

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)

19. Commentary on the Guide (19. Nettippakaraṇa-aṭṭhakathā)

Commentary on the Origin of Methods
(Nayasamuṭṭhānavāraṇaṇā)



PaliVerse

5. The Collection of Minor Texts

19. Commentary on the Guide

Explanation of the Origin of Methods

79. Having thus shown the examination of guides by way of various discourses and by way of a single discourse, now in order to show the examination of methods, "Therein, what is the origination of the method?" and so on was commenced. But why here, just as "Therein, what is the Teaching guide? The verse 'Gratification, danger.' What does this Teaching guide teach?" and so on - the description of the guide was commenced thus, why was it not commenced by "Therein, what is the Nandiyāvaṭṭa? The verse 'Craving and also ignorance.' What does this Nandiyāvaṭṭa lead?" and so on, but rather commenced by way of origination? It is said - Because of the difference in domain of the guides and methods. For just as the guides are the exposition of the meaning of the discourse by way of phrasing, the methods are not thus. But the methods are the meaning of suffering and so on, being understood by method through the connection with the four truths by means of root terms such as craving, ignorance, and so on, specified from various discourses. For that leads to and causes to reach path knowledge - thus it is a method. But they are divided in three ways according to the division of root terms by way of the three types of those amenable to instruction, beginning with one who understands quickly, who are penetrating. And here each one, from where it leads and what it leads, by the classification of their defilement and cleansing, has a twofold inclusion, and is of four, six, and eight directions - thus the domain of the guides and methods is distinct. For thus it has been said - "The guides are the investigation of phrasing, the three methods of the discourse and the meaning of the discourse." Thus, because of the distinguished domain of the guides and methods, describing the methods differently from the guides, he said beginning with "Therein, what is the origination of the method?"

Herein this is the meaning of the word - "Origination" (samuṭṭhāna) means "they originate (samuṭṭhahanti) by this." What originate? The methods. The origination of the methods is the origination of the method. But what is that? The connection with the four truths by means of the respective root terms. For that, because of being the place of origin of the methods such as the Nandiyāvaṭṭa and so on, is called the origination and also the ground. And thus he will say - "This is called the ground of the method of the Nandiyāvaṭṭa." "A first point is not discerned of ignorance and of craving for existence" and so on is the showing of the ground of the method of the Nandiyāvaṭṭa. Therein, "a first point is not discerned" means: at the time of such and such a Buddha, the Blessed One, or at the time of such and such a universal monarch, ignorance and craving for existence arose. "Before that they did not exist" - thus no former boundary of ignorance and craving for existence is found. Why? Because of the beginningless nature of the round of rebirths. For this was said: "This wandering in the round of rebirths, monks, is without discernible beginning; a first point is not discerned" - in detail. "Therein" means in ignorance and craving for existence. Even though the state of being a mental fetter of ignorance and the state

of being a mental hindrance of craving are stated in the canonical text, nevertheless, for the purpose of showing this meaning - that craving fetters to existences whose dangers are concealed by ignorance - "the mental hindrance of ignorance, the mental fetter of craving" was stated.

"Connected with ignorance" means mixed with ignorance, or bound in the objects of adherence through ignorance. "Wander about by the side of ignorance" means they proceed by the side of ignorance, with ignorance as companion, by way of the twelvefold illusion, in objects that have become objects of adherence. "They are called those of view temperament" means those overpowered by ignorance, clinging to material form and so on as permanent and so on, are called those of view temperament; the meaning is they are named those of view temperament. "By the side of craving" means by the one hundred and eight thoughts of craving. In order to classify and show by way of practice the wandering of views and the wandering of craving, "those of view temperament" and so on was stated. Therein, "the pursuit of self-mortification" means the undertaking of afflicting one's own body, the practice of tormenting oneself. "The pursuit of sensual happiness" means the undertaking of clinging to sensual happiness, the gulping down of sensual pleasures.

Even though outsiders know "suffering" and "craving," they do not know in the sense of "this is suffering, this much is suffering," and "this is craving, this is the dispassion towards it" as that which is to be fully understood and that which is to be abandoned; thus they do not know even the mere occurrence and the cause of occurrence. But what talk is there regarding cessation and the cause of cessation? - thus he said - "Outside of here there is no defining of truth" and so on. Therein, "elucidation of the truths" means the teaching of the truths. "Skill in serenity and insight" means proficiency in the development of serenity and insight, or proficiency in learning, questioning, hearing, and attention regarding them. And here, serenity with insight as its foundation is intended. "The attainment of the happiness of peace" means the achievement of the happiness of the appeasement of mental defilements. "With perverted minds" means with minds wrongly adhering. "There is no happiness through happiness" means he rejects that happiness of peace which is to be attained by the noble ones, having made body and mind with disturbance allayed through the happiness of the use of blameless requisites. "Through suffering" means through the suffering of bodily exhaustion.

"He increases the world" means he, indulging in sensual pleasures, increases and nourishes the world reckoned as individual existence. Or he increases the world of beings because of the non-interruption of the round of rebirths through the succession of sons and grandsons. "He generates much merit" means he produces much merit by satisfying himself with the five types of sensual pleasure and by seeing the face of a son. Because of the adherence not being excessively firm, he has such perception. Because of its firmness, it should be connected thus: having such view, desiring happiness through suffering, engaged in the pursuit of self-mortification, perceiving merit in sensual pleasures, and engaged in the pursuit of sensual happiness, they dwell.

"Having such direct knowledge" means being those having such perception. "Only increase disease" means they increase again and again the disease of individual existence or the disease of mental defilements. The same method applies to boils and

darts as well. "Overwhelmed by disease" means afflicted by the aforesaid disease. "Oppressed by boils" means afflicted by the aforesaid boils. "Pierced by darts" means penetrated by the aforesaid dart. "Emerging and diving" means being reborn and passing away. "Ups and downs" means the state of high and low. "The medicine for disease, boils, and darts" means the treatment of the aforesaid disease and so on; he speaks with reference to serenity and insight. Therefore he said - "Serenity and insight are the medicine that destroys disease." Therein, "that destroys disease" means the appeasement of disease. By beginning with "defilement is suffering," he speaks of the truths in terms of their being that which is to be fully understood and so on.

"Therein, defilement is suffering" means those possessing the defilement of the pursuit of self-mortification and the pursuit of sensual happiness, or the material and immaterial body being defiled by them, is the noble truth of suffering. "Attachment to that is craving" means craving which has obtained the name "attachment" - that is, clinging - to that.

80. Now, in order to show the distinction of occurrence in the seeing of identity view for those of view temperament and those of craving temperament, "those of view temperament" and so on was stated. Therein, "those of view temperament approach matter as self" means those of view temperament, because of the powerful nature of adherence to views, grasp matter as "self." For their adherence to self is powerful, not so their adherence to what belongs to a self. This same method applies also to "feeling" and so on. "Those of craving temperament approach a self possessing matter" means those of craving temperament, because of the powerful nature of adherence to craving, having set aside matter in the state of being a possession and impediment of oneself, grasp the remainder, feeling and so on, as "self." "Or matter in self" means matter with self as its support. "Or self in matter" means self with matter as its support. In "possessing feeling" and so on too, the same method applies. For their adherence to what belongs to a self is powerful, not so their adherence to self. Therefore, having fashioned whatever is obtained as "belonging to a self," they grasp something other than that as "self." "This is called identity view with twenty bases" means this, having twenty bases by way of four graspings each in each one of the five aggregates of clinging, is a view regarding the body reckoned as the pentad of aggregates that is existing, or a view existing there - thus it is identity view.

