

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

4. Commentary on the Exposition of the Discourse on the Octet
About Purity (4. Suddhaṭṭhakasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

4. Explanation of the Exposition of the Discourse on the Octet About Purity

23. In the fourth, the Pure Octad, the meaning of the first verse to begin with is -Not, monks, by such seeing does purity come to be, but rather, having seen Candābha the brahmin - who is impure due to the state of being stained by mental defilements, and still afflicted due to the achievement of the diseases of mental defilements - or another of such form, a fool who is a holder of wrong views directly knows "I see the pure, the supreme, the healthy; by that seeing reckoned as views, purity of a man comes to be." He, thus directly knowing, having known that seeing as "supreme," being one contemplating purity in that seeing, falls back on that seeing as "path knowledge." That, however, is not path knowledge.

"Attained the supreme health" means having reached the highest freedom from disease and standing firm therein. "Attained shelter" means likewise having attained protection. "Attained a rock cell" means having attained a hiding place. "Attained refuge" means having attained support, or having attained the removal of suffering. "Attained fearlessness" means having attained the state of being without fear. "Attained the imperishable state" means having attained the state of being motionless. "Attained the deathless" means having attained the Deathless, the great Nibbāna. "Attained Nibbāna" means having attained that which is devoid of craving.

"Directly knowing" means knowing with distinction. "Understanding" means one who is understanding. "Cognising" means knowing in manifold ways. "Recognising" means cognising dependent on this and that. "Penetrating" means making it in the heart.

"Eye-consciousness through seeing of material form" means seeing of material form by eye-consciousness. "He falls back on it as knowledge" means he believes it to be wisdom. "He falls back on it as the path" means he believes it to be "a method." "The way" means passage. "Means of deliverance" means that which takes and goes - thus deliverance. Or the reading is "niyyāna."

24. "If purity by what is seen" is the second verse. Its meaning is - If by that which is seen, reckoned as the seeing of material form, purity from mental defilements comes to be for a man, or if by that knowledge he abandons the suffering beginning with birth, this being so, it follows that he is purified by another, by a path of impurity other than the noble path, that he is purified while still with clinging, being one with clinging through the clings of lust and so on - he has arrived at the point where this must be said; but one of such a nature is not purified. Therefore "for view reveals him thus speaking" - that view itself declares him as "this one holds wrong views"; in accordance with the view, by the method beginning with "the world is eternal," he speaks in such and such ways.

"One who conducts himself together with lust" is "with lust"; the meaning is "one who has lust." In the case of "with hate" and so on too, the same method applies.

25. "The brahmin does not" is the third verse. Its meaning is - Whoever is a brahmin because of having warded off evil, he, having attained the elimination of mental corruptions through the path, a brahmin who has eliminated the mental corruptions, does not speak of purity by means other than noble path knowledge - through wrong knowledge arisen regarding what is seen, reckoned as forms considered to be supremely auspicious, regarding what is heard, reckoned as sounds of such a kind, regarding morality, reckoned as non-transgression, regarding observances, classified as elephant-vow and so on, or regarding what is sensed, classified as earth and so on. The remainder is stated for the purpose of praising that brahmin. For he is untainted by merit in the three realms and by all evil. Why? Because of the abandoning of that view of self, or because of the abandoning of any grasping whatsoever, he is one who has abandoned self; because of the non-performance of meritorious volitional activities and so on, he is called "not producing anything here." Therefore, praising him thus, he said. And the connection of all of it with the first line should be understood - "Untainted by merit and evil, having abandoned self, not producing anything here, the brahmin does not speak of purity from another." "Not" as rejecting means "not" is a negation.

"Having expelled all evil deeds" - the meaning of the verse is -Whoever, having expelled all evil deeds by the fourth path, is of established self - it is said simply as "established." And precisely because of having warded off evil, he is spotless, having attained the spotless state, the state of Brahmā, the supreme state; well concentrated through the concentration of the highest path and fruition, by which the stain of mental defilements that cause disturbance to concentration has been relinquished; having passed beyond the round of rebirths through the transcendence of the cause of the round of rebirths, a consummate one because of having completed his task; and because of being independent of craving and wrong views, he is called independent; and because of being unchanging regarding worldly adversities, he is called "such a one." Thus worthy of praise, he is a Brahmā, he is a brahmin.

"Apart from the establishments of mindfulness" means having excluded the four establishments of mindfulness. In the case of the right strivings and so on too, the same method applies.

"There are some ascetics and brahmins" means certain ones who have obtained the conventional expression "ascetics and brahmins" by worldly convention are found. "Those who believe in purity through what is seen" means those wishing for purity through what is seen. "The seeing of certain forms by them" means these believers in purity through what is seen, their looking at those visual objects. "They regard as a blessing" means they establish it as the cause of supernormal power, the cause of higher intelligence, the cause of all success. "They regard as a non-blessing" means they establish it as not the cause of supernormal power, not the cause of higher intelligence, not the cause of success. "Having risen early" means these believers in blessings through what is seen and so on, having risen up beforehand. "Associated with blessings" means associated with the cause of growth in a special way. "They see forms" means they will see various kinds of visual objects. "A cāṭaka bird" means

one so named. "A young bamboo shoot born under the Phussa constellation" means a young Marmelos tree shoot arisen under the Phussa constellation. "A pregnant woman" means a woman with child. "One going with a boy placed on the shoulder" means one going having lifted a young boy onto the shoulder. "A full pot" means a pot full of water. "A red fish" means a red salmon. "A chariot with thoroughbreds" means a chariot yoked with Sindh horses. "A bull" means an auspicious bull. "A tawny cow" means a tawny cow.

"A heap of straw" means a heap of chaff. "A pot of buttermilk" means a jar filled with cow's buttermilk and so on. "An empty pot" means a hollow pot. "A dancer" means a dancer and so on. Some say "a cheat's performance." "A naked ascetic" means a clotheless ascetic. "A donkey" means a donkey. "A donkey-cart" means a vehicle and so on yoked with a donkey. "A vehicle yoked with one" means a vehicle connected with one draught animal. "A one-eyed person" means one blind in one eye or both eyes. "A cripple" means one with a crooked hand. "A lame person" means one with a lame foot, a foot gone sideways. "A paralytic" means one who creeps on a chair. "An old person" means one decrepit with age. "A sick person" means one afflicted by disease. "Dead" means deceased.

