Part Two:

An Annotated Translation

of the Dhammasaṅgaṇī-Mūlaṭīkā
Chapter One:

Commentary on Word-Definition of Kusala in Sense-Sphere

(Kāmāvacarakusala-padabhājaniyavānaṇā)

1. Unlike "phasso hoti (contact arises)" etc., the statement "ye vā pana ... arūpino dharmā (whatever...incorporeal dharmā...)" is not mentioned separately in connection with the word 'hoti (arise)' such as "tepi honti (they also arise)." Actually, it is said in order to conclude as "ime dharmā kusala (these dharmas are kusala)" taking the phassa dharmā etc. mentioned [in the section of Outline] and the remaining corresponding-other-dhammas (yevāpanadhamma). By doing thus, the word definition (padabhājaniyam) of this statement "ye vā pana ... arūpino dharmā" is included in the Conclusion (appanāya). However, the following can be observed:

517 Dhs p. 9.
518 The remaining corresponding-other-dhammas which are not enumerated in the section of Outline of Dhammasaṅgani are as follows:
1) attention (manasikāra), 2) decision (adhimokkha), 3) desire (chanda), 4) equanimity (tatrāmajjhātātā), 5) compassion (karunā), 6) sympathetic joy (mudittā), 7) right speech (sammāvācā), 8) right action (sammākammanto), 9) right livelihood (sammājīva). See Dhs-a pp. 131-133.
Cf. Vism (Ve) II pp. 89-90: "...yevāpanakā cattāro (corresponding-other-dhammas are four), aniyatā pañcati (inconstant dharmas are five)... Chando, adhimokkho, manasikāro, tatrāmajjhātātā ime yevāpanakā cattāro. Karunā, mudittā, kāyaduccharitavirati, vaccduccharitavirati, micchājīvavirattī ime aniyatā pañca." 519 Sinhalese edition reads "padabhājaniyam" for "padabhājaniya". The compound word 'padabhājaniya' is formed as 'pada (word) + bhājana (division) + iya (passive suffix)'. Hence, Sinhalese edition is more accurate.
520 From the beginning up to here, the sentence presents the summary of the commentary's idea. The next sentence shows the opinion of the sub-commentator.
521 This following statements are shown by venerable Ananda in order to prove his opinion (Cf. below table):
1) The statement "ye vā pana ... arūpino dharmā" is not connected with the word 'hoti' like 'tepi honti'. — It does not mean that it is a part of the conclusion.
2) And, though the section of the Explanation shows the word-definition of each dhamma, (e.g. katamo tasmi samayye phasso hoti? Yo tasmi samayye phasso...), in the section of the Explanation the word-definition of the constituent dhammas of the corresponding-other dhammas (yevāpanadhamma), such as attention etc., are not enumerated, because dhammas such as attention etc. are grouped as the corresponding-other dhammas. It does not imply that the statement "ye vā pana ... arūpino dharmā" is not the part of the Outline.
1) [The corresponding-other-dhammas (yevāpanadhāmmanā)] are neither connected with the second word ‘hoti’ nor explained [in the section of Explanation], after saying the word ‘atthi (there are)’; because they are not enumerated by means of nature (sarūpena).  

2) And, after mentioning briefly [in the section of Outline], the corresponding-other-dhammas are explained just in brief [in the section of Explanation]. Thus, it is proper to include this corresponding-other-dhammas in the section of Outline. Moreover, it is also proper to include this corresponding-other-dhammas mentioned at the end of the Explanation in the Explanation of Dhamma (Dhammaniddesa).  

3) The statement “ye vā pana ... arūpino dhamma” is mentioned in the Outline (Dhs p. 9) as well as in the Explanation (Dhs p. 17). The latter is only for the sake of consistency; the Buddha need not elaborate something when he has deliberately hidden even its name. The reasons why the Blessed One had grouped those dhammas as ‘the corresponding-other-dhammas (yevāpanadhāmmanā)’ are mentioned in this translation p. 236. Sinhalese edition reads “dhammaniddesa” as “dhammaniddeso”. Here, CSCD reading is more accurate, because considering the context, this sentence is the continuous explanation of the previous sentence. So, it should be in the same case ending as in the word ‘uddesa’ in the previous sentence. This first paragraph shows the opinion of venerable Ananda which is different from venerable Buddhaghosa’s. Venerable Buddhaghosa includes the statement “Te vapana ... arūpino dhamma (whatever...incorporeal dhamma...)” in the Conclusion. However, Venerable Ananda includes the statement “Ye vā pana ... arūpino dhamma” in the Outline of dhamma. The following table will make clear the difference:

<table>
<thead>
<tr>
<th>Determination of dhamma</th>
<th>Division</th>
<th>Buddaghosa (aṭṭhakathā)</th>
<th>Ānanda (ṭīkā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question</td>
<td></td>
<td>Katame dharmā kusalā?</td>
<td>&quot;</td>
</tr>
<tr>
<td>Explanation of samaya</td>
<td></td>
<td>Yasmin samaye kāmāvacaraṃ ... pe ... tasmin samaye</td>
<td>&quot;</td>
</tr>
<tr>
<td>Outline of dhamma</td>
<td></td>
<td>Phasso hoti ... pe ... avikkhepo hoti</td>
<td>Phasso hoti ... avikkhepo hoti. Ye vā pana tasmin samaye aṅhepi atthi paticcasamuppannā arūpina dhammā</td>
</tr>
<tr>
<td>Conclusion</td>
<td></td>
<td>Ye vā pana tasmin samaye aṅhepi atthi paticcasamuppannā arūpino dhammā ime dhammā kusalā</td>
<td>ime dhammā kusalā</td>
</tr>
<tr>
<td>Explanation of dhamma</td>
<td></td>
<td>Katamo tasmin samaye phasso hoti?.. ayam tasmin samaye avikkhepo hoti.</td>
<td>Katamo tasmin samaye phasso hoti?.. Ye vā pana tasmin samaye aṅhepi atthi paticcasamuppannā arūpino dhammā</td>
</tr>
<tr>
<td>Conclusion</td>
<td></td>
<td>Ye vā pana tasmin samaye aṅhepi attthi paticcasamuppannā arūpino dhammā ime dhammā kusalā</td>
<td>ime dhammā kusalā</td>
</tr>
</tbody>
</table>

Cf. The Explanation is also divided into four divisions like the Outline. See Dhs-a p. 152.
When the state of the question\(^{525}\) has been understood just by the expression ‘the division of the Question’, in order to explain the distinction of questions, it is said as “\textit{ayaṁ kathetukamyatāpucchā} (this is the question for the purpose of explanation)”. By the words “\textit{pāñcavidhā hi} (indeed fivefold)”, the questions occurring in the \textit{Mahānīddesa} are shown.\(^{526}\) \textit{Lakkhaṇam} (characteristic) means whatever nature which is desired to be known. By the word “\textit{aṇṇataṁ} (unknown)”, it is said the state which is not known by means of whatever knowledge. By the word “\textit{adītham} (unseen)”, it is said the state of not being seen, as if by bare eye-sight, by way of knowledge in the form of direct perception.\(^{527}\) \textit{Atulītam} (un-weighed) is the state of not being weighed by intelligence in the form of weighing as “this much is this”. \textit{Ādītītam} (unaccomplished) is the state of accomplishing the unperformed action of knowledge by way of intelligence in the form of decision. \textit{Avibhūtām} (unclear) is the state of non-manifestation of knowledge. \textit{Avibhāvitam} (un-clarified) is the state of not being clarified by way of knowledge. \textit{Adīthajotanā} (illuminating whatever is of unknown nature)\(^{528}\) is that ‘whatever is unknown’ is illuminated by this question. \textit{Anumatipuccha} (a question for discovering opinion) is \cite{56} the question for the purpose of knowing other’s opinion.

\(^{525}\) This indicates the statement ‘\textit{Katame dhammā kusalā?}’ in the \textit{Dhammasaṅgani}. See \textit{Dh} p.9.

\(^{526}\) Actually, in the \textit{Mahānīddesa} and \textit{Cūlanīddesa}, only the threefold question, that is, \textit{adīthajotanāpucchā} (question to show something not seen before), \textit{dīthasamsandāpucchā} (question to discuss what is already seen), \textit{vimaticchedāpucchā} (question to clear up doubts) are mentioned, though the \textit{Mahānīddesa-atthakathā} comments that “\textit{Tattha katameti kathetukamyatāpucchā, pāñcavidhā hi pucchā, tāsam vibhāgo upari pāliyameva āvī bhavissati} (Out of those sentences “\textit{katame vatthukāmā}” etc., the sentence \textit{katame} etc., is a question originating from a wish to explain. Indeed, questions are of five kinds, their classification would become clear later in the \textit{Pāli} itself (that is, in the text of \textit{Mahānīddesa} itself)”. Moreover, the questions which belong to the Buddha, that is, \textit{anumatipuccha} (question to discover opinion) and \textit{kathetukamyatāpucchā} (question to explain) cannot be found even in the \textit{Tipitaka}. However, in the \textit{Atthakathās} and the \textit{Ṭikās}, the fivefold question is mentioned. Therefore, two kinds of tentative answer can be presumed as follows:

i) The two kinds of question belonging to the Buddha might have been added by the commentator.

ii) The edition of the present \textit{Mahānīddesa} which is available at the present is different from the edition of the \textit{Mahānīddesa} which is consulted by the author of the \textit{Mulatikā}.

See \textit{Mnd} II p. 339; \textit{Cnd} pp. 44-45 (Ve). Cf. \textit{SN-a II} pp. 8-9; \textit{DN-a I} p. 69; \textit{Nīt-a} p. 147 (Ve).

\(^{527}\) Here Wisdom is compared to eye-sight since any wise realization would appear very clear as if the answer or fact were a visible object to be seen by bare eyes. If one’s knowledge cannot find the answer, however, the answer would be unseen as if an object lying in the darkness.

\(^{528}\) Cf. The word “\textit{adīthajotanā}” is rendered into “to throw light on something not seen before”. See \textit{Pe Maung Tin}, Exp. p. 73.

\(^{529}\) Sinhalese edition reads the word ‘\textit{jotiyati}’ which is the causal passive form of the word ‘\textit{jotati}’, as ‘\textit{jotipati}’ which is the causal form of the word ‘\textit{jotati}’. According to the Sinhalese edition, it can be translated as ‘by this question [a questioner] attempts to illuminate whatever is unknown’.
Indeed, by the question “oh monks what do you think about it?” etc., it is for asking one’s opinion, such as “what is your opinion?” Kathetukamyata (in order to explain) is for the purpose of explanation.

Pabhedato dhammānaṁ desanaṁ (the discourse on the division of dharmas) refers to the discourse on the Table of Contents (mātkādesanaṁ). For, in the discourse on the Table of Contents, having stated first the division [i.e. kusala etc.], the dharmas are mentioned later. Hence, the explanation is said by the compound word “pabhedavantadassanattham (in order to show the dharmas which possess the division)”. What is meant by this is - in the Table of Contents, the dharmas are mentioned together with qualifiers such as kusala, akusala etc., and those dharmas become the key factor, because they should be qualified (visesitabbā) [by the qualifiers such as kusala, akusala etc.]. And, the main dhamma deserves the state to be arranged in the form of question and answer (itikattabbatāya). Thus, only the main dharmas have the state to be asked and to be answered. Therefore, “katame dhamma (which dharmas are)” is said, in order to show those dharmas which should be asked. Further, the word “kusala” is said again in order to show that those dharmas which have the qualifier [such as kusala, akusala etc.] are asked. Thus, this word order “katame dhamma kusala” is made in order to show the dharmas having the division. Only, this same construction should be applied also in the reply “ime dhamma kusala (these dharmas are kusala)”. In order to clarify the

530 SN III p. 88-89.
531 Cf. This term ‘pabheda’ is rendered into “the distinction”. See Pe Maung Tin, Exp, p. 75.
532 Cf. This compound word is rendered into “it is for the purpose of showing, which states possess those distinctions”. See Pe Maung Tin, Exp, p. 75.
533 Sinhalese edition reads ‘savisesitabbata’ for ‘visesitabbata’. Here, the word ‘visesitabba’ indicates only the dhamma, so the prefix ‘sa’ which has the meaning of ‘together with’ is not befitted. Therefore, CSCD reading is more accurate.
534 Sinhalese edition reads ‘itikattabbataya’ as ‘iti kattabbataya’ The compounded reading seems to be more accurate. Due to the following reasons:
1) In the Dhammasangani-madhutika p.119, it is mentioned that “itikattabhatvatietthta itti iminapakārana pucchitabba-vissajjitabbabbhāva-saṅkhātena. Kattabbatāya vidhātabbatāya ādhārabhūtāya”.
2) And, according to the usage of the Pāli literature, the word ‘itti’ is generally compounded with the immediately following word. See AN I p. 189: “...iti kirāya...”. Also see Vin III p. 73; Vbh-a p. 501. Also see TPD pp. 558-563. Cf. fn 546.
Cf. Even in Sanskrit, the word ‘itikartavya’ etc. is available. See PSED p. 275.
meaning of these words “pabhedato dhammānaṁ desanam” (after describing the discourse on the division of dhammas), the word “imasmīhi (in this also)” etc. is said. “Anekappabhedā desetabbā (the dhammas having various distinctive aspects should be taught)” is the word-connection. Tasmā (therefore) means because only the ultimate dhammas should be preached due to not being conventional discourse (avohāradesanato), and because those dhammas having division should be expounded since those dhammas can bring the knowledge of the division of solidity (ghanavinibbhoga) and the analytical knowledge (paṭisambhidā), there is the connection with the sentence “kusala…dipetvā”.

Indeed, only in this way, in order to show the main reason together with its supporting reason of the aforesaid word ‘dipetvā’ (yathāvuttadīpanassa), the word “dhammāyeva (dhammas only)” etc. is said again. By the mere general word “dhamma”, the oneness of dhamma is taken by virtue of the solidity of group etc. Therefore, the discourse on the division, such as kusala, akusala can bring the knowledge of division of solidity which can make the division of oneness.