"Supramundane right view" means right view of the first path. "Following" means followers of right view. When right view has occurred by way of abandoning identity view, then they are occurring in conformity with it - this is the meaning. But who are they? He said "right thought" and so on. By "these are the three aggregates" and so on, he specifies serenity and insight from the noble path by way of the aggregates. "Therein, identity" and so on is the specification of the four truths. All that is easily understood indeed.

Again, by "therein, those who approach matter as self" and so on, he specifies the two extremes beginning with annihilation and the middle practice by way of the seeing of identity. Therein, "these are called annihilationists" means these, approaching the five aggregates beginning with matter as self, because of clinging thus - "because of the impermanent nature of matter and so on, the self is annihilated, perishes, does not exist after death" - are called "annihilationists."

"These are called eternalists" means these, by "a self possessing matter" and so on, approaching that there is some other self released from matter and so on, because of clinging thus - "it is permanent, stable, eternal" - are called "eternalists." "The doctrines of annihilation and eternalism are both extremes; this is the continuation of the round of rebirths" and so on is the specification of the truths; that is easily understood.

"Annihilation and eternalism in brief is identity view with twenty bases" means because of proceeding beginning with "the self is annihilated" and "the self is permanent," the seeing of annihilation and eternalism is, in brief, just identity view with twenty bases. For all doctrine of self is indeed included within identity view. "In detail, the sixty-two wrong views" means the seeing of annihilation and eternalism in detail is the sixty-two wrong views that have come in the Brahmajāla. "Their" means of those seeings of annihilation and eternalism that have both the brief and the detailed forms. "Opposite" means the opposite that abandons. "The forty-three qualities conducive to enlightenment" means the perception of impermanence, the perception of suffering, the perception of non-self, the perception of abandoning, the perception of dispassion, the perception of cessation, the four establishments of mindfulness, etc. the noble eightfold path - these are the forty-three qualities conducive to enlightenment.

Having thus shown the opposite by means of insight, in order to show it again by means of serenity, "the eight deliverances and the ten kasiṇa bases" was stated. "The sixty-two wrong views are the net of delusion" means the sixty-two wrong views are the net of delusion because of being caused by the net of delusion and are also the net of delusion itself. "Occurring without beginning and without end" means without beginning because of the absence of a first point. Without end in occurrence because, in the absence of the achievement of the opposite, it proceeds without interruption by way of continuity. But because the wrong views that are caused by the net of delusion are burst when the net of delusion is burst, therefore it was said - "The forty-three qualities conducive to enlightenment are the diamond of knowledge, the bursting of the net of delusion."

Therein, "the diamond of knowledge" means knowledge that is like a diamond. The insight knowledge and path knowledge that have been brought to a sharp nature by having attained and sharpened through the eight attainments are the diamond of knowledge. For this very knowledge as it occurred in the Blessed One is called "the great diamond knowledge." But showing that together with its constituents, he said "the forty-three qualities conducive to enlightenment." "The bursting of the net of delusion" means the bursting of ignorance and craving for existence by way of suppression in the preliminary stage and by way of eradication at the moment of the path. Craving for existence is the net because it proceeds by way of sewing together among matter and so on divided into the distinctions of past and so on, and among one's own individual existence and so on. For "craving is the ensnarer, the seamstress, the net" are designations of that. Thus, having divided ignorance and craving from the particular exposition of the net of delusion by way of the specification of the pursuit of self-mortification, the pursuit of sensual happiness, the

adherence to views, the adherence to craving, eternalism, and annihilationism, concluding the side of defilement according to the connection, he said "therefore it is said: 'A first point is not discerned of ignorance and of craving for existence.'"

81. By "Therein, one of view temperament" and so on, he shows the cleansing side. Therein, "one whose conduct is continually devoted to detachment" means one whose conduct of detachment is untroubled. Why? Because he has keen respect for detachment. For one of view temperament, even by an unsuitable means such as austere asceticism and self-mortification, for the most part practises with the intention of detachment from mental defilements; therefore he, having gone forth in the Dispensation, fulfils the practice of detachment by means of the ascetic practices. "One whose conduct is continually devoted to training" means one whose conduct of the fourfold purification of morality is unbroken. Because view operates similarly to wisdom in its own domain, he, being purified, has a predominance of wisdom - thus he said: "One of view temperament entering the fixed course of the right path becomes a follower of the Teaching." Because through the influence of craving there is wrong deliverance, one of craving temperament, being purified, has indeed a predominance of faith; therefore it was said: "One of craving temperament entering the fixed course of the right path becomes a faith-follower." The description of practice beginning with "one of view temperament through easy practice" and so on has already come below in the analysis of the Teaching guide; the meaning too has been stated there in every way.

Among the new terms, however, "being separated" means being released. "Departs" means goes forth, becomes liberated - this is the meaning. "And understands the Teaching slowly" is said by way of one of craving temperament who has dull wisdom. But one of sharp wisdom understands the Teaching quickly. By "Beings are also twofold" and so on, he shows again the classification of practice by the classification of faculties; that is easily understood.

By "For whoever" and so on, he shows the absolute nature of those practices in leading forth in all three times. Therein, "by these very four practices" means by these very four practices, because of the non-existence of any other practice apart from those. "Fourfold path" means the set of four practices, for practice is indeed the path. Or alternatively, "fourfold path" means the path reckoned as the four directions of the Nandiyāvaṭṭa. Those four directions, however, will come in the method of examining the directions. For what purpose do they declare the fourfold path? - thus he said "frequented by the unwise" and so on. Therein, "frequented by the unwise" means frequented by the unwise people. "Delightful to fools" means desired by foolish people. "Dwelling in those who are lustful" means it dwells in those who are overcome by lust - thus "dwelling in the lustful"; of that. "Delight" means that which is termed delight in the sense of delighting here and there. "For the purpose of turning away" means for the purpose of utterly cutting off. "This is called the ground of the method of the Nandiyāvaṭṭa" means this - the application of the four truths comprising two directions on the side of defilement by way of craving and ignorance, and two directions on the side of cleansing by way of serenity and insight - is the ground because of being the origination of the method of the Nandiyāvaṭṭa.

82. Having thus indicated the ground of the method of the Nandiyāvaṭṭa, now by the one indicating the phenomena that serve as its directions, since when the

phenomena that serve as directions are stated, the method of Direction-Viewing is itself stated, therefore having referred back in part to the characteristic of Direction-Viewing as "For those in the explanations who are wholesome and unwholesome," "they should be examined in two ways" and so on was begun. Therein, "they" means the phenomena that serve as directions. "Twofold" means in two ways thus: "these are phenomena subject to defilement, these are phenomena of cleansing." "Should be examined" means should be looked at all around from the standpoint of suitability, should be viewed and considered by way of being the respective directions according to conformity with the Teaching - this is the meaning.

He shows the manner with reference to which "should be examined in two ways" was said, by "following the round of the world and following the end of the round of the world." Its meaning is - The world itself is the round; thus "the round of the world." It follows, it proceeds by way of being the round of the world - thus "following the round of the world"; the meaning is a phenomenon subject to defilement. The end of the round of the world, or the end of the round from the world, is Nibbāna. It follows that, it goes by way of conformity - thus "following the end of the round of the world"; the meaning is a phenomenon of cleansing. Therefore he said - "The round of rebirths is called the round, the end of the round of rebirths is Nibbāna."