"Those who believe in purity through what is heard" means those desiring purity through what is heard by ear-consciousness. "The hearing of sounds" means the hearing of sound-objects. "Vaḍḍhā" or and so on are said having taken merely the sounds current in the world. But as for non-blessings, they are just the sounds spoken by each and every name beginning with "one-eyed" and so on. "They cut" or means the hands and feet and so on are cut off, or. "They break" or means the head and so on are broken, or. "Burnt" or means burnt by fire, or. "Lost" or means destroyed by thieves and so on, or. "There is not" or means it is not found, or.

"Those who believe in purification through morality" means those desiring purification through morality. "By mere morality" means by mere restraining. "By mere self-control" means by mere abstaining. "By mere restraint" means by mere closing of the doors. "By mere non-transgression" means by merely not having transgressed. "The ascetic Muṇḍikāputta" means one who obtained his name from his mother. "Accomplished in the wholesome" means fully complete in the wholesome. "Supreme in the wholesome" means highest in the wholesome. "One who has attained the highest attainment" means one who, having reached the state of being able to attain the highest arahantship, stands thus. "Unconquerable" means an ascetic who is unable to be defeated.

"Those who believe in purification through ascetic practices" (vatasuddhikā) means those who desire purity through ascetic practice by way of observance. "Elephant-practice observers or" (hatthivatikā vā) means those who have taken upon themselves the elephant practice are elephant-practice observers; the meaning is they perform all the actions of elephants. How? With the mind arisen thus: "From today onwards I shall do what is to be done by elephants," they perform the manner of walking of elephants, the manner of standing, the manner of sitting, the manner of lying down, the manner of defecating and urinating, and having seen other elephants, having raised the trunk, they perform the manner of walking and everything - thus they are elephant-practice observers. In the case of horse-practice observers and so on too, it should be connected as appropriate according to what is obtainable. Among

those, at the end, "direction-practice observers or" means those who have taken upon themselves the direction practice by way of worshipping the eastern and other directions. The taking up of a religious vow by these ascetics and brahmins of the aforementioned kind, when succeeding, leads to the company of elephants and so on. But if he has wrong view, it should be known that for one thinking "By this observance of morality and ascetic practice and holy life I shall become a god or an inferior deity," he becomes one of those in hell or the animal realm. For this was said by the Blessed One -

"Here, Puṇṇa, a certain one develops the dog-duty completely and uninterruptedly, develops the dog-morality completely and uninterruptedly, develops the dog-mind completely and uninterruptedly, develops the dog-deportment completely and uninterruptedly. He, having developed the dog-duty completely and uninterruptedly, having developed the dog-morality completely and uninterruptedly, having developed the dog-mind completely and uninterruptedly, having developed the dog-deportment completely and uninterruptedly, upon the body's collapse at death, is reborn in the company of dogs. But if he has such a view: 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity,' that is his wrong view. For one of wrong view, Puṇṇa, I declare one of two destinations - hell or the animal realm. Thus indeed, Puṇṇa, the dog-duty when succeeding leads to the company of dogs, when failing to hell."

The meaning should not be taken that gandhabba-practice observers and so on approach the company of gandhabbas and so on; it should be taken that because of having grasped wrong view, they approach only hell or the animal realm.

"Those who believe in purification through what is sensed" (mutasuddhikā) means those who believe in purification through what is touched. "They touch the earth" (pathaviṃ āmasanti) means they touch with the body the great earth together with its constituent materials. "Green vegetation" (harita) means moist, green grass. "Cow-dung" (gomaya) means the dung of cows and so on. "Tortoise" (kacchapa) means of many kinds such as bone tortoises and so on. "They step on a ploughshare" (phālaṃ akkamanti) means they tread upon an iron ploughshare. "A cartload of sesame" (tilavāha) means a cart of sesame or a heap of sesame. "They eat auspicious sesame" (phussatilaṃ khādanti) means they eat sesame connected with a blessing. "They anoint with auspicious oil" (phussatelaṃ makkhenti) means they anoint the body with such sesame oil. "Toothbrush" (dantakaṭṭha) means a tooth-bangle. "They bathe with clay" (mattikāya nhāyanti) means having rubbed the body with smooth clay such as that from an anthill and so on, they bathe. "They wear a cloth" (sāṭakaṃ nivāsenti) means they put on a garment connected with a blessing. "They wrap a turban" (veṭhanaṃ veṭhenti) means they place and fasten on the head a head-wrap, a cloth of wool and so on.

"Wholesome volitional activity in the three realms" (tedhātukaṃ kusalābhisankhāra) means the conditioned volitional activity arisen from proficiency, giving rise to conception in the sensual element, the material element, and the immaterial element. "All that is unwholesome" (sabbaṃ akusala) means the twelvefold unwholesome arisen from lack of proficiency. "When" (yato) means whenever (yadā).

Those tenfold meritorious volitional activity, twelvefold demeritorious volitional activity, and fourfold imperturbable volitional activity are as appropriate abandoned by abandoning through eradication. "Having abandoned the view of self" (attadiṭṭhijaha) means one who has given up the view grasped as "this is my self." "Having abandoned grasping" (gāhaṃ jaha) means one who has given up the grasping associated with conceit as "this I am." Again, "having abandoned self" (attañjaha) means what has been grasped by adhering through the influence of craving and through the influence of views as "this is mine," and touched from outside, and attached to therein, and having swallowed through the influence of strong craving, clung to, and strongly infatuated with. "All that has been given up" and so on are according to the method already stated.

26. Having thus said "the brahmin does not speak of purity from another," now, showing the inability of that view to lead out for those who hold wrong views and speak of purity from another, he spoke the verse "having abandoned the former." Its meaning is - For they, though being proponents of purity from another, because of the non-abandonment of that view, there is grasping and releasing; because of that, having abandoned the former - the teacher and so on - and dependent on the latter, followed by craving termed longing, overpowered, they do not cross over attachment classified as lust and so on; and not crossing over that, they take up and let go of this and that teaching, like a monkey with branches.

