stated with reference to this method: because those paths have not been developed, those that would arise are abandoned because the defilements that serve as their decisive-support conditions have been abandoned.

1013. In the triad of connected with root to be abandoned through vision, having concluded "these phenomena are connected with root to be abandoned through vision," again showing what is to be abandoned beginning with "three fetters," this was stated in order to show both the roots and those connected with roots by virtue of their being of one meaning therewith. Therein, "although among the roots to be

abandoned through vision, delusion accompanied by greed is connected with root through greed, delusion accompanied by hatred is connected with root through hatred, and greed and hatred are connected with root through delusion - thus these come under the category of the term 'connected with root to be abandoned' - however, delusion accompanied by sceptical doubt, due to the absence of another associated root, is only a root, not connected with root." In order to show the abandoning of that, it was stated "these phenomena are roots to be abandoned through vision."

1018. In the second term, in order to show the abandoning of delusion accompanied by restlessness, it is stated "these phenomena are roots to be abandoned by meditative development." For that delusion, having made the phenomena associated with itself as having a root, becomes a back-supporter; like delusion accompanied by doubt, due to the absence of another associated root, it does not fall under the term "connected with a root to be abandoned." In the third term, the renewed taking up of the unwholesome in "the remaining unwholesome" is done for the purpose of including the types of delusion accompanied by doubt and restlessness. For they, due to the absence of an associated root, are not called "connected with a root to be abandoned."

1029. In the triad of having a limited object, "referring to" means having made an object of. For whether they themselves are limited or exalted, those arisen having made limited states their object have a limited object, those arisen having made exalted states their object have an exalted object, and those arisen having made immeasurable states their object have an immeasurable object. They, however, may be limited, exalted, or immeasurable.

1035. In the triad of wrong course, "with immediate result" means yielding results without obstruction; this is a designation for the action of matricide and so forth. For when even one of those actions has been performed, no other action is able to obstruct it and create an opportunity for its own result. For even if one were to build a golden stūpa the size of Mount Sineru, or have a monastery built with a wall made of jewels the extent of a world-sphere, and having filled it with the Community headed by the Buddha seated therein, were to offer the four requisites for one's entire life, that action is simply unable to obstruct the result of those actions. "And whatever wrong view that is fixed in destination" means one of the doctrines of non-causality, the doctrine of non-action, or the doctrine of nihilism. For even a hundred Buddhas or a thousand Buddhas cannot awaken a person who has taken hold of and stands firm in that view.

1038. In the triad of having the path as object, "referring to the noble path" means having the supramundane path as object. These, however, are both limited and exalted.

1039. In the exposition of what is connected with the path as root, by the first method, the state of having roots of the aggregates associated with the path is shown by means of the root in the sense of condition. By the second method, the state of having roots of the remaining path factors is shown by means of the root reckoned as

right view, which is itself a path factor. By the third method, it should be understood that the state of having roots of right view is shown by means of the roots arisen in the path.

1040. "Having made predominant" means having made it the object-predominance. And those are indeed limited mental states only. For noble disciples, object-predominance is obtained at the time of reviewing, having given weight to one's own path. However, a noble disciple reviewing another's path through the knowledge of others' minds, even though giving it weight, does not give it weight as he does the path penetrated by himself. "Having seen the Truth-finder performing the Twin Marvel, does he give weight to his path or not?" He does, but not as he does to his own path. An arahant does not give weight to any mental state except the path, fruition and nibbāna. Here too, this is the same meaning. "With investigation-predominance" - this is stated to show conascent predominance. For when one develops the path having made desire the chief, desire is called the predominance, not the path. The remaining mental states too are called having desire-predominance, not having path-predominance. The same method applies to consciousness as well. But when one develops the path having made investigation the chief, there is both investigation-predominance and the path. The remaining mental states are called having path-predominance. The same method applies to energy as well.

1041. In the exposition of the arisen triad, "born" means produced, having obtained individual existence. "Come to be" and so forth are synonyms of those very same terms. For what is born is "come to be" by virtue of having attained existence. "Produced" means born through the conjunction of conditions. "Generated" means having attained the characteristic of generation. By augmenting the word with a prefix, it is called "fully generated." "Become manifest" means having become evident. "Arisen" means having emerged upward from the prior limit. By augmenting the word with a prefix, it is called "fully arisen." "Stood up" means standing up in the sense of being generated. "Originated" means stood up through the conjunction of conditions. The reason for the repeated use of the word "arisen" should be understood in the same manner as stated below. "Included in the arisen portion" means reckoned within the arisen category. "Matter, feeling, perception, activities, consciousness" - this is the showing of their intrinsic nature. The exposition of the second term should be understood by the method of negation of what has been stated. The exposition of the third term is self-evident in meaning.

This triad, however, is shown by completing it in terms of two periods. For the result of kamma that has gained opportunity is twofold - that which has reached its moment, and that which has not reached it. Therein, "that which has reached its moment" is called arisen. "That which has not reached it" - whether it arises in the immediately following mind-moment or after the lapse of a hundred thousand aeons. In the sense of being a stable condition, it is not called non-existent; it is called born as a phenomenon subject to arising. Just as - "The formless self composed of perception still persists, Potṭhapāda. Then other perceptions arise in this person and other perceptions cease." Here, in the formless realm, at the time of the occurrence of sense-sphere perception, although the root life-continuum perception has ceased, yet when the sense-sphere perception ceases, that will certainly arise again - thus the

self reckoned as formless does not come to be reckoned as non-existent, and is called born as "it still persists." In the same way, the result of kamma that has gained opportunity is twofold, etc. In the sense of being a stable condition, it is not called non-existent; it is called born as a phenomenon subject to arising.

But if accumulated wholesome and unwholesome kamma were to give all its results, there would be no opportunity for another. That, however, is twofold - having certain result, and having uncertain result. Therein, the five heinous crimes, the eight attainments, and the four noble paths - this is called "having certain result." That, however, may have reached its moment or may not have reached it. Therein, "that which has reached its moment" is called arisen. "That which has not reached it" is called not yet arisen. Its result may arise in the immediately following mind-moment or after the lapse of a hundred thousand aeons. In the sense of being a stable condition, it is not called not yet arisen; it is called born as a phenomenon subject to arising. The path of the Bodhisatta Metteyya is called not yet arisen; the fruit is called born as a phenomenon subject to arising indeed.

1044. In the exposition of the past triad, "past" means having transcended the three moments. "Ceased" means having reached cessation. "Disappeared" means gone to non-existence, or having vanished. "Changed" means having undergone transformation by abandoning its natural state. "Passed away" means having gone to the end reckoned as cessation. "Completely passed away" means the word is augmented by a prefix. "Having arisen, disappeared" means having come into being and vanished. The reason for the repeated statement of "past" has been stated below. The same method applies to the future and so forth that follow. "Included in the past portion" means reckoned within the past division. "What are those?" Matter, feeling, perception, activities, consciousness. The same method applies to the future and so forth that follow.

1047. In the exposition of the triplet of past-object, in the phrases "referring to past states" and so forth, the states should be understood as limited and exalted only. For they arise referring to past states and so forth.

1050. In the exposition of the internal triad, by the pair of words "tesaṃ tesaṃ" (of those various), all beings are included. "Ajjhattaṃ paccattaṃ" (internal, individual) - both are designations for what is one's own internal. "Niyatā" (fixed) means arisen in oneself. "Pāṭipuggalikā" (personal) means belonging to each and every individual person. "Upādiṇṇā" (clung to) means established in the body. For whether they are kamma-produced or not, here they are called "upādiṇṇā" (clung to) in the sense of being taken up, grasped and held on to.

1051. "Of other beings" means of the remaining beings, setting aside oneself. "Of other persons" is a synonym for that same term. The remainder is exactly the same as what was said below. "That both" means that pair.

1053. In the first term of the triad of having an internal object, limited and exalted mental states should be understood. In the second, immeasurable ones as well. In the third, only limited and exalted ones. However, immeasurable mental states do not sometimes take an external and sometimes an internal object. The exposition of the triad of the visible is clear in itself.

Discussion of the Classification of Dyads

1062. In the description of non-hate among the pairs, friendliness is by way of friendly feeling. The act of friendliness is friendly feeling. The state of the mind that has been affected by friendliness, that is endowed with friendliness, is the state of being friendly. Sympathy means one who feels sympathy; the meaning is "one who protects." The act of sympathy is sympathetic feeling. The nature of one who has been sympathetic is the state of being sympathetic. "Seeking welfare" is by way of searching for welfare. "Compassion" is by way of compassionate feeling. By all these terms, friendliness that has reached access and absorption concentration is stated. By the remaining terms, non-hate that is both mundane and supramundane is spoken of.

1063. In the exposition of non-delusion, "knowledge of suffering" means wisdom regarding the truth of suffering. The same method applies to "of the origin of suffering" and so forth. Here, knowledge of suffering operates in the contexts of hearing, comprehension, penetration, and reviewing. Likewise with the origin of suffering. But with cessation, it operates only in the contexts of hearing, penetration, and reviewing. Likewise with the practice. "Of the past" means in the past division. "Of the future" means in the future division. "Of both the past and the future" means in both of those. "Knowledge of phenomena that are dependently arisen through specific conditionality" means this is the condition, this is the conditionally arisen, dependent on this, this arises - thus it is knowledge of both the conditions and the conditionally arisen phenomena.

1065. In the exposition of greed too, this is the meaning of the terms not yet dealt with below - It is lust (rāgo) by way of dyeing (the mind). It is passion in the sense of powerful dyeing. It is attraction (anunayo) because of inclining beings towards sense objects. "It complies with" thus it is compliance; the meaning is "it desires." Beings delight by means of this in whatever existence, or it itself delights, thus it is delight (nandī). It is both delight and lust in the sense of dyeing, thus it is passionate delight (nandīrāgo). Therein, craving arisen once regarding a single object is "delight" (nandī). Arising again and again, it is called "passionate delight" (nandīrāgo). "Mental passion" (cittassa sārāgo) - that which was stated below as passion in the sense of intense dyeing, that is not of the being, but is passion of the mind itself; this is the meaning.

Objects are desired by means of this - thus it is desire. Living beings become infatuated by means of this through the state of thick defilements - thus it is infatuation. Holding is by way of seizing after swallowing and bringing to completion. By this beings become greedy, they come to greed, thus it is greed (gedho); or greed (gedho) in the sense of thickness. For "gedham vā pavanasaṇḍa" is said precisely in the sense of thickness. The next term is augmented by means of a prefix. Or intense greed (paligedho) is greed in every respect. They cling by means of this, thus it is attachment (saṅgo); or attachment (saṅgo) in the sense of sticking. It is mire in the sense of sinking. It is longing by way of dragging. For it was said: "Longing drags this person along for the production of this or that existence." It is deceit in the sense of deception. It is the genetrix in the sense of generating beings in the round of rebirths. For it has been said: "Craving generates the person, his mind runs about." It is the producer because it generates while binding beings with suffering in the round of

rebirths. It is the seamstress in the sense of joining together. For this stitches and joins together beings in the round of existence by way of death and rebirth-linking, like a tailor joining rag to rag; therefore it is called the seamstress (sibbinī) in the sense of joining together. It is the ensnarer because it has a net of manifold kinds, a net of objects, or because it has a net reckoned as the dwelling place of craving's agitation.

It is flowing because it is like a river with a swift current in the sense of dragging - thus it is flowing. Or it is flowing in the sense of being moist. For this was said: "The pleasant feelings of a being are flowing and affectionate." "Moist and smooth" - this is the meaning here. "Spread" - thus it is "clinging." Because it is diffused (visaṭṭhā), it is clinging. Because it is extensive (visālā), it is clinging. Because it is difficult to cross (visakkatī), it is clinging. Because it speaks falsely (visaṃvādikā), it is clinging. Because it carries away (visaṃharatī), it is clinging. Because it has poison as its root (visamūlā), it is clinging. Because it has poison as its fruit (visaphalā), it is clinging. Because it has poison as its enjoyment (visaparibhogā), it is clinging. Or that craving is spread and extended over visible forms, sounds, odours, flavours, tangible objects, mental objects, families, and groups - thus it is "clinging." It is like the thread attached to a tortoise in the sense of leading to misfortune and ruin, thus it is "thread." For this was said: "'Thread,' monks, this is a designation for passionate delight." "Spread" is in the sense of being extended over visible forms and so forth. It is the accumulator because it causes beings to strive for the attainment of this and that. It is "companion" in the sense of a companion because it does not allow one to become weary. For this does not allow beings to become dissatisfied in the round of rebirths, but causes them to delight like a dear companion wherever they go. Therefore it was said -

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths."