"How should that be seen" means if one asks: how, by what manner, should that be seen? By production. Action done in such a way that it is capable of giving its fruit - thus done is called "accumulated." Thus when in the state of being accumulated, it is called action, and it is the cause of the round of results - this is the meaning. All mental defilements too should be explained by the four illusions, because of the state of being the cause of illusion for all ten mental defilements. "Where should they be seen" means but where should those illusions be seen? - thus he said - "In the heap of mental defilements with ten bases." The meaning is: in the mass of mental defilements with tenfold cause. Therein, mental defilements too are a basis of mental defilements, and phenomena that are conditions for mental defilements too are a basis of mental defilements. Among those, mental defilements established earlier by way of being a cause are also a basis of mental defilements because of being a condition for other mental defilements further on. Unwise attention and phenomena equipped with unwise attention, because of being the cause for the arising of mental defilements, should be seen as a basis of mental defilements even as conditions for mental defilements.

"Four nutriments" - here, under the heading of nutriments, the mental defilements having them as their domain are also intended. "Four stations of consciousness" - here too the same method applies. By "In the first nutriment" and so on, he shows that in the heap of mental defilements with ten bases, each preceding one is the cause of each succeeding one. Therein, "in the first nutriment" means the first illusion proceeds in the first nutriment that has become the domain - this is the meaning. The same method applies to the remaining nutriments as well. "In the first illusion" means when the first illusion has not been abandoned, the first clinging proceeds - this is the meaning. The same method applies to the remaining terms as well. But whatever should be said here, we shall explain that in the exposition itself.

83. Now, dividing the mass of mental defilements with ten bases into two portions by way of craving and ignorance, he said beginning with "whatever edible food." Therein,

for one of craving temperament who does not fully comprehend edible food and contact as nutriment, there is in succession intense desire and lust regarding the body and feelings; thus, because of being the cause of the impurity of desire and lust, whatever edible food and whatever contact as nutriment - these are said to be impurities of a person of craving temperament. Likewise, one of view temperament who does not fully comprehend mental volition as nutriment and consciousness as nutriment has the perception of self and the perception of permanence regarding them - by the very method stated, those are said to be impurities of a person of view temperament. Likewise, the former two illusions and the former two each of the clings, mental bonds, mental knots, mental corruptions, mental floods, darts, stations of consciousness, and goings to bias are said to be impurities of one of craving temperament because of the predominance of craving, because of being of the intrinsic nature of craving, and because of being the domain of craving. But the latter ones should be seen as said to be impurities of one of view temperament because of the predominance of wrong view, because of being of the intrinsic nature of wrong view, and because of being the domain of wrong view.

84. "Regarding edible food there is the illusion 'beautiful in the unattractive'" means among the four nutriments, regarding edible food, and among the four illusions, the illusion "beautiful in the unattractive" should be seen, because of the unattractive intrinsic nature of edible food and because of its unattractive origination. Likewise, because of the intrinsic nature of suffering of contact as nutriment and because of its being a condition for suffering, distinctively therein is the illusion "pleasure in suffering." Likewise, beings for the most part have the perception of permanence regarding consciousness, and the perception of self regarding activities, and since volition is the predominant factor in activities, it was stated - "Regarding consciousness as nutriment, etc. self" - thus the illusion." "Established in the first illusion, one clings to sensual pleasures" means one who grasps with the perversion "beautiful in the unattractive" firmly grasps objective sensual pleasures through defilement sensual pleasure. "This is called clinging to sensual pleasures" means whatever such grasping of sensual pleasures, this is called clinging to sensual pleasures. One who grasps with the perversion "pleasure in suffering" firmly grasps thus: "Through moral rules and austerities there is purification of future existence - that is the happiness of peace." One who grasps with the perversion "permanent in the impermanent" firmly grasps the view of existence that delights in the round of rebirths, thinking "all existences are permanent, stable, eternal, not subject to change." One who grasps with the perversion "self in non-self" firmly grasps the view of self, thinking "if there were no self, whose would this fruit of action be? Therefore he acts, he experiences" - he shows this meaning by "established in the second illusion" and so on.

"This is called the mental bond of sensuality" means by which clinging to sensual pleasures reckoned as sensual lust a being is bound together with objective sensual pleasures, this sensual lust is called "the mental bond of sensuality." "This is called the mental bond of existence" means since by clinging to existence reckoned as clinging to moral rules and austerities a being is bound together with existence, this lust for existence is called "the mental bond of existence." "This is called the mental bond of views" means by which evil view reckoned as the view of the non-causality of phenomena and so on, and by the remaining views beginning with identity view, a

being is bound together with suffering, this evil view is called "the mental bond of views." "This is called the mental bond of ignorance" means by which, through clinging to the doctrine of self, a being is bound together with the suffering of the entire round of rebirths, this ignorance is called "the mental bond of ignorance."

But because the mental bond of sensuality and so on are conditions for the bodily knot of covetousness and so on, therefore "established in the first mental bond, one knots the body through covetousness" and so on was stated. Therein, "one knots the body through covetousness" means through covetousness characterised by coveting what belongs to others, one knots, that is, strikes against the mental body - this is the meaning. Likewise, because the longing for existence has not been abandoned, through the influence of the view of existence and lust for existence, beings corrupt their minds regarding the grounds of resentment - thus he said: "Established in the second mental bond, one knots the body through anger." Likewise, through the influence of views and through the influence of ignorance, one becomes purified through moral rules and austerities, and one adheres to "only this is the truth, anything else is vain" - thus he said: "In the third, etc. one knots the body through dogmatic belief that 'This alone is the truth.'"

"For him" means for that person who is possessed of covetousness and so on. "Thus knotted" means having knotted the mental body by way of coveting and so on, they remain standing. "They flow as mental corruptions" means they proceed in the manner of mental corruptions. "And from where is it said they flow as mental corruptions?" means from what cause do those mental defilements flow as mental corruptions? - he asks about the cause of the mental corruptions. But because mental defilements, having prevented the occurrence of the wholesome and remaining obsessing the mind, or indeed not having been cut off by the path, become the cause of the arising of mental corruptions, therefore "either from underlying tendencies or from prepossession" was stated. "Through the bodily knot of covetousness is the mental corruption of sensuality" means through the bodily knot of covetousness being established, because of its intrinsic nature of sensual lust, the mental corruption of sensuality is established. Being distressed in a certain object, one longs for the opposite object and for existences abundant in that object - thus he said: "Through the bodily knot of anger is the mental corruption of existence." "Through the bodily knot of adherence is the mental corruption of wrong view" means through the bodily knot of adherence to moral rules and austerities being established, because of being of that very nature, or for one who knots views one after another, the mental corruption of wrong view is established. "Through the bodily knot of dogmatic belief that 'This alone is the truth' is the mental corruption of ignorance" means for one who adheres to "only this is the truth, anything else is vain," from unwise attention, together with many unwholesome mental states, the mental corruption of ignorance arises; or because of ignorance being the forerunner of all unwholesome mental states, through the bodily knot of dogmatic belief that "This alone is the truth" being established, the mental corruption of ignorance that has become its cause is established.

But because the mental corruptions themselves, having become obstructed, strike down and cause to sink in the round of rebirths - thus they are called "mental floods" - therefore it was said - "For him, these four mental corruptions" and so on.