"Having abandoned the former teacher" means having avoided the formerly taken acknowledgment of a teacher. "Dependent on another teacher" means dependent on, clinging to another acknowledgment of a teacher. In "having abandoned the former preaching of the teaching" and so on too, the same method applies.

"Followed by craving" means followed by craving. "Gone after craving" means gone after craving. "Spread by craving" means spread by craving, or rushed forward. "Fallen into craving, dropped" means submerged in and cast down by craving.

"Monkey" means an ape. "In the forest" means in the woodland. "Forest wilds" means in a great forest. "Roaming" means going. "Just so" is the comparison of the simile. "Various" means different. "Various wrong views" means wrong views of different kinds. "They take and release" means they take by way of grasping and they release by way of abandoning. "They grasp and let go" means they make an impediment and give up and cast away.

27. And the connection of the fifth verse - He who was stated as "for view reveals him thus speaking," he is meant by "having accepted by oneself." Therein, "by oneself" means oneself. "Having accepted" means having taken up. "Rites" means the elephant rite and so on. "High and low" means from one to another, or inferior and superior, from teacher to teacher and so on. "Attached to perception" means stuck to the perception of sensuality and so on. "And the wise one, having understood the Teaching through the knowledges" means the one wise in ultimate reality, and the Worthy One, having thoroughly understood the Teaching of the four truths through the four knowledges of the path as inspirations. The remainder is well-known.

"Having accepted oneself" means having taken up by oneself. "Having taken" means having taken up, having grasped. "Having accepted" means having rightly taken. "Having taken up" means having made an impediment. "Having taken upon oneself"

means having rightly made an impediment. "Having grasped" means not having let go. "Having adhered to" means having shown. "Having clung to" means having established. The perception of sensuality and so on are according to the method already stated.

"Wise one" means sagacious. "Gone to true knowledge" means gone to the state of cognising. "One with knowledge" means accomplished in wisdom. "Discerning" means one who investigates with knowledge. "Sagacious" means one whose knowledge is weighed by impermanence and so on. "Wisdom" and so on are according to the method stated above. "Investigates the Teaching of the four truths" is the enlightenment factor of investigation of phenomena. The meaning of factor of enlightenment has already been stated above. "Investigation" is just wisdom that discriminates the Teaching of the four truths. For it has been said: "Investigation is reflection on the Teaching." "Insight" is just wisdom that sees in various ways, associated with the path. "Right view" means the beautiful, praised, excellent right view associated with the path. "Through those knowledges" means through just those four knowledges of the path. "Gone to the end" means gone to the conclusion of birth, ageing and death. "Gone to the summit" and so on are according to the method stated above. Or "one who has gone to the end of the knowledges" means one who has reached the conclusion of what is to be known. Or "one who has gone to the end through the knowledges" means one who has gone to Nibbāna, reckoned as the end, by way of the limit of the suffering of the round of rebirths through the four knowledges of the path as inspirations. "Because of having known" means by the state of having known, by the state of having understood.

The meaning of the verse "Having investigated all the vedas" is as follows: Whoever, making the destruction of mental defilements by means of the four knowledges of the path as inspirations, has gone, he is in the ultimate sense called one who has attained the highest knowledge. He himself, the vedas designated as scriptures of all ascetics and brahmins, having investigated them by that very path development, by function, by way of impermanence and so on. Therein, through the abandoning of desire and lust, having overcome that very all knowledge, whatever feelings arise conditioned by knowledge or otherwise, he is without lust regarding all those feelings. Therefore, showing that meaning, when asked "what attainment do they call one who has attained the highest knowledge," without saying "this is the attainment," "having investigated the vedas, etc. he is one who has attained the highest knowledge" - thus he said. Or because whoever, having investigated the vedas through the wisdom of investigation, through the abandoning of desire and lust therein, having overcome all knowledge, goes on. He has gone to, known, and indeed surpassed the vedas designated as scriptures. Whoever is without lust regarding feelings, he too has gone to and surpassed the vedas designated as feelings; one who has attained the highest knowledge also because he has gone beyond feeling. Therefore, showing that meaning too, without saying "this is the attainment," "having investigated the vedas, etc. he is one who has attained the highest knowledge" - thus he said.

"Having understood" means having come together with knowledge. "Having fully realised" means having penetrated with knowledge. "The Teaching" means the Teaching of the four truths. "All activities" means all phenomena with conditions. For they are called conditioned activities. "Activities" means they are produced by

conditions having come together; they are spoken of as distinguished as "conditioned" because of being thus produced by conditions having come together. "The material and immaterial phenomena of the three planes produced by kamma are conditioned activities" - thus it is said in the commentaries. They too are included among the conditioned activities in such passages as "impermanent indeed are activities" and so on. In such passages as "When, monks, this person gone to ignorance generates a meritorious activity" and so on, activities with ignorance as condition themselves have come. The wholesome and unwholesome volitions of the three planes are called generating activities. In such passages as "as far as the momentum of the effort, having gone that far, it stood, methinks, as if fixed on its axle" and so on, the bodily and mental energy that has come is called the activity of exertion. In such passages as "For a monk who has attained the cessation of perception and feeling, friend Visākha, verbal activity ceases first, then bodily activity, then mental activity" and so on, applied and sustained thought construct speech - thus they are verbal activities; in-breath and out-breath are conditioned by the body - thus they are bodily activities; perception and feeling are conditioned by consciousness - thus they are mental activities. But here conditioned activities are intended. Impermanent in the sense of non-existence after having been. Suffering in the sense of oppression. "All phenomena" is said including Nibbāna within. Non-self in the sense of being beyond control. In "with ignorance as condition, activities," here that dependent on which the result goes is the condition. "Dependent on" means not without, not rejecting - this is the meaning. "Goes" means arises and also proceeds - this is the meaning. Furthermore, the meaning of being helpful is the meaning of condition. Ignorance and that is a condition - thus "ignorance-condition"; therefore "with ignorance as condition." "Activities come to be" means they are produced; thus the connection of the word "come to be" should be made with the remaining terms as well.

Therein, what is ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering, not knowing the past, not knowing the future, not knowing both the past and the future, not knowing phenomena that are dependently arisen through specific conditionality. What are activities? Meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity, bodily activity, verbal activity, mental activity; eight sensual-sphere wholesome volitions, five fine-material-sphere wholesome volitions are meritorious volitional activity; twelve unwholesome volitions are demeritorious volitional activity; four immaterial-sphere wholesome volitions are imperturbable volitional activity; bodily volition is bodily activity, verbal volition is verbal activity, mental volition is mental activity.