Aspiration is by way of aspiring. "Conduit to existence" means the rope of existence. For by this, beings are led to whatever place they desire, like oxen bound by a rope around the neck. It is "forest" because it seeks, resorts to, and clings to this and that object. Or it is "forest" because it begs and entreats. "Undergrowth" - the term is extended by phrasing. Or it is like a forest in the sense of giving rise to harm and suffering and in the sense of being dense, thus it is "forest"; this is a name for strong craving. But in the sense of being denser, what is stronger than that is called "undergrowth." Therefore it was said -

"Cut down the forest, not the tree, from the forest arises fear;
Having cut down both the forest and the undergrowth, be free from craving, monks."

Intimacy (santhavo) is in the sense of associating. The meaning is companionship. That is twofold - intimacy of craving and friendly intimacy. Among these, here intimacy of craving is intended. Affection (sineho) is in the sense of affection. It is called expectation (apekkhā) because it expects in the sense of creating attachment. And this too was said - "These eighty-four thousand cities, O lord, with Kusāvatī as

the royal capital, are yours. Herein, O lord, generate desire, create expectation for life." "Have attachment" - this is the meaning here. It is called kinship (paṭibandhu) because it binds to each and every object. Or kinship (paṭibandhu) is also in the sense of being a particular relative (bandhu) in the sense of a kinsman. For in the sense of being constantly relied upon, there is no relative for beings equal to craving.

Hope is from reaching towards objects. The meaning is in the sense of overwhelming and in the sense of enjoying without ever reaching satisfaction. Wishing (āsisanā) is in the sense of wishing. The state of having wished is the state of wishing (āsisitattaṃ). Now, to show the domain of its occurrence, "hope for visible form" etc. is stated. Therein, taking the meaning of hope (āsā) as being in the sense of wishing, hope regarding visible form is hope for visible form (rūpāsā) - thus all nine terms should be understood. And here the first five are stated in terms of the five strands of sensual pleasure. The sixth is in terms of greed for requisites. That pertains especially to those gone forth. The remaining three beyond that are for householders in terms of objects of insatiability. For there is nothing dearer to them than wealth, sons, and life. Praying (jappā) is so called because it makes beings pray thus: "This is mine, this is mine" or "So-and-so gave me this, gave me this." The next two terms are augmented by prefixes. After that, because of beginning to analyse in another manner, "praying" (jappā) is stated again. The act of praying is the act of praying. The state of having prayed is the state of having prayed. One who repeatedly plunders and drags away regarding sense objects is greedy (lolupo). The state of being greedy is greed (loluppaṃ). The act of being greedy is the act of being greedy (loluppāyanā). The state of one endowed with greed is the state of being greedy.

"Tail-wagging" means: by whatever craving beings wander about trembling at places of gain, like dogs wagging their tails - that is the name for that trembling craving. One who desires what is good regarding agreeable and disagreeable objects is "one who desires excellence." The state of that is "desire for excellence." Lust towards an improper object such as one's mother, maternal aunt, etc., is "lust for what is not according to the Teaching." Greed that has arisen strongly even towards a proper object is "unrighteous greed." Or, based on the statement "lust is unrighteous" etc., desire-lust that has arisen whether towards a proper or improper object should be understood as "lust for what is not according to the Teaching" in the sense of being contrary to the Teaching, and as "unrighteous greed" in the sense of being unrighteous.

Attachment is by way of desiring objects. The act of desiring is desiring. "Longing" is in the sense of longing. Yearning is by way of envying. Aspiring well is aspiring. Craving regarding the five types of sensual pleasure is sensual craving. Craving for fine-material and immaterial existence is "craving for existence." Craving regarding non-existence, which is termed annihilation, is craving for non-existence. Craving in purely fine-material existence alone is craving for fine-material existence. Craving in immaterial existence is craving for immaterial existence. Lust accompanied by the annihilationist view is "view-lust." Craving for cessation is "craving for cessation." Craving regarding visible form is craving for visible form. Craving regarding sound is craving for sound. The same method applies also in the case of craving for odour and so on. Mental flood and so on have their meanings already stated.

It obstructs wholesome mental states - thus it is obstruction. "Covering" is in the

sense of covering. It binds beings in the round of rebirths - thus it is bondage. "Impurity" is because it approaches the mind, defiles it, and makes it corrupted. It lies latent in the sense of having become firmly established - thus it is an underlying tendency (anusaya). "Prepossession" is because when arising it prepossesses the mind; the meaning is that by not allowing it to arise, it seizes the course of wholesome conduct. For in passages such as "robbers beset the road, rogues beset the road," the meaning is that they seized the road. Thus here too, prepossession should be understood in the sense of seizing. It is like a creeper in the sense of entwining - thus it is a creeper. Even in the passage where it is stated "the creeper springs up," this craving is called a creeper. It desires various things - thus it is avarice. The root of the suffering of the round of rebirths is the root of suffering. The source of that very suffering is the source of suffering. That suffering originates from this - thus it is the origin of suffering. "Snare" is because it is like a snare in the sense of binding. Māra's snare is "Māra's snare." "Hook" is because it is like a hook in the sense of being difficult to disgorge. Māra's hook is "Māra's hook." Those overcome by craving do not go beyond Māra's domain; Māra exercises control over them - by this method, it is Māra's domain, thus Māra's domain. In the sense of flowing, craving itself is a river - the river of craving. In the sense of overwhelming, craving itself is a net - the net of craving. Just as dogs bound by a leash are led wherever one wishes, so too beings bound by craving - thus it is like a leash in the sense of firm binding. Craving itself is the leash, thus "leash of craving." In the sense of being difficult to fill, craving itself is an ocean - the ocean of craving.

1066. In the description of hate, "he has done harm to me" means he has caused my decline. By this method the meaning should be understood in all terms. "Or else resentment arises without reason" means anger without cause - for a certain person becomes angry thinking "the sky rains too much," becomes angry thinking "it does not rain," becomes angry thinking "the sun is scorching," becomes angry thinking "it is not scorching," becomes angry when the wind blows, becomes angry when it does not blow, being unable to sweep becomes angry at the Bodhi leaves, being unable to put on the robe becomes angry at the wind, having stumbled becomes angry at the tree stump - referring to this it is said - "or else resentment arises without reason." Therein, in the nine instances below, because it has arisen with reference to beings, there is a distinction of course of action. But resentment without reason, having arisen towards activities, does not constitute a distinction of the course of action. "Having arisen striking the mind" means resentment of the mind. Stronger than that is repulsion. Aversion is by way of striking against. "One is hostile" (paṭivirujjhati) thus it is opposition (paṭivirodha). Irritation is by way of being agitated. "Fury" and "rage" are terms augmented by prefixes. Hate is by way of being hostile. "Corruption" and "wickedness" are terms augmented by prefixes. "Ill-disposition of the mind" means the mind's being ruined, a mode of being perverted. "Arising while corrupting the mind" means ill-will. Wrath is by way of being angry. The manner of being angry is anger. The state of one who is angry is the state of being angry.

Now, in order to show the method stated in the description of the unwholesome, "hate, hating" and so forth is stated. Therefore, "whatever such resentment of the mind" etc. "the state of being angry" is stated here, and "hate, hating" and so forth is stated below by that method - this is called hate. Thus the explanation here should be made. For when it is thus, the fault of repetition is avoided. The description of

delusion should be understood by the method of the opposite stated in the description of non-delusion. But in all respects this will become clear in the Commentary on the Vibhaṅga.

1079. "Of those mental states, whatever mental states are with root" means of those root-mental states, whatever other root-mental states or non-root-mental states, those are with root. The same method applies to the term "without root" as well. Herein, a root is indeed a root itself, and when arising together with three or two, it is with root. However, delusion accompanied by doubt or restlessness is a root but without root. The same method applies to the exposition of the root-associated dyad as well.

1091. In the exposition of the conditioned dyad, with reference to the unconditioned element stated in the first dyad, the exposition in the singular was made as "whatever that one phenomenon." However, in the first dyad, since the question was raised in the plural form, the plural was used following the method of connection with the question as "these phenomena are without condition." The same method applies also in "these phenomena are visible" and so forth.

1101. In the exposition of the duplet "cognisable in some way," "cognisable by eye" means to be cognised by eye-consciousness. The same method applies to the remaining terms as well. And here, "cognisable in some way" means to be cognised by some one among eye-consciousness and so forth, either by eye-consciousness or by ear-consciousness. "Not cognisable by some" (kenaci na viññeyyā) means not to be cognised by that very same eye-consciousness or ear-consciousness. Since it was stated below that "this being so, the duplet exists due to the difference in meaning of both terms," the statement "those phenomena that are cognisable by eye, those phenomena are not cognisable by ear" does not constitute a duplet. However, taking the meaning that form is cognisable by eye and sound is not cognisable by eye, it should be understood that "those phenomena that are cognisable by eye, those phenomena are not cognisable by ear; or else those phenomena that are cognisable by ear, those phenomena are not cognisable by eye" - this is one duplet. Thus it should be understood that by making four for each single sense-faculty base, twenty duplets have been analysed.

But is there not "cognisable in some way by mind-consciousness, not cognisable in some way"? Is that why duplets are not stated here? No, it is not that it does not exist, but it is not stated because of the absence of determination. For there is no determination that "not cognisable by mind-consciousness" in the way that there is a determination that "not cognisable by eye-consciousness"; because of this absence of determination, duplets are not stated here. However, the meaning that "cognisable by some mind-consciousness and not cognisable by some" does exist. Therefore, even though it is not stated, it should be understood according to what is actually obtained. For among those phenomena that are reckoned as mind-consciousness, firstly, sense-sphere phenomena are cognisable by some sense-sphere phenomena and not cognisable by some. By those very same, fine-material-sphere phenomena and so forth are also cognisable by some and not cognisable by some. By fine-material-sphere phenomena too, sense-sphere phenomena are cognisable by some and not cognisable by some. By those very same, fine-material-sphere phenomena and so forth are also cognisable by some and not cognisable by some. However, by

immaterial-sphere phenomena, sense-sphere phenomena, fine-material-sphere phenomena, and transcendent phenomena are not cognisable at all. But immaterial-sphere phenomena are cognisable by some and not cognisable by some. And of those too, only some are cognisable and some are not cognisable. By transcendent phenomena, sense-sphere phenomena and so forth are not cognisable at all. But transcendent phenomena, because of not being cognisable by nibbāna, are cognisable by some and not cognisable by some. And of those too, because of not being cognisable by path and fruition, only some are cognisable and some are not cognisable.

1102. In the exposition of mental corruptions, lust connected with the five strands of sensual pleasure is called the mental corruption of sensuality. Desire and lust for the realms of fine-material and immaterial existence, delight in meditative absorption, lust arisen together with the eternalist view, and aspiration through the force of existence - this is called the mental corruption of existence. The sixty-two views are called the mental corruption of wrong view. Ignorance regarding the eight grounds is called the mental corruption of ignorance. However, for the purpose of avoiding confusion regarding the mental corruptions that have come in various places, the classification beginning with the single kind should be understood. In meaning, these are of just one kind, in that they are mental corruptions in the sense of having long residence. However, in the Vinaya, they have come as twofold: "for the restraint of mental corruptions pertaining to the present life, and for the destruction of mental corruptions pertaining to future lives." In the Suttanta, in the Saḷāyatana firstly, they have come as threefold: "Friends, there are these three mental corruptions - the mental corruption of sensuality, the mental corruption of existence, the mental corruption of ignorance." In the Nibbedhika exposition, they have come as fivefold: "Monks, there are mental corruptions leading to hell, there are mental corruptions leading to the animal realm, there are mental corruptions leading to the domain of hungry ghosts, there are mental corruptions leading to the human world, there are mental corruptions leading to the celestial world." In the Āhuneyya Sutta of the Book of Sixes - they have come as sixfold: "there are mental corruptions to be abandoned by restraint, there are mental corruptions to be abandoned by use, there are mental corruptions to be abandoned by endurance, there are mental corruptions to be abandoned by avoidance, there are mental corruptions to be abandoned by removal, there are mental corruptions to be abandoned by development." In the Sabbāsava exposition, together with 'those to be abandoned by seeing', they have come as sevenfold. Here, however, these have come as fourfold, classified as the mental corruption of sensuality and so forth. Herein this is the meaning of the word -A mental corruption regarding sensual pleasures, which are designated as the five strands of sensual pleasure, is 'the mental corruption of sensuality'. A mental corruption regarding existence, which is designated as fine-material and immaterial, and which is twofold as kamma and as rebirth, is 'the mental corruption of existence'. Wrong view itself as a mental corruption is 'the mental corruption of wrong view'. Ignorance itself as a mental corruption is 'the mental corruption of ignorance'.