"Accompanied by underlying tendencies" means having proceeded without rejecting the state of underlying tendency, having occurred, or having become underlying tendencies. "Disposition" means consciousness. "Having entered" means plunged into. "Stand having struck the heart" means they stand having struck the heart, which is termed the interior of consciousness. For thus it was said in the Atthasālinī: "heart in the sense of being internal." "Therefore they are called darts" means because they have entered the disposition and stand having struck the heart, therefore they are called "darts." The meaning of "dart" is the causing of affliction and the difficulty of extraction. By the approach of grasping "this is my self," there is the grasping "this I am" - thus in dependence on wrong view also one fosters conceit - therefore he said "through the mental flood of views is the dart of conceit."

"Overpowered" means seized on all sides without giving opportunity to anything else. "Becomes established in four phenomena" means it becomes established in four phenomena that have become objects, by way of object conditionality. He shows those in their own form as "in matter, in feeling, in perception, in activities." "Imbued with delight" means delight associated with what is accompanied by greed is the imbuing by way of consciousness, and for the other by way of decisive support - thus "imbued with delight"; by that imbuing with delight. "But by what is that imbued with delight?" - thus he said - "Through the dart of lust, through consciousness imbued with delight."

Therein, "through the dart of lust" means an instrumental expression in the characteristic of being in such a state, meaning through consciousness imbued with delight which has the dart of lust as its cause. "The station of consciousness based on matter" means the station of consciousness based on matter because matter itself is to be reached by way of making it an object, and because of being the support of consciousness. "It remains here" - thus "station." For in five-aggregate constituent existence, volitional activity consciousness remains in dependence on the aggregate of matter. "Through the dart of hate" means through the conascent dart of hate. When the station of consciousness based on feeling is spoken of, then consciousness should be understood as sprinkled by delight only by way of decisive support. And the feeling is only the feeling of displeasure. But when the station of consciousness based on feeling is spoken of by way of the dart of hate that has become a decisive support condition, then consciousness should be understood as sprinkled by delight by way of consciousness or by way of decisive support. But feeling is all three feelings too, because of being the object decisive support of the three feelings. Therein, the first method was stated by way of volitional activity consciousness having displeasure as its object. The second should be seen also by way of having all feelings as its object.

"Through the dart of conceit" means through the conascent dart of conceit, or that which has become a decisive support. "Through the dart of delusion" - here too the same method applies. And here, in the beginningless round of rebirths, women and men delight in each other's forms - thus the first station of consciousness is connected by way of the dart of lust. Because all feeling has the nature of being a mode of suffering, and because hate underlies suffering - thus the second is connected by way of the dart of hate; because by way of perception there is the imagining "I am superior" - thus the third is connected by way of the dart of conceit;

because in activities the mass of the aggregate is compact and difficult to separate - thus the fourth station of consciousness is connected by way of the dart of delusion - it should be seen thus.

"Supported" means sustained by the stations of consciousness which have become objects to be clung to. "That action" means what was previously stated as "volition is a mental factor." "And these mental defilements" means these mental defilements with ten bases. The remainder is easily understood.

85. Now, in order to define nutriment and so on as directions on the side of defilement of the methods, "these are the four directions" and so on was begun; that is clear in itself. Again, "edible food" and so on was begun in order to classify and show for whatever person nutriment and so on are impurities among nutriment and so on themselves. Therein, "of the ten discourses" is stated by the conventional expression of the whole applied to parts. For indeed, a designation occurring for wholes is also seen applied to parts, just as "the cloth is burnt, the ocean is seen." "The meaning is one" is stated because of the accomplishment of one meaning. "Only the phrasing is different" - here it should be seen that by the taking of the phrasing, the meaning of the phrasing is also taken. By the ten discourse passages too, craving with its basis is stated. And because craving quickly corrupts a person of lustful temperament, he said - "These are impurities of a person of lustful temperament." And just as the phenomena stated as the first direction are impurities of one of lustful temperament, so the phenomena stated as the second direction are of one of hateful temperament. The phenomena stated as the third and fourth directions are said to be impurities of one of view temperament, respectively of the dull and the sharp. Their state of being impurities should be understood in accordance with the method stated.

Although nutriment, illusions, and so on are to be fully understood and abandoned as is fitting by all three doors to deliverance in the preliminary stage. But because the observation of suffering occurs frequently by the aspect of suffering in the first two nutriments for one for whom that is so, by virtue of that, whatever edible food and whatever contact as nutriment - these go to full understanding by the desireless door to deliverance - thus it was stated. The same method applies in the remaining ones. And it is thus, not otherwise. For unlike the noble paths with regard to what is to be abandoned, no fixed procedure arises for the doors to deliverance with regard to what is to be fully understood and abandoned. "Thus all phenomena that follow the round of the world go forth. Those worlds by the three doors to deliverance" - this is the conclusion. Its meaning is - Thus all phenomena of the aforementioned kind, beginning with nutriment, that follow the round reckoned as the world - those, being the world, go forth from the round by the three doors to deliverance beginning with the observation of impermanence.

86. Having thus indicated the phenomena that serve as directions on the side of defilement, now in order to show the phenomena that serve as directions on the side of cleansing, "four practices" and so on was stated. Therein, the divine, divine (brahmā), noble, and imperturbable abidings are the four abidings. The abandoning of conceit, the uprooting of attachment, the abandoning of ignorance, and the peace of becoming are the four wonderful and marvellous phenomena. The foundation of truth and so on are the four determinations. The development of concentration due to desire and so on are the four developments of concentration. Sense restraint, austere

asceticism reckoned as meritorious phenomena, development of enlightenment factors, and Nibbāna reckoned as the relinquishment of all clinging - these should be understood as the four phenomena participating in happiness.

"The first practice" and so on is the showing of the non-difference of practices, establishments of mindfulness, and so on. If so, why was the separate taking up made? The exposition of the decad beginning with practices is for the purpose of showing the opposing nature to the mass of mental defilements with ten bases. For thus he will say - "The four nutriments - their opposite is the four practices" and so on. Although among the four establishments of mindfulness there is no fixed rule that "this particular establishment of mindfulness succeeds only by this particular practice," nevertheless, since the first establishment of mindfulness comes into being by the first practice, it was thus stated by way of coming into being - "The first practice, the first establishment of mindfulness." Because, just as with nutriments and illusions and so on, there is no diversity in meaning among practices, establishments of mindfulness, and so on. For the establishments of mindfulness themselves, being practised in such and such ways, come to be named as difficult practice with sluggish direct knowledge and so on; therefore, just as on the side of defilement it was stated by the distinction of basis as "in the first nutriment is the first illusion" and so on, so without making a distinction of basis, "the first practice, the first establishment of mindfulness" and so on was stated. The same method applies in the remaining ones too.

"Wonderful" means arising only occasionally, like a blind man's climbing of a mountain; the ancients say that which is fitting for snapping the fingers is "wonderful." "What has not come to be before has come to be" is "marvellous." Both of these are designations for what brings astonishment. For nothing more difficult to attain and more astonishing than the abandoning of conceit and so on is found - thus "determination" means that by which one stands firm, or in which one stands firm, or it is merely the act of standing firm. It is both truth and that determination, or it is the determination of truth, or truth is the determination of this - thus it is the foundation of truth. The same method applies in the remaining ones too. Development of concentration is concentration itself in the sense of being to be developed.

"Participating in happiness" means it follows happiness; or it is beneficial to the portion of happiness, the share of happiness - thus "participating in happiness." Unlike the development of foulness and so on, which is confined to a portion even of a single being, because of its complete exhaustion without remainder, there is no measure of this - thus it is "boundless."