Therein one might ask - But how should this be known: "These activities have ignorance as condition"? Because of their existence when ignorance exists. For one in whom not knowing reckoned as ignorance regarding suffering and so on has not been abandoned, he, through not knowing regarding suffering first and regarding the past and so on, having grasped the suffering of the round of rebirths with the perception of happiness, begins the threefold activities which are the cause of that very suffering. Through not knowing regarding the origin, imagining the activities which are the accessories of craving - though being the cause of suffering - as the cause of happiness, he begins them. But through not knowing regarding cessation and the

path, having become one with the perception of the cessation of suffering even regarding special destinations which are not the cessation of suffering, and having become one with the perception of the path to cessation even regarding sacrifices, immortality practices, and so on which are not the path to cessation, desiring the cessation of suffering, he begins the threefold activities by means of sacrifices, immortality practices, and so on.

Moreover, he, through that state of ignorance not abandoned regarding the four truths, especially not knowing as suffering the suffering reckoned as the result of merit - though beset with numerous dangers such as birth, ageing, disease, death, and so on - begins meritorious volitional activity, consisting of the divisions of bodily, verbal, and mental activity, for the achievement of that, like one desiring a celestial nymph leaping off a precipice. And even though not seeing the suffering of change that produces great fever at the end of that result of merit deemed to be happiness, and its unsatisfactoriness, he begins meritorious volitional activity of the aforesaid kind conditioned by that, like a moth rushing into a lamp flame, and like one greedy for a drop of honey licking a sword-blade smeared with honey.

And not seeing the danger in the indulgence of sensual pleasures and so on together with their results, through the perception of happiness and through being overpowered by mental defilements, he begins demeritorious volitional activity operating through the three doors, like a fool playing with excrement, and like one wishing to die eating poison. And also not comprehending the suffering of change of activities even regarding the results of the immaterial states, through the illusion of eternality and so on, he begins imperturbable volitional activity which is of the nature of mental activity, like one who has lost his bearings going along the road facing a goblin city. Thus, since the existence of activities is only from the existence of ignorance, not from its absence. Therefore this should be known: "These activities have ignorance as condition."

Here one asks - Let us accept this much that "ignorance is the condition for activities"; but is this ignorance alone the condition for activities, or are there other conditions as well? What then? If it is only the one, one falls into the doctrine of a single cause. If there are others as well, does not the description of a single cause as "activities are conditioned by ignorance" become untenable? It is not untenable. Why? Because -

"A single result does not come from a single cause here, nor do many results come from many causes as a single result;
But there is a result, and there is a purpose in illustrating a single cause and result."

For the Blessed One sometimes because of predominance, sometimes because of obviousness, sometimes because of not being shared, and in accordance with the beauty of the teaching and the suitability for those to be trained, illustrates just one cause or one result. Therefore this ignorance here, even though other causes of activities exist - such as sense-organ, object, concomitant phenomena, and so on - should be understood as illustrated as the cause of activities because of predominance, since from the statements "for one observing gratification, craving increases" and "from the origin of ignorance is the origin of mental corruptions," it is

the cause of the causes of activities such as craving and so on; because of obviousness, from the statement "the unwise one, monks, gone to ignorance, generates even meritorious volitional activity"; and because of not being shared. And by this very statement resolving the illustration of a single cause and result, the purpose of illustrating a single cause and result everywhere should be understood.

Here one asks - Even this being so, how is the state of being a condition for meritorious and imperturbable volitional activities fitting for ignorance, which has exclusively undesirable results and is blameworthy? For sugar-cane does not arise from a neem seed. How would it not be fitting? For in the world -

"Both opposed and not opposed, both similar and dissimilar likewise;
A condition for phenomena is established, but they are not resultants themselves."

Thus this ignorance, although having exclusively undesirable results by way of resultant, and being blameworthy by way of intrinsic nature, should be understood as a condition for all these meritorious volitional activities and so on, as appropriate, by way of the condition of being opposed and not opposed in state, function, and intrinsic nature, and by way of the condition of being similar and dissimilar. Furthermore, there is also this other method of exposition -

"Regarding passing away and rebirth, the round of rebirths, and the characteristic of activities;
Whoever is confused regarding dependently arisen phenomena.

"He generates these threefold activities, since
Ignorance is the condition for them, this is therefore the condition for the threefold.

"Just as indeed a man blind from birth, without a guide;
At one time goes by the road, and at one time by a wrong path.

"A fool wandering in the round of rebirths, likewise without a guide;
At one time performs merit, and at one time demerit.

"But when, having known the Teaching, he will fully realise the truths;
Then through the subsiding of ignorance, he will live at peace."

"Activities are the condition for consciousness" means the six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. Therein, eye-consciousness is twofold: wholesome resultant and unwholesome resultant. Likewise ear-, nose-, tongue-, and body-consciousness. Mind-consciousness, however, is twenty-twofold: two resultant mind-elements, three rootless resultant mind-consciousness elements, eight resultant consciousnesses with roots, five fine-material-sphere resultant consciousnesses, and four immaterial-sphere resultant consciousnesses. Thus there are altogether thirty-two mundane resultant consciousnesses.

Therein one might ask - But how should this be known: "This consciousness of the aforesaid kind arises with activities as condition"? Because of the absence of resultant in the absence of accumulated action. For this is a resultant, and a resultant does not arise in the absence of accumulated action; if it were to arise, all resultants would arise for everyone, but they do not arise - thus this should be known: "This consciousness arises with activities as condition." For indeed all of this proceeds in two ways by way of occurrence and conception. Therein, the two sets of fivefold sense consciousness, the two mind-elements, and the rootless mind-consciousness element accompanied by pleasure - these thirteen proceed only in occurrence in five-aggregate constituent existence. The remaining nineteen proceed as appropriate in the three existences both in occurrence and in conception.

"Having obtained its conditions, this mere phenomenon goes to another existence;
Nothing of it transmigrates from there, nor does it come to be without a cause from there."