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535 Sinhalese edition seems to be a scribal error ‘desanam’ as ‘adesanam’. See Dhs-a p. 56.
536 Dhs-a p. 56.
537 Ibid. p. 57.
538 Here, the avohāradesanā is the abhidhammadesanā.
539 Cf. The usage of the term ‘avohāradesanā’ is not found in the Pāli canon as well as athakathā and āṭṭikā except the Dhammāsanāṅi-Mūlāṭikā. In the Dhammāsanāṅi-āṭṭakathā p. 56, the sentence “nāyakā avohāradesanā” occurs. It seems that this expression has been changed to ‘avohāradesanā’ by venerable Ananda.

Generally, the discourse (desanā) can be divided into two ways as follows:

2) MN-a I p. 137: “… duvidhā desanā sammutidesanā, paramatthadesanā cātī. Tattha puggalo satto itthī puriso khattiya brāhmaṇa devo mārovi evarāpā sammutidesanā. Anicasam dukkhām anattā, khandhā dhittā āyatanāni satipaṭṭhānāti evarāpā paramatthadesanā.”

540 Dhs-a pp. 56-57.
541 The main reason is “dhammāyeva idha desetabbā”. The supporting reason is “na ayam vohāradesanā”. See Dhs-a p. 56.
542 The dhamma without the qualifier words.
(ekattavinibhogakaraṇaḥ)⁵⁴³. Besides, since the discourse on the division such as kusala, akusala shows the dhammas (causes) which are kusala etc. and the attahas (results) which are abyākata etc.⁵⁴⁴, the discourse on the division such as kusala, akusala can bring the knowledge of an analytic insight of cause and result. In order to expound the word “pabhedavantadassanathām (in order to show [the dhammas] which have the division)”, it is said the words “idāni ye tena (now by those)” etc. Indeed, it is proper to show the division such as kusala, akusala when the dhammas having division by kusala, akusala etc. has been shown (pabhedavantesu hi dassitesu...yujjati)⁵⁴⁵, because it is the qualifier of the dhamma that beseeems to be arranged as such question and answer (itiikattabbotāyuttassa⁵⁴⁶).

In another way, dhamma is the key in the section of Outline⁵⁴⁷; what is doubtful is the key in the Pucchā. Further, the state of dhamma is not doubtful, but the division which is kusala etc. is doubtful. Thus, this word-order is adopted [by the Blessed One] on the basis of the dhamma which is determined and the kusala etc. which are doubtful.⁵⁴⁸

Ettha (here) means in this statement (“yasmīṃ samaye kāmāvacaraṃ kusalaṃ cittam (when a sensuousness kusala citta...)”)⁵⁴⁹. The sentence “samaye niddisi cittam (he

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⁵⁴³ Sinhalese edition reads the word ‘ekatta...’ as ‘ekanta...’. The word ‘ekanta’ can be decomposed as follows: eka + anā (koṭṭhāsa - portion, point...) Hence, both readings will be applicable here.

⁵⁴⁴ Cf. MN-a III p. 117: “Ekamsam pharitvā ātthattiti ekantaṃ ekakotthāsam sakavādameva pharitvā...”. The definitions of ‘dhamma’ and ‘āttha’ are mentioned as follows:

Dhs-a p. 22: “dhammoti hetu. Vuttaṅhetaṃ— ‘hetumhi nānaṃ dhammaṇapatisambhidā’ti. Atthoti hetuphalam. Vuttaṅhetaṃ—‘hetuphale nānaṃ atthapiṣambhidā’ti (dhamma means root-condition; for it has been said that ‘knowledge of a cause or condition is the analysis of doctrine’. Meaning is the result of a condition; for it has been said that knowledge of the result of a condition is the analysis of meaning.).” Also see Vbh p. 293.

⁵⁴⁵ Cf. The sentence “pabhedavantesu hi dassitesu...pe...yujjati” is translated as “for when states have been shown to possess distinctions,...logical...”. See Pe Maung Tin, Exp, p. 75.

⁵⁴⁶ Sinhalese edition reads ‘itiikattabbotāyuttassa’ as ‘itiikattabbatā yuttassa’. Actually, when the word ‘yutta’ is associated with any word, it is used in locative or instrumental or dative case. Thus, the uncompound expression should be ‘itiikattabbatāya yuttassa’. See Prs (Ve) p. 194.

⁵⁴⁷ Here, the word ‘uddesa’ indicates the Table of content (Mātikā).

⁵⁴⁸ This statement shows Ven. Ānanda’s opinion - how the word-order ‘katame dhammā kusala’ is made. It can be compared with the commentary’s statement “Pabhedato dhammānaṃ...suvirṇeyyo ca hotit” which is the opinion of the commentator. See Dhs-a pp. 56-57.

⁵⁴⁹ Dhs p. 9.
showed *citta on a given occasion*" is said in order to show that for what purpose the Blessed One has said the phrase "*yasmiṃ samaye kāmāvacaram kusalam cittan*".\(^{550}\)

*Pariyosāne (at the end)* means at the end of this sentence "*yasmiṃ ... ārabba*"\(^{551}\) which explains the *citta* on the occasion. *Tasmiṃ samaye (on that occasion)* means at the time of arising of *citta*. The word-connection is as follows: "*cittera samayaṃ niyametvāna atha pacchā bodhetum* (after determining the occasion by the *citta*, then later (*pacchā*) in order to make known [the *dhammas* such as contact, feeling etc.])". The qualified *citta* is described on the occasion as a qualifier in order to show the *citta* as only a qualifier from that occasion to enlighten the contact etc. *dhammas* on the occasion determined by *citta*. Because, there is no contact etc. *dhammas* as intended on the other occasion from the qualified occasion which is determined by the aforesaid *citta*, though there exists the diversity of occasions such as eating, going, etc. and the diversity of concurrent conditions etc. This is the meaning. Indeed, the *samaya* (occasion) becomes a qualifier [of the *citta*] in order to fit for [the *samaya*] itself, though it should be also qualified [by the *citta*], \(^{57}\) and the *citta* as a qualifier [of the *samaya*] comes to be qualified [by the *samaya*] in order to fit for that *samaya*.\(^{553}\) This is the distinction of solidity/oneness\(^{554}\) as a process (*santati*)\(^{555}\) etc. – *santatig´hanatā* means occurring as if one (*ekibhūtānāmiva*)\(^{556}\) owing to no interval (*nirantarātāya*)\(^{557}\) between the preceding and the following [citta]. Besides,

\(^{550}\) Dhs-dt p. 120.

\(^{551}\) Dhs p. 9.

\(^{552}\) The word *'pacchā'* which is same in meaning with the word *'atha'* is not mentioned in the *Arthasaśīlī* p. 57. This word seems to be added by the sub-commentator. See Dhs-at (Ve) p. 61.

\(^{553}\) The *samaya* becomes a qualifier of the *citta* at the moment of *yasmiṃ samaye*, but comes to be qualified by the *citta* at the moment of *tasmiṃ samaye*. On the contrary, the *citta* becomes a qualifier of the *samaya* at the moment of *tasmiṃ samaye*, but becomes to be qualified by the *samaya* at the moment of *yasmiṃ samaye*.

\(^{554}\) Cf. Various renderings of the term *'ghana:*

Compactness (— Bhikkhu Nāṇāmolī)

Solidarity (— Pe Maung Tin)

See POP p. 869; POD p. 433; Exp p 76.

\(^{555}\) Cf. This term *'santati'* is rendered into *'continuity'* by Bhikkhu Nāṇāmolī, Bhikkhu Bodhi, Pe Maung Tin. See POP, CMA, Exp p. 76.

\(^{556}\) Ven. Janaka defines the word *'ekibhūtānām' as “unekepi ekoviya hūva bhūta ekibhūtā (though there are many, they become as if one)”. Ab-ī II, p. 512.

\(^{557}\) Sinhalese edition reads *'nirantaratāya' as 'niruttaratāya'.* The meaning of *'niruttara (making no reply)' is not applicable here, so it appears to be a scribal error. Cf. AN-a lll p. 336: "...āhāna uttaratāya rahaṭṭi niruttaraṇī."
occurring as if one by means of being a single group of contact dhammas etc., by means of diverse function, which is difficult to be recognized and by means of having one object is called “samūhādīghanatā (solidity/oneness etc. as a single group)”.

*Kālāṅca samayaṁcā* (time and samaya) means a suitable occasion and harmony of condition. *Khaṇo* means opportunity. Indeed, rise of Tathāgata etc. is the opportunity to practice the noble path because it is the cause to obtain the condition of practicing the noble path. And, the opportunity itself is called *samaya*. It is the meaning: the opportunity which is called *khana* (opportunity) and *samaya* (opportunity) is only one [that is, the rise of Tathāgata etc. for leading the noble path]. *Mahāsamayo* means large assembly. *Samayopi kho* means even the cause of fulfilling the training precept. *Samayappāvādake* (a place for debating the opinion) means the place for debating the view. Because, sitting there heretics used to debate their respective opinions (samayāṁ). *Atṭhābhisamayā* means due to obtaining a good condition. Penetration is so called because it should be realized (abhisametabbo). The nature that should be realized is *abhisamayattī* (the nature of penetrability). The oppression etc. are mentioned after presenting an identical nature by way of the nature to be realized. Or, *abhisamayattī* is the nature which is an object of penetrating knowledge. Thus, only those meanings are

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558 It is the distinction of ‘samūhaghana’.
559 It is the distinction of ‘kiccaghana’. See Dhs-a p. 57.
560 It is the distinction of ‘ārammanaghana’. See Dhs-a p. 57.
561 See AN IV, p. 227.
562 Sinhalese edition reads ‘samayappāvādako’ for ‘samayappāvādake’. Samayappāvādaka is a place in Mallikā forest. Considering the context of *attthakathā* p. 58, the Sinhalese edition may have misread it.
563 Cf. The word ‘samayappāvādake’ is rendered into ‘a hall for discussion in samaya (opinion)’. See Pe Maung Tin, Exp, p. 76
564 Sinhalese edition reads ‘ditṭhippāvādake’ as ‘ditṭhippāvādako’ which seems to be a misreading because it indicates the place. See fn 562. It could be literally translated as ‘the place in which the view (ditṭhi) was shown (vādaka) in various way (po)’.
565 Sinhalese edition reads ‘abhisamayo abhisametabbo abhisamayo’ for abhisametabbo abhisamayo. The general way of writing of attthakathā and tikā follows the way of CSCD edition.
566 Sinhalese edition reads ‘ditṭhippavādako’ as ‘ditṭhippavādake’ which seems to be a misreading because it indicates the place. See fn 562. It could be literally translated as ‘the place where the view (ditṭhi) was shown (vādaka) in various way (po)’.
567 Those meanings are the nature of oppression etc. (pillanādi).
mentioned by a singular state after presenting that single nature. In the meanings i.e. oppression etc., पीलानां (oppression) means the truth of suffering torments (हिमसनां) a person who is endowed with the truth of suffering, i.e. makes the person not to avoid (आविप्पहरिकात्कारानं). संताप (burning) means heating, burning around by the nature of universal suffering etc. (धुक्कड्डुक्कहताः).

The word “िद्धा (here)” is said because the opportunity is not possible in case of आक्षुण्णता and some अप्यक्षुण्णता. Is it not possible to produce कुशलता without the ninth opportunity? It is not impossible. But, the opportunities are explained not only as the ninth opportunity, but also as the opportunity of fourfold condition. There is no producing of कुशलता without the moment of well-established one’s mind as the least restriction. Thus, the meaning of opportunity is mentioned in this कुशलता

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568 Cf. Dhs-ay p. 154: “पिलानां, तानी हि अभिःसिद्धाब्धावेन एकोमन्त्र अभिःसिद्धावयत्तो”.
569 CSCD edition seems to have a scribal error of the word ‘हिमसनां’ as ‘हिम सनां’. But, Sinhalese edition and Thai edition read it as ‘हिमसनां’ which is more accurate.
570 See Dhs-at (Ve) p. 62.
571 Sinhalese edition reads “आविप्पहरिकात्कारानं” as “आविप्पहरिकात्या कारानं”.
572 The compound word ‘आविप्पहरिकात्कारानं’ can be decomposed into ‘आविप्पहरिकता कारानं’.
573 According to this sentence, the rise of तथागता etc. is not possible in some अप्यक्षुण्णता i.e. कक्खविविख्या, सोतविविख्या etc. with आक्षुण्णता, is shown. See Ab-t I p. 57; Ud-a p. 20. Also See fn 546.
574 There are three kinds of suffering as follows:
1) universal suffering (धुक्कड्डुक्कहा),
2) suffering as conditioned state (संक्षरधुक्कहा),
3) suffering as ever-changing (विपरित्मदुक्कहा)

575 According to this sentence, the rise of तथागता etc. is not possible in some अप्यक्षुण्णता i.e. कक्खविविख्या, सोतविविख्या etc. with आक्षुण्णता, is shown. See Ab-t I p. 57.
576 See Dhs-at p. 62: “केसुप्ति आक्षुण्णाविप्पक्तिसु”.
577 AN IV, p. 227: “Ekava kho...khano...brahmacariyavasāya. Katamo eko?...tathāgato ca loke uppanno hoti...Dhammo ca desiyati...puggalo majjhimesu janapadesu paccujjato...paññavā ajjato subhāsitadubbhāsitassa athhamanūḥātum. (there is just one occasion, which is timely, seasonable for living the godly life. What one? Take the case when a तथागता arises in the world ... Dhamma, tranquillizing, cooling, leading to awakening, declared by the well-fare is taught; and a person is born in the middle country and is intelligent, not dull, nor a witless imbecile but can tell whether a matter has been spoken well or ill)”. See E.M.Hare, GS IV, p. 153.
578 The fourfold condition is as follows:
1) dwelling in a suitable place (पतिरिपु देशसवासा),
2) association with the good (सप्पुरिसुपानिसया),
3) well-established one’s mind (अत्तससम्पादिठी),
4) accumulation of merit in previous existences (पुब्बे कतापुहिनति).

place. Consciousness (viññāna) is a common result of faculty, object, attention etc. (indriyavisayamanasikārādīnaṁ). Thus, the common result which is such etc. consciousness (evaṁādi) should be noted.\textsuperscript{576} Navamo (the ninth) is said with reference to the eight non-opportunities\textsuperscript{577}. Catucaṅkaṁ vattati (the fourfold condition ensues)\textsuperscript{578} means that the fourfold condition in the form of attainment of dwelling in suitable place etc. turns continuously around.\textsuperscript{579} Okāsbhūtāni (arising

\textsuperscript{576} Sinhalese edition and Thai edition reads ‘...manasikārādīnaṁ’. The other editions read ‘manasikārādīnaṁ’. According to the readings, the meaning of sentence will be different as follows:
1) reading ‘manasikārādīnaṁ’:

The Dhammasaṅgani-madhutika also reads this way with following comment:

\begin{quote}
Dhs-dt p. 121: “...adissaddena āloka vivara (ākāsa), vāyodhātu āpo pathavidhātuyo sanghaṭāni. Viññānaṁ pañcaviññāṇaṁ. Adissaddena manaviññāṇaṁ sanghaṭāti...”.
\end{quote}

According to the Dhammasaṅgani-madhutika, it can be understood as follow:
A. The word ‘viññāna (consciousness)’ is fivefold consciousness (pañcaviññāna). 
B. In the word ‘manasikārādīnaṁ (attention etc.)’, the particle ‘adi (etc.)’ indicates as follows:
   i) light (āloka) for eye-consciousness,
   ii) space (ākāsa) for ear-consciousness,
   iii) air element (vayodhātu) for nose-consciousness
   iv) water element (āpodhātu) for tongue-consciousness
   v) earth element (pathavidhātu) for body-consciousness
C. In the word ‘evaṁādi (such etc.)’, the particle ‘adi (etc.)’ indicates mind-consciousness.
D. With the above references, the translation will be: the fivefold consciousness is common result of faculty, object, attention etc. Thus, the common result which is fivefold consciousness and mind-consciousness should be regarded.