"The first practice developed and cultivated fulfils the first establishment of mindfulness" means the development and cultivation of the first practice is the fulfilment of the development of the first establishment of mindfulness - this is the meaning. The same method applies to the remaining terms as well. Just as when the noble path is developed, the qualities conducive to enlightenment beginning with the establishments of mindfulness are all indeed developed - this should be seen in the same way.

Because observation of the body is the direct opposite of sensual lust, it was said "the first establishment of mindfulness developed and cultivated fulfils the first meditative absorption, which is the opposite of sensuality." Likewise, the second establishment

of mindfulness, which proceeds by way of experiencing rapture and so on, the third establishment of mindfulness, which proceeds by way of gladdening the mind of the second meditative absorption that has rapture, the fourth establishment of mindfulness, which is equanimous towards activities by way of proceeding through impermanence, dispassion, and so on regarding the third meditative absorption that has attained the excellence of happiness - leads to the fulfilment of the fourth meditative absorption because of the state of purification through equanimity and mindfulness.

But because the first meditative absorption of the fine-material sphere is distinctively a condition for the fine-material-sphere attainments, the second meditative absorption for the divine abidings through the distancing of thoughts of anger and so on, the third meditative absorption - which has become the foundation for insight through the fading away of joy and through happiness - for the noble abidings, and the fourth meditative absorption - which has attained the purity of equanimity and mindfulness and imperturbability - for the imperturbable abidings, therefore "the first meditative absorption developed and cultivated fulfils the first abiding" and so on was stated. Thus it should be seen that it was stated: whatever is the distinctive condition for whatever, that fulfils it.

87. Now, in order to define the practices and so on as directions on the side of cleansing, "therein, these are the four directions" and so on was stated. That is easily understood. Again, "the first practice" and so on was begun in order to classify and show by which practice the cleansing of which person occurs among the tetrads of practices and so on. That is the same as the method stated below. Although among the three doors to deliverance there is no fixed rule that "this particular door to deliverance succeeds only by this particular practice." But for those persons for whom there is attainment of the noble path by the desireless door to deliverance through the first two practices. Likewise, for whoever there is attainment of the noble path by the emptiness door to deliverance through the third practice, and for whoever by the signless door to deliverance through the fourth practice - by way of those persons, this is the correlation of practices and doors to deliverance. The same method applies also to the correlation of doors to deliverance with the establishments of mindfulness and so on.

"This is their sport" means the sport, the dwelling, of those lions - the Buddhas, the Individually Enlightened Ones, and the disciples of the Buddha - through the possession of the distinction of fearlessness, speed, effort, and so on. That is to say, the accomplishment of practices and so on in one's own and others' continuity by way of transcending the bases of mental defilements beginning with nutriment. Now, showing the opposing nature of the practices and so on to the nutriments and so on, by which there is transcendence, he said beginning with "the four nutriments - their opposite is the four practices." Therein, their opposing nature means the nature of what is to be abandoned and the nature of what abandons. And here, the nature of what is to be abandoned of the nutriments and stations of consciousness should be seen by way of the desire and lust bound up with them. Therein, the meaning in brief of "the sport is meditative development, realisation, and" so on is this: "This is their sport" - here, whatever this sport is, it is the meditative development of the qualities conducive to enlightenment that are to be developed, and the realisation of the

fruits and Nibbāna that are to be realised. Likewise, the abandoning of the mass of mental defilements with ten bases that is to be abandoned, by way of substitution of opposites and so on, is the making an end, the leaving nothing remaining. Now, showing that in brief, he said "the establishment of the faculties is the sport, and the non-establishment of perversions."

"The establishment of the faculties" means the occurrence of the faculties, meditative development, and realisation. "The non-establishment of perversions" means the non-occurrence of illusions, their abandoning, and their non-arising. "The faculties are the resort of the Good Teaching" - here, the faculties are intended as being the resort of the Good Teaching, the causes of its occurrence, meaning the faith faculty and so on - this is the meaning. "The perversions are the resort of mental defilements" means the illusions are the basis of occurrence and the cause of occurrence of the side of defilement. "This is called the ground of the method of the lion's sport" means this - the specification of the ten tetrads on the side of defilement by "the four nutriments" and so on, and of the ten tetrads on the side of cleansing also by "the four practices" and so on, by way of elucidating the impurities and cleansing of those of craving temperament and so on - this is called the ground of the method of the lion's sport.

88. Now, wishing to make clear the ground of the three-pronged method by means of the triad of persons beginning with one who understands quickly, since the three-pronged method proceeds from the lion's play method because the mutual entry of the methods into one another is desired, therefore, having pointed out the ground of the lion's play method with four persons by the classification of practice, in order to specify from those very same the triad of persons beginning with one who understands quickly, "therein, those who through difficult practice" and so on was begun. Therein, "these are two persons" means two persons by way of the former two practices. This same method applies to the other meaning as well. Again, "therein, those who through difficult practice" and so on was stated in order to specify the triad of persons beginning with one who understands quickly from the aforesaid group of four persons. Therein, "whoever by the common" - the connection is: he goes forth through difficult practice with quick direct knowledge, and through easy practice with sluggish direct knowledge. But how can a twofold practice come to be for one person? This should not be seen thus. That two practices come to be for one person in one instance. But among the aforesaid two practices, whoever goes forth by whichever one, this is one who understands through elaboration - this is the intention here. But since in the Atthasālinī, in the examination of whether the practice changes or does not change, it was said "it changes," therefore the difference of practice even for one person among different meditative absorptions and different paths is also desired.

By "therein, the Blessed One" and so on, he makes clear that very same classification of persons also through the classifications of teaching. That is the same as the method stated below. Therein, "higher consciousness" - the particle "ca" in "and the training in higher consciousness" is indicated though elided. Therefore the meaning is that he makes known the training in higher consciousness and the training in higher wisdom to one who understands through elaboration. "Higher morality" - here too the same method applies. It should be connected as: the training in higher morality, the training in higher consciousness, and the training in higher wisdom.

"Four becoming three" is said with a change of gender; the meaning is: four persons

having become three persons.

"This is the defilement" - taking it as "this classification of twelve triads beginning with the unwholesome roots becomes defiled by this, thus it is defilement." "This is the cleansing" - here too the same method applies.

"Three having become two" was stated for the purpose of showing the phenomena constituting the directions of the Nandiyāvaṭṭa method. Therefore he said - "Craving and ignorance" and so on; all that is easily understood indeed.

But why was the description here not made in the order of the synopsis of the methods? For the purpose of showing the origination of the methods from the methods. Because from the first method, by way of the standpoint of persons, the third method originates, and from the third method the second method originates - for the purpose of showing this distinction, the third method was described immediately after the first method, and the second method immediately after the third method. But by way of the standpoint of phenomena, the second method originates from the third method, and the first method also originates from the second method - for the purpose of showing this distinction, at the end, the ground of the first method was shown by "craving and ignorance" and so on. For precisely because of that, "four becoming three, three becoming two" was stated. If so, should this method too be stated: "two becoming four, two becoming three, three becoming four"? This is true, but this method was not stated, having considered that it has been shown in meaning already. Because the mutual entry of the three meaning-methods into one another is desired, and when there is entry, emergence from there also comes to be indeed. And this meaning should be made clear by the Peṭakopadesa.