1103. "In sensual pleasures" means in the five types of sensual pleasure. "Sensual desire" means desire reckoned as sensuality, not the desire to act, not desire for mental states. By the influence of desiring and by the influence of finding pleasure, sensuality itself as lust is sensual lust. By the power of sensuality and by the power of

delighting, sensuality itself is delight - thus "sensual delight." Thus, having understood the meaning of sensuality in all cases, it should be understood that: "sensual craving" is in the sense of craving; "sensual affection" is in the sense of clinging affectionately; "sensual fever" is in the sense of burning; "sensual infatuation" is in the sense of becoming infatuated; "sensual attachment" is in the sense of swallowing and completing. "This is called" means this, analysed by eight terms, is called mental corruption of sensuality.

1104. "Desire for existence towards existences" means the desire that has arisen by way of longing for existence in fine-material and immaterial existences is "desire for existence." The remaining terms should also be understood in this same manner.

1105. By "the world is eternal, etc." only the classification of wrong views is stated in ten aspects. Therein, regarding "the world is eternal," here, taking the five aggregates as "the world," the view that operates in the mode of grasping as "eternal" for one who grasps "this world is permanent, stable, everlasting." "Non-eternal" is the view that operates in the mode of annihilationist grasping for one who grasps that very world as "it is cut off, it is destroyed." "Finite" is the view that operates in the mode of grasping "the world is finite" for one who has attained a limited *kasiṇa*, "the size of a hand-span or the size of a saucer," who, having entered that *kasiṇa*, grasps the material and immaterial states occurring within the attainment as "the world" and by the boundary of the *kasiṇa*'s extent as "finite." That is both an eternalist view and an annihilationist view. However, for one who has attained an extensive *kasiṇa*, who, having entered that *kasiṇa*, grasps the material and immaterial states occurring within the attainment as "the world" and by the boundary of the *kasiṇa*'s extent as "infinite," the view that operates in the mode of grasping "the world is infinite." That can be either eternalist view or annihilationist view.

"The soul is the same as the body" is the view that operates in the mode of annihilationist grasping, "the soul too is cut off," when the body is cut off, because the soul has been grasped as being the very body that is subject to breaking up. In the second statement, the view that operates in the mode of eternalist grasping, "the soul is not cut off," even when the body is cut off, because the soul has been grasped as different from the body. In "the Truth-finder exists after death, etc.," "Truth-finder" means a being. For one who grasps "he exists after death," the first is eternalist view. For one who grasps "he does not exist," the second is annihilationist view. For one who grasps "he both exists and does not exist," the third is partial-eternalist view. For one who grasps "he neither exists nor does not exist," the fourth is the view of endless equivocation. "These states are mental corruptions" means that these, combining the mental corruption of sensual desire and the mental corruption of existence into one by way of lust, are in brief three, and in detail four states called mental corruptions.

But does the desire and lust that arises in Brahmā beings towards mansions, wish-fulfilling trees, and ornaments constitute the mental corruption of sensual desire or not? It is not. Why? Because lust for the five strands of sensual pleasure has been abandoned right here. However, when it comes to the group of roots, greed is called a root. When it comes to the group of bonds, it is called the bodily bond of covetousness. When it comes to the group of defilements, greed is called a

defilement. But does lust co-arisen with wrong view constitute the mental corruption of sensual desire or not? It does not; it is called view-lust. For this has been said: "A gift given to an individual person dyed with view-lust is not of great fruit, not of great benefit."

It is fitting to present these mental corruptions in the order of defilements as well as in the order of the paths. In the order of defilements, the mental corruption of sensual desire is abandoned by the path of non-return, the mental corruption of existence by the path of arahantship, the mental corruption of wrong view by the path of stream-entry, and the mental corruption of ignorance by the path of arahantship. In the order of the paths, the mental corruption of wrong view is abandoned by the path of stream-entry, the mental corruption of sensual desire by the path of non-return, and the mental corruption of existence and the mental corruption of ignorance by the path of arahantship.

1121. In the description of conceit among the fetters, "the conceit 'I am superior'" means conceit arisen thus: "I am superior" in the sense of being the highest. "The conceit 'I am equal'" means conceit arisen thus: "I am equal" in the sense of being the same. "The conceit 'I am inferior'" means conceit arisen thus: "I am inferior" in the sense of being low. Thus the conceit of superiority, the conceit of equality, and the conceit of inferiority - these three conceits arise in three types of persons. For even in one who is superior, three conceits arise: "I am superior, equal, inferior." Likewise for one who is equal, and for one who is inferior. Therein, for one who is superior, only the conceit of superiority is conceit in accordance with reality; the other two are conceit not in accordance with reality. For one who is equal, only the conceit of equality etc. For one who is inferior, only the conceit of inferiority is conceit in accordance with reality; the other two are conceit not in accordance with reality. What has been spoken of by this? It is stated that three conceits arise in one person. However, in the first analysis of conceit in the Khuddakavagga, it is stated that one conceit arises in three types of persons.

"Conceit" is by way of the act of conceiving. "Imagination" and "state of imagining" are descriptions by way of mode and nature. It is "elevation" in the meaning of being raised up. "Elation" is that which, arising in a person, lifts that person up, raising and setting them high. 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, is like a banner in the sense of rising highest relative to successive instances - thus it is called "vainglory." That which desires vainglory is "desire for vainglory"; the state of that is "vaingloriousness." But that belongs to consciousness, not to itself. Therefore it was said - "Vaingloriousness of consciousness." For consciousness associated with conceit desires vainglory. And the state of that is vaingloriousness; conceit is what is reckoned as vainglory.

1126. In the exposition on envy, "whatever envy regarding others' material gains, honour, respect, reverence, salutation, and veneration" means whatever envy that has the characteristic of resentment towards others' prosperity regarding these gains and so forth of others, thinking "what is this to him?" Therein, "material gain" means the obtaining of the four requisites such as robes and so forth. For an envious person resents that gain of another, not wishing it, thinking "what is this to him?" "Honour"

means the obtaining of those same requisites that are well-made and beautiful. "Respect" means the act of showing respect, treating with importance. "Reverence" means making dear through esteem. "Salutation" means paying homage with the five-point prostration. "Veneration" means honouring with perfumes, garlands, and so forth. Envy by way of the act of envying is "envy." The manner of envy is "the act of envying." The state of being envious is "the state of being envious." "Jealousy" and so forth are synonyms for envy and so forth.

The characteristic of resentment of this envy should be illustrated by both the householder and the one gone forth. For a certain householder, through one or another livelihood such as farming, trade, and so forth, depending on his own effort, obtains a fine vehicle, or a conveyance, or a jewel. Another, wishing for his loss, is not pleased with that gain. Having thought "when indeed will this one, having fallen from this prosperity, become destitute and go about?" when for some reason that person has declined from that prosperity, he becomes pleased. A one gone forth too, one of envious mind, having seen another's arisen prosperity of gains and so forth based on his learning, scriptural knowledge, and so forth, having thought "when indeed will this one decline from these gains and so forth?" when he sees that one declined for some reason, then he becomes pleased. Thus envy should be understood as having the characteristic of resentment towards others' prosperity.

1127. In the exposition of stinginess, in order to show stinginess by way of its objects, it is stated "there are five kinds of stinginess: stinginess regarding residence" and so forth. Therein, stinginess regarding residence is stinginess regarding residence. The same method applies to the remaining terms as well.

"Residence" means an entire monastery, or a compound, or a single room, or night-quarters, day-quarters, and so forth. Those dwelling in them dwell happily and obtain requisites. A certain monk does not wish a monk who is accomplished in duties and amiable to come there. Even when one has come, he thinks "may he leave quickly." This is called "stinginess regarding residence." But for one who does not wish for the dwelling there of makers of quarrels and so on, it is not called stinginess regarding residence.

"Family" means both a supporting family and a family of relatives. Therein, for one who does not wish for the approach of another, there is stinginess regarding family. However, for one who does not wish an evil person to approach, he is not called stingy. For he proceeds to the destruction of their confidence. But one who does not wish a monk who is capable of protecting their confidence to approach there is called stingy.

"Material gain" means the gain of the four requisites only. When another who is virtuous indeed receives that, for one who thinks "may he not receive it," there is stinginess regarding material gain. But whoever squanders what is given in faith, destroys it by way of non-use, misuse, and so forth, and does not give it to another even when it is going to rot - for one who, seeing that, thinks "if this person did not receive this, another virtuous person would receive it and it would be put to use," there is no stinginess.

"Praise" means both bodily beauty and the beauty of virtues. Therein, regarding bodily beauty, a stingy person, when it is said "another is pleasing and handsome," does not wish to speak of it. One who is stingy regarding praise of virtuous qualities does not wish to speak in praise of another's virtue, ascetic practices, practice, and conduct.

"Teaching" means both the Teaching of the scriptures and the Teaching of penetration. Therein, noble disciples are not stingy regarding the Teaching of penetration; regarding the Teaching penetrated by themselves, they wish for penetration by the world with its gods. Moreover, they wish "may others know that penetration." However, stinginess regarding the teachings occurs only with regard to the textual teachings. A person endowed with that, whatever secret text or commentarial method he knows, does not wish to make another know it. But whoever, having examined the person, does not give out of concern for the teaching, or having examined the teaching, does not give out of concern for the person - this one is not called stingy regarding the teachings.

Therein, a certain person is fickle; at one time he is an ascetic, at one time a brahmin, at one time a Jain. For whatever monk does not give, thinking "this person will break the tradition-inherited text, the subtle, refined teaching, and will throw it into confusion" - this one is called one who, having examined the person, does not give out of concern for the teaching. But whoever does not give, thinking "this teaching is subtle and refined; if this person grasps it, he will explain it differently, reveal himself, and come to ruin" - this one is called one who, having examined the teaching, does not give out of concern for the person. But whoever does not give, thinking "if this person grasps this teaching, he will be capable of breaking our tradition" - this one is called stingy regarding the teachings.

Among these five kinds of stinginess, first, through stinginess regarding residence, having become a demon or a ghost, one wanders about carrying the refuse of that very residence on one's head. Through stinginess regarding family, when seeing others making gifts, honour and so forth to that family, thinking "This family of mine is ruined," blood rises from one's mouth, purging of the stomach occurs, and the intestines come out broken into pieces. Through stinginess regarding material gain, having been stingy regarding the material gain belonging to the monastic community or to a group, having consumed it as if for individual use, one is reborn as a demon or a ghost or a great boa constrictor. Through stinginess regarding bodily praise and praise of qualities, and through stinginess regarding the teachings of the texts, one praises only oneself's praise, and regarding the praise of others, saying "What praise is this?" pointing out this or that fault, and not giving any of the teachings of the texts to anyone, one becomes ugly and dumb.

Furthermore, through stinginess regarding residence, one is cooked in an iron house. Through stinginess regarding families, one obtains little material gain. Through stinginess regarding material gain, one is reborn in the excrement hell. Through stinginess regarding praise, for one reborn in existence after existence, there is no praise whatsoever. Through stinginess regarding the teachings, one is reborn in the hot-ash hell.

By way of being stingy, it is stinginess (maccheram). The manner of the act of being stingy is the act of being stingy. The state of one who is possessed of stinginess, who has been affected by avarice, is the state of being stingy. Thinking "Let them be only for me, not for another," one does not wish to share all one's own possessions - thus one is avaricious (viviccho). The state of the avaricious one is avarice (veviccham); this is the name for mild stinginess. A miser (kadariyo) is said to be one who is disrespectful. The state of that is miserliness (kadariyam). This is the name for hardened stinginess. For a person endowed with that prevents even others from giving to others. And this too was said -

"The miser of evil intention, of wrong view, disrespectful,
Prevents one who is giving food to those who ask."

Having seen beggars, one bends and contracts the mind with harshness - thus one is harsh (kaṭukañcuko). The state of that is the state of being harsh (kaṭukañcukatā). Another method - The state of harsh contraction is called the ladle-grip. For when taking rice from a pot filled to the brim, one takes it with a ladle whose tip is curled in on all sides, and is unable to take it full; in the same way, the mind of a stingy person contracts. When that contracts, the body likewise contracts, recoils, turns back, and does not extend - thus stinginess is called "the state of being harsh."

"The state of not grasping of the mind" means the state of the mind being held back in such a way that it does not extend by way of giving and so forth in rendering assistance to others. But since a stingy person does not wish to give what belongs to oneself to others and wishes to take what belongs to others, therefore by way of the occurrence "Let this excellent thing be only for me, not for another," it should be understood as having the characteristic of concealing one's own possessions or the characteristic of grasping one's own possessions. The remainder in this group is clear in meaning.