2) reading ‘manasikārādīnaṁ’:

A. The word ‘adhina (dependent on)’ is the adjective of the word ‘viññāna (consciousness)’.
B. Translation might be: Consciousness (vimśaṁ) depending on (adhinam) faculty, object, and attention should be known as common result which is mind-consciousness and fivefold-consciousness.

Comments:

In the six-types of cognitive processes, the essential four conditions are necessary for each process.
However, by the second way of reading, only three conditions can be understood. Therefore, it is better to adopt the first way of reading.


\textsuperscript{577} AN IV, pp. 225-227: ‘atthime...akkhaṇā... brahmaṇacariyavāsāya. katame attha? (what are the eight non-opportunities for leading to the noble path?)

1) idha, bhikkhave, ayaṁca puggalo nīrayam upapanno (born in hell) hoti
2) ayaṁca puggalo tiracchānayoṁ upapanno (born in animal-kingdom)
3) puggalo pettivisión upapanno (born in human)
4) aññataro dhārayukam devamīlayam upapanno (born in deva world) hoti
5) puggalo paccantimesu janapadesu paccejāto (staying far away from a country)
6) micchādiṭṭhi (holding wrong view)
7) dاعānā (foolish)
8) Dhammo ca na desiyati (no teaching of dhamma)... ‘ime kho, bhikkhave, attha akkhāṇā asamayā brahmaṇacariyavāsāya’ (these are the eight non-opportunities for leading to the noble path)’.

See E.M. Hare, GS, pp. 152-153.

\textsuperscript{578} Cf. The words ‘catucaṅkaṁ vattati’ is rendered into ‘the four-fold wheel rolls on’. See Pe Maung Tin, Exp, p. 77.


The Dhammasaṅgani-madhutikā uses the word ‘parivattatīti’ while commenting; the word ‘viparivattatīti’ is not used. Ven. Janaka comments that the word ‘parivattatīti’ is more accurate than the
of the opportunity) means arising as if giving the opportunity, “now, let the kusalas arise (idāni uppajjantu kusalāni)”, because of arising of the attainment of the fourfold condition itself.

In the compound word “cittakālo (time of arising of citta)”, the time has been distinguished only by an existing citta dhamma. The time has been distinguished neither by the particular moment of that citta as ‘have occurred itself’, ‘will occur’ and ‘occurs’, also nor by the function of knowing that citta. Therefore, the time has been made known after comprehending the citta dhammas without such distinction. Thus, it is said [by the commentator]. A series (paṭipāti) is only the varieties (vīsesā) arising by order. Hence, it is fit to say that the seed-hood (bījakālo) is also a start of the series. With this intention, it is said “bījakāloti dhammapaṭipātīṁ upādāya paññatto (the seed-germination is a paññatto concerning a series of phenomena)”.

Kālasañcayo (the grouping of time) is only periods of time which is conceived as

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word ‘viparivattati’ which is used in the Dhammasaṅgati-madhukkā. Because, the word viparivattati can be analyzed as follows:
- vi (around, away, without, etc.) + pari (around...etc.) + vatta (vattu, turn, moving around).
Here, the prefix ‘vi’ does not give any additional meaning to the word ‘parivattati’. See. Ab-1 II, p. 516.

Cf. The word ‘okāsabbhūtim’ is rendered into “form the occasion”. See Pe Maung Tin, Exp, p. 77

Sinhalese reads ‘uppajjantu’ as uppajjanti. It seems to be a scribal error, because in this sentence the verbal suffix ‘antu’ which indicates the imperative and benedicitive mood (pancami) of 3rd person plural is more accurate. Prs (Mya) p. 268, No. 451.

Cf. This word is rendered into “temporal aspect of mind”. See Pe Maung Tin, Exp, p. 79.
Also cf. Dhs-ay p. 156: “cittakālo ādi vitthārato dhamme vā upādāya paññato kālo nāmāti yojantā.”

Cf. Dhs-at (Ve) p. 62: “Dhammenevāti vīsesantararāhitena.”

Yasmin samaye (time) is defined by ‘kusalam cittam uppamā hoti’; and tasmin samaye (time) is defined by ‘phasso hoti...’.

Here, the meaning of the word ‘vīsesā’ implies a process of change such as seed germination (biya)-sprouting (āntūra)-branching etc.

The word ‘dhammapaṭipāti’ is rendered into English as “the phenomenal succession”. See Pe Maung Tin, Exp, p. 78.

Cf. Exp p. 78.

Cf. The dhammas of eight material qualities (atthakalāpadhamma) which are inseparable (avinnibbhojāra) are as follows:
- the four: color (vannā), odor (gandha), taste (rasa), nutritive essence (ojā),
- 2) and, the four great elements (bhūtacatukka).

See Atths (Ve) p. 44.

It means that a day is accumulated by 24 hours; a month is accumulated by 30 days etc. Cf. Dhs-ay p. 156: “kālasaṅcayamanti kālānam samūham.”
if being collected. In order to prevent an adherence of one who has constructed the adherence by holding an ultimate nature as time in this or that way\textsuperscript{590} \cite{58}, it is said, "so panesa\textsuperscript{591} sabhāvato avijjāmānattā paññattimattakko (this is a mere concept, because it is not existing by its own nature)". The word ‘nātvā’ should be connected with the word ‘viññeyyo’. And \textit{(pana)}, this \textit{samaya} in the sense of cause which is different in meaning from \textit{samaya} referring to time and group (\textit{itaro hetu}) should be known only as condition.\textsuperscript{592} \textit{Ettha} (here) means that the root-condition (\textit{hetu}-\textit{hetu}), and the common condition (\textit{sādhāranahetu})\textsuperscript{593} should not be understood in showing this meaning of \textit{samaya}.\textsuperscript{594} \textit{Samavāya} (the harmony in antecedents) is the concurrence-condition\textsuperscript{595}, whereas \textit{hetu} (cause) is each individual condition. Thus, this distinction of these i.e. harmony in antecedents (\textit{samavāya}) and cause (\textit{hetu}), should be understood. By showing many conditions of eye-consciousness etc., it shows also those many conditions\textsuperscript{596} of \textit{kusalas} arising at their respective doors.

The collection [of the five meaning] had been made (\textit{pariggaho kato}) by teachers of the commentary. \textit{Ekakāraṇavādo} (the view that there is one single cause) is the view that either the nature (\textit{prakṛti}) is the cause\textsuperscript{597} or the governor (\textit{Brāhmaṇ}) is the cause.\textsuperscript{598} The group is said as \textit{"aṇñamaṇḍaṇḍaṇkkhō\textsuperscript{599} (the mutual relating\textsuperscript{600})" due

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{590} Dhs-at p. 62: "Yathā vā tathā vāti kālā loko pavattati nivattatītī vā kālo nāma bhāvo vattanalakkhaṇo bhāvānāṁ pavatti-okāsādāyakoti vā yena tena pakārena. (The world arise due to time. The time is a kind of ultimate nature. It has the characteristic to make arise. It can give the opportunity to arise the ultimate nature of \textit{dhamma}. In this way, the time is assumed as \textit{dhamma} having intrinsic nature.)"
\item \textsuperscript{591} Dhs-ay p.156: "so panesati kālo."
\item \textsuperscript{592} Cf. Dhs-ay p. 156.
\item \textsuperscript{593} Sinhalese edition reads it as ‘...\textit{hetu} hetusādāraṇahetu...’ which seems to be a scribal error.
\item \textsuperscript{594} There are four kinds of ‘\textit{hetu}’ i.e. \textit{hetu}-\textit{hetu} (root-condition), \textit{paccaya hetu} (causal condition), \textit{uttama hetu} (chief condition), \textit{sādhāraṇa hetu} (common condition). Here, only \textit{paccaya hetu} and \textit{uttama hetu} can be understood. See Dhs-a pp. 303-304. Also see Dhs-at p. 62.
\item \textsuperscript{595} Sinhalese edition reads the word ‘...\textit{sāmaggī} (feminine gender)’ as ‘...\textit{sāmaggī}’ which seems to be a scribal error. See Kcb No. 239, p. 127; Dhs-a p. 58, p. 60.
\item \textsuperscript{596} Dhs-at p. 62: “\textit{Pappaccayataṁ ānekapaccayataṁ}.”
\item \textsuperscript{597} Sāṁkhyā school’s theory.
\item \textsuperscript{598} Vedanta school’s theory.
\item \textsuperscript{599} Dhs-ay p.157.
\item \textsuperscript{600} Cf. The word \textit{“aṇñamaṇḍaṇḍaṇkkhō”} is rendered into “mutual contribution”. See Pe Maung Tin, Exp, p. 79.
\end{enumerate}
\end{footnotesize}
to mutual relating with the constituents. And, the *apekkhā* (the relating) is also the production of a result on account of meeting of capability of the production of the result. As long as there is no meeting of supporting-cause, there is non-production of the result. And, *samāgama* (meeting) means manifesting of those causes, when those causes are being associated even without activities, there is proceeding of the result.

*Asāmaggī...pattito*\(^{601}\) (*because causes which are not conditions when they exist severally, would not become conditions when they act in harmony*) means because eye, visible object, light, attention do not reach to be the conditions, when they are not united, and when they are united - if they do not become the conditions of eye-consciousness, since they never turn away from the nature which does not become that condition. For, a particular nature to be united with another cannot be the other nature.\(^{602}\) *Ekasmiṇa* means when every one of a hundred blind men. This is the intention of the commentator. Otherwise, when the meaning is interpreted by means of the mentioned expression as ‘ekasmiṇa andhe’\(^{603}\), the expression ‘ekasmiṇa andhe’ of the simile would not be proper, and there is no connection of the simile and the object of simile. Actually, the inability of all the blind men is said only due to the inability of every one of all the blind men. The invisibility of one blind man cannot be applied to all the blind men. Also, the inability of all the blind men is not said due to the inability of one blind man. Surely, the inability of all dhammas is not said due to the inability of one dhamma in eye, visible object, light etc. which are the object of the simile. Actually, the inability of the united dhammas is said due to the inability of every one of all dhammas i.e. eye, visible object etc. And, in the words “*[na...]*\(^{604}\) andhasatāṃ passatī (a hundred blind men cannot see)”, ‘a hundred blind men united [cannot] see’ is the intention, because otherwise there would be no similarity with the object of the simile in the manner described. By the sentence

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\(^{601}\) Sinhalese edition reads it as ‘*asāmaggiyam...*’ which seems to be more accurate. See Dhs-a p. 60.

\(^{602}\) A kind of contact etc. nature is united with a kind of another feeling etc. cannot be a kind of feeling etc. when See Ab-t II p. 522 fn. 1.

\(^{603}\) Dhs-a p. 60.

\(^{604}\) For understanding, the word ‘*na*’ is taken from the commentary. See Dhs-a p. 60.
"sādhā...pe...ṭhitabhāvo (the concord is established by accomplishing a common result⁶⁰⁵)”, as when those conditions⁶⁰⁶ arise they would produce the result⁶⁰⁷ in which those conditions, when presenting, would produce a result, so the producing in the combination of those conditions is said. The concord (sāmaggi⁶⁰⁸) is not merely the combination of any kind of many conditions. For, the combination of sound, smell, taste, touch is not the condition for the eye-consciousness. Or, the combination of wood, potsherd and stone is not the condition for the ear-consciousness. Taṃ (that) means that sight.⁶⁰⁹ Asāmaggīyaṃ ahetūnampi ca sāmaggīyaṃ hetubhāvo siddho (though they may be no causes when they are not in concord, they accomplish the cause-hood when they are in concord): this meaning need not be inferred because the cause-hood is accomplished by direct-perception when the causes, i.e. eye etc. that are not causes when they are separate, are united. Indeed, it is not proper looking for reasoning in being clearly accomplished by the direct perception.