Therein, this is the explanation from the beginning - The four persons: one of craving temperament is twofold, with soft faculties and with sharp faculties. Likewise one of view temperament. Therein, one of craving temperament with soft faculties goes forth through difficult practice with sluggish direct knowledge, one with sharp faculties goes forth through difficult practice with quick direct knowledge; but one of view temperament with soft faculties goes forth through easy practice with sluggish direct knowledge, one with sharp faculties goes forth through easy practice with quick direct knowledge. Thus, by those of craving temperament and view temperament established as is fitting in these practices, the four nutriments are to be abandoned by the abandoning of desire and lust that obstruct them. Having developed the four establishments of mindfulness, the four illusions should be seen - thus the entire method as stated above should be followed.

Herein this is the canonical text - Therein, whatever beings are of view temperament, they have the view of fault regarding sensual pleasures, but those whose underlying tendencies regarding sensual pleasures are not abolished, they dwell engaged in the pursuit of self-mortification. The Teacher or a certain fellow monk who takes the place of a teacher teaches them the Teaching: "There is no benefit from sensual pleasures"; and they, already not desiring sensual pleasures, thus give up sensual pleasures with little difficulty; they are not attached to mental suffering. Therefore it is said "easy practice." But whatever beings are of craving temperament, they are attached to sensual pleasures; the Teacher or a certain monk teaches them the

Teaching: "There is no benefit from sensual pleasures"; they give up what is dear with suffering. Therefore it is said "difficult practice." Thus all these beings go to coming together in two practices, the difficult and the easy.

Therein, whatever beings are of view temperament, they are twofold: with sharp faculties and with soft faculties. Therein, whatever beings of view temperament with sharp faculties, they give up with ease and quickly fully realise. Therefore it is said - "Easy practice with quick direct knowledge." Therein, whatever beings of view temperament with soft faculties, with reference to those with sharp faculties first, fully realise more slowly, they give up with ease and fully realise slowly. Therefore it is said - "Easy practice with sluggish direct knowledge." Therein, beings of craving temperament are twofold: with sharp faculties and with soft faculties. Therein, whatever beings of craving temperament with sharp faculties, they give up with suffering and quickly fully realise. Therefore it is said - "Difficult practice with quick direct knowledge." Therein, whatever beings of craving temperament with soft faculties, with reference to those with sharp faculties first, fully realise more slowly, they give up with suffering and fully realise slowly. Therefore it is said - "Difficult practice with sluggish direct knowledge." These four practices have no fifth, no sixth. For whoever has been quenched, is being quenched, or will be quenched, by these four practices and no others; this practice explains the mental defilements by the fourfold path. That which should be explained by the fourfold path in the noble teachings, this is called the method named the lion's play.

Here these are four nutriments, four illusions, kinds of clinging, mental bonds, mental knots, mental corruptions, mental floods, darts, stations of consciousness, ways of going to bias - thus all these are ten terms. This is the correlation of the discourse.

Four nutriments: therein, whatever edible food and whatever contact as nutriment - these are to be abandoned by one of craving temperament. Therein, whatever mental volition as nutriment and whatever consciousness as nutriment - these are to be abandoned by one of view temperament.

Therein, the first nutriment is the first illusion, the second nutriment is the second illusion, the third nutriment is the third illusion, the fourth nutriment is the fourth illusion; these four illusions have no fifth, no sixth. And this is the measure of the four nutriments.

Therein, established in the first illusion, one clings to sensual pleasures; this is clinging to sensual pleasures. Established in the second illusion, one clings to future existence; this is clinging to moral rules and austerities. Established in the third illusion, one clings to a distorted view; this is clinging to views. Established in the fourth illusion, one clings to the aggregates as self; this is clinging to the doctrine of self.

Therein, established in clinging to sensual pleasures, one knots sensual pleasures through covetousness; this is the bodily knot of covetousness. Established in clinging to moral rules and austerities, one knots anger; this is the bodily knot of anger. Established in clinging to views, one knots adherence; this is the bodily knot of adherence. Established in clinging to the doctrine of self, one knots through obsessing; this is the bodily knot of dogmatic belief that "This alone is the truth."

For him, mental defilements knotted by the knots flow as mental corruptions. But what is it that is said to flow as mental corruptions? Remorse. Whatever are remorse, those are underlying tendencies. Therein, through the bodily knot of covetousness is the mental corruption of sensuality, through the bodily knot of anger is the mental corruption of existence, through the bodily knot of adherence is the mental corruption of wrong view, through the bodily knot of dogmatic belief that "This alone is the truth" is the mental corruption of ignorance.

Those four mental corruptions, having gone to expansion, become mental floods; therefore they are called "mental floods." Therein, the mental corruption of sensuality is the mental flood of sensuality, the mental corruption of existence is the mental flood of existence, the mental corruption of ignorance is the mental flood of ignorance, the mental corruption of wrong view is the mental flood of views.

Those four mental floods, having entered the disposition, accompanied by underlying tendencies, are called darts; they stand having struck the heart. Therein, the mental flood of sensuality is the dart of lust, the mental flood of existence is the dart of hate, the mental flood of ignorance is the dart of delusion, the mental flood of views is the dart of wrong view.

Consciousness overpowered by these four darts remains in four phenomena: in matter, in feeling, in perception, in activities. These are the four stations of consciousness. Therein, through the dart of lust, consciousness imbued with delight, involved with matter, remains. Through the dart of hate, involved with feeling. Through the dart of delusion, involved with perception. Through the dart of wrong view, consciousness imbued with delight, involved with activities, remains.

Through the four stations of consciousness, one goes to the fourfold bias: through desire, through hate, through fear, through delusion. Through lust one goes to bias through desire, through hate one goes to bias through hate, through delusion one goes to bias through delusion, through wrong view one goes to bias through fear; thus these actions and these mental defilements - this is the cause of the round of rebirths.

Therein, these are the four directions: edible food, the illusion "beautiful in the unattractive", clinging to sensual pleasures, the mental bond of sensuality, the bodily knot of covetousness, the mental corruption of sensuality, the mental flood of sensuality, the dart of lust, the station of consciousness based on matter, going to bias through desire - this is the first direction.

Contact as nutriment, the illusion "pleasure in suffering", clinging to moral rules and austerities, the mental bond of existence, the bodily knot of anger, the mental corruption of existence, the mental flood of existence, the dart of hate, the station of consciousness based on feeling, going to bias through hate - this is the second direction.

Mental volition as nutriment, the illusion "self in non-self", clinging to views, the mental bond of views, the bodily knot of adherence, the mental corruption of wrong view, the mental flood of views, the dart of wrong view, the station of consciousness based on perception, going to bias through fear - this is the third direction.

Consciousness as nutriment, the illusion "permanent in the impermanent", clinging to the doctrine of self, the mental bond of ignorance, the bodily knot of dogmatic belief that "This alone is the truth", the mental corruption of ignorance, the mental flood of ignorance, the dart of delusion, the station of consciousness based on activities, going to bias through delusion - this is the fourth direction. Thus, of these ten discourses, by the first term there is looking at the first direction, by the second term at the second direction, by the third term at the third direction, by the fourth term at the fourth direction there is looking; this is called the Direction-Viewing. By this method, all mental defilements should be included in the four terms. This is the unwholesome side.

Four practices, four meditative absorptions, four establishments of mindfulness, four abidings - divine, divine, noble, imperturbable - four right strivings, four wonderful and marvellous phenomena, four determinations, four concentrations - concentration due to desire, concentration due to energy, concentration due to developed mind, concentration due to investigation - four phenomena participating in happiness, not apart from the factors of enlightenment, not apart from austere asceticism, not apart from sense restraint, not apart from the relinquishment of all - four limitless states.