Now, it is proper to present these mental fetters by the order of mental defilements as well as by the order of paths. In the order of defilements, the fetters of sensual desire and aversion are abandoned by the path of non-returning, the fetter of conceit by the path of arahantship, wrong view, doubt, and adherence to rites and rituals by the path of stream-entry, the fetter of desire for existence by the path of arahantship, envy and stinginess by the path of stream-entry, and ignorance by the path of arahantship. In the order of paths, wrong view, doubt, adherence to rites and rituals, envy, and stinginess are abandoned by the path of stream-entry, sensual desire and aversion by the path of non-returning, and conceit, desire for existence, and ignorance by the path of arahantship.

1140. In the knot group, it ties the mental body, it binds one to the round of existence by means of death and rebirth - thus it is a bodily knot. Having rejected even what was spoken by the Omniscient One, one clings in this manner: "The world is eternal, this alone is the truth, anything else is foolish" - thus it is dogmatic belief that "This alone is the truth." However, since there is a distinction between covetousness and sensual desire, therefore in the word-analysis of the bodily knot of covetousness, instead of saying "that which is sensual desire, sensual lust regarding sensual pleasures," it is stated as "that which is lust, passionate attachment" and so forth. By this, it should be understood that what was stated below - "the desire and

lust of Brahmās towards their mansions and so forth is not a canker of sensual desire, but when it comes to the knot group, it becomes the bodily knot of covetousness" - that was well stated. The same method applies also in the defilement group that follows. "Except for adherence to moral rules and austerities" - this is because adherence to moral rules and austerities does not cling in the manner of "This alone is the truth" and so forth, but rather clings only in the manner of "Purification is through moral rules" and so forth. Therefore, rejecting that even though it is a form of wrong view, he said "except."

1162. In the description of sloth-and-torpor in the Hindrances Group, "unwieldiness of consciousness" means the state of consciousness being ill. For one who is sick is called "unwell." In the Vinaya too it is said - "I am not, venerable sir, unwell." "Unfitness for work" means the condition of unfitness for work reckoned as mental sickness itself. "Sluggishness" means the condition of sluggishness. For the consciousness that sustains the bodily posture, being unable to maintain the posture, droops, like a bat on a tree, or like a lump of treacle stuck on a peg. Referring to that mode of it, "sluggishness" is said. The second term is augmented by way of a prefix. "Shrinking" means contracted through not being active. The other two are descriptions of manner and state. "Sloth" means standing in a state of compactness through non-diffusion, like a lump of ghee. "Being slothful" is a description of manner. The state of what is slothful is the state of sloth; the meaning is rigidity by way of non-diffusion itself.

1163. "Of the body" means of the mental body, which is reckoned as the three aggregates. "Unwieldiness, unfitness for work" is according to the method stated above. "Covering" means it covers the body like a cloud covers space. "Enveloping" is covering on all sides. "Obstructing internally" means internal obstruction. For just as when a city is besieged and captured, people cannot go out, so too mental states obstructed by torpor cannot go out by way of expansion. Therefore it is said "internal obstruction." "Torpor" is that which fattens; the meaning is that it injures by rendering unfit for work. "Sleeping" is that by which one sleeps. "Nodding" means it causes the state of nodding of the eyelids and so on. "The act of sleeping, the state of having slept" are descriptions of mode and state. As for the word "sleeping" appearing before them, the reason for its repetition has already been stated. "This is called the mental hindrance of sloth and torpor" means that this sloth and this torpor, taken together, are called the mental hindrance of sloth and torpor in the sense of obstructing. That which generally arises in trainees and ordinary persons in the periods before and after sleep is eradicated by the path of arahantship. But for those with taints destroyed, there is a descent into the life-continuum due to the weakness of the material body; when that proceeds unmixed, they sleep, and that is called their sleep. Therefore the Blessed One said - "I do acknowledge, Aggivessana, that in the last month of summer, having spread out the outer robe folded in four, I lay down on my right side, mindful and clearly comprehending, and entered upon sleep." But this kind of weakness of the material body is not to be eliminated by the path; it is found in both the clung-to and the not-clung-to. When found in the clung-to, it is found at such a time when one with taints destroyed has gone on a long journey, or having done some work, is fatigued. When found in the not-clung-to, it is found in leaves and flowers. For the leaves of certain trees spread out in the heat of the sun and curl up

at night; lotus flowers and the like bloom in the heat of the sun and curl up again at night. But this torpor, being unwholesome, does not occur in those with taints destroyed.

Therein one might ask - "Torpor is not unwholesome. Why? Because it is material form. For material form is indeterminate. And this is material form. That is precisely why the reference to 'body' is made here as 'unwieldiness of the body, unfitness for work.'" If this were material form merely because the word "of the body" is said, then tranquillity of the body and other such states would also be material form. "One experiences pleasure with the body," "one realises the supreme truth with the body" - the experiencing of pleasure and the realisation of the supreme truth would also be with the material body alone. Therefore it should not be said that "torpor is material form." For here "body" means the mental body. If it is the mental body, then why is "sleeping, nodding" said? For the mental body does not sleep, nor does it nod. "Like the characteristics and so forth of the faculty, because it is a result of that. For just as 'the feminine characteristic, the feminine mark, feminine behaviour, feminine deportment' - these characteristics and so forth are stated because they are results of the feminine faculty, so too sleeping and so forth are stated because they are results of this torpor, which is reckoned as the illness of the mental body. For when torpor is present, those occur." By way of figurative usage of the result, although torpor is immaterial, it is spoken of as "sleeping, nodding, the act of sleeping, the state of having slept."

By the very meaning of the statement "it causes the state of nodding of the eyelids and so forth, thus it is nodding," this meaning is established - therefore torpor is not materiality. Its immaterial nature is also shown by the terms covering and so forth. For materiality does not become "covering, enveloping, internal obstruction" of the mental body. "But is it not materiality for this very reason? For the immaterial does not become a covering, an enveloping, or an internal obstruction of anything." If so, it could not be an obstruction either. Therefore. Just as sensual desire and so forth, being immaterial states, are hindrances in the sense of obstructing, so too the nature of covering and so forth of this should be understood in the sense of covering and so forth. Moreover, it is immaterial also by the statement "having abandoned the five hindrances, the defilements of the mind that weaken wisdom." For materiality is not a defilement of the mind, nor does it become a weakening of wisdom.

Why does he not think thus? Was it not said -

"There are, monks, certain ascetics and brahmins who drink liquor and spirits, who are not abstaining from drinking liquor and spirits - this, monks, is the first defilement of ascetics and brahmins."

Furthermore it was said: "There are, householder's son, these six dangers in the pursuit of the habit of indulging in intoxicants which cause heedlessness - visible loss of wealth, increase of quarrels, susceptibility to illness, gaining a bad reputation, indecent exposure, and the sixth factor is the weakening of wisdom." And this is established even by direct experience. Just as when liquor has entered the stomach, the mind becomes defiled and wisdom becomes weak, so torpor too could be a defilement of the mind and a weakening of wisdom, just like liquor. No, because of the indication of condition. For if liquor were a defilement, it would come to be

indicated in such descriptions of defilements as "having abandoned these five hindrances, the defilements of the mind," or "just so, monks, these five are defilements of the mind, by which defilements the defiled mind is neither pliant, nor workable, nor luminous, but is brittle, and does not rightly concentrate for the destruction of the taints. Which five? Sensual desire, monks, is a defilement of the mind," or "and what, monks, are the defilements of the mind? Covetousness and unrighteous greed is a defilement of the mind," or - it would come to be indicated in such descriptions of defilements as these. But since when that is drunk, defilements arise which are defilements of the mind and weakenings of wisdom, therefore it is said thus because of its being a condition for those, by way of indicating the condition. But torpor is itself a defilement of the mind and a weakening of wisdom - therefore torpor is indeed immaterial.

And what is more? Because of the statement of association. For it is said: "The hindrance of sloth-and-torpor, together with the hindrance of ignorance, is both a hindrance and associated with a hindrance." Therefore, because of the statement of association, this is not materiality. For materiality does not obtain the designation of "associated." And furthermore, there might be - "This is said by way of whatever is applicable. Just as 'oysters and snails, gravel and pebbles, shoals of fish, moving and standing' - thus combining them together, it is said by way of whatever is applicable. For gravel and pebbles only stand, they do not move, while the other two both stand and move. So here too, torpor is only a hindrance, not associated, while sloth is both a hindrance and associated - combining all together, by way of whatever is applicable, it is said 'both a hindrance and associated with a hindrance.' But torpor, just as gravel and pebbles only stand and do not move, so is only a hindrance, not associated. Therefore torpor is indeed materiality." No, because the material nature is not established. For that gravel and pebbles do not move is established even without the discourse. Therefore let the meaning there be by way of whatever is applicable. But that torpor is materiality - this is not established. It is not possible to establish its material nature by this discourse - therefore, because the material nature of torpor is not established, this is not said by way of whatever is applicable - thus torpor is indeed immaterial.

And what is more? Because of the statement beginning with "because of having been abandoned." For in the Vibhaṅga it is said: "'One who has gone beyond sloth and torpor' means because of that sloth and torpor having been abandoned, having been cast out, having been released, having been relinquished, having been let go, therefore one is called 'one who has gone beyond sloth and torpor'"; and "This mind cleanses, thoroughly cleanses, completely cleanses, frees, thoroughly frees, completely frees from this sloth and torpor, therefore it is said 'one completely cleanses the mind from sloth and torpor'" - thus the statement beginning with "because of having been abandoned" is stated. And form is not spoken of in this way, therefore too torpor is exclusively immaterial. No, because of the statement concerning the non-arising of that which is mind-born. For torpor is threefold - mind-born, temperature-born, and nutriment-born. Therefore, what is mind-born therein, its non-arising with meditative absorption-consciousness is stated in the Vibhaṅga; the immaterial nature is not established, thus torpor is indeed form. No, because the

material nature itself is not established. For if the material nature of torpor were established, this could be obtained. Therein the non-arising of the mind-born is stated. And that itself is not established, therefore torpor is exclusively immaterial.

And what is more? Because of the statement concerning abandoning. For the Blessed One said: "Monks, having abandoned six things, one is capable of entering upon and dwelling in the first meditative absorption; which six? Sensual desire, ill will, sloth and torpor, restlessness, remorse, doubt; the danger in sensual pleasures has been well seen by him with right wisdom"; and in such passages as "having abandoned these five hindrances, with strong wisdom one will know one's own welfare or the welfare of others," the abandoning of torpor too is stated. And form is not to be abandoned. As he said - "The aggregate of matter is to be directly known, to be fully understood, not to be abandoned, not to be developed, not to be realised" - because of this statement concerning abandoning too, torpor is exclusively immaterial. No, because there is a statement concerning the abandoning of form too. "Form, monks, is not yours; abandon it." For herein the abandoning of form too is indeed stated. Therefore this is not a valid reason. No, because it is stated in a different way. For in that sutta, "Monks, whatever removal of desire and lust for form, that is the abandoning therein" - thus the abandoning of form is stated by way of the abandoning of desire and lust, not as stated in "having abandoned six things" and "having abandoned the five hindrances" where what is to be abandoned itself is stated; because it is stated in a different way, form is not torpor. Therefore, those suttas that are stated beginning with "having abandoned these five hindrances, which are defilements of the mind" - by these and by other suttas too, it should be understood that torpor is exclusively immaterial. For thus -

"Monks, these five are obstructions, mental hindrances, that climb over the mind, weakeners of wisdom. Which five? Sensual desire, monks, is an obstruction, a hindrance, etc. sloth and torpor, monks, is an obstruction, a hindrance, overwhelming the mind, weakening wisdom." And: "The mental hindrance of sloth and torpor, monks, causes blindness, causes lack of vision, causes ignorance, obstructs wisdom, is on the side of distress, does not conduce to nibbāna." And: "Just so, brahmin, on an occasion when one dwells with a mind obsessed by sloth and torpor, overcome by sloth and torpor." And: "Monks, for one who attends unwisely, unarisen sensual desire arises, etc. and unarisen sloth and torpor arises." And: "This is an entire heap of the unwholesome, monks, that is, the five hindrances." And -

Thus many discourses such as these have been spoken that illuminate the immaterial nature of this. And because this is immaterial, it arises even in the immaterial realm. For this has been stated in the great treatise, the Paṭṭhāna - "Dependent on a hindrance state, a hindrance state arises, not by pre-nascence condition." In the analysis of this: "In the immaterial realm, dependent on the mental hindrance of sensual desire, sloth and torpor... restlessness... the mental hindrance of ignorance" - all should be elaborated. Therefore, the conclusion to be reached here is that torpor is indeed immaterial.