[59] The concordance (sāmaggi) of factors of opportunity such as existence as human being etc. is the concordance of opportunity (khaṇasāmaggi⁶¹⁰). The opportunity (khaṇo), called attainment of the ninth and of the wheels, does not occur without that concordance of opportunity. Indeed, that very concordance of opportunity is called that opportunity i.e. the moment of the ninth and the fourfold wheels is the meaning. The word samaya in the sense of ‘moment’ or ‘opportunity’ makes clear the difficulty of the achievement of kusala (khaṇasaṅkhāto samayo kusaluppatiyā dullabhabhāvanaṃ dīpeti) owing to difficult to obtain the opportunity itself. Or, the word ‘samaya’ in the sense of opportunity is mentioned as ‘samaya’ called ‘opportunity’, or ‘moment’. By means of explaining this meaning ‘yasmiṃ dullabhe

⁶⁰⁵ Cf. Pe Maung Tin renders it into “causes are said to be in concord when they accomplish a result in common”. See Exp p. 79.
⁶⁰⁶ Eye, visible object, light, attention.
⁶⁰⁷ Eye-consciousness.
⁶⁰⁸ Sinhalese edition reads it as “sāmaggi” which seems to be a scribal error. See fn. 595.
⁶⁰⁹ Or, the word ‘taṃ’ means eye-consciousness which can see.
⁶¹⁰ Cf. Pe Maung Tin renders it into English as “a concurrence of circumstances”. See Exp p. 80. Sinhalese edition reads it as “khaṇasaṅmaggi” which seems to be a scribal error. See fn. 595.
khane sati (when there is such opportunity i.e. the moment of the ninth and the fourfold wheel which is difficult to obtain),\textsuperscript{611} that word ‘samaya’ in the sense of opportunity shows the difficulty of achieving the arising of kusala related with that opportunity/moment. In this way, the interpretation of the word ‘samaya’ should be construed by showing the respective meanings of their respective samaya in this sentence – “samavāyasāṅkhāto samayo anekahetuto vuttīṃ dīpeti (‘samaya’ in the sense of ‘harmony of antecedents’ shows occurrence from many causes)” and in the later meanings [of the word ‘samaya’ in the sense of ‘kāla’, ‘samūha’, ‘hetu’] from the word [‘samaya’ in the sense of ‘khana’].\textsuperscript{612}

**Tassa purisassa (of this man)** means ‘of man having swiftness’ described [in *Samyutta Nikāya*] as “Oh, monks! Just as four strong archers trained, dexterous (katupāsana\textsuperscript{613}), skilled and popular would stand facing four directions. Then, a man would come and [say] “as soon as the arrows are shot by these trained, dexterous, skilled and popular archers, I\textsuperscript{1} shall get and bring back the arrows before resting on the ground”.\textsuperscript{615} \textbf{Tāva parittako (that much short)}\textsuperscript{616} means that the time in arising of citta is shorter than the joining of sharp edges of razors tied on the head and feet of deities, when the deities\textsuperscript{617} who are fond of running are running towards the direction by turning a somersault (hetthupariyāyena\textsuperscript{618}). Samaya in the sense of time shows its own shortness by citta delimiting it as “I\textsuperscript{619} am so short”, while it is spoken of as

\textsuperscript{611} It is said in order to show the meaning of “yasmīṃ khane (samaye)” which is connected with the words “kusalam cittam uppannam hoti”. See Dhs p. 9 No. 1.

\textsuperscript{612} See Dhs-at (Ve) p. 63.

\textsuperscript{613} Sinhalese edition reads it as “katūpāsana”.

\textsuperscript{614} Sinhalese edition reads it as “ayam” which seems to be a scribal error.

\textsuperscript{615} SN II, p. 266.

Cf. Bhikkhu Bodhi translates it as follows: "suppose there were four firm-bowed archers, trained, dexterous, experienced, standing in each of the four directions. Then a man would come along, thinking: ‘I will catch the arrows shot by these four archers in each of the four directions before they reach the ground and then I will bring them back.’” See CDB II p. 708

\textsuperscript{616} Cf. This word “tāva parittako” is rendered into “the short duration”. See Pe Maung Tin, Exp, p. 80.

\textsuperscript{617} The deities run after or before moon and sun. See Ab-t II p. 528 fn. 2.

\textsuperscript{618} Sinhalese edition reads it as hetthupariyāyena.

The two readings occur in the following places of sub-commentary:
- hetthupariyāyena: DN-t II p.292, MN-t (Ve) I p. 320, Vism-mt (Ve) I p. 278;
- hetthupariyāyena: SN-t (Ve) II p. 167; Vism-mt (Ve) II p. 399.

\textsuperscript{619} kāla (time).
being delimited by the *citta*. And, as I am so short, so is all the arising moment of *kusala citta*. Thus, its shortness is shown. The illustration of the word in the sense of *kâla* should be understood in accordance with the manner already described.

Like *mahat* of those who advocate the doctrine of nature [being the main cause of creation] and like ‘combination of the two atoms’ of those who advocate the atom theory, [the occurrence] of only a single one *dhamma* [is prevented]. The explanation of the occurrence in dependence on another (*parâyattavutti*vanatâ) is explained by the sentence “hetu...pe...vuttitaṃ dīpeti (samaya in the sense of condition shows the occurrence in dependence on another)”, because the word *samaya* in the sense of ‘cause (hetu)’ has more meaning (bhâvâ) than the explanation of the occurrence of causal relation (*paccayāyattavutti*panato). And, when (sati) there is the causal relation (*paccayāyatta*bhâve), *samaya* in the sense of ‘harmony in antecedents (*samavâya*)’ shows the concordance of causal relation (*paccayasâmaggi-âyattatâ*). Thus, the explanation of the dependence on another (*parâyatta*) is not described, because the *samaya* [in the sense of ‘harmony in antecedents (*samavâya*)’] does not have more than the concordance of causal relation. The Blessed One has rejected [the conceit of one who...
by this ‘samaya’ either being the subject or being an instrument, is the meaning. This method applies in case of previous explanations.\(^\text{629}\)

**Adhikaraṇavasenā (by means of locality)** means by way of the basis. *Ettha (here)* is meant: when the *samaya* is comprehended in the sense of ‘time (kāla)’ and ‘group (samūha)’. Indeed, the time, delimited by *citta* though it does not exist in reality, is said as ‘locality’ perceived (saññāto\(^\text{630}\)) only by the basis, because *dhammas* arising on that moment do not exist either before or after from that moment.\(^\text{631}\) *Bhāvo (becoming)* means action (verb). ‘*Bhāvenabhāvalakkhanaṁ* (a becoming marked/characterized by the other becoming)’ is an action marked by the other action.\(^\text{632}\) For instance, “he went when cows were being milked, return when milked”. - The act of milking (*dohanakiriyā\(^\text{633}\)) marks the act of going. Similarly, here also when it is said “yasmim samaye (the occasion on which)” and “tasmim samaye (on that occasion)\(^\text{634}\)”, the meaning of the word ‘sati’ is automatically discerned. Because, the meaning of the word is not deprived of the action of existence\(^\text{635}\), though it is not related with another action. Thus, the action of arising of *citta* and the action of becoming of contact etc.\(^\text{636}\) are marked by the action of existence of *samaya*.\(^\text{637}\) Hence, the use of

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\(^{629}\) See Dhs-a p. 61: “Evam dipentena cānena dharmānma savasavattībhimāno patisedhito hoti. (by this word showing thus the condition, the conceit of one who believes that *dhammas* unconditionally follow one’s own will is subdued.- Exp p. 81.)”

Here, the word ‘anena’ which indicates ‘*samaya*’ in the sense of ‘*hetu*’ can be translated in the sense of subject or in the sense of instrumental. But, it is better to translate in the sense of instrumental when the word ‘bhagavatā’ is used as the subject. See Ab-t II pp. 530-531.

\(^{630}\) Cf. Instead of using the word ‘saññāto’, the word ‘paññāto (p.p. of paññāyati which means ‘is clear, to appear’)’ is used in the *Dhammasangani-madhūtikā* while commenting. See Dhs-dt p. 125.

\(^{631}\) The arising moment of *citta* is described as ‘locality’ by commentator. The locality of arising moment of *citta* can be understood with the following figure:

\[
\begin{array}{cc}
\text{Arising moment of *citta*} & \\
\downarrow & \downarrow \\
\text{Before} & \text{after}
\end{array}
\]

\(^{632}\) See Keb (Mya) No. 313, p. 158.

\(^{633}\) Sinhalese edition reads ‘*dohanakiriyā*’ as ‘*dohanakiriyāya*’. According to Sinhalese edition, it can be translated as follows: ‘the act of going is marked by the act of milking’.

\(^{634}\) Sinhalese read it as ‘*samayeti tasmim samye*’ which seems to be a scribal error.

\(^{635}\) The action of existence is in the sense of the word ‘atthi – hoti’.

\(^{636}\) The action of arising of *citta* is said with reference to ‘*cittam uppannam hoti*’. And, the action of becoming of contact etc. is said with reference to ‘*phassa hoti, vedana hoti*...’.

\(^{637}\) *Samaya* in the sense of ‘*khāna*’, ‘*samavāya*’, ‘*hetu*’. 
the locative case as ‘samaye’, which is connected with the action of existence, is made in the word ‘samaya’ occurring in both places i.e. ‘yasmini samaye’ and ‘tasmini samaye’.

Uddānato means in short, in brief. When lust as a mental defilement (kilesakāma) is attached to the state of lust as the objective base of sensual pleasure (vatthukāma), the lust as a mental defilement (kilesakāma) is attached to it by virtue of ‘the desirable’, not by virtue of ‘the desirous’. Thus, lust as a mental defilement is only [called kāma] by virtue of ‘the desirous’. Lust as the objective base of sensual pleasure is not [called kāma]. By the word “duvidhopeso (and this twofold)”, the occupied region of the twofold[^638] [kāma] keeping together [by the object] is taken up. On that account (tena), both elements of rūpa and arūpa, which is the arising place of only lust as the objective base of sensual pleasure (vatthukāma), are removed.[^639] [If it is asked:] Does the two-fold [kāma] keeping together occur in the elements of rūpa and arūpa[^640]? Because, the dhammas[^641] frequented rūpa and arūpa has the vatthukāma (lust as the objective base of sensual pleasure), and because the rūparāga (lust for form), arūparāga (lust for formless) which have the object as rūpavacara-dhamma (fine-material sphere) and arūpavacara-dhamma (immaterial sphere) accomplishes the state of the kilesakāma (lust as a mental defilement), does it not? [The answer is:] It is not correct. Because, in the word ‘duvidhopeso’, the kāmarāga (lust for sensual pleasure), which is a strong defilement, has been taken by the state of kilesakāma (lust as a mental defilement). Because of this reason, in the kāmavacara-dhammas (sensuous sphere) occurring in the elements of rūpa and arūpa, hankering (nikanti) is not taken in the word ‘duvidhopeso’ due to subtleness. For, after pointing out all types of kāmas (sensual pleasure) with the words “briefly, the kāma is twofold (uddānato dve kāma)”, in the word ‘duvidhopeso’ it has been taken the dhammas

[^638]: Sinhalese edition reads it as ‘duvidhassāpi’ which has the same meaning.
[^639]: In the rūpa and arūpa sphere, there is no kāmātanā (craving for sensual pleasure)
[^640]: Sinhalese edition reads ‘rūpārūpakā’ as ‘rūpārūpakā’ which seems to be a scribal error.
[^641]: Fine-material-sphere resultant citta (rūpavacara vipāka) and immaterial-sphere resultant citta (arūpavacara vipāka).
having object as the kāmarāga (lust for sensual pleasure) determined by the mutual
gleaningship (ānāmaññassahitā) being a part of the kāmas. Or, without
exception, the kilesakāma (lust as a mental defilement), which is divided into
kāmarāga (lust for sensual pleasure) kāmatanāhā (craving for sensual pleasure),
rūpataanāhā (craving for form), arūpataanāhā (craving for formless), nirodhatanāhā
(craving for cessation), arises in this sense-sphere. Thus, it is said as
"duvidhopeso" with reference to ‘arising without exception’. And, the vatthukāma
(the lust as the objective base of sensual pleasure), which is the mere result (vipāka)
of rūpāvacara (fine-material sphere) and arūpāvacara (immaterial sphere), is trivial,
does not take place in this sense-sphere (idhāpi). Still, because the vatthukāma
(the lust as the objective base of sensual pleasure) [of the sense-sphere dhāmas] is
fulfilled, the sense-sphere dhāmas only are taken in this compound word
‘duvidhopeso’. With this kind of interpretation, the simile of the battle elephant
(sasattāvacara) becomes logical. In the sentence “rūpāpattiyā maggam bhāven” (he cultivates the path for the attainment of rebirth in the fine-material
sphere), the word ‘rūpabhavo’ is mentioned as “rūpan” after dropping the last word
[‘bhava’]. Similarly, in the word ‘kāmāvacaro’ also should be regarded as dropping
the last word ‘avacara’. Because, otherwise the citta would be called as
‘kāmāvacaravacaraṃ (frequenting the sense-sphere)’. In the sentence beginning with
“ūrammañakaṇaṇavasena (by virtue of producing object)”, the entire taṇhā

642 The mutual accompanionship means that the kilesakāma (lust as a mental defilement) arises along
with the vatthukāma (the lust as the objective base of sensual pleasure).
643 Sinhalese edition presents the compound word ‘kāmatanāhā rūpataanāhā arūpataanāhā nirodhatanāhā bhedo’.
According to Ven. Janaka, the word ‘kāmarāgo’ is better to be compounded with the compound word
“kāmatanāhā...bheda”. Because, ‘kāmarāga, kāmatanāhā...nirodhatanāhā’ are the distinction (vīsesana)
of the kilesakāma. See Ab-t I I p. 535.
644 The compound word ‘duvidhopeso’ can be analyzed into ‘dvi + vidha + api + esa’. Here, due to the
particle ‘api’, kilesakāma is taken and also vatthukāma can be taken as its maximum. Therefore, it is
said ‘without exception’. See Ab-t I I p. 534.
645 According to Ven. Janaka, the particle ‘api’ does not give any meaning. See Ab-t I I p. 535.
646 See Dhs-at (Ve) p. 65.
647 The sense-sphere dhāmas which fulfills with visible object, sound object etc. i.e. the five codes of
sensual pleasure (pañca kāmagunas) regarded as ‘vatthukāma’ are taken here.
648 Dhs p. 31.
649 This compound word is rendered into “by way of attending to, objects of sense”. See Pe Maung
Tin, Exp, p. 83.
(craving) is called “kāma (sensual pleasure)”. Therefore, it is said “kāmañcesa (and this kilesakāma)” etc. Although it should be said “kāme avacareñīti kāmāvacārañī”, the vowel of the syllable ‘cā’ is shortened.