Thus this, having obtained its conditions, being a mere material and immaterial phenomenon arising, is said to "go to another existence" - not a being, not a soul. And of it there is neither any transmigration from a past existence to here, nor any manifestation here without a cause from there. And here the former is called "passing away" because of the act of passing away, and the latter is called "conception" because of the reconnecting with the beginning of another existence.

Here one asks - Is it not that when there is manifestation without transmigration, since the aggregates in this human existence have ceased, and since the action that is the condition for the result does not go there, the result would be of one thing from another, and when there is no experiencer, whose result would that be; therefore this process is not satisfactory? Herein this is said -

"This result is in the continuity, not of another nor from another;
The volitional activity of seeds is the proof of this meaning.

"By the very arising of the fruit, the convention of an experiencer is established;
Just as a tree bears fruit by the production of fruit, so is the convention."

Even if one were to say "Even this being so, these activities, whether existing or non-existing, would be conditions for the result. And if existing, at the very moment of their occurrence there should be their result. Then if non-existing, they would constantly bring results both before and after occurrence." He should be told thus -

"These are conditions because of having been done, and they do not constantly bring results;
Therein, a surety and so on should be understood as an illustration."

"Consciousness is the condition for mentality-materiality" - here the aggregates of feeling, perception, and mental activities are mentality; the four primary elements and the materiality derived from the four primary elements are materiality. For those without sex and womb-born beings and egg-born beings, at the moment of

conception, the sense-base decad and the body decad make twenty material matters, and the three immaterial aggregates - these twenty-three phenomena should be understood as "mentality-materiality with consciousness as condition." For those with sex, having included the sex decad, thirty-three; among spontaneously born beings, for the Brahmā's retinue and so on, at the moment of conception, the eye decad, ear decad, and sense-base decad, and the life faculty nonad - thus thirty-nine material matters, and the three immaterial aggregates - these forty-two phenomena should be understood as "mentality-materiality with consciousness as condition." But in sensual existence, for the remaining spontaneously born beings, or for moisture-born beings with complete sense bases of those with sex, at the moment of conception, the eye, ear, nose, tongue, body, sense-base, and sex decads - thus seventy material matters, and the three immaterial aggregates - these seventy-three phenomena should be understood as "mentality-materiality with consciousness as condition." This is the maximum; but by the minimum, for those lacking this or that decad, having reduced by the influence of each respective one, the reckoning of mentality-materiality with consciousness as condition at conception should be understood. But for immaterial beings, there are only the three immaterial aggregates. For non-percipient beings, from materiality there is only the life faculty nonad. This, then, is the method regarding conception.

But during occurrence, everywhere in the region where materiality occurs, at the moment of duration of the consciousness of conception, together with the consciousness of conception, from the temperature that occurs, a temperature-originated pure octad appears. From the first life-continuum onwards, a consciousness-originated pure octad; at the time of the manifestation of sound, from temperature and from consciousness a sound nonad; for those living on edible food, a nutriment-originated pure octad - thus by way of the nutriment-originated pure octad, and the two nonads of temperature-originated and consciousness-originated, twenty-six kinds; and the aforesaid kamma-originated arising three times in each consciousness, seventy-one kinds - thus ninety-six kinds of materiality, and the three immaterial aggregates - ninety-nine phenomena should be understood as "mentality-materiality with consciousness as condition" according to their origination.

Therein one might ask - But how is this to be known: "mentality-materiality at conception has consciousness as condition"? From the discourses and from reasoning. For in the discourses, by the method beginning with "phenomena consecutive to consciousness," the conditionality of consciousness for feeling and so on is established in many ways. But from reasoning -

"For by consciousness-produced materiality seen here, it is established;
Consciousness is the condition even for unseen materiality - thus."

"Mentality-materiality is the condition for the six sense bases" - mentality has been stated already. But here materiality is, by way of fixed procedure, elevenfold: the four primary elements, the six sense-bases, and the life faculty. The six sense bases, however, are the eye sense base, the ear, nose, tongue, body, and mind sense bases.

Therein one might ask - but how should this be known, that "mentality-materiality is a condition for the six sense bases"? Because of their presence when mentality-materiality is present. For indeed, when this or that mentality and materiality are

present, this or that sense base exists, and not otherwise.

"The six sense bases are the condition for contact" -

"In brief, there are only six contacts, beginning with eye-contact;
Like consciousness, in detail they become thirty-two."

"Contact is the condition for feeling" -

"Feelings are stated by way of door, beginning with that born of eye-contact;
By way of classification they are only six; here there are thirty-two feelings."

"Feeling is the condition for craving" -

"By the classification of craving for visible form and so on, six cravings are
shown here;
Each one is considered threefold therein, by way of the mode of occurrence.

"One who is afflicted longs for happiness, one who is happy desires even more;
But equanimity, being peaceful, is spoken of as happiness only.

"Therefore all three feelings are conditions for craving;
Feeling is the condition for craving, thus it was said by the Great Sage."

"Craving is the condition for clinging" means the four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, and clinging to the doctrine of self. "Clinging is the condition for existence" - here kammic becoming is intended, but the becoming of rebirth is stated by way of term extraction. "Existence is the condition for birth" means birth conditioned by kammic becoming is the manifestation of the aggregates at conception.

Therein one might ask - but how should this be known, that "existence is a condition for birth"? Because of the observation of distinction as inferior and superior even when external conditions are complete. For indeed, even when external conditions such as the father, mother, semen, blood, nutriment, and so on are complete, a distinction as inferior and superior is seen among beings, even among a hundred twins. And that is not without cause, because it is not present always and in all cases; nor is it due to another cause other than kammic becoming, because of the absence of another cause in the internal continuity of the beings produced by that - therefore it is caused by kammic becoming alone. For action is the cause of the distinction as inferior and superior among beings. Therefore the Blessed One said - "It is action that divides beings, that is to say, into the inferior and the superior." Therefore this should be known: "existence is a condition for birth."

In "birth is the condition for ageing and death" and so on, because when birth is absent, ageing and death as well as sorrow and other mental states do not exist; but when birth exists, ageing and death as well as sorrow and other mental states exist - either connected with ageing and death and so on for the fool who is touched by painful phenomena reckoned as ageing and death, or unconnected for one who is touched by this or that painful phenomenon. Therefore, "birth is the condition for ageing and death." "Having understood, having fully realised the Teaching" means having come together with knowledge, having penetrated the Teaching of the four

truths.