1166. In the exposition of remorse, "perceiving what is not allowable as allowable" and so forth are stated for the purpose of showing remorse from its root. For when a transgression has been committed through such a perception, when the basis of misconduct has been completed, even for one in whom mindfulness has arisen again,

this arises through the force of subsequent regret in one who is tormented thus: "It was wrongly done by me." Therefore, in order to show it from its root, "perceiving what is not allowable as allowable" and so forth was stated. Therein, one consumes not-allowable food having perceived it as allowable; one eats not-allowable meat having perceived it as allowable meat - bear meat thinking it is pork, or leopard meat thinking it is deer meat; when the proper time has passed, one eats with the perception that it is the proper time; after having been invited to stop, one eats with the perception of not having been invited to stop; when dirt has fallen into the bowl, one eats with the perception that it has been properly received - thus one is said to commit a transgression "through the perception of what is not allowable as allowable." But one eating pork with the perception that it is bear meat, and one eating during the proper time with the perception that it is the wrong time, is said to commit a transgression "through perceiving what is allowable as not allowable." But one who, through the perception of fault regarding something that is faultless, and through the perception of faultlessness regarding what is faulty, acts thus, is said to commit a transgression "through the perception of fault regarding what is faultless and through the perception of faultlessness regarding what is faulty." But since this arises even when a transgression has been committed through perceiving what is faultless as faulty, thus: "Indeed, what is wholesome was not done by me, what is skilful was not done, what is a shelter from fear was not done, what is evil was done, what is cruel was done, what is wicked was done" - therefore, allowing another basis as well, he said "whatever such" and so forth.

Therein, the term "remorse" has the meaning already stated. The mode of having remorse is the act of having remorse. The state of one who has been affected by remorse is the state of having remorse. Regarding "regret of the mind" - herein, the turning towards what has been done or not done, whether faulty or faultless, is called "regret." But since it neither undoes the evil that has been done nor makes done the wholesome that has not been done, therefore it is a deformed or despicable turning-back, hence "regret." But it is said "of the mind" to indicate that it is of the mind, not of the being. This is the exposition of its own nature. But remorse, when arising, arises scratching the mind just as a bronze plate is scratched by a needle point; therefore it is said "mental perplexity." This is the exposition of its function. But that which is found in the Vinaya where the Venerable Sāriputta, having remorse, thinking "The Blessed One, having refused, kept staying and staying to consume the rest-house almsfood," did not accept it - that remorse is not a hindrance. For an arahant does not have subsequent regret thus: "This was wrongly done by me." But this is a counterfeit of a hindrance; it is called Vinaya-remorse, reckoned as deliberation "Is it allowable or is it not allowable?"

1176. In the exposition of the passage "What mental states are both mental hindrances and associated with mental hindrances?", because sloth and torpor do not separate from each other, the mental hindrance of sloth and torpor is stated without dividing it, as being both a mental hindrance and associated with mental hindrances by the mental hindrance of ignorance. However, because even when restlessness is present, remorse may be absent, and restlessness arises even without remorse, therefore that is stated by dividing them. It should be understood that whatever does not enter into association with another is not conjoined with it.

Now, it is fitting to present these hindrances either in the order of defilements or in the order of the paths. In the order of defilements, sensual desire and anger are abandoned by the path of non-return, sloth and torpor and restlessness by the path of arahantship, remorse and sceptical doubt by the path of stream-entry, and ignorance by the path of arahantship. In the order of the paths, remorse and sceptical doubt are abandoned by the path of stream-entry, sensual desire and anger by the path of non-return, and sloth and torpor, restlessness, and ignorance by the path of arahantship.

1182. In the adherence group, "setting aside those mental states" - the plural is used in accordance with the question.

1219. In the exposition of clinging, "it clings to sensual pleasure reckoned as the object" - thus it is clinging to sensual pleasures; "it is sensual desire and that is also clinging" - thus too it is clinging to sensual pleasures. "Clinging" means firm grasping. For here the prefix "upa" has the meaning of "firm," as in such terms as "tribulation" (upāyāsa) and "approaching" (upakaṭṭha) and so on. Likewise, it is a view and that is also clinging - thus it is "clinging to views." "It clings to a view" - thus it is clinging to views. For in such cases as "the self and the world are eternal," a subsequent view clings to the former view. Likewise, "it clings to moral rules and austerities" - thus it is clinging to moral rules and austerities. "It is moral rules and austerities and that is also clinging" - thus too it is clinging to moral rules and austerities. For the ox-practice, cow-practice, and so forth are themselves clinging, due to the adherence "thus is purification." Likewise, "they assert by means of this" - thus it is a "doctrine"; "they cling by means of this" - thus it is "clinging." What do they speak of, or cling to? A self. The clinging to the doctrine of self is clinging to the doctrine of self; or "they cling by means of this to what is merely the doctrine of self as 'self'" - thus it is clinging to the doctrine of self.

1220. "Whatever sensual desire towards sensual pleasures" - here too, "sensual pleasures" without remainder are intended as objective sensual pleasures. Therefore, sensual desire towards objective sensual pleasures is clinging to sensual pleasures here - this is established even for a non-returner. However, sensual lust based on the five strands of sensual pleasure does not exist for him.

1221. In the exposition of clinging to views, "there is not what is given" means: He knows that what is given does indeed exist, that it is possible to give something to someone; but he grasps that there is no fruit or result of what is given. "There is not what is sacrificed" means: "What is sacrificed" is called a great sacrifice. He knows that it is possible to perform that sacrifice; but he grasps that there is no fruit or result of what is sacrificed. "There is not what is offered" means the acts of hospitality, reception of guests, and ceremonial observances. He knows that it is possible to perform those; but he grasps that there is no fruit or result of them. "There is not, of good and bad actions" - here the ten wholesome courses of action are called good actions. The ten unwholesome courses of action are called bad actions. He knows their existence, but he grasps that there is no fruit or result. "There is not this world" - standing in the other world, he takes it that this world does not exist. "There is not the other world" means one standing in this world grasps that the other world does not exist. "There is not mother, there is not father" means he knows the existence of mother and father, but he grasps that there is no fruit or result from any service rendered to them. "There are no spontaneously reborn

beings" means he grasps that there are no beings who pass away and are reborn. "Who have gone the right way, who have rightly practised" means he grasps that there are not in the world righteous ascetics and brahmins who have practised the way that is in conformity with nibbāna. "Who proclaim this world and the other world, having realised them by direct knowledge themselves" means he grasps that there is no omniscient Buddha who, having known this world and the other world by his own superior knowledge, is capable of proclaiming them.

These clingings, however, are suitable to be presented in the order of defilements as well as in the order of the paths. In the order of defilements, clinging to sensual pleasures is abandoned by the four paths, and the remaining three by the path of stream-entry. In the order of the paths, clinging to views and the rest are abandoned by the path of stream-entry, and clinging to sensual pleasures by the four paths.

1235. In the group of mental defilements, the mental defilements themselves are the bases of mental defilements. Or, beings with taints not yet destroyed dwell herein, being established in greed and so forth - thus they are called "bases." They are mental defilements, and they are the bases for beings who are established in them - thus they are called "bases of mental defilements." Since herein, mental defilements arising by way of proximate condition and so forth also indeed dwell, therefore they are called "bases of mental defilements" in the sense of being bases for mental defilements as well.

1236. Therein, what is greed? "Whatever lust, passion" - this greed is described in three places - in the root-group, the knot-group, and this defilement-group - with more than a hundred terms. In the canker-group, fetter-group, flood-group, bond-group, hindrance-group, and clinging-group, it is described with eight terms in each. It should be understood that this greed, whether in the place described with more than a hundred terms or in the places described with eight terms each, is taken without qualification. Among these, in the root-group, knot-group, hindrance-group, clinging-group, and defilement-group, craving to be abandoned by the four paths stands as a single category. In the canker-group, fetter-group, flood-group, and bond-group, that which is to be abandoned by the four paths stands as two categories. How? Among the cankers, as the canker of sensual desire and the canker of existence; among the fetters, as the fetter of sensual lust and the fetter of lust for existence; among the floods, as the flood of sensual desire and the flood of existence; among the bonds, as the bond of sensual desire and the bond of existence.

These bases of defilements are suitable to be presented in the order of defilements as well as in the order of the paths. In the order of defilements, greed is abandoned by the four paths, aversion by the path of non-return, delusion and conceit by the path of arahantship, wrong view and doubt by the path of stream-entry, sloth and the rest by the path of arahantship. In the order of the paths, wrong view and doubt are abandoned by the path of stream-entry, aversion by the path of non-return, and the remaining seven by the path of arahantship.

1287. In the exposition of the sensual-sphere, "from below" means by way of the lower part. "Avīci hell" - there is no vīci, that is, no interval, no gap, either of the flames of fire or of the beings or of painful feeling; thus it is Avīci. There is no aya, reckoned as happiness, here; thus it is niraya (hell). Hell (niraya) is so called also in

the sense of being without delight (nirati) and also in the sense of being without pleasure (nirassāda). "Making the limit" means having made that hell reckoned as Avīci the boundary. "From above" means by way of the upper portion. "The gods who control what is created by others" means the gods so designated because they exercise control over sensual pleasures created by others. "Including" means having placed within. "Whatever in this interval" means those in this region. "That frequent here" - by this, since others too frequent this interval, being born sometimes somewhere, therefore, for the purpose of not including them, the term "frequent" is stated. Thereby, those who, being immersed, frequent this interval and are born everywhere and always, who frequent the lower part by way of occurring from the element-beings below the Avīci hell - the inclusion of those is accomplished. For they frequent being immersed, they frequent the lower part indeed; thus they are "frequenters." "Included here" - by this, however, because these that frequent here also frequent elsewhere, but are not included there, therefore the discernment of those that frequent elsewhere too has been made. Now, showing those phenomena included here by way of their nature as groups, emptiness, conditions, and intrinsic characteristics, he said "aggregates" and so forth.

1289. In the exposition of the fine-material-sphere, "the Brahma world" means the Brahma realm reckoned as the plane of the first meditative absorption. The remainder here should be understood in the same manner as stated in the exposition of the sensuous-sphere. Among "of one who has attained" and so forth, it should be understood that by the first term wholesome meditative absorption is stated, by the second resultant meditative absorption is stated, and by the third functional meditative absorption is stated.

1291. In the description of the immaterial-sphere, "reborn in the plane of infinite space" means reborn in the existence reckoned as the plane of infinite space. In the second term too, the same method applies. The remainder should be understood by the method already stated above.

1301. In the exposition of the conflicting dyad, that which is delusion among the three unwholesome roots - when associated with greed, it is conflicting through greed; when associated with hate, it is conflicting through hate. However, delusion associated with doubt and restlessness should be understood as conflicting, as having conflict, by virtue of being in the same position of abandonment as the greed-conflict associated with wrong view and as that reckoned as desire for form and desire for the formless.

Discussion of the Classification of Suttanta Dyads

1303. In the discussion of the mātikā concerning the Suttantika dukas, since they have been analysed in meaning, and since their exposition terms are also easily understood by the method stated below, they are for the most part of plain meaning. But here there is only this distinction - In the lightning-simile duka, first, it is said that a man with eyes set out upon a road at night in the darkness of clouds. Due to the darkness, the road was not discernible to him. Lightning flashed forth and dispelled the darkness. Then, with the departure of the darkness, the road became clear to him. He undertook the journey a second time as well. A second time too, darkness descended. The road was not discernible. Lightning flashed forth and dispelled it.

When the darkness had gone, the road became clear. He undertook the journey a third time as well. Darkness descended. The road was not discernible. Lightning flashed forth and dispelled the darkness.

Therein, just as the man with eyes setting out upon the road in the darkness, so is the noble disciple's undertaking of insight for the purpose of the path of stream-entry. Just as the time when the road is not discernible in the darkness, so is the darkness that conceals the truths. Just as the time when lightning flashes forth and dispels the darkness, so is the time when, having arisen through the radiance of the path of stream-entry, the darkness that conceals the truths is dispelled. Just as the time when the road becomes clear with the departure of the darkness, so is the time when the four truths become clear through the path of stream-entry. The road becoming clear, however, is clear only to the person endowed with the path. Just as the undertaking of the second journey, so is the undertaking of insight for the purpose of the path of once-returning. Just as the time when the road is not discernible in the darkness, so is the darkness that conceals the truths. Just as the time when lightning flashes forth a second time and dispels the darkness, so is the time when, having arisen through the radiance of the path of once-returning, the darkness that conceals the truths is dispelled. Just as the time when the road becomes clear with the departure of the darkness, so is the time when the four truths become clear through the path of once-returning. The road becoming clear, however, is clear only to the person endowed with the path. Just as the undertaking of the third journey, so is the undertaking of insight for the purpose of the path of non-returning. Just as the time when the road is not discernible in the darkness, so is the darkness that conceals the truths. Just as the time when lightning flashes forth a third time and dispels the darkness, so is the time when, having arisen through the radiance of the path of non-returning, the darkness that conceals the truths is dispelled. Just as the time when the road becomes clear with the departure of the darkness, so is the time when the four truths become clear through the path of non-returning. The road becoming clear, however, is clear only to the person endowed with the path.