Therein, the difficult practice with sluggish direct knowledge, being developed and cultivated, fulfils the first meditative absorption; the first meditative absorption being complete fulfils the first establishment of mindfulness; the first establishment of mindfulness being complete fulfils the first abiding; the first abiding being complete fulfils the first right striving; the first right striving being complete fulfils the first wonderful and marvellous phenomenon; the first wonderful and marvellous phenomenon being complete fulfils the first determination; the first determination being complete fulfils concentration due to desire; concentration due to desire being complete fulfils sense restraint; sense restraint being complete fulfils the first limitless state. Thus up to the relinquishment of all fulfils the fourth limitless state.

Therein, the first practice and the first meditative absorption and the first establishment of mindfulness and the divine abiding and the first right striving and the first wonderful and marvellous phenomenon and the foundation of truth and concentration due to desire and sense restraint and friendliness as the limitless state. This is the first direction.

The second practice with quick direct knowledge and the second meditative absorption and the second establishment of mindfulness and the divine abiding and the second right striving and the second wonderful and marvellous phenomenon and the foundation of generosity and concentration due to developed mind and austere asceticism and compassion as the limitless state. This is the second direction.

The third practice with sluggish direct knowledge and the third meditative absorption and the third establishment of mindfulness and the noble abiding and the third right striving and the third wonderful and marvellous phenomenon and the foundation of truth and concentration due to energy and the factors of enlightenment and altruistic joy as the limitless state. This is the third direction.

The fourth practice with quick direct knowledge and the fourth meditative absorption and the fourth establishment of mindfulness and the imperturbable abiding and the fourth right striving and the fourth wonderful and marvellous phenomenon and the

foundation of peace and concentration due to investigation and the relinquishment of all and equanimity as the limitless state. This is the fourth direction. Whatever is the looking at these four directions, this is called the method named the Direction-Viewing.

Therein, this is the connection - The four nutriments and the four practices, the four illusions and the four establishments of mindfulness, the four kinds of clinging and the four meditative absorptions, the four mental bonds and the four abidings, the four mental knots and the four right strivings, the four mental corruptions and the four wonderful and marvellous phenomena, the four mental floods and the four determinations, the four darts and the four concentrations, the four stations of consciousness and the four phenomena participating in happiness, the four ways of going to bias and the four limitless states. Thus the connection by way of the side and the opposite of the wholesome and unwholesome. This is the Direction-Viewing method in the *Sihavikkīṭi*.

Its final goal is the four fruits of asceticism; therein, the final goal of the first direction is the fruition of stream-entry, of the second the fruition of once-returning, of the third the fruition of non-returning, of the fourth the fruition of arahantship is the final goal.

Therein, what is the three-pronged method? By the classification of practice, among the four persons, whoever goes forth through easy practice with quick direct knowledge, this is one who understands quickly. Whoever goes forth through easy practice with sluggish direct knowledge, or through difficult practice with quick direct knowledge, this is one who understands through elaboration. Whoever goes forth through difficult practice with sluggish direct knowledge, this is one who needs to be guided. Thus four becoming three. Therein, for one who understands quickly, insight meditation preceded by serenity meditation is suitable. For one who needs to be guided, serenity meditation preceded by insight meditation; for one who understands through elaboration, serenity and insight meditation in conjunction. For one who understands quickly, the teaching is soft; for one who needs to be guided, the teaching is sharp; for one who understands through elaboration, the teaching is sharp and soft.

For one who understands quickly, the training in higher wisdom; for one who understands through elaboration, the training in higher consciousness and the training in higher wisdom; for one who needs to be guided, the training in higher morality and the training in higher consciousness and the training in higher wisdom. Thus for these persons, deliverance is by the four practices.

Therein, this is the side of defilement: three unwholesome roots, three contacts, three feelings, three explorations, three mental defilements, three applied thoughts, three fevers, three characteristics of the conditioned, three kinds of suffering.

"Three unwholesome roots" means greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root. "Three contacts" means contact experienced as pleasant, contact experienced as unpleasant, contact experienced as neither-unpleasant-nor-pleasant. "Three feelings" means pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. "Three explorations" means exploration of pleasure, exploration of displeasure, exploration of equanimity. "Three

mental defilements" means greed, hate, delusion. "Three applied thoughts" means sensual thought, thought of anger, thought of violence. "Three fevers" means born of lust, born of hate, born of delusion. "Three characteristics of the conditioned" means arising, presence, passing away. "Three kinds of suffering" means suffering as suffering, suffering due to change, suffering due to activities.

Therein, greed, the unwholesome root, arises by a pleasing object. Dependent on that very pleasing object, contact experienced as pleasant arises; dependent on contact experienced as pleasant, pleasant feeling arises; dependent on pleasant feeling, exploration of pleasure arises; dependent on exploration of pleasure, lust arises; dependent on lust, sensual thought arises; dependent on sensual thought, fever born of lust arises; dependent on fever born of lust, arising, the characteristic of the conditioned, arises; dependent on arising, the characteristic of the conditioned, suffering due to change arises.

Hate, the unwholesome root, arises by a displeasing object. Dependent on that very displeasing object, contact experienced as unpleasant arises; dependent on contact experienced as unpleasant, unpleasant feeling arises; dependent on unpleasant feeling, exploration of displeasure arises; dependent on exploration of displeasure, hate arises; dependent on hate, thought of anger arises; dependent on thought of anger, fever born of hate arises; dependent on fever born of hate, change in its duration, the characteristic of the conditioned, arises; dependent on change in its duration, the characteristic of the conditioned, suffering as suffering arises.

Delusion, the unwholesome root, arises by an object that is a basis for equanimity. Dependent on that very object that is a basis for equanimity, contact experienced as neither-unpleasant-nor-pleasant arises; dependent on contact experienced as neither-unpleasant-nor-pleasant, neither-unpleasant-nor-pleasant feeling arises; dependent on neither-unpleasant-nor-pleasant feeling, exploration of equanimity arises; dependent on exploration of equanimity, delusion arises; dependent on delusion, thought of violence arises; dependent on thought of violence, fever born of delusion arises; dependent on fever born of delusion, passing away, the characteristic of the conditioned, arises; dependent on passing away, the characteristic of the conditioned, suffering due to activities arises. Thus this is the description of the mental defilements in three ways. Whatever is the unwholesome side, all that comes together in the three unwholesome roots.

Therein, what is the wholesome side? Three wholesome roots: non-greed, non-hate, non-delusion. Three wisdoms: wisdom gained through learning, wisdom gained through reflection, wisdom gained through meditative development. Three concentrations: with applied and sustained thought, without applied but with sustained thought only, without applied and sustained thought. Three trainings: training in higher morality, training in higher consciousness, training in higher wisdom. Three signs: the sign of serenity, the sign of exertion, the sign of equanimity. Three applied thoughts: thought of renunciation, thought of non-anger, thought of non-violence. Three faculties: the faculty of "I shall know the unknown", the faculty of final knowledge, the faculty of one who has final knowledge. Three explorations: exploration of renunciation, exploration of non-anger, exploration of non-violence. Three searches: sensual seeking, seeking existence, seeking the holy life. Three aggregates: the aggregate of morality, the aggregate of concentration, the aggregate

of wisdom.