Having thus shown the occurrence of the mode of dependent conditions with twelve factors, now for the purpose of showing the cessation of ignorance and so on by way of the end of the round of rebirths, he said beginning with "from the cessation of ignorance comes the cessation of activities - having understood, having fully realised the Teaching." Therein, "from the cessation of ignorance" means from the cessation of non-arising of ignorance, by the cessation of non-continuance again. "Cessation of activities" means there is the cessation of non-arising of activities. So too in the remaining terms. "This is suffering" and so on are according to the method stated previously. "These phenomena are to be directly known" means these phenomena of the three planes are to be known by way of understanding the intrinsic characteristic, in a beautiful manner, or by superior knowledge according to their intrinsic nature. "To be fully understood" means to be known by pervading, by way of understanding the common characteristic and by way of accomplishing the function. "These phenomena are to be abandoned" means these phenomena belonging to the side of origination are to be abandoned by this or that quality and factor. "To be developed" means to be increased. "To be realised" means to be made directly visible. Realisation is twofold: realisation by attainment and realisation by way of object. "Of the six sense bases of contact" means of the six sense bases beginning with the eye. "Origin and passing away" means arising and cessation.

"Of extensive wisdom" - "like the earth" (bhūri) thus bhūri; endowed with that extensive wisdom, one is of extensive wisdom. In "of great wisdom" and so on, the meaning is endowed with great wisdom and so on.

Here is the diversity of great wisdom and so on -What is great wisdom? One comprehends great meanings - this is great wisdom. Great phenomena, etc. great languages... one comprehends great discernments - this is great wisdom. One comprehends the great aggregate of morality - this is great wisdom. The great aggregate of concentration, etc. the aggregate of wisdom... the aggregate of liberation... one comprehends the aggregate of knowledge and vision of liberation - this is great wisdom. The great possible and impossible, etc. the great dwelling attainments... the great noble truths... the great establishments of mindfulness... the right strivings... the bases for spiritual power... the great faculties... the powers... the factors of enlightenment... the great noble paths... the great fruits of asceticism... the great direct knowledges... one comprehends the great ultimate reality, Nibbāna - this is great wisdom.

What is broad wisdom? Knowledge proceeds in the various different aggregates - this is broad wisdom. In the various different elements, etc. in the various different sense bases... in the various different dependent originations... in the various different non-apprehensions of emptiness... in the various different meanings... in mental phenomena... in languages... in discernment... in the various different aggregates of morality... in the various different aggregates of concentration, wisdom, liberation, and knowledge and vision of liberation... in the various different possible and impossible... in the various different abiding attainments... in the various different noble truths... in the various different establishments of mindfulness... in right strivings... in bases for spiritual power... in faculties... in powers... in factors of enlightenment... in the various different noble paths... in fruits of asceticism... in

direct knowledges... having surpassed phenomena common to the various different people, knowledge proceeds in Nibbāna, the ultimate reality - this is broad wisdom.

What is joyful wisdom? Here a certain one, abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, fulfils morality. He fulfils restraint of the faculties. Moderation in eating, etc. pursuit of wakefulness... the aggregate of morality... the aggregate of concentration... the aggregate of wisdom... the aggregate of liberation... the aggregate of knowledge and vision of liberation he fulfils - this is joyful wisdom. Abundant in mirth, etc. abundant in gladness, penetrates the possible and impossible - this is joyful wisdom. Abundant in mirth, fulfils the dwelling attainments - this is joyful wisdom. Abundant in mirth, penetrates the noble truths - this is joyful wisdom. He develops the establishments of mindfulness, the right strivings... the bases for spiritual power... the faculties... the powers... the factors of enlightenment... develops the noble path - this is joyful wisdom; abundant in mirth, realises the fruits of asceticism - this is joyful wisdom; penetrates the direct knowledges - this is joyful wisdom; abundant in mirth, realises Nibbāna, the ultimate reality - this is joyful wisdom.

What is swift wisdom? Whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality quickly hastens as impermanent - this is swift wisdom. As suffering, as non-self quickly hastens - this is swift wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present... etc. whether far or near, all consciousness as impermanent... as suffering... quickly hastens as non-self - this is swift wisdom. The eye... etc. ageing and death, past, future, or present, as impermanent... as suffering... quickly hastens as non-self - this is swift wisdom.

Materiality, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of materiality - this is swift wisdom. Feeling... perception... activities... consciousness... the eye... etc. ageing and death, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed... etc. having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom.

Materiality, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed... etc. having made manifest, quickly hastens to Nibbāna, the cessation of materiality - this is swift wisdom. Feeling... etc. perception... activities... consciousness... the eye... etc. ageing and death, past, future, or present, is impermanent... etc. having the nature of cessation - having weighed... etc. having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom.

What is sharp wisdom? One quickly cuts off mental defilements - this is sharp wisdom. One does not accept an arisen sensual thought. An arisen thought of anger... An arisen thought of violence... whatever evil unwholesome mental states have arisen... arisen lust... arisen hate... delusion... wrath... hostility... contempt...

insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... all actions leading to existence - one does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration - this is sharp wisdom. In one sitting, the four noble paths, the four fruits of asceticism, the four analytical knowledges, and the six higher knowledges are attained, realised, touched by wisdom - this is sharp wisdom.

What is penetrative wisdom? Here a certain one is full of agitation regarding all activities, full of fright, full of dissatisfaction, full of discontent, full of non-delight, turned outward, one does not delight in all activities; one pierces and breaks through the mass of greed never before pierced, never before broken through - this is penetrative wisdom. The mass of hate never before pierced, never before broken through... etc. The mass of delusion... wrath... Hostility... etc. One pierces and breaks through all actions leading to existence - this is penetrative wisdom.

28. "He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed": the one of extensive wisdom, one who has eliminated the mental corruptions, whatever is seen or heard or sensed, regarding all those phenomena, having destroyed Māra's army, by the state of standing firm, has become free from the army. "That very seer" means that very one of purified seeing. "Walking unveiled" means having become unveiled through the disappearance of the covering of craving and so on, walking. "By what could one here in the world assign him?" means by what could anyone here in the world assign him, whether by the assigning of craving or by the assigning of wrong view, or because of their having been abandoned, by lust and so on as previously stated.