For a thunderbolt, there is no stone or gem that is unbreakable. Wherever it falls, that is pierced through. A thunderbolt, when destroying, destroys without remainder. The path traversed by a thunderbolt does not return to its former state. Just so, for the path of arahantship, there is no defilement that is invulnerable. It pierces through all defilements, like a thunderbolt. The path of arahantship too, when destroying defilements, destroys them without remainder. Just as there is no return to the former state of the path traversed by a thunderbolt, so there is no return whatsoever of the defilements abandoned by the path of arahantship.

1307. In the exposition of the Foolish Dyad, among the foolish states, shamelessness and moral fearlessness are prominent, and are the roots of the remaining foolish mental states. For one who is shameless and morally fearless does not refrain from doing any unwholesome deed whatsoever. These two are stated separately at the very beginning. The same method applies to the wholesome counterpart as well. Likewise for the Dark Dyad.

1311. In the exposition of the pair on causing remorse, remorse should be understood as arising both from what has been done and from what has not been done. For bodily misconduct and the rest cause remorse by having been done, and

bodily good conduct and the rest by not having been done. Thus indeed a person is tormented thinking "Bodily misconduct has been done by me," and is tormented thinking "Bodily good conduct has not been done by me." He is tormented thinking "Verbal misconduct has been done by me" etc. He is tormented thinking "Mental good conduct has not been done by me." The same method applies to the not causing remorse as well. For a person who does what is wholesome is not tormented thinking "Bodily good conduct has been done by me," and is not tormented thinking "Bodily misconduct has not been done by me" etc. He is not tormented thinking "Mental misconduct has not been done by me."

1313. In the exposition of the designation dyad, "of those various phenomena" is a grasping of all phenomena. That which is termed (saṅkhāyati) is a term (saṅkhā); the meaning is "that which is spoken about" (saṃkathiyati). In what way is it spoken about? "I," "mine," "another," "another's," "a being," "an existence," "a creature," "an individual," "a man," "a youth," "Tissa," "Datta," "a bed, a chair, a cushion, a pillow," "a dwelling, a compound, a door, a window" - thus it is spoken about in many ways; hence "term." That which is designated (samaññāyati) is a designation (samaññā). In what way is it designated? "I" etc. "window" - thus it is designated; hence "designation." That which is described (paññāpiyati) is a description (paññatti). That which is expressed (vohariyati) is a conventional expression (vohāro). In what way is it expressed? "I" etc. "window" - thus it is expressed; hence "conventional expression."

"Name" means name is of four kinds - a common name, a quality name, a given name, and a spontaneous name. Therein, among the first people of the aeon, because it was agreed upon and established by the great multitude, the name of the king was Mahāsammata ("Approved by the Great Multitude"); this is called a "common name." With reference to which it was said - "Approved by the great multitude - thus, Vāsetṭha, the first designation 'Mahāsammata' came into being." A speaker of the Teaching, a rag-robe wearer, a Vinaya expert, a master of the three Piṭakas, one of faith, one of confidence - such a name derived from a quality is called a "quality name." The Blessed One, the Arahant, the Perfectly Enlightened One, and so forth - the many hundreds of names of the Truth-finder are indeed all quality names. Therefore it was said -

"The names of the great sage are incalculable, by virtue of his qualities;
The name should be derived from virtue, even from among a thousand names."

But when, on the name-giving day of a newborn boy, having made offerings to those worthy of gifts, the relatives standing nearby, having arranged and prepared, give a name saying "this one is named so-and-so," this is called a "given name." But when a former description falls upon a later description, a former conventional expression falls upon a later conventional expression, that is to say - in a former aeon too the moon was named just "moon," and at present too it is just "moon." In the past the sun... the ocean... the earth... a mountain was named just "mountain," and at present too it is just "mountain" - this is called a "spontaneous name." This fourfold name is here just "name."

"Naming" means the act of making a name. "Appellation" means the placing of a name. "Language" means the language of the name. "Phrasing" means the phrasing of the name. Since it expresses the meaning, therefore it is stated thus. "Speech" means just the speech of the name. "All phenomena are within the range of designation" means there is no phenomenon that is not within the range of designation. One phenomenon falls upon all phenomena, and all phenomena fall upon one phenomenon. How? For this concept-designation is one phenomenon, and it falls upon all phenomena of the four planes. There is nothing - whether a being or an activity - that is free from naming.

Even trees in forests, mountains and such places are a burden for the country folk. For when asked "What is this tree called?", they tell the name they know, such as "acacia" or "palāsa." Even one whose name they do not know, they call "nameless." That too stands as an appellation for it. The same method applies to fish, turtles and such creatures in the sea. The other two pairs are identical in meaning to this one.

1316. In the dyad of mentality-materiality, mentality is so called in the sense of making a name, in the sense of bending, and in the sense of causing to bend. Therein, the four aggregates are firstly called "mentality" in the sense of making a name. For just as the Great Elect received the name "Great Elect" because he was approved by the great multitude, or just as parents give a conventional name to their son thus: "Let this one be named Tissa, let him be named Phussa," or just as a name comes from a quality such as "Dhamma-speaker" or "Vinaya-bearer" - it is not so with feeling and the rest. For feeling and so on, like the great earth and so on, arise making their own name. When they have arisen, their name has already arisen. For no one says to feeling when it has arisen: "You shall be named feeling." Nor is there any task of name-giving for it. Just as when the earth has arisen there is no task of name-giving thus "You shall be named earth," and when the world-sphere, Sineru, the moon, the sun, and the stars have arisen there is no task of name-giving thus "You shall be named world-sphere, you shall be named star" - the name has already arisen, it falls under spontaneous designation - so too when feeling has arisen there is no task of name-giving thus "You shall be named feeling." When it has arisen, the name "feeling" has already arisen. It falls under spontaneous designation. In the case of perception and so on too, the same method applies. For in the past too, feeling was just feeling, perception etc. activities... consciousness was just consciousness. In the future too, and in the present too. But Nibbāna is always just Nibbāna. Thus it is "mentality" in the sense of making a name.

Here, in the sense of bending too, the four aggregates are mentality. For they bend towards the object. In the sense of causing to bend, all of it is mentality. For the four aggregates cause one another to bend towards the object. Nibbāna, by being an object-predominance condition, causes blameless states to bend towards itself.

1318. Ignorance and craving for existence are taken for the purpose of showing the occurrence of the root of the round.

1320. "The self and the world will exist" - having grasped the five aggregates as "the self and the world," the eternalist view is established in the mode of grasping that "it will exist." The second is the annihilationist view, established in the mode that "it will not exist."

1326. "Referring to the past" means having made the past portion the object. By this, the eighteen views about the past that appear in the Brahmajāla are taken up. "Referring to the future" means having made the future portion the object. By this, the forty-four views about the future that appear therein are taken up.

1332. In the description of being difficult to admonish, "when being spoken to about a legitimate matter" means: a legitimate matter is a training rule laid down by the Blessed One; when, having pointed out the case therein and having charged with the offence, one is being told "You have committed such and such an offence; come, confess it, emerge from it, make amends for it." Regarding "the act of being difficult to admonish" and so forth, the action of one who is difficult to admonish, by way of counter-accusation or by way of ungracious reception, when being thus reproved, is the act of being difficult to admonish. That same is also called "being difficult to admonish." The state of that is the state of being difficult to admonish. The other is a synonym for that very thing. "Grasping in opposition" means grasping contrarily. One for whom there is pleasure in contrariness, reckoned as contrary grasping, is one who delights in contrariness. This is a designation for one who obtains pleasure, thinking "Having taken up a contrary position, he silenced him with a single word." The state of that is delight in contrariness. The state of disregard by way of not heeding admonition is disrespect. The other is a synonym for that very thing. Or the manner of not heeding is disrespectfulness. The state of lack of respect arisen by way of not dwelling with respect towards those worthy of respect is lack of respect. The state of lack of compliance arisen by way of not dwelling with deference towards elders is lack of compliance. "This is called" means this kind of quality is called being difficult to admonish. But in meaning, this is the four aggregates occurring in that manner, or just the aggregate of mental activities. The same method applies also to bad friendship and so forth. For being difficult to admonish, bad friendship and so forth are not separate mental factors.

1333. "Faithless" (assaddhā) means there is no faith in them; the meaning is that they do not have confidence in such objects as the Buddha and so forth. "Immoral" (dussīlā) means there is no good name for virtue; the meaning is without virtue. "Of little learning" (appassutā) means devoid of learning. "Stingy" (maccharino) means the five forms of stinginess exist in them. "Unwise" (duppaññā) means without wisdom. "Association" (sevanā) is in the sense of frequenting. "Close association" (nisevanā) is strong association. "Intimate association" (saṃsevanā) is association in every respect. Or the word is augmented by means of a prefix. By all three, only association is spoken of. "Companionship" (bhajanā) means approaching. "Close companionship" (sambhajanā) means companionship in every respect. Or the word is augmented by means of a prefix. "Devotion" (bhattī) means firm devotion. "Close devotion" (sambhattī) means devotion in every respect. Or the word is augmented by means of a prefix. By both, only firm devotion is spoken of. "Inclination towards them" (taṃsampaṇkatā) means the state of bending towards those persons by body and mind; the meaning is leaning towards them, inclining towards them, bending towards them.

1334. The exposition of the duplet on being easy to admonish should also be understood by the method of the opposite as stated.

1336. "The five classes of offences": according to the exposition of the matrix, these are the five offences - "pārājika, saṅghādisesa, pācittiya, pāṭidesanīya, dukkaṭa." "The seven classes of offences": according to the exposition of the Vinaya, these are the seven offences - "pārājika, saṅghādisesa, thullaccaya, pācittiya, pāṭidesanīya, dukkaṭa, dubbhāsita." Therein, the wisdom that knows the determination of those offences together with their basis is called skilfulness in what is an offence. However, the wisdom that knows the determination of rehabilitation from an offence together with the formal act is called skilfulness in rehabilitation from an offence.

1338. It is called "attainment" (samāpatti) because it is to be entered into (samāpajjitabbato). The wisdom that knows the delimitation of absorption together with the preliminary work is called skilfulness in attainment (samāpattikusalatā). By not failing in the resolve "I shall emerge when the moon, or the sun, or a constellation has reached such and such a position," and by the presence of the wisdom of emergence at that very time, it is called skilfulness in emerging from attainment (samāpattivuṭṭhānakusalatā).

1340. The wisdom that involves learning, attention, hearing, retention, delimitation, and knowing of the eighteen elements is called skilfulness in the elements. The wisdom that involves learning, attention, and knowing of those very same elements is called skilfulness in attention.

1342. The wisdom that learns, attends to, listens to, retains, discerns, and knows the twelve sense bases is called a creeper. Or in all three of these skilfulnesses, learning, attention, listening, contemplation, penetration, and review - all are applicable. Therein, listening, learning, and review are mundane; penetration is supramundane. Contemplation and attention are mixed, being both mundane and supramundane. "With ignorance as condition, volitional activities" and so forth will become evident in the Analysis of Dependent Origination. The wisdom that knows "with this condition, this comes to be" is called skilfulness in dependent origination.

1344. In the exposition of the dyad of skilfulness in what is possible and what is impossible, "causes and conditions" - both of these are synonyms for each other. For the eye-sensitivity is both a cause and a condition for eye-consciousness that arises taking visible form as its object. Likewise, ear-sensitivity and so on are for ear-consciousness and so on, and mango seeds and so on are for mango fruits and so on. In the second method, "whatever phenomena" is an illustration of phenomena that are conditions for dissimilar things. "Of whatever" is an illustration of phenomena arisen through dissimilar conditions. "Are not causes, are not conditions" means that eye-sensitivity is not a cause and not a condition for ear-consciousness that arises taking sound as its object. Likewise, ear-sensitivity and so on are for the remaining types of consciousness and so on. And mango trees and so on are for the arising of palm trees and so on - thus should the meaning be understood.