“Rulhisaddena (by conventional word)” means by conventional meaning in the sense of kusala citta associated with knowledge, or by the conventional meaning in the sense of kusala citta dissociated with knowledge, which is the same with that kusala citta associated with knowledge by virtue of bringing the result of blameless and happiness after arising of the kusala citta associated with knowledge. Or otherwise, even though there is some etymology (visaye) connected with the cause of naming the word from another, after taking some cause of naming a word, occurring by way of long term convention even without the cause of naming the word is called ‘ruhi’. Just as “a buffalo (mahimso) is so called because it sleeps on the ground (mahiyam setiti), and cows (gāvo) are so called because they move (gacchanti)”, similarly the conventional nature of the word ‘kusala (kusalasaddassapi)” also should be understood. In the Abhidhamma, the word ‘kosallam’ is mentioned in the Explanation of Paññā. And, there is the occurrence of the word ‘kusala’ due to the presence of that word ‘kosalla (proficiency)’. Thus, this “kosallayogā kusalam (kusala due to accomplishing with the proficiency)” is a mode of the discourse on Abhidhamma. By the word “kusalam”, it is said the nature of ‘kusala’.

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650 Pe Maung Tin translates it as ‘by a figure of speech’. See Exp p. 84. Sinhalese edition reads the word “rulhisaddena” as “ruhīsaddena”. Even though the PTSD shows only the word ‘ruhi’, both readings can be found in the CSCD in the following books:
rulhisadden: DN-t II p. 295; Sn-a II p. 400.
Cf. According to the Sanskrit word ‘ruhī’, the syllable ‘u’ is lengthened from the root ‘ruh’.

651 Sinhalese edition reads the word “mahimso” as ‘mahiso’. The both readings can be found in the Pāli literature. See Kv p. 30; Ja-a III p. 75 etc.

652 Sinhalese edition reads it as ‘kusalasaddassapi’ which has the same meaning.

653 Dhs pp. 23-24: “16. Katamaṃ tasmiṃ samaye paññindriyaṃ ...pe ... paññillcaṃ kosallam nepuññam ...pe ...paññindriyaṃ hoti.”
The resultant citta (vipāka) etc. has no the state of opposite of fault (avajjapatipakkhatā). Thus, it is said that only kusala has the characteristic of faultless. In the word “anavajjalakkhaṇaṁeva (only characteristic of faultless)”, the restrictive word ‘eva’ (only; avadhāraṇaṁ- emphasis) has been mentioned in order to prevent being a characteristic as the nature of the good result (sukhaviṇaśasabhāvassa). And, the prevention of that good result has been made due to the intention of mentioning (vattukāmatā) the manifestation of that good result. By means of ‘rasa’ in the sense of attainment (sampatti), it has the attainment of the purity (vodānabhāvarasam). By means of paccupāṭhāna in the sense of result (phala), it has the manifestation as a pleasant result (ittāvapākapaccupāṭhānam). Sabhāvo (the intrinsic nature) is not a common nature [with other dharmas] such as hardness (kakkhalādi etc.), touching (phusanādiko etc.). Samaññaṁ (the generic nature) means common nature such as impermanence etc. (aniccādisabhāvo). And, here the characteristic of kusala should be regarded as the characteristic of the generic nature, because it is the common nature of the entire kusalas. Or, it should be regarded as the characteristic of the intrinsic nature (sabhāvo), because it is not common to akusala etc. Upāṭhānakāro (mode of appearance) means the mode of the appearance of

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654 The word ‘avajja (fault)’ stands for akusala. Vipāka citta (resultant) and kiriya citta (functional) are not opposed to akusala. Cf. Ven. Janaka suggests that it is better to read the word ‘avajja’ as ‘sāvajja’ after understanding “vajjameva avajjam”. See Ab-t II p. 538.

655 According to Sinhalese edition, the compound word ‘sukhaviṇāsabhāvassa’ is decomposed as ‘sukhaviṇkassa bhāvassa’.

656 Sinhalese edition reads “vattukāmatāya” as “vattukāmatāya” which is accurate. Cf. Dhs-at p.65: “Tassa paccupāṭhānatin vattukāmadayati...”.

657 Cf. Pe Maung Tin translates it as “it has the property of purity”. See Exp. p. 84

658 Cf. Pe Maung Tin translates it as “it has the recurring manifestation of desirable results.” Exp. p. 84.

659 Cf. Pe Maung Tin renders it into “the specific attributes”. See Exp. 84.

660 Through the word ‘kakkhalādi’ the entire rūpa is shown. Through the word ‘phusanādī’, the entire nāma is shown. See Ab-t II p. 539.

661 According to Ven. Janaka, the compound word ‘aniccādisabhāvo’ should be considered to read as ‘aniccādibhāvo’. Because, in the Ābhīdhammatthasāngaha, it is mentioned as “Rūpassa upacayo santati jāratā aniccata lakkhaṇarūpaṁ nāma (characteristic of material phenomena: material production, continuity, decay and impermanence)”. See Atths (Ve) p. 42.

knowledge with graspable state (gahetabbhāvena). Further, the result (phalam) is presented by a state of its counterpart grounded on its own cause. Or, the result appears facing towards the cause. Thus, it is called “paccupatthānām (manifestation)”.

The word “vijānāti (is aware)” denotes the function grasping an object which is distinguished from the function of recognition (saññā) and of penetration (paññā). Due to being common to the entire cittas, the meaning which is obtained should be taken up by the respective way in respective citta. That citta which is arranged subsequently (cinoti) by way of repetition-condition, and which is accumulated (citaṇi) by one’s action due to having performed, is so called as citta (consciousness). Further, that citta which is not so - the two functional cittas in the sense-sphere (paritta) and the last javana citta (impulsive), should be understood as “citta (consciousness)” by means of the meaning of ‘thinking object (cintana)’ which is obtained and by means of the meaning of ‘variegation

662 Cf. According to Ven. Janaka, it can be translated as ‘the mode of appearance for knowledge because it should be grasped by knowledge’. Ab-ṭ II p. 539.
663 The etymology of word ‘paccupatthāna’ is as follows:

1) paṭica (grounded on, concerning) + upatthānam (appear) = paccupatthānam
2) paṭimukham (facing towards) + upatthānam = paccupatthānam.
664 Cf. Saññā and paññā are defined in the Commentary as follows:

1) Saññā: “Nilālībhedaṃ ārammanam saññānātītī saññā. Sā saññānanalakkhanā paccābhānānarasā (The noting of an object as dark-blue, etc. is perception. It has the characteristic of noting and the function of recognizing what has been previously noted- Exp p. 146)’. See Dhs-a p. 110.
665 In Sinhalese edition, there is additional word ‘va’ at the end of this sentence. Considering this context, the word ‘va’ seems to be a misuse.
666 It is the mundane kusala-citta, akusala-citta and functional citta (kiriya-citta).
667 It is the mundane resultant citta (vipakkacitta).
668 The five-sense-door adverting citta (pañcavāravajjanacitta) and the mind-door adverting citta (manodvāravajjanacitta) in the rootless functional citta (ahetukakiriya-citta).
669 The word ‘paritta’ is another term for kāmacaricita (sense-sphere). See Ad p. 133.
670 When the five-sense-door adverting citta (pañcavāravajjanacitta) and the mind-door adverting citta (manodvāravajjanacitta) are not forced in the cognitive process, they can get the name ‘citta’ by virtue of the meaning of ‘thinking object’ which is obtained. See Ab-ṭ II p. 540 fn. 2.
(vicittatā) etc. However, the smile-producing citta (hasituppādo) has the same course with the other javana citta. The word “cittanam pana” has the meaning as ‘variegated’. Indeed, even a part of citta can be called as ‘citta’ by the appellation signifying the whole citta because the citta having the meaning as ‘variegated’ is included. Just as on seeing a part of mountain, river, ocean, etc., it is said that mountain etc. are seen. Carana (masterpiece) is a wonderful variegated painting (cittapato) which should be always carried on journey. Rūpāni means images.

The word “ajjhattika” connotes the sense connected with faculty. The word “cittakatamevā (done only by citta)” is said with reference to being the root-cause of citta. For, this citta is the cause of action (kamma). Further, in order to explain this meaning—being root-cause of citta, it is said “kāyakammādibhedam (different bodily action etc.). Liṅganānattaṁ (difference of features) is the difference in bodily figure, or the difference in the body possessing different figures such as major and minor limbs. The distinct aspirations (patthandvīsesā) arise among those who should be called as ‘a woman’, ‘a man’ etc. by means of a linguistic usage, from this there is the distinction of actions. In this way, there is this diversity of actions (kammanānattā) due to the diversity in the linguistic usage. By the word “ādi” used in expressions “apādakadvipādakāditā (being without feet, bipeds, etc.)”, it comprises the differences in destiny (gatiyā), birth (upapattiyā), individual feature (attabhāve) and worldly conditions (lokadhhammesu), which occur in the Sutta [in the Commentary].

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671 It has the same state with other kirīya citta which has the state of ‘cineni’ (being arranged subsequently).
672 Cf. The word “rūpāni” is rendered into “pictures”. See Pe Maung Tin, Exp, p.85.
673 Cf. The word “ajjhattika” is rendered into “sentient organism”. See Pe Maung Tin, Exp, p. 86
674 Cf. The word “ajjhattika” is rendered into “sentient organism”.
675 One might think that due to kamma one has different features, idea etc. from others; but the actual cause of one’s different features, idea etc. is citta, not kamma. Because, kamma is cetanā (volition) which is one of cetasikas. And, citta is the forerunner among citta and cetasikas. See Dhp p. 1.
676 See Dhs-a p. 65.
In the expression "kammanānattādivasena (by difference of action etc.)"\(^ {677}\), the difference of action (kammanānataṃ) should be understood by virtue of kusala and akusala kamas. For, the difference is the state of having dissimilar natures. The variety (puthuttaṃ)\(^ {678}\) of kusala kamma should be understood by way of charity etc. and the good bodily behaviour etc. And, the variety (puthuttaṃ) of akusala kamma should be understood by way of selfishness etc. and bodily misconduct etc. Indeed, variety is the state having manifold. [62] The sub-division (pabbedo) should be understood as follows:

the sub-division of

1) charity by way of alms-giving etc.,
2) good bodily behavior by way of abstaining from killing a living being etc.,
3) selfishness by way of selfishness regarding residence etc.\(^ {679}\),
4) and, bodily misconduct etc. by way of killing a living being.

Because, the sub-division is the division of every category. The state of being discriminated/ determined by the respective way\(^ {680}\) is the analysis (vavatthānam) of the difference etc.\(^ {681}\) In this way, the differences in feature etc. should be understood. Indeed, due to the differences of kamma etc. the differences in feature etc. have arisen (nibbattāni).

After showing the occurrence of the present physical features caused by past kamma and the accomplishment of present kamma by its succession, depending on the difference in the kamma (kammanānākaraṇaṃ paṭicca) is said having connected

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\(^{677}\) Here, the words 'kammanānattāputthuttaṇṇappabbedo vavvathānavasena' is quoted in shortened form as 'kammanānattādivasena' from the athkhathā.

\(^{678}\) Cf. Pe Maung Tin renders it into 'various'. See Exp p. 87.

\(^{679}\) By the particle 'etc.' the following selfishness should be understood:
1) selfishness regarding residence (āvāsamacchariya)
2) selfishness regarding devotee (kulamacchariya),
3) selfishness regarding gaining (lābhancacchariya),
4) selfishness regarding appearance (vānnmacchariya),
5) selfishness regarding dhamma (dhamma macchariya).

See DN III p. 234. For further understanding see DN-1 III pp. 1026-1027.

\(^{680}\) By means of kusala, akusala, charity (dāna), selfishness (macchariya) etc.

\(^{681}\) By the word 'ādi', the words 'putthutta (variety)', 'pabbedo (sub-division)' are taken.
with transmigration by showing the accomplishment of the difference in future physical feature etc. caused by that present *kamma*. There, it should be regarded as follows:\textsuperscript{682}

1) ‘ignorance (*avijjā*)’ and ‘volitional activities (*saṅkhāra*)’ are taken by the first word ‘*kamma*’;

2) beginning with ‘consciousness (*viññāna*)’ etc. and ending with ‘becoming (*bhava*)’ are taken by the word ‘*liṅga* (feature)’ etc.;

3) birth (*jāti*), decay (*jarā*) and death (*marāṇa*) are taken by the word ‘*gati* (destiny)’ etc.

In the word “*gati* (destiny)”, the five destines, such as hell etc., are referred to. The difference of those destinies is a being without feet etc. For, those destinies become different by the means of a being without feet etc. Births as cow, buffalo etc., or *khattiya* (king) etc., or [four] celestial lords (*mahārājikā*) etc. is meant by the word “*upapatti* (birth)”. The difference of those births is the state of superior etc. For, even\textsuperscript{683} some *khattiyas* are high (*ucco*) and some are low (*nico*) by state of family, wealth, supremacy etc. By only those states of family etc., there are as follows:

1) inferior (*hīno*) due to inferiority,

2) superior (*pañño*) due to leading to superiority,\textsuperscript{684}

3) one’s richness (*sugato*)\textsuperscript{685} due to richness,

4) one’s misery (*duggato*) due to poverty.

Or, it should be interpreted as follows:

1) the state of high and low (*uccanīcatā*) is by virtue of family,

2) inferiority and superiority (*hīnapaññītātā*) by virtue of supremacy,

\textsuperscript{682} Here, the connection with the twelve factors of dependent origination (*paṭiccasamuppāda*) are shown.

\textsuperscript{683} Cf. In the *Dhammasaṅgani-madhūṭikā*, the word ‘*eva* (even)’ is placed after the word ‘*ekacco* (some)’. According to Ven. Janaka, it does not need to be considered. See Dhs-dt p. 130.; Ab-t II p. 544.