In the four verses beginning with "Sensual pleasures are your first army," this is the meaning - Because from the very beginning defilement sensual pleasures delude beings who are in household life regarding objective sensual pleasures, and for those who, having overcome them, have entered the state of homelessness, discontent arises in remote lodgings or in various highly wholesome mental states. And this was said - "For one gone forth, friend, contentment is difficult to do." Thereupon, because their livelihood is dependent on others, hunger and thirst oppresses them; for those oppressed by that, craving for seeking wearies the mind; then for those whose minds are wearied, sloth and torpor descends upon them. Thereupon, for those not attaining distinction, dwelling in lodgings in forests and deep forest wildernesses that are difficult to endure, fear designated as terror arises; for those who are suspicious and apprehensive, dwelling for a long time savouring the flavour of seclusion, sceptical doubt arises regarding the practice thus "Could this indeed not be the path?"; for those who, having dispelled that, dwell, through a trifling specific attainment, conceit, contempt, and obstinacy arise; for those who, having dispelled those too, dwell, in dependence on a specific attainment even greater than that, material gain, honour, and praise arise; those infatuated with gain and so on, making known distortions of the rule, having attained wrong fame, steady in that, exalt themselves by means of birth and so on, and scoff at others. Therefore, the status of sensual pleasures and so on as the first army and so on should be understood.

Having thus recited this tenfold army, since it, being possessed of dark qualities, leads to the help of the Dark One, the Destroyer, therefore, defining it as "your army,"

he said - "This, Namuci, is your army, the Dark One's striking force." Therein, "striking force" means the slayer, the crusher of ascetics and brahmins; the meaning is "the one who creates obstacles." "A coward does not conquer it, but having conquered one obtains happiness" - thus a coward, a person who has longing for the body and for life, does not conquer your army; but a hero conquers it, and having conquered, attains the happiness of the path and the happiness of fruition.

"When by the four noble paths" means when by the paths reckoned as the four faultless paths leading to Nibbāna. "Māra's army" means Māra's army, the mental defilements that are obedient to him. "Opposing" means creating enmity.

"Conquered" means being defeated and struck down. "Defeated" means restrained.

"Broken" means shattered. "Destroyed" means crushed to bits. "Turned away" means brought to the state of turning away. "Free from the army" means having become free from mental defilements, standing firm.

"Of bright seeing" means one of very bright seeing. "Those coverings" means these coverings of craving and other mental defilements. "Unveiled" means made open.

"Demolished" means removed from their established place. "Removed" means torn out. "Completely removed" means especially torn out.

29. "They do not form views": the connection and meaning of the verse -And what is more? For they, being such ones, do not form any of the two views and preferences by anything, nor do they hold anything as foremost. Because of having attained absolute purity in the ultimate sense, they do not speak of what is merely non-absolute purity - the view of non-action and eternalism - as "absolute purity." "Having released the knot of grasping that was bound": having released, having cut with the knife of the noble path, the fourfold knot of grasping - which is the taker up of matter and so on - that was bound, tied in one's own continuity of consciousness. The remainder is well-known.

"Absolute purity" means absolute, ultimate purity. "Purification through the round of rebirths" means purification from the round of rebirths. "The view of the inefficacy of action" means the view that "for one who acts, no evil is done." "The doctrine of eternalism" means the statement "permanent, stable, eternal." They do not speak, they do not say.

"Knots" means they tie the mental body, they join beings in the round of rebirths by way of death and rebirth-linking - thus knots. That covetousness and it is a knot by way of joining the mental body - thus the bodily knot of covetousness. "It destroys welfare and happiness" - thus anger. And that anger is a knot by the method stated - thus anger is a bodily knot. "Adherence to moral rules and austerities" means the adherence from outside thus: "Among ascetics and brahmins outside of this, by morality there is purification, by ascetic practice there is purification." "Dogmatic belief that 'This alone is the truth'" means having rejected even what was spoken by the Omniscient One, the adherence in this manner: "The world is eternal, only this is the truth, anything else is vain" - this is dogmatic belief that "This alone is the truth." "Lust for one's own view" means desire and lust for the view grasped by having clung to it oneself. "Resentment towards the doctrines of others" means irritation at the words of another. "Displeasure" means the state of dissatisfaction. "One's own morality or" means the morality such as ox-morality and so on taken upon oneself, or.

"One's own view" means the view grasped and adhered to by oneself. "Through those knots" means through these stated joinings of the mental body. "They take up matter" means they take up, they grasp matter as object originating from four sources. "They cling to" means having approached, they grasp by the grasping of craving. "They adhere to" means by the grasping of wrong view. "They hold firmly to" means by the grasping of conceit. "The round" means the round of rebirths in the three planes. "Ties" means in bondage.

"Having relinquished or" means having rightly given up, or. "Bound" means in bondage. "Tied" means tied by tying. "Strongly fettered" means fettered with distinction. "Completely fettered" means fettered in manifold ways. "Obstructed" means not released. "Having broken apart the bondage" means having broken apart the bonds of craving, conceit, and wrong view. "Having released" means having given up.

Now, it is proper to present these four knots by the order of mental defilements as well as by the order of paths - By the order of mental defilements, the bodily knot of covetousness is abandoned by the path of arahantship, the bodily knot of anger by the path of non-returning, the bodily knot of adherence to moral rules and austerities and the bodily knot of dogmatic belief that "This alone is the truth" by the path of stream-entry. By the order of paths, the bodily knot of adherence to moral rules and austerities and the bodily knot of dogmatic belief that "This alone is the truth" by the path of stream-entry, the bodily knot of anger by the path of non-returning, the bodily knot of covetousness by the path of arahantship. These four knots, in whomever they are found, they knot and join that person in the round of rebirths by way of death and rebirth-linking - thus they are knots. They are of four divisions: they covet by means of it, or it itself covets, or it is merely the act of coveting - thus covetousness. It is just greed that knots the mental body, joins it in the round of rebirths by way of death and rebirth-linking - thus it is a bodily knot. "Is repelled" means by that the mind reaches a state of corruption; or "it destroys" monastic discipline, good conduct, beauty, success, welfare, happiness, and so on - thus it is anger. The adhering thus "Among ascetics and brahmins outside of this, by morality there is purification, by ascetic practice there is purification" is adherence to moral rules and austerities; having rejected even what was spoken by the Omniscient One, one adheres in the manner beginning with "The world is eternal, only this is the truth, anything else is vain" - thus it is dogmatic belief that "This alone is the truth." Beginning with "Just as a vehicle or" - he said this showing the dismantling of vehicles and so on as a simile for the making of separation from the knots.