1346. In the exposition of rectitude and gentleness, the only distinction is the mere term "humility of mind." Its meaning is - One whose mind is humble due to the absence of conceit is "one of humble mind." The state of one of humble mind is "humility of mind." The remainder has already been stated in the word-analysis of uprightness of mind and softness of mind.

1348. In the exposition of patience, patience is by way of forbearing. The act of forbearing is tolerance. They endure by means of this, they bear upon themselves and abide with it, they do not ward it off, they do not stand in opposition - this is endurance. The state of one who is not fierce is non-ferocity. As to "non-harshness" - harshness is said to be ill-spoken speech due to not being properly directed. As the opposite of that, non-harshness means well-spoken speech - this is the meaning. Thus here the cause is indicated by way of a metaphorical transfer of the result. "Pleasure of consciousness" means the agreeableness of consciousness by way of mental pleasure, being the very own nature of one's consciousness, meaning the state of consciousness that is not corrupted by ill will.

1349. In the exposition of meekness, "bodily non-transgression" means the threefold good bodily conduct. "Verbal non-transgression" means the fourfold good verbal conduct. By "bodily and verbal," this encompasses the morality with right livelihood as the eighth, which arises through the doors of body and speech. "This is called meekness" - this is called meekness because it is well held back from evil. "All restraint by morality" - this is stated in order to include and show mental morality, since one engages in misconduct not only through body and speech, but also through the mind.

1350. In the exposition on softness of speech, "rough" means just as knots arise on a defective tree, so through being defective, roughness has arisen through words of abuse, disparagement and the like. "Harsh" means it is foul; just as a rotten tree is harsh with powder oozing from it, so it is harsh. It enters as if scraping the ear. Therefore it is said "harsh." "Hurtful to others" means severe to others, disagreeable, generating hate. "Offensive to others" means like a branch with crooked thorns, piercing the skin and clinging to others, not allowing even those who wish to go to depart, causing attachment. "Bordering on wrath" means near to wrath. "Not conducive to concentration" means not conducive to either absorption concentration or access concentration. Thus all these are synonyms for faulty speech. "Having abandoned such speech" is said for the purpose of illustrating that even gentle speech occurring in between, for one who stands without having abandoned harsh speech, is indeed called non-gentle speech.

"Gentle" means "eḷa" is called fault. That which has no fault (eḷa) is gentle (neḷā); the meaning is faultless. Like the word "neḷa" stated in "Neḷaṅgo setapacchādo" (with faultless limbs and white canopy). "Pleasing to the ear": pleasant to the ears through the sweetness of phrasing; it does not produce pain in the ear like the piercing of a needle. "Affectionate" means through sweetness of meaning, without generating irritation in the body, it generates love. It goes to the heart; without being repelled, it enters the mind with ease - thus "going to the heart." Through the completeness of qualities, it exists formerly - thus "urbane." Also "urbane" as delicate like a woman brought up in a city. "Urbane" also means it belongs to a city (purassa eṣā); the meaning is the speech of city-dwellers. For city-dwellers are indeed proper in their talk. They say "pitimattaṃ pitā" (merely as much as a father, a father) and "bhātimattaṃ bhātā" (merely as much as a brother, a brother). Such talk is pleasant to many people - thus "pleasing to many people." By its very pleasant nature, it is agreeable to many people and promotes growth of mind - thus "agreeable to many

people." "Whatever therein" means whatever in that person. "Smooth speech" means polished speech. "Kindly speech" means soft speech. "Non-harsh speech" means non-rough speech.

1351. In the exposition on hospitality, "hospitality with material things" means: the covering over with material things in such a way that the deficiency of others together with oneself, due to the lack of material things, is closed up and concealed. "Hospitality with the teaching" means: the covering over with the teaching in such a way that the deficiency of others together with oneself, due to the lack of the teaching, is closed up and concealed. "Is hospitable" means: there are just these two deficiencies in living together in the world, and one is hospitable regarding them. "Either with hospitality through material things or with hospitality through the teaching" means: one is hospitable through this twofold hospitality, one extends hospitality, one does so continuously.

Herein, this is the discussion from the beginning - A hospitable monk, upon seeing a visiting monk arriving, should go out to meet him, take his bowl and robe, offer him a seat, fan him with a palm-leaf fan, wash and anoint his feet, if there is ghee or molasses give him medicine, ask him about drinking water, and attend to his lodging. Thus, in brief, hospitality with material things is said to be practised.

In the evening, even if the visitor is more junior, without waiting for him to come to one's own attendance, one should go to his presence, sit down, and without asking about matters outside his domain, one should ask questions within his domain. Without asking "Which reciter are you?", one should ask "Which text do your teachers and preceptors practise?", and then ask questions at an appropriate level. If he is able to discourse, that is good. If he is not able, one should discourse oneself and give the teaching. Thus, in brief, hospitality with the teaching is said to be practised.

If he stays near oneself, one should take him along and go regularly for alms. If he wishes to depart, the next day one should take him along in the direction of his journey, walk for alms in one village, and then send him on his way. If monks have been invited in another district, one should take that monk along if he wishes to go. If he does not wish to go, saying "That direction is not suitable for me," one should send the remaining monks and take him along for alms. What one has obtained as material things oneself should be given to him. Thus, "hospitality with material things" is said to be practised.

But to whom should one who practises hospitality with material things give what one has obtained oneself? First, it should be given to a visiting monk. If there is one who is ill or one in the rains residence, it should be given to them as well. It should be given to one's teachers and preceptors. It should be given to the storekeeper. But one who fulfils the qualities that promote concord should give to those who come again and again, even a hundred times or a thousand times, beginning from the elder's seat. But the hospitable one should give to whoever has not received anything. Having gone outside the village, if one sees an aged or destitute monk or nun, it should be given to them as well.

Herein is this story - It is said that when the village of Guttasāla was attacked by bandits, at that very moment a certain elder nun who was an arahant, having emerged from the attainment of cessation, had a young nun carry her belongings,

and setting out on the road together with the great crowd of people, arriving at the gate of the village of Nakulanagara when midday was at its height, she sat down at the foot of a tree. At that time, the Elder Mahānāga, who dwelt at the Kāḷavallī pavilion, having walked for alms in the village of Nakulanagara and come out, seeing the elder nun, asked her about food. She said: "I have no bowl." The elder gave it together with the bowl, saying: "Eat with this very one." The elder nun, having finished her meal, washed the bowl, gave it to the elder, and said - "Today you will be wearied by the alms round, but from now on there will be no anxiety about the alms round for you, dear." From that time on, alms food worth less than a kahāpaṇa never arose for the elder. This is called "hospitality with material things."

Having performed this hospitality, the monk, standing on the side of kindly support, should teach that monk the meditation subject, should instruct him in the Dhamma, should dispel his remorse, should carry out any duty or task that has arisen, and should grant rehabilitation, reinstatement, penance, and probation. One worthy of going forth should be given the going forth; one worthy of higher ordination should be given the higher ordination. Even for a nun desiring higher ordination in one's own presence, it is fitting to perform the formal act of announcement. This is called "hospitality with the teaching."

Through these two kinds of hospitality, the hospitable monk generates gain that has not arisen, makes stable that which has arisen, and protects his own life in a place of danger - like the elder who, when the bandit king seized the bowl with his hand, grasped the rim and poured rice into the bowl itself. Regarding the generation of gain not yet obtained, the story should be told of the great king of the Nāgas who, having fled from here and gone to the far shore, obtained kindly support in the presence of a certain elder, and having returned again and been established in the kingdom, instituted the great offering of medicines at the Setamba courtyard for as long as he lived. Regarding the making stable of gain that has arisen, the story should be told of how, having received hospitality from the Elder Abhaya the Long Reciter, the goods were not plundered by bandits at Cetiyaṭṭhā.

1352. In the exposition of not guarding the doors of the sense faculties, "having seen a form with the eye" means having seen a form with eye-consciousness, which is capable of seeing forms, and which has received the designation "eye" by reason of being the cause. But the ancients said - "The eye does not see a form, because it is without consciousness; consciousness does not see, because it is without an eye; but one sees with consciousness that has the sensitive matter as its basis, through the conjunction of door and object. This, however, is what is called a statement inclusive of its accessories, as in such expressions as 'one pierces with a bow' and so forth. Therefore, 'having seen a form with eye-consciousness' - this is the meaning here." "One who grasps at signs" means he grasps, by way of desire and lust, the sign that is the basis of mental defilements - whether the sign of femininity or masculinity, or the sign of beauty and so on - and does not remain with merely what has been seen. "One who grasps at features" means one who grasps at an aspect distinguished as hands, feet, smiling, laughing, speaking, looking ahead, looking around, and so forth - which has received the designation "feature" because it makes defilements manifest, since it is a feature of the defilements. In the passage beginning with "since, if he were to dwell," for whatever reason, which is the cause of non-restraint of the eye-

faculty - these states beginning with covetousness would flow in upon, pursue, and overwhelm this person who dwells with the eye-faculty unrestrained, with the eye-door unclosed by the fence of mindfulness. "He does not proceed to restrain it" means he does not proceed for the purpose of closing that eye-faculty with the door panel of mindfulness. And being thus, he is said to not guard the eye-faculty, and to not commit to restraint of the eye-faculty.

Therein, although there is neither restraint nor non-restraint in the eye-faculty itself, for neither mindfulness nor lack of mindfulness arises dependent on the eye-sensitivity. However, when a visible object comes into the range of the eye, then, after the life-continuum has arisen twice and ceased, the functional mind-element arises accomplishing the function of adverting and ceases. Then eye-consciousness accomplishes the function of seeing; then the resultant mind-element accomplishes the function of receiving; then the resultant rootless mind-consciousness-element accomplishes the function of investigating; then the functional rootless mind-consciousness-element arises accomplishing the function of determining and ceases. Immediately after that, impulsion runs. Therein too, neither at the time of the life-continuum nor at any one time of the adverting and so on is there restraint or non-restraint. But at the moment of javana, bad conduct, or lack of mindfulness, or ignorance, or impatience, or laziness arises - this is non-restraint.

And being thus, that is called "non-restraint of the eye-faculty." Why? Because when there is that non-restraint, the door too is unguarded, the life-continuum too, and the process-consciousnesses beginning with adverting too. Like what? Just as when the four gates of a city are unrestrained, although the house-doors, porches, inner rooms, and so on inside are well restrained, nevertheless all the goods inside the city are unprotected and unguarded. For thieves, having entered through the city gate, would do as they please. Just so, when bad conduct and so forth have arisen at the javana, when there is that non-restraint, the door too is unguarded, the life-continuum too, and the process-consciousnesses beginning with adverting too.

In "having heard a sound with the ear" and so on too, the same method applies. "Whatever of these" means whatever non-guarding, non-protection, non-safeguarding, non-restraint of these six faculties of one who does not commit to restraint in this way; the meaning is non-closing, non-shutting.

1353. In the exposition of immoderation in eating, "here someone" means a certain person in this world of beings. "Without reflection" means without knowing, without considering, through the wisdom of reflection. "Unwisely" means by an improper method. "Food" means that which is to be consumed, such as what is eaten, drunk, and so forth. "Takes food" means partakes of, consumes. "For amusement" and so forth is stated for the purpose of showing the improper method. For one who takes food by an improper method takes it for the purpose of amusement, for the purpose of intoxication, for the purpose of adornment, or for the purpose of beautification, not on account of this needfulness. "Whatever discontent therein" means whatever dissatisfaction, the state of discontent, in that unwise partaking of food. "Immoderation" means the state of being immoderate, not knowing the measure reckoned as the proper amount. "This is called" means this immoderation in eating that occurs by way of unexamined partaking is called immoderation in eating.

1354. In the description of guarding the doors of the sense faculties, "having seen a form with the eye" and so forth should be understood in the manner already stated. "Is not one who grasps at signs" means he does not grasp at the sign of the aforesaid kind by way of desire and lust. Thus the remaining terms too should be understood in the manner stated as their opposites. And just as below it was stated "when immoral conduct and so forth arise at the javana moment, in the presence of that non-restraint, the door too is unguarded, the life-continuum too, and the cognitive-process consciousnesses beginning with adverting too," so here, when virtuous conduct and so forth arise at that moment, the door too is guarded, the life-continuum too, and the cognitive-process consciousnesses beginning with adverting too. Like what? Just as when the city gates are well-restrained, even though the inner houses and so forth are unrestrained, nevertheless all the goods within the city are well-protected and well-safeguarded - when the city gates are shut, there is no entry for thieves -just so, when virtuous conduct and so forth arise at the javana moment, the door too is guarded, the life-continuum too, and the cognitive-process consciousnesses beginning with adverting too. Therefore, even though it arises at the javana moment, it is called "restraint of the eye-faculty." In "having heard a sound with the ear" and so on too, the same method applies.