\textsuperscript{684} This sentence shows the etymology of the word ‘*pañita* (superior)’. The word ‘*pañita*’ is compounded in the following way:

1) ‘*pa*’ which is ‘*padhānabhāvam* (superiority)’ + ‘*nīto* (guided)’ which is ‘*nitatāya*’

2) due to prefix ‘*pa* (=pra in Sanskrit)’, the dental ‘*na*’ changes into the lingual ‘*na*’. See Prs (Ve) p. 340 No. 550.

\textsuperscript{685} The word ‘*sugato*’ is the beautiful manner of going. See Ud-a p. 88. Also see Peter Masefield, *The Udāna commentary*, p. 131.
3) **one's richness and misery (sugataduggatā)** by virtue of wealth.

The compound word “sūvanaṇṇadubbanṇatā (beautifulness or ugliness)” is said from the point of purity and impurity of complexion such as fair, dark etc. The compound word “sujātadujjātā (being high-born or low-born)” is said from the point of perfect and imperfect birth of individual feature concerning height, girth like a round of the banyan tree etc. or concerning marks [such as hand, leg etc.] The word “susaṇṭhitaussaṇṭhitatā (being well-formed or deformed)” is said from the point of form of all major and minor limbs.

Further (aparampi), the Blessed One has said (vuttam) the sutta “kammato” etc. as accomplishing the state of being made by citta of the foresaid variegation of the sense-faculty (ajjhātīkacittassa). Indeed, the following meaning is accomplished: ‘kamma arises due to citta. Hence, due to that kamma the entire variegation (cittam) accomplished is made only by citta.’ Since the feature arises due to kamma, perceptions (saṇṇā) arising due to the arising feature arise (hoti) due to the kamma which is the root cause, and due to the feature which is the proximate cause. Hence, it is said “kammato...pavattare (from kamma...come)”. Or, the words lingasaṇṇā are compounded with the word ‘liṅga (feature) and the word ‘saṇṇā (perceptions)’. Feature and the perceptions arise due to kamma and due to the feature respectively. This is the meaning. Saṇṇāto bhedām gacchanti (from perception
the differentiation take place)⁶９２ means: those dhammas get the differentiation of appellation⁶９３, such as woman, man etc., due to the feature and the perception as woman, man etc. Those dhammas should be called by means of the respective manner [such as woman, man etc.] This is the meaning. By this first stanza, the variegation made by citta is shown by means of dependent origination in past and present time.⁶９４

[63] The world (loka) itself is pajā (progeny)⁶９⁵ due to being generated [by virtue of the difference due to the kamma]. Hence, the latter phrase “kammunā vattate pajā”⁶９⁷ in the stanza (pacchimapādō)⁶９⁸ should be regarded as the explanation (vivaraṇaṃ) of the former phrase “kammunā vattate loko” in the stanza. Just as the linchpin fastening (nibandhana)⁶⁹⁹ the chariot, similarly the kamma fastens the chariot as the world of living beings. Thus, the application of the simile should be understood. Moreover, by this second stanza “rathassāṇīva yāyato”, the performance by kammic consciousness of the variegation (cittassa) is shown by means of the both past and present times. Kittim (glory) means glorification in one’s absence, that is, wide-spread fame. Pasamsam (praise) means praising in the presence, that is, commendation. Kammanānākaraṇaṃ (that kamma bears manifold fruit) means the difference of fruition produced by kamma or the difference of only the kamma which should be inferred by fruition born due to kamma.

⁶９２ Cf. Pe Maung Tin renders it into “perceptions differentiation cause”. See Exp p. 88
⁶９３ Cf. The word ‘vohāra’ is translated as “usage in language”. See Pe Maung Tin, Exp, p. 87.
⁶９⁴ The past kamma is shown by the word ‘kammato’ occurring in the Commentary. The present result is shown by the word ‘liṅgasaṅgā’ etc. occurring in the Commentary. See Dhs-a p. 66.
⁶９６ The word ‘pajā’ is explained as follows: SN 1 p. 208: “Yathāsakam kammakilesehipajātattā nibbattattā pajā, sattaniyāyo. (due to being reborn as a result of its respective defilement stemming from kamma...a group of being)”.
⁶９⁷ Dhs-a p. 66.
⁶９⁸ Sinhalese edition reads the words ‘pacchimapādō datṭhabbo’ as ‘pacchimapādē datṭhabbe’. The word ‘pacchimapādē’ is a plural form. Here, the word ‘vivaraṇam’ in apposition with the word ‘pacchimapāda’ is a singular form. Therefore, it is better to read as ‘pacchimapādō datṭhabbo’.
⁶９⁹ Sinhalese edition reads the word ‘nibandhanā’ (plural form) as ‘nibandhanam’ (singular form in neuter gender). Here, the word ‘nibandhanā’ is in apposition with the word ‘āni’ which is a singular form in masculine gender. So, Sinhalese edition seems to be more accurate.
⁷００ Kusala, akusala citta.
Kammassaka (owner's of kammas) means kamma as one's own property. Beings take a kammic heritage produced by that kamma. This is called “kammadāyāda (heirs of kammas)”. The only kammic origin of these beings is a cause of obtaining individual existence, because the origins such as oviparous etc. creations are produced by kamma. This is called “kammayoni (originated by kammas)”. Kammic relation in the sense of binding of these beings is called “kammabandhu (bound to kammas)”.  

Cittassa means of kammic consciousness. Further, the state of not obtained opportunity of that citta should be known due to being prevented by other kamma, and due to the state of person’s being born in a place of non-producing kamma-result. The consciousness, even existing as indefinitely effective kamma (aparāparyavedanīyakamma), should be regarded as “lacking in the remaining conditions (avasesapaccayavekkalani)” due to a deficiency of contributory conditions (sahakāripaccaya) such as time, destiny, motive etc. condition. By the compound word “ekaccacittam (any of the variegation)”, it is said the variegation to be caused by citta which is the kammic consciousness which is the same in the variegation to be caused by that citta which is the kammic consciousness.

The conditioned dhamma which has gone away after experiencing and after becoming is called “bhūtāpagataṃ (become and gone)”. Indeed, ‘experienced’ and ‘become’ are denoted by the word ‘bhūta’ due to the same state with the state of ‘bhūta’. For, the general action of becoming ‘bhavana’ is distinguished by the prefix ‘anu’. And, the word ‘anubhūta’ should be regarded as expressing the subjective

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701 Cf. Pe Maung Tin, Exp, p. 88.
702 Here, kusala citta and akusala citta which is kammic consciousness among all cittas are understood.
703 This kamma bears fruits in the future when it gets the opportunity. It never becomes lapsed kamma till obtaining Nibbāna. It is generated by the five intermediate javana moments of a cognitive process. Cf. Vism II (Ve) p. 235; Atths-t (Ve) pp. 155-156. Also Cf. Bhikkhu Bodhi, CMS p. 205; Dr. Mehm Tin Mon, The Essence of Buddha Abhidhamma, p. 204.
704 Cf. Pe Maung Tin renders it into “any of the divers effect”. See Exp p.88.
705 Ven. Janaka reads the compound ‘kattabbacitena’ as ‘kattabbacitrena’. But, the both words convey the same sense in this sentence. See Ab-t II p. 547.
706 See Dhs-dt p. 131.
meaning of ‘experience’ since there is no desire to express the objective meaning. Akusala citta and kusala citta can experience the taste of their object due to lust etc. by virtue of taking the object resourcefully and due to [non-greed (alobha) which is] its opposite. However, the resultant citta cannot experience the taste of their objects due to being thrown away by the power of kamma. And, the functional citta also cannot experience the taste of their object due to so weakness of the rootless cittas (ahetuka) and due to so calmness of the rooted citta (sahetuka) arising in one who destroys defilements and who possesses six-fold equanimity. And, here in the earlier way i.e. “anubhootapagata (experienced and gone)”, only the kusala citta and the akusala citta are said as “bhootapagatam (become and gone)” by means of intention of the commentator (vattum). In the sentence “for destruction of akusala dhammas which have arisen, sustenance of kusala dhammas which have arisen”, after taking kusala and akusala as ‘uppannam (arisen)’, the destruction and cultivation of their similarity has been said. However, later after drawing out kusala citta and akusala citta by the particle ‘ca’, the entire conditioned dhamma is meant with the intention to express the nature of ‘become and gone (bhootapagata)’.

The past kamma jumping up by means of making an opportunity in order to bear fruit, and the future result undertaking (araudho) in order to arise due to that past kamma, are said as “okasakatuppannam (arisen as having been made by opportunity)”. The sentence “Oh, Monk! I declare... intentional deed ... there can be no wiping out

701 Here is meant in both methods i.e. anubhootapagata (experienced and gone) and bhootapagata (become and gone). See Dhs-a p. 66. Cf. Exp p. 89.
708 The word ‘vattum’ can be rendered into two ways:
1) vattum in the sense of ‘in order to declare’ as infinitive form of ‘vacco’
2) vattum in the sense of ‘speaker’. Here, it is better to translate it in the second meaning. See Ab-t p. 549.
707 The intention of the commentator is that kusala citta and akusala citta can enjoy/experience more than abhyakata citta. See Dhs-a p. 66. Also see Ab-t II p. 549 fn. 2. Cf. Exp p. 89.
711 SN V p. 245; AN I p. 296.
712 The destruction of akusala.
713 The growth of kusala.
714 Akusala citta and kusala citta which are already arisen (uppanna) should be destroyed and cultivated respectively. Here, the similarity is ‘already arisen (uppanna)’. Cf. Pe Maung Tin translates it as “arisen as having given rise to a potential opportunity”. See Exp p. 89. Also Cf. Bhikkhu Nanamoli, POP, p. 805.
without experiencing the result (nāham, bhikkhave, sañcetanikānam)\(^{715}\) is said with reference to the arisen kamma being apprehended even without the word ‘uppanna’. 

**Tasu tasu bhūmīsu** (in various planes) means in the five aggregates named as form of human, divine etc. [Akusala is] not eradicated (asamūhatan) by the state of being made not to reach, not to arise again in the continuity of those respective aggregates.\(^{716}\) And, in the compound word ‘bhūmiladdhuppannam’, the akusala having plane which is obtained (laddhabhūmika) is said as “bhūmiladdhaṇ (plane-obtained)\(^{717}\)” like the word ‘aggi-āhito (fire which should be kindled/worshiped)’.\(^{718}\) And, also in the compound word ‘okāsakatuppanna’, it implies the following meaning:

1) an opportunity is made by this kamma,
2) then for this result of 1), the opportunity is made,

also among these two meanings, putting the word ‘kata’ after [the word ‘okāsa’] should be understood in the same way with the compound word ‘bhūmiladdha’.

Wandering of mind, though not present always, is said “uppannaṁ (arisen)”, because it is not removed by means of reflecting the opposite of wandering. **Antaradhāpeti** (it causes to disappear) means mindfulness on respiration (ānāpānasati) which is conducive to discarding can extirpate. **Antarāyeva** (at interval) means defilements in five aggregates (bhūmiladdhe)\(^{719}\) cutting off the

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\(^{715}\) AN V p. 297.

\(^{716}\) In the javana process of the path of stream-entry, the wrong view and doubt can be eradicated at the stage of the first path moment among the three sub-moments i.e. arising, presence and dissolution. They are not eradicated at the stage of the last moment of the previous stage of the first path moment.

It can be pictured in following way:

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\(\hat{o}\) : arising moment  
\(\bullet\) : moment of presence  
\(\odot\) : moment of dissolution

\(^{717}\) Cf. Pe Maung Tin renders it into “obtained a plane for future existence”. See Exp p. 89.

\(^{718}\) General writing style of the Pāli is that adjective come first and then the noun in the compound. However, here noun + adjective is mentioned according to the rule of ‘visesanuttarapado (when the last member is an adjective qualifying the first one)’. See Prs (Mya) p. 186. Ab-t II p. 77 fn. 2; p. 551 fn 2.

\(^{719}\) Bhūmiladdha is defined as follows:
continuous in their own aggregates. The arising of citta also come into a part of three moments\textsuperscript{720}, which is neither past nor future, is declared as “\textit{khanattayagatam (come into the three moments)\textsuperscript{721}”). The meaning taken by the main state of discourse is called “\textit{sīsaṃ (the heading)\textsuperscript{722}}”. Indeed, after reaching the mundane dhamma to be taught, of the discourse, citta is the forerunner. Or, this sentence “\textit{cittaṃ uppannam hoti (citta has arisen)\textsuperscript{722}}” is said with reference to the intrinsic nature of citta dhamma. The word “\textit{akusala\textsuperscript{723}}” refers to all akusala citta and cetasika dhammas. According to some, volitional action (cetanā) is said as akusala. Certainly, akusala dhammas, which are lust (rāga) etc., are said as “\textit{akusalabhāgiyā (pertaining to the akusala)\textsuperscript{724}}”. Dhammas siding with that akusala which are also contact etc. are said “\textit{akusalapakhikā (taking sides with akusala)\textsuperscript{725}}”. \textit{Mano tesam dhammānāḥ paṭhamānān uppannā (mind arises first of these dhammas)\textsuperscript{726}} means the mind, though it arises together with the associated dhammas, is said as if arising first when the mind arises by the state of dominance\textsuperscript{724} after taking up the associated dhammas. The associated dhammas also are said as “\textit{anvadeva\textsuperscript{725}} akusalā dhammā (akusala dhammas follow after)\textsuperscript{726}” due to following that citta. Or, ‘the mind is forerunner’ is


\textsuperscript{720} Khanattaya (three moments) is defined as follows: Atths (Ve) p. 25: “Uppādāthitīthangavasena khanattayam ekacittakkhanam nāma (one mind-moment consists of the three sub-moments – arising, presence and dissolution)”.

\textsuperscript{721} Cf. Pe Maung Tin renders it into “reached the totality of the three instants”. See Exp. 90

\textsuperscript{722} Dhs p. 9.

\textsuperscript{723} By the particle ‘also’, lust etc. should be understood.

\textsuperscript{724} Here, ‘by the state of dominance’ does not mean the predominance condition. It means the state of dominance by the faculty condition.

\textsuperscript{725} The word ‘\textit{anvadeva\textsuperscript{726}}’ can be decomposed as follows: ‘\textit{anu + eva’}.