"They do not generate" means they do not produce. "They do not produce" means they do not bring forth. "They do not bring into existence" means the term is extended by means of a prefix. "They do not produce" refers to the moment of arising. "They do not bring forth, they do not bring into existence" is said with reference to the moment of occurrence.

30. The verse "Gone beyond boundaries" was spoken by a teaching based on the standpoint of a single person. Its connection, however, is the same as before; it should be understood thus together with the explanation of meaning - And what is more? He, such a one of extensive wisdom, is one who has gone beyond boundaries because of having surpassed the four boundaries of mental defilements, and a

brahmin because of having warded off evil; and for one who is thus, there is not anything grasped - having known through the knowledge of others' minds and past lives, or having seen through the physical eye and the divine eye - that is to say, it means "clung to." And he is not lustful with lust because of the absence of sensual lust, and not attached to dispassion because of the absence of lust for fine-material and immaterial existence. Since for one of such a kind there is not anything grasped here as "this is supreme" - thus he concluded the teaching with the pinnacle of arahantship.

"Four boundaries" means four delimitations. "The underlying tendency to wrong view" means it is a view and that, in the sense of not being abandoned, is also an underlying tendency - thus it is "the underlying tendency to wrong view." In the case of the underlying tendency to sceptical doubt and so on too, the same method applies. In what sense are they underlying tendencies? In the sense of lying latent. What is this meaning of underlying tendency? The meaning of not being abandoned. For these, in the sense of not being abandoned, underlie in the continuity of this and that being; therefore they are called "underlying tendencies." "They underlie" means the meaning is that, having obtained a suitable cause, they arise. And furthermore, there might be - the meaning of underlying tendency is the mode of not being abandoned, and it is not fitting to say that the mode of not being abandoned "arises"; therefore underlying tendencies do not arise. Herein this is the reply - the mode of not being abandoned is the underlying tendency; but "underlying tendency" means mental defilements that have become strong in the sense of not being abandoned. It is associated with consciousness, has a sense-object, in the sense of having a condition it has a root, is exclusively unwholesome, and exists in the past, the future, and the present; therefore it is fitting to say "it arises."

Herein this is the measure - In the Paṭisambhidā, first, in the treatise on full realisation, having asked "does one abandon mental defilements in the present?" because of the existence of the present state of underlying tendencies, it is said "one become strong abandons the underlying tendency." In the Dhammasaṅgaṇī, in the word-by-word analysis of delusion, "the underlying tendency to ignorance, the prepossession by ignorance, the bar of ignorance, delusion, the unwholesome root - this is delusion at that time" - thus the arisen state of the underlying tendency to ignorance together with unwholesome consciousness is stated. In the Kathāvatthu, all the theories that "underlying tendencies are indeterminate, underlying tendencies are rootless, underlying tendencies are dissociated from consciousness" are refuted. In the Anusaya Yamaka, in one of the seven great sections, in the arising section, it is said "for whom the underlying tendency to sensual lust arises, does the underlying tendency to aversion arise for that one?" and so on. Therefore, what was said as "they underlie means having obtained a suitable cause, they arise" - that should be understood as well said by this measure of the canonical texts. What was also said as "associated with consciousness, with sense-object" and so on, that too is well said indeed. The conclusion should be reached here that the underlying tendency is indeed a predetermined, consciousness-associated, unwholesome mental state.

Therein, the underlying tendency to wrong view is in the four consciousnesses associated with wrong view; the underlying tendency to sceptical doubt is in the consciousness accompanied by sceptical doubt; the underlying tendency to ignorance

is in the twelve unwholesome consciousnesses by way of conascence and by way of object; those three too - wrong view, sceptical doubt, and delusion - by way of object in the remaining phenomena of the three planes. And here, the underlying tendency to sensual lust is in the consciousnesses accompanied by greed by way of conascence and by way of object, and greed arising by way of object in the remaining sensual-sphere phenomena that are agreeable. The underlying tendency to aversion is in the consciousnesses accompanied by displeasure by way of conascence and by way of object, and hate arising only by way of object in the remaining sensual-sphere phenomena that are disagreeable. The underlying tendency to conceit is in the consciousnesses accompanied by greed dissociated from wrong view by way of conascence and by way of object, and conceit arising only by way of object in the remaining sensual-sphere phenomena excluding unpleasant feeling, and in the fine-material-sphere and immaterial-sphere phenomena. The underlying tendency to lust for existence, even though arising in the four consciousnesses dissociated from wrong view, is stated by way of conascence. But greed arising only by way of object in the fine-material-sphere and immaterial-sphere phenomena is stated.

Therein, "the underlying tendency to wrong view" means the sixty-two kinds of wrong view. "The underlying tendency to sceptical doubt" means sceptical doubt with eight bases. "And the co-existent mental defilements" means by way of co-existent with wrong view and sceptical doubt, standing together by way of co-existent. "The underlying tendency to conceit" means the ninefold conceit. "Or having known through knowledge of the ultimate meaning" means having known through the wisdom that knows the mental conduct of others, it is said to mean having known through the knowledge of others' mental states. "Or through the knowledge of recollecting past lives" means having known through the knowledge of recollecting the aggregates that were dwelt in during the past. "Or with the physical eye" means with the natural eye. "Or with the divine eye" means having seen with the divine eye that is similar to the divine, or that is based upon the divine abiding. "Infatuated with lust" means dyed by lust. "Regarding the five types of sensual pleasure" means regarding the five portions of objective sensual pleasure beginning with forms and so on. "Attached to dispassion" means excessively attached and clinging to the fine-material and immaterial attainments reckoned as dispassion. "When sensual lust and" means when there is lust in sensual existence. In the case of lust for fine-material and immaterial existence too, the same method applies.

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

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



ABOUT THIS TRANSLATION

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