1355. In the exposition on moderation in eating, "having reflected wisely, takes food" means having known through the wisdom of reflection, one partakes of food by means of a method. Now, to show that method, "not for amusement" etc. is stated.

Therein, "not for amusement" means one does not take food for the purpose of amusement. Therein, dancers, acrobats, and so on take food for the purpose of amusement. For when one has eaten food, amusement reckoned as dancing, singing, poetry and verses occurs to an excessive degree, and having sought that food unrighteously and unfairly, they take it. But this monk does not take food thus.

"Not for intoxication" means he does not take food for the purpose of increasing the intoxication of conceit, the intoxication of vanity, and the intoxication of manliness. Therein, kings and chief ministers take food for the purpose of intoxication. For they eat sumptuous food such as the finest almsfood and so on for the purpose of increasing the intoxication of conceit, the intoxication of vanity, and the intoxication of manliness. But this monk does not take food thus.

"Not for adornment" means he does not take food for the purpose of adorning the body. Therein, women who live by their beauty, harem women and the like drink ghee and molasses, for they take smooth, soft and mild food thinking: "Thus our limbs and bones will be well-formed, and the complexion of the skin on the body will be clear." But this monk does not take food thus.

"Not for beautification" means he does not take food for the purpose of beautifying the body with flesh. Therein, wrestlers, boxers and the like nourish the flesh of the body with very rich fish, meat and the like, thinking: "Thus our flesh will be abundant for the purpose of enduring blows." But this monk does not take food thus for the purpose of beautifying the body with flesh.

"Only for" is an indication of the limit and restriction of the purpose in taking food. "For the presence of this body" means one takes food for the purpose of maintaining this body made of the four great elements. The meaning is: this is the purpose in

taking food. "For sustenance" means he takes food for the purpose of sustaining the life faculty. "For the cessation of harm" - harm is hunger that arises due to the condition of not having eaten. One takes food for the purpose of the cessation, the subsiding, of that. "For the support of the holy life" - the holy life is the three trainings, the entire dispensation; one takes food for the purpose of supporting that.

"Thus" is an indication of the method; the meaning is: by this method. "I shall ward off the old feeling" - the old feeling is feeling that arises due to the condition of not having eaten. One takes food thinking: "I shall ward off that." "And shall not give rise to a new feeling" - the new feeling is feeling that arises due to the condition of having eaten excessively. One takes food thinking: "I shall not give rise to that."

Alternatively, "new feeling" is feeling that does not arise due to the condition of having eaten. One takes food precisely for the purpose of the non-arising of that which has not arisen. "And there will be for me progress" means and there will be sustenance for me. "And blamelessness" - herein, there is the blameworthy and there is the blameless. Therein, unrighteous seeking, unrighteous receiving, and unrighteous use - this is called "blameworthy." Having sought righteously, having received righteously, having reflected, and then using - this is called "blameless." A certain person makes the blameless into the blameworthy; thinking "I have received it," he eats beyond measure. Being unable to digest that, he suffers from purging upwards, purging downwards and the like. The monks in the entire monastery become occupied with seeking medicine for the care of his body and the like. When asked "What is this?" they say "So-and-so's stomach is bloated" and so forth. They blame and reproach him saying: "He is always like this by nature; he does not know the measure of his own stomach." This one makes what is blameless into what is blameworthy. Not acting in such a way, one takes food thinking: "And there will be blamelessness."

"And comfortable dwelling" - here too there is comfortable dwelling and there is uncomfortable dwelling. Therein, the eating of these five brahmins - "the hand-stretcher, the cloth-unable, the roller-about, the crow-toucher, the eat-vomiter" - is called uncomfortable dwelling. Among these, the one called "hand-stretcher" is one who, having eaten much, being unable to rise by his own nature, says "Give me a hand." The one called "cloth-unable" is one who, even having risen, is unable to dress in his cloth due to his excessively bloated belly. The one called "roller-about" is one who, being unable to rise, just rolls about right there. The one called "crow-toucher" is one who eats up to the very opening of his mouth, such that crows could touch it. The one called "eat-vomiter" is one who, being unable to hold it in his mouth, vomits right there. Not doing thus, he takes food thinking "there will be comfortable dwelling for me." Comfortable dwelling means having the stomach less than full by four or five morsels. For having eaten that much, for one who drinks water, the four postures proceed with ease. Therefore the General of the Dhamma said thus:

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

But in this passage the factors should be combined. "Not for amusement" is one factor, "not for intoxication" is one, "not for adornment" is one, "not for beautification" is one, "only for the presence and sustenance of this body" is one, "for

the cessation of harm, for the support of the holy life" is one, "thus I shall ward off the old feeling and shall not give rise to a new feeling" is one, "and there will be for me progress" is one factor. "Blamelessness and comfortable dwelling" - this here is the benefit of eating. But the Elder Mahāsīva said - The four factors below are called the rejection. But above, eight factors should be combined: Therein, "only for the presence of this body" is one factor, "for sustenance" is one, "for the cessation of harm" is one, "for the support of the holy life" is one, "thus I shall ward off the old feeling" is one, "and shall not give rise to a new feeling" is one, "and there will be for me progress" is one, "and blamelessness" is one. But comfortable dwelling is the benefit of eating. Thus, one who takes food endowed with eight factors is called one who has moderation in eating. "This is called" means this reflective consumption that proceeds by way of knowing the proper measure in seeking, receiving, and consuming is called moderation in eating.

1356. In the exposition of forgetfulness, "absence of mindfulness" means the four aggregates devoid of mindfulness. "Absence of recollection, absence of mindfulness" - the word is expanded by means of prefixes. "Not keeping in mind" means the state of not keeping in mind. "Not retaining" means the inability to retain. For a person endowed with that is not capable of depositing or worthy of storing away. "Floating about" means floating on the object like a gourd-bowl on water. "Forgetting" means the state of having lost and forgotten mindfulness. For a person endowed with that is like a crow that has abandoned its food, and like a jackal that has abandoned its meat.

1361. In the exposition of the power of meditative development, "of wholesome mental states" means of the states pertaining to enlightenment. "Practice" means initial practice. "Development" means growth. "Cultivation" means doing again and again.

1368. The exposition of failure in morality should be understood as the opposite of the exposition of accomplishment in morality. And the exposition of failure in view should be understood as the opposite of the exposition of accomplishment in view, and the exposition of accomplishment in view as the opposite of the exposition of clinging to views. Although the exposition of purification of morality is similar to the exposition of accomplishment in morality, therein the morality of Pātimokkha restraint that leads to purification was spoken of, whereas here morality that has attained purification is spoken of. However, by these six pairs - mindfulness and clear comprehension, the power of reflection and the power of development, tranquillity and insight, the sign of tranquillity and the sign of exertion, exertion and non-distraction, and accomplishment in morality and accomplishment in view - mundane and supramundane states belonging to all four planes have been spoken of.

1373. In the exposition of purification of view, "knowledge of the ownership of actions" means the wisdom of knowing "this action is one's own, this is not one's own." Therein, whether done by oneself or by another, all unwholesome action is not one's own. Why? Because it destroys benefit and generates harm. Wholesome action, however, is called "one's own" because it destroys harm and generates benefit. Therein, just as a man possessed of wealth and resources, having set out upon a highway, when a festival is announced in villages and towns along the way, without thinking "I am a stranger, depending on whom should I enjoy the festival?" enjoys the

festival in whatever manner he wishes and by whatever means, and thus crosses the wilderness with ease - even so, established in this knowledge of the ownership of actions, these beings, having accumulated much action leading to the round of existence, experiencing happiness with ease, have attained arahantship and gone beyond the range of reckoning. "Knowledge conforming to truth" means insight knowledge that is in conformity with the four truths. "Knowledge of one possessing the path" and "knowledge of one possessing fruition" are just path-knowledge and fruition-knowledge themselves.

1374. In the exposition of the term "purification of view, however," by the words "whatever wisdom, understanding" and so forth, the same four knowledges beginning with the knowledge of the ownership of one's actions, as stated above, are analysed.

1375. In the exposition of the term "and striving in accordance with one's view," the energy described by the terms beginning with "whatever mental arousal of energy" is solely that which follows wisdom; For it should be understood that wisdom is mundane in a mundane context and supramundane in a supramundane context.

1376. In the exposition of the dyad on religious emotion, "fear of birth" means the knowledge established through seeing birth as fearful. The same method applies to fear of ageing, fear of death, etc.

1377. By the passage beginning with "for the non-arising of unarisen evil," the striving by means of a method for one who wishes to be liberated from birth, ageing, disease, and death, having seen birth and so forth as fearful, is spoken of. The meaning of the word-analysis, however, will become clear in the Commentary on the Vibhaṅga.

1378. In the word-analysis of "non-contentment in regard to wholesome qualities," "desire for more" means desire for distinction. Here, a certain person from the very beginning gives a fortnightly meal, or a meal by ticket, or an Uposatha-day meal, or a meal on the first day of the fortnight. Being not content with that, he again gives a regular meal, a meal for the Community, a Rains-residence offering, has a dwelling built, and gives all four requisites. Being not content even with that, he takes the refuges and undertakes the five precepts. Being not content even with that, he goes forth. Having gone forth, he learns one collection, two collections, and so the three-Piṭaka word of the Buddha, develops the eight attainments, and having developed insight, attains arahantship. From the attainment of arahantship onwards, he is called one who is greatly content. Thus, the desire for distinction up to arahantship is called "desire for more."

1379. In the exposition of the term "and unremittingness in striving," since one who becomes discontented with the development of superior wholesome mental states in remote dwellings turns back from striving, and one who does not become discontented does not turn back from striving, therefore, in order to show that method, it is said beginning with "whatever in the development of wholesome mental states." Therein, "attentive practice" means acting with attentiveness in the performance of wholesome states. "Persevering practice" means performing constantly. "Steady practice" means performing without making a break, having maintained continuity. "Unsluggish conduct" means having an unsluggish life, or unsluggish activity. "Not abandoning desire" means not relinquishing desire for

wholesome states. "Not abandoning responsibility" means not relinquishing the responsibility of energy in the performance of wholesome states.

1380. In the phrase "the knowledge of recollecting past lives is true knowledge," here "past lives" means the aggregates dwelt in previously and that which is connected with the aggregates. The recollection of past lives is the recollection of past lives. The knowledge associated with that is the knowledge of recollecting past lives. This is true knowledge because it pierces the darkness that conceals the aggregates dwelt in previously. It is also true knowledge in the sense of making known, because having pierced that darkness, it makes those aggregates known and manifest.

"The knowledge of the passing away and rebirth" means the knowledge regarding passing away and rebirth. This too is true knowledge because it pierces the darkness that conceals the passing away and relinking of beings. It is also true knowledge in the sense of making known, because having pierced that darkness, it makes the passing away and relinking of beings known and manifest. "The knowledge of the elimination of mental corruptions" means the knowledge at the time of the elimination of all defilements. This is true knowledge because it pierces the darkness that conceals the four truths. It is also true knowledge in the sense of making known, because having pierced that darkness, it makes the four truths known and manifest.

1381. Herein, regarding "disposition of consciousness and Nibbāna," the eight attainments are called "disposition of consciousness" in the sense of being inclined towards the object and in the sense of being well liberated from opposing states. The other, however, is Nibbāna, in the sense that "therein there is no weaving (vāna) reckoned as craving," or "it has gone forth (niggata) from that weaving." Therein, the eight attainments are called "liberation" because they are liberated from defilements suppressed by themselves, whilst Nibbāna is called "liberation" because it is utterly liberated from all defilements.

1382. "The knowledge of one possessing the path" means the four path-knowledges. "The knowledge of one possessing the fruit" means the four fruit-knowledges. Therein, the first path-knowledge arises eliminating, ceasing, stilling, and tranquillising five defilements - thus what is called "knowledge of elimination" has arisen. The second path-knowledge, four defilements. Likewise the third path-knowledge. But the fourth path-knowledge arises eliminating, ceasing, stilling, and tranquillising eight defilements - thus what is called 'knowledge of elimination' has arisen. But each respective path-fruit-knowledge has arisen when those respective defilements have been eliminated, ceased, stilled, tranquillised, are non-arising, and non-occurring - thus what is called "knowledge of non-arising" has arisen.

Of the Atthasālinī, the Commentary on the Dhammasaṅgaṇī

the commentary on the section on classification is finished.



ABOUT THIS TRANSLATION

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