\textsuperscript{726} Cf. This word is defined as follows:

\textsuperscript{MN-t II (Ve) p. 104: “...etām dvayam anudeva anvāgatameva. Anu-saddena cettha etanti upayogavacanām. Anudevāti etassa atha suheva ekato.”;

\textsuperscript{Dhs-dt p. 133: “anudevāti ekantevā”.

According to Ven. Janaka, the \textit{Dhammasaṅgati-madhufikā’s definition would not be significant, because this meaning is not found in the Pāli dictionary, the Abhidhanappadipikapātha. Therefore, it is better to understand the word of ‘\textit{saha (immediately after)’}.\textsuperscript{726}

\textsuperscript{726} The commentator had quoted only “\textit{mano tesam dhammānām paṭhamānān uppannā)” from the \textit{Aṅguttara-nikāya}. In order to show arising of citta together with cetasikas, the sub-commentator brings the remaining passage “anvadeva akusalā dhammā” here. See AN I p. 11. Cf. F.L. Woodward, GS, p. 9.
said concerning with the *citta* as the proximity-condition (*anantarapaccaya*). The words "*cittena niyati* (led by mind)" are said with reference to consciousness [associated with volition] called *kammic* formations (*abhisanjhāra*) or with reference to the *citta* associated with craving. The word "*pabhassaraṇī* (dazzling)" is said with reference to the state of purity by nature. *Arakkhite* (when unguarded) means when unguarded from fawning (*anunaya*), aversion (*pañña*) etc. by mindfulness; *when warped* (*byāpanne*) due to lust (*rāga*) etc.; *when saturated* (*avassute*) by only those lust etc. *dhammas*. In establishing of the state of 'forerunner', the mutual protection of the discourse should be understood either by means of mutual support (*baladdnavasena*), or by means of long lasting existence of the discourse known by scholars of *Abhidhamma* which are collected here.

The words "*katarapāṇīṇam tvam* (what understanding have you [acquired]?)" etc. are not recorded in the *Pāli* canon. It is said only in the [ancient] commentary as 'the Blessed One asks thus - what understanding have you [acquired]? (*katarapāṇīṇam tvam bhikkhu*)'. These words "*paññā pana kimatthiyā* (but what is purpose of understanding?)" also are one of *sutta* i.e. a question. The answer for this question, is "for the purpose of supernormal knowledge (*abhinnatthā*)", for the purpose of full understanding (*parinīatthā*), for the purpose of abandoning (*pahānatthā*)".
The word “sātā (pleasure)” is said by means of nature [of feeling of joy].

Madhuraṇ (like honey) is like a sweet thing, thus it is said by means of simile.

Ponobbhavikā (producing repeated birth) means habitual by producing birth in a new existence. It is called ‘delight (nandi)’ due to delighting in this and that object/ existence. Passionate lust (nandirāgo) is lust (rāgo), which is being delighted (nandibhūto). Nandirāgasahagatā ([craving] accompanied by passionate delight) is [65] [craving] accompanied by being passionately delighted (nandirāgabhāvena). Thus, here there is no ‘sahagatabhāva’ by way of connection [with craving]. Hence, the word ‘sahagata’ illuminates the state of passionate delight (nandirāgabhāvam) of craving. [Therefore, it is said “t abbhāve” in the commentary.] The meaning of this word ‘nandirāgasahagatā’ is as “nandirāgabhūta ([that craving] has become passionate delight”). Nissaye (in the sense of dependence) means in the sense of base. Rūpārūpārāmaṇānāma (material or immaterial object) means the earth kasiṇa (meditation device) etc. object, the space etc. kasiṇa object. 

334 Cf. Vbh-ap. p. 110-111: “Ponabbhavikāti punabbhavakaranām puno bhavo, punobbhavo silamassāti ponobhavikā. Apicā punabbhavam deti, punabbhavāya saṃvattati, punappanam bhave nibbattiitī ponobbhavikā. Sā panesā punabbhavassa dāyiāti atthi adāyiāti, punabbhavāya saṃvattanikāti athi aṣaṃvattaniikāti, dinnāya paṭisandhiyā upadhiveppakkamattāti. Sā punabbhavom dadaṃnāti adadamaṃnāti, punabbhavāya saṃvattamānāti aṣaṃvattamānāti, dinnāya paṭisandhiyā upadhiveppakkamattāti ponobhavikā evāti nāmaṃ labhati.” (Ponobbhavikā: it is a making become again, thus it is “‘further becoming’; further becoming is its habit, thus it “produces further becoming”. Furthermore, it gives further becoming, it conduces to further becoming, it causes rebirth in becoming again and again, thus it “produces further becoming”. Also there is that which gives further becoming and that does not; there is that which conduces to further becoming and that which does not; and there is that which is the ripening of the essentials of existence when rebirth-linking has been given; [this latter kind] may give further becoming or may not, it may conduce to further becoming or may not, yet it gets the name of “producing further becoming”. - Bhikkhu Nāṇamoli, DD, p. 132)

335 Cf. Renderings for the term ‘nandirāga’:
Delight and lust (– Bhikkhu Nāṇamoli, DD, p. 132; Bhikkhu Bodhi, CDB I, p. 891)
Passionate delight (– P. A. Thīṭṭhi, BA, p. 190; Pe Mung Tin, Exp p. 92).

336 Here, the word ‘bhāva’ shows just an action (kiriya). And, the word ‘sahagata’ also shows an action. Without the word ‘bhāva’, the word ‘sahagata’ alone can convey the meaning of the action. So, in the Vibhanga-attakathā, without the word ‘bhāva’ the word ‘nandirāga’ the word ‘nandirāga’ is mentioned. See Ab-t p. 554 fn. 1.

Also see Vbh-a p. 111: “Abhinandanasankhātā nandirāgānā sahagatā nandirāgasahagatā, nandirāgāna saddhiṃ atthato ekattam eva goṇati vuttaṃ hoti. (accompanied by delight and greed: accompanied by the greed for delight called delighting. What is meant is that delight combined with greed are one as to meaning – Bhikkhu Nāṇamoli, DD, p. 132).

337 There are 10 kinds of kasiṇa (meditation device) as follows:
earth (patthakasiṇa), water (āpokasiṇa), fire (tejokasiṇa), air (vāyokasiṇa), blue (nilakasiṇa), yellow (piṭakasiṇa), red (lohitakasiṇa), white (odātakasiṇa), space (ākāsakasiṇa), light (ālokakasiṇa).
with) means in the sense of becoming as if one (ekibhāvam) in the manner of united (samodite) like milk with water. **Sahajāte (in the sense of conascence)** means in the sense of conascence in the manner of association, not in the sense of mere conascence. **Idhāpi (here also)** means in this commentary “imasimipi pade ayameva atthe adhippeto (and, in this passage, only this meaning is intended)” , the word ‘samsattha (mixed with)’ demonstrated in the commentary is meant in the

These ten kasinas produce five jhānas. See Vism I (Ve) p. 108; Athas (Ve.) p.62.

Cf. In some commentaries ‘vihāra’ is mentioned instead of mentioning ‘āloka’. See MN II p. 15; AN I p. 41; Ps I p. 136; Ntt p. 89.

Cf. Dhs-a p. 186: “Mahāsakuludāyisute pana dasakasināni vuttāni. Tatu vihānasakasināma akāse pavattatamahaggatavihānasamīpne naśkāma vihānañcāyatanasamāpitpi hotīti sabbapakāreṇa āruppadesanaṃeva bhajati... (in the Mahāsakuludāya-Sutta ten devices are mentioned. Of them, the ‘consciousness-device’ is the same as the sublime consciousness produced with respect to space, and as the attainment of the sphere of infinite consciousness produced after the preamble of the sublime consciousness. Thus, it follows the teaching on the immaterial in all its aspects....)” – Exp pp. 249-250)”.  

The Dhammasangani-madhutikā (p. 133) comments it as “sammodite-suttaḥ modite yutteti attho.”. While commenting it, the word ‘sammodite’ is used instead of using the word ‘samodite’. And, in the commentaries, the word ‘sammodita’ is used in the similar type of sentence such as “sitodakam viya unho dakena sammoditam ekibhāvam agamāsi (just as cool-water mixed with hot-water become as if one)”. Also, Ven Janaka suggests that it is better to read as ‘sammodite’. See Ab-t II p. 555 fn. 1. However, Ven. Janaka's suggestion should be considered.

Now, let us trace the etymology of these two words:

1) The word ‘samodita’:

- sam (together) + udi (to water, to develop; the 2° group - rudhddigand) + ta

2) The word ‘samodita’:

- sam (together) + ud (forth/ upwards) + i (to go/to be) + ta

3) The word ‘sammodita’:

- sam (together) + muda (to mix; the S’ group - curddigana) + ta

If the root i is taken from the word ‘samodita’, then the Dhammasangan-Mulatikā’s reading is also suitable. PTSD shows the meaning of these words as the same. See PTSD p. 1266; p. 1281.

Cf Pe Maung Tin renders it into “coexistence”. See Exp p. 93.

The commentary shows two ways of co-nascence (sahajāta) as follows:

1) mere co-nascence without association (sahajāta):

A. i) The four great essential matters (mahābhūta) co-nascent with the great essential matter (mahābhūta);

i) The four great essential matters matter (mahābhūta) co-nascent with the derived material matter (upādāraṇa)

B. The rebirth-linking co-nascent with the heart base at the moment of rebirth-linking

2) co-nascence with association (sampayutta-sahajāta):

A. i) citta co-nascent with cetasikas

ii) citta and cetasika co-nascent with rūpa. See Dhs-a p. 70. Cf. Exp p. 93.

Here, the first 1) group is not called as ‘sampayutta-sahajāta (co-nascence with assoction)’ because it does not fulfill the characteristics of arising together (ekuppāda), ceasing together (ekanirodha), having the same object (ekālambana), having the same base (ekavattthuka). However, citta and cetasikas in the second group fulfill those characteristics. Thus, it is called ‘sampayutta-sahajāta’. In the commentary, it is said as “idam sukhām imāya pittiyā saha byatam hoti... sahajāte. (this happiness accompanied with this zest...)”. This commentary statement should be understood as ‘sampayutta-sahajāta’. Cf. Vism (Ve) II p. 164; Athas (Ve) p. 59. Also Cf. Bhikkhu Nāṇamoli , PP, pp. 74-75; Bhikkhu Bodhi, CMA, p. 307; p. 317.

Dhs-a p. 70.

Dhs-a pp. 69-70.
sense of ‘sahajāta (co-nascence)’. *Arūpaṁ rūpena* (non-matter with matter) means [co-nascence] with the heart base at the moment of rebirth-linking.\(^{744}\)

*Ukkaṭṭhaniddeso* (the exhaustive\(^{745}\) exposition) means the utmost exposition made by way of including [the four characteristics of cetasika] without exception.

*Anābhaṭṭhatāyeva* (because of not yet to be uttered)\(^{746}\) means the word ‘anābhaṭṭhatā’\(^{747}\) signifies ‘not to be uttered’, just as ‘being seen (diṭṭhatā)’ in the sentence “seen (diṭṭham), heard (sutaṁ)”\(^{748}\) etc. Due to the utterance of ‘sasaṅkhārika (with instigation)’\(^{749}\)” in the second mahā-kusala-citta which is the same with ‘asaṅkhārika (without instigation)’ in all aspects,\(^{750}\) the state of ‘asaṅkhārika (without instigation)’ of this first mahā-kusala-citta can be understood. Therefore, the meaning – [the state of ‘asaṅkhārika (without instigation)’] is not included in the first mahā-kusala-citta due to not being uttered - is suitable. But, the intention “not being included (na gahito)” is not due to absence of the meaning of the word ‘asaṅkhārika (without instigation)’ as not being comprised by means of the word to be preached in the first mahā-kusala-citta of the Dhammasaṅgaṇī, but just due to not being uttered in the Dhammasaṅgaṇī.

On the other hand, the meaning of ‘asaṅkhārika (without instigation)’ not included (na gahito) in the commentary is not said just because of not being uttered in the Dhammasaṅgaṇī. *Niyametvāva (just having determined)* means having determined the state of ‘asaṅkhārika (without instigation)’ only by way of not uttering the word ‘sasaṅkhārika (with instigation)’ in

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\(^{744}\) See fn 741.

\(^{745}\) Cf. Pe Maung Tin renders it into “maximum”. See Exp p.93.

\(^{746}\) Cf. Pe Maung Tin renders it into “as it has not yet been uttered in the text itself”. See Exp p. 94.

\(^{747}\) Here, the suffix ‘ta’ indicates a past action. See Cf. Narada Thera, An elementary Pāli course, p. 54. Through this suffix ‘ta’, it can be presumed that the word ‘asankhārika (without instigation)” will not be occurred in the Dhammasaṅgaṇi as well as in its commentary.

\(^{748}\) Cf Various renderings for the term ‘sankhārika’:

- Prompted (- Bhikkhu Bodhi, CMS, p. 33)
- Hesitated/ suggested (- Bhikkhu J Kashyap, Abhidhamma Philosophy, p. 25)
- Prompting (- K. Khine, The Dhammasaṅgaṇī, p. 72)
- Prompting of a conscious motive (C.A.F. Rhys Davids, BMPE, p. 34)
- Automatic (- Pe Maung Tin, Exp, p. 94)

\(^{749}\) DN III p. 135.

\(^{750}\) Cf. Dhs p. 27: “…somanassasahagatam ṛṇasampayuttam sasaṅkhārena…’’.
this first mahā-kusala-citta due to the later utterance of the state of ‘sasaṅkhārika (with instigation)’ of the second mahā-kusala-citta which only has such kind.