Therein, non-greed as a wholesome root fulfils wisdom gained through learning. Wisdom gained through learning being complete fulfils concentration with applied and sustained thought; concentration with applied and sustained thought being complete fulfils the training in higher morality; the training in higher morality being complete fulfils the sign of serenity; the sign of serenity being complete fulfils the thought of renunciation; the thought of renunciation being complete fulfils the faculty of "I shall know the unknown"; the faculty of "I shall know the unknown" being complete fulfils the exploration based on renunciation; the exploration of renunciation being complete abandons sensual seeking. The abandoning of sensual seeking fulfils the aggregate of morality.

Non-hate as a wholesome root fulfils wisdom gained through reflection; wisdom gained through reflection being complete fulfils concentration without applied but with sustained thought only; concentration without applied but with sustained thought only being complete fulfils the training in higher consciousness; the training in higher consciousness being complete fulfils the sign of equanimity; the sign of equanimity being complete fulfils the thought of non-anger; the thought of non-anger being complete fulfils the faculty of final knowledge; the faculty of final knowledge being complete fulfils the exploration of non-anger; the exploration of non-anger being complete abandons seeking existence; the abandoning of seeking existence fulfils the aggregate of concentration.

Non-delusion as a wholesome root fulfils wisdom gained through meditative development; wisdom gained through meditative development being complete fulfils concentration without applied and sustained thought; concentration without applied and sustained thought being complete fulfils the training in higher wisdom; the training in higher wisdom being complete fulfils the sign of exertion; the sign of exertion being complete fulfils the thought of non-violence; the thought of non-violence being complete fulfils the faculty of one who has final knowledge; the faculty of one who has final knowledge being complete fulfils the exploration of non-violence; the exploration of non-violence being complete fulfils seeking the holy life; seeking the holy life being complete fulfils the aggregate of wisdom.

Thus these three phenomena on the side of the unwholesome and on the side of the wholesome, described by triad expositions, are called the directions of the method of the Tipukkhala. Its final goal is the three deliverances - the desireless, the empty, and the signless. This is the second method named the Tipukkhala.

Therein, these three persons - one who understands quickly, one who understands through elaboration, and one who needs to be guided - of these three persons, two persons go forth through easy practice with quick direct knowledge, and through easy practice with sluggish direct knowledge; two persons indeed go forth through difficult practice with quick direct knowledge, and through difficult practice with sluggish direct knowledge - these are four. They by distinction become two: one of view temperament and one of craving temperament. These four having become three, three having become two. For these two persons, this is the defilement - ignorance and craving, shamelessness and moral fearlessness, unmindfulness and lack of full awareness, mental hindrances and mental fetters, holding and adherence, I-making

and mine-making, faithlessness and being difficult to admonish, idleness and unwise attention, sceptical doubt and ignorance, not hearing the Good Teaching and non-attainment.

Therein, ignorance, shamelessness, unmindfulness, mental hindrances, holding, I-making, faithlessness, idleness, sceptical doubt, and not hearing the Good Teaching - this is one direction.

Craving, moral fearlessness, lack of full awareness, mental fetters, adherence, mine-making, being difficult to admonish, unwise attention, ignorance, and non-attainment - this is the second direction. Of the ten dyads, the ten terms should be made as the first direction. In brief they inform the meaning; as opposites of the dark side, of the ten dyads the ten second terms - this is the second direction.

Therein, what is the wholesome side? Serenity and insight, true knowledge and conduct, mindfulness and full awareness, shame and moral fear, abandoning of I-making and abandoning of mine-making, right effort and wise attention, right mindfulness and right concentration, wisdom and disenchantment, attainment and hearing the Good Teaching, pleasure and practice in accordance with the Teaching.

Of the ten dyads, the first ten terms beginning with serenity and ending with pleasure are the first direction; the second ten terms beginning with insight and ending with practice in accordance with the Teaching are the second direction. Thus in the unwholesome side and the wholesome side, the four directions of the method of the Nandiyāvaṭṭa.

Among those, on the wholesome side, by serenity and so on, on the unwholesome side craving and so on go to abandoning; through their abandoning, liberation of mind through the fading away of lust. On the wholesome side, by insight and so on, on the unwholesome side ignorance and so on go to abandoning; through their abandoning, liberation by wisdom through the fading away of ignorance. Thus these two liberations are the final goal in the method of the Nandiyāvaṭṭa.

Therein, craving, ignorance, serenity, and insight are four terms; in those, the eighteen root terms come together. How? Serenity and non-greed and non-hate and perception of foulness and perception of suffering - these five terms partake of serenity; insight and non-delusion and perception of impermanence and perception of non-self - these four terms partake of insight. Thus nine wholesome terms come together in two terms. Craving and greed and hate and perception of beauty and perception of pleasure - these five terms partake of craving; ignorance and delusion and perception of permanence and perception of self - these four terms partake of ignorance. Thus nine unwholesome terms come together in two terms. Thus the Tipukkhala and the Sīhavikkīḷita enter into the method of the Nandiyāvaṭṭa.

How do the other two methods enter into the method of the Tipukkhala? Insight and non-delusion and perception of impermanence and perception of non-self - these four terms are non-delusion; serenity and non-greed and perception of foulness and perception of suffering - these four terms are non-greed; non-hate is just non-hate. Thus nine wholesome terms come together in three terms. Craving and greed and perception of beauty and perception of pleasure - these four terms are greed; ignorance and delusion and perception of permanence and perception of self - these

four terms are delusion; hate is just hate. Thus nine unwholesome terms come together in three terms. Thus in the method of the Tipukkhala, the other two methods enter.

How do the eighteen root terms come together in the four terms? Craving and perception of beauty - this is the first illusion. Greed and perception of pleasure - this is the second illusion. Ignorance and perception of permanence - this is the third illusion. Delusion and perception of self - this is the fourth illusion. Thus nine unwholesome terms come together in the four terms. Serenity and perception of foulness are the first establishment of mindfulness, non-greed and perception of suffering are the second establishment of mindfulness, insight and perception of impermanence are the third establishment of mindfulness, non-delusion and perception of non-self are the fourth establishment of mindfulness. Thus nine wholesome terms come together in the four terms. Thus the other two methods enter into the lion's play method. For whatever planes are the range of the three methods, that enters into each method. Therefore, when unwholesome or wholesome mental states of each method are cognised, the opposite should be sought. Having sought the opposite, that method should be explained. When that method has been explained, just as the root terms of the other methods have entered into one method, having extracted them from here and there, they should be explained. For in each method the eighteen root terms have entered.

Therein, when each mental state is cognised, all mental states become cognised. Of these three methods, the goal of the lion's play method is the four fruits. In the first direction is the first fruit, in the second direction is the second fruit, in the third direction is the third fruit, in the fourth direction is the fourth fruit as the goal.

The goal of the three-pronged method is the three deliverances. In the first direction is the desireless, in the second the emptiness, in the third the signless deliverance as the goal.

The goal of the Nandiyāvaṭṭa method is the two liberations. In the first direction is liberation of mind through the fading away of craving, in the second direction is liberation by wisdom through the fading away of ignorance as the goal. In these three methods, whatever viewing of the eighteen terms there is, this is the Direction-Viewing method. Whatever right connection made by one who, having viewed the wholesome side and the unwholesome side, knows "this mental state associates with this mental state" - this is the Goad method. These are the five methods.

The explanation of the Origin of Methods is completed.



ABOUT THIS TRANSLATION

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

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