In this word “manoviññānaṃ (mind-consciousness)”, a door is said as a base, or the heart base which is an associate of that door is meant by the door. Sarasabhāvena means by the state of its own function. Indeed, ignorance has the function of being a condition for kammic formation (saṅkhāranaṃ). Or, the tastable (rasitabbo751) comprehensible nature, which is not common with other dhammas, is called ‘sarasaabhāva’ such as the nature of ignorance (avijjābhāvo), the nature of kammic formation (saṅkhāranabhāvo), etc. There is also a reading as ‘sarasaabhāvena’. It is just same in meaning. Or, [the arūpa dhammas are shown] by means of their own functions as in dependence on ignorance (avijjāpaccaya). [The arūpa dhammas are shown] by means of their own natures as kammic formation.752

The state of one origin (ekasamutthdāna) etc. should be connected only in rūpa dhammas because that term ‘ekasamutthdāna’ is abundantly used in those rūpa dhammas.753 The state of past etc. should be connected in rūpa and arūpa dhammas. Or, also the state of one origin, two origins or non-origin should be connected in accordance with the intrinsic nature of also citta, cetasika, nibbāna.754 Anāpāthagatā (not come into the avenue) means not to come into the sense-sphere (agocaragatā) of eye etc. The reasons are as follows:

1) due to the smallness of substance like fine particles of dust etc.,
2) due to the shortness of the moment like a drop of water fallen on a hot iron-ball,
3) due to being too far,
4) due to being too close etc.,

751 Sinhalese edition reads ‘rasitabbo’ as ‘vārayitabbo’ which seems to be a scribal error.
752 See Ab-t II p. 98 fn. 3.
753 Cf. Vism (Ve.) II pp. 248-251; Atths (Ve.) p.44.
754 See Dhs-at (Ve) p. 68.
5) and, due to being past, future.

The objective field (*visaya*) is said by way of not being used in other objects.\(^{755}\) And, domain (*gocara*)\(^{756}\) is said by way of roaming in that object. Mind-consciousness is a refuge due to determining that object. This meaning is obvious, because otherwise the phrase "nesañ\(^{757}\) gocaravisayam paccanubhoṭi (mind experiences their sense-object and object)"\(^{758}\) is not suitable by way of being *dhamma* object of those visible object etc. [66] By the direct knowledges such as divine-eye, divine-ear, supernormal powers, *rūpa* etc. can be visualized (*ālambīyamānāṇī*) without coming into the sense-sphere (*anāpāṭhagatāṇī*) by the aforesaid way\(^{759}\). The *rūpa* etc. are not seen anywhere being called as a *dhamma* object. They are but rather seen in the sentences as "dibbena cakkhunā rūpam passati (he sees form by divine-eye)"\(^{760}\) etc. [Therefore, this meaning is obvious.]

[The object] **comes into the sense-sphere** (*āpāṭhamāgacchatā*)\(^{761}\) by means of undertaking the state ‘to be grasped’ by the mind-consciousness and by the fivefold consciousness. *Ghaṭṭervā* (having struck) means having come into the sense-sphere of the state of facing. *Sarabhāṇakassa* (of one who recites the text\(^{762}\)) is of one who chants the *dhammas*. [The object] coming into the sense-sphere ordinarily by means of being seen etc. should be understood as follows:

1) by means of decisive support conditions, such as bodily happiness, bodily suffering, climate, food etc., which are causes to vibrate the life-continuum of a wakened one (*jāgarassa*) due to constantly following [of *citta*] to:

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755 For example, a visible object can be used only in the eye-door with eye-consciousness.

756 Here, the word ‘*gocara*’ is used as synonym of the word ‘*visaya*’ as it is said “gocarāṇī *visayaṭṭhena*” in the *Patisambhidamagga Aṭṭhakathā* III, p. 614.

Cf. Also, its meaning is defined as “Gāvo indriyāni carantyesu gocarā” in the *Abhidhammapaddhatipadhatī*. See App p. 76. Cf. *Vbh* p. 246; *Vism (Ve.)* I p.18.

757 Sinhalese reads ‘nesañ’ as *tesam* which has the same meaning.

758 MN I p. 295.

Cf. Bhikkhu Nāṇamoli & Bhikkhu Bodhi translate as “experiences their fields (visaya) and domains (gocara)”. See *MLDB*, p. 391.

759 See the reason of the *anāpāṭhagata* (not come into the avenue).

760 *Kv* p. 56; *Kv* p. 256; *Ptn (Ve)* I p. 156.

761 Cf. Pe Maung Tin renders it into “comes into the avenues”. See Exp. 96.

762 Cf. Pe Maung Tin renders it into “of the one who lectures on the doctrine”. See Exp. 97.
i) a healthy body due to caring about digestion of food, climate, food, various effort etc.;

ii) or, a body, troubled by wind etc. and of a person having disease;

2) by means of conditions such as:

i) keeping mind towards [an object which has been seen, heard, known] (cittapanidahana),

ii) seeing an object as similar [object which has previously been seen, heard, known] (sadisadassana),

iii) seeing an object as a not similar object which has been seen, heard, known] (asadisadassana),

iv) and, seeing object as a connected object which has previously been seen, heard, known (sambandhadassana) etc.;

3) and by means of conditions such as disturbance of the elements etc. as in the dreaming state of a sleeping-person.

The same quality with the appearance of future Buddha etc. which is an object of faith (pasāda) and a desire to give (dātukāmatā), which has not been seen and heard [comes into the sense-sphere] only by way of the connection with what has been seen and heard which is known as the same quality with what has been seen and heard.\(^\text{763}\)

Solely, the connection with both (ubhayasambandho) should be understood (veditabbo\(^\text{764}\)) not only being the same with what has been seen and heard, but also being the opposite of the object seen and heard, being a part of the object seen and heard and being connected with the object seen and heard etc. Saddhā (faith) is a

\(^{763}\) For example, when seeing a man, one remembers his father.

\(^{764}\) Four reasons for getting dream are mentioned as follows:

1) due to disturbance of the elements (dhātukkhobhato),

2) due to what was experienced previously (anubhūtapubbato),

3) due to provision by deities, he sees the objects for good or for ill by the power of the deities. (devatapasamāhārato),

4) due to a portent like the Bodhisatta’s mother the omen of having a son etc. (pubbanimittato).

See AN-a III p. 316; Vbh-a p. 407. Also see Dhs-at (Ve) p. 70.

\(^{765}\) Dha-at (Ve) p. 70.

\(^{766}\) Sinhalese reads ‘veditabbo’ as ‘veditabbā’. The word ‘veditabbo’ is more accurate, because the subject of the word ‘veditabbā’ in which the gender and the case ending should conform with the subject, is the word ‘ubhayasambandho’.
belief without examining (avicāretvā⁷⁶⁷) in hearing something told⁷⁶⁸ by someone. **Ruci** (preference)⁷⁶⁹ is a liking (rocanam) after investigating (vicāretvā) it only by oneself. **Ākāraparivitakko** (ratiocination on aspects [of things]) is investigation of manner as “will be by such or such manner”. **Ditthinijjhānakkhanti** (satisfaction at intuition into any reality) is a satisfaction of the intuition by knowledge (ditthiya)⁷⁷⁰ in some meaning⁷⁷¹ while investigating.

Among elements such as red chalk [used as coloring], yellow-orpiment, collyrium etc.⁷⁷² **Subhanimittaṃ** (a sign of beauty) is the sign of a beauty concept. That object is the base of greed (lobhassa vatthu)⁷⁷³ because of beautiful attributes and attractiveness. **Niyamitavasena**⁷⁷⁴(by means of being determined) is by means of determined citta. The same interpretation [applies] to the other two i.e. by virtue of being bent (parināmitavasena) and being trained (samuddācāravasena).⁷⁷⁵ **Ābhujitam** (attention) is keeping in the mind. **Lūkhapuggalā**⁷⁷⁶ (rough minded person- not a friendly person) is a grumpy one (ill-tempered one). Non-ill temper is **siniddhapuggalā** (soft people/ friendly person). **Tadadhimuttata** (an inclination to those) means the state of mind inclined toward zest. Due to not arising of joy dissociated from zest, with this reason the state accompanied by joy should be

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⁷⁶⁷ Sinhalese edition reads it as ‘avicāretvāva’ which means ‘as if without examining’.
⁷⁶⁸ Dhs-at p. 70: ‘kenaci vutteti iminā saddhāya anussavanibbattatam āha’.
Also See Vbh-at (Ve) p. 62: “Yathāvitaktītārassa ditthinjkātāya dassanabhūdāya paññāya nijjhānakhamanam rocanam ditthinijjhānkkhanti.”
Cf. SN-a II p. 403: “Kāranam cintentassa pāpiṅkā laddhi uppajjati, taṁ atthesati gahanākaro ditthinijjhānkkhanti nāma.”
Also Cf. SN-t II p. 35: “Atthesati esā laddhi mama uppanṇā atthi yuttarūpā hūtā apalaḥbbhati. Evaṁ gahanākaro ditthinijjhānkkhanti nāma, paṭhamuppannaladdhisankhātāya ditthiyā nijjhānam khamanākaro ditthinijjhānkkhanti nāma.”
⁷⁷¹ See Dhs-at (Ve) p. 70.
⁷⁷² It is connected with the commentary i.e. “aññharan... uppajjati”. See Dhs-a p. 75.
Sinhalese edition reads it as “...gerukāharitalanalandi dhatusu.”
⁷⁷⁴ Cf. Dhs-ay p. 174: “nīyamitavasana etam cittaṃ kusalaṃ nāma jātantri sambandho”.
⁷⁷⁵ See Dhs-a p. 75.
⁷⁷⁶ Dhs-at p. 70: “Pasādaseineḥbhāvo dosabahulatāya hotiti lūkhapuggalā dosabahulāti āha”.
Cf. Vism-mt I p. 147: “Buddhādesu pasādaseineḥbhāvena thusakharahadayā lūkhapuggalā”.

understood in arising of the first mahā-kusala-citta (imehipi kāraṇehettha somanassasahagatabhāvo veditabbo).\textsuperscript{777}

Due to being a cause (āyatanabhāvato)\textsuperscript{778} of livelihood, riding an elephant only as an art etc. is called sippāyatanam (practice of arts). Kammāyatanam (practice of manual labor) is just an action such as agriculture, trade\textsuperscript{779}, etc. Vijjāṭhānaṃ (arts and sciences) is just a science such as āyurveda (science of life)\textsuperscript{780} etc. Abyāpajje (free from ill-will) means in the rūpa world\textsuperscript{781} free from ill-will (ḥyāpāda) which is displeasure.\textsuperscript{782} Dhammapadā (sentences of dhamma) means portions of dhamma. Pilavanti (float)\textsuperscript{783} means ‘are manifested/ appear [from knowledge]’. Yogā (from effort)\textsuperscript{784} means from concentration which is a practice of meditation. Vatthuvisadakiriya (cleansing of things or substances) is an act of purification of internal and external substances.\textsuperscript{785} Indriyasamattapatiḥdanatā (equalizing of the faculties)\textsuperscript{786} is a mutual equivalence of faculties such as faith etc.\textsuperscript{787}, reflection which should be practiced by knowledge due to the state of profound, or reflection on the

\textsuperscript{777} Cf. Pe Maung Tin translates it as “it is thus that ‘accompanied by joy’ should be understood.” See Exp. p. 100.
\textsuperscript{778} Dhs-at p. 70: “Āyatanabhāvato kāraṇabhāvato.”
\textsuperscript{779} Sinhalese edition reads ‘...vāṇijādi...’ as ‘...vāniyā...’ which is same in meaning.
\textsuperscript{780} Ayurveda is Indian traditional medical science and its literature is as old as Vedic literature. For further understanding see S. Dasgupta, A History of Indian Philosophy Vol. II, p. 275-284.
\textsuperscript{781} The rūpa-sphere plane is sixteen-fold. See Atths (Ve.) p. 32. Cf. Bhikkhu Bodhi, CMA, p. 192.
\textsuperscript{782} As a factor of jhāna, the zest (pīti) inhibits the hindrance of ill-will (ḥyāpāda).
\textsuperscript{783} Cf. DN-a III, p. 759: “... domanassaggaḥanena byāpādo sāngahaṃ gacchati ...” See also MN-a I, p. 244; Ps-a I, p. 176; Nt-a (Ve) p. 224; Vbh-a p. 220.
\textsuperscript{784} Cf. Zest inhibits the hindrance of ill-will as a jhāna factor. Also Cf. Eyung Yul Yoon, A Study of Some Concepts of Akusala Dhammas in Early Buddhism, pp. 168-169, p. 172, p. 177.
\textsuperscript{785} Cf. Pe Maung Tin renders it into “appear”. See Exp. p. 101.
\textsuperscript{786} Cf. Dhp-a III p. 421: “…yogāti atthatimsīya ārāmmanesu yoniso manasikārā.”
\textsuperscript{788} Cf. Dhs-at p. 175; Vbh-a p. 276-277.

The five spiritual faculties are faith (saṃdāhi), energy (viriya), mindfulness (sati), concentration (samādhi) and wisdom (paññā). Of these, there are two pairs of equivalence of faculties as follows:
1) faith and wisdom
   - for excessive faith with deficient wisdom leads to blind belief;
   - wisdom with deficient faith leads to cunning;
2) energy and concentration
   - strong energy with weak concentration leads to restlessness;
   - strong concentration with deficient energy leads to indolence.
3) Mindfulness should be developed to the highest degree of strength.
discourse which should be practiced with profound knowledge, is called *gambhirāṇācariya-paccavekkhāṇā* (reflection on teachings of deep knowledge).

*Vamsa* (lineage) means succession. *Tanti* (tradition) means continuity. *Pavenī* (custom) means relation. All these terms ‘vamsa, tanti, pavenī’ are used for continuity of action which is a lineage practice. Being a morality to be practiced, it is called *sīlamāyaṁ* (accomplished by virtue).

From the moment onwards of saying, “I will donate”, it is said that the charity (dānam) has been commenced because the thing has bent [to the Order etc.]. On account of that reason, when the thing is diverted (pariṇāmana) for oneself etc., it is an offence. From the moment onwards thinking [of donation] with regard to the existing things, the charity has been commenced. Hence, *kusala* consisting of giving alms arises there. This is the intention. Indeed, it is not that the *kusala* does not arise in the mind of a person who prepares the thing for charity though having not the existing thing for charity. Moreover, it is mentioned in the Great Commentary that the *kusala* of a person who prepares not existing thing is a pre-requisite of charity. Therefore, it would be

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788 Cf. Vbh-a p. 278: “Gambhirāṇācariyapaccavekkhaṇā nāma gambhirāṇa khandhādisu pavattāya gambhirapānīyā pabheda-paccavekkhaṇā.”.

789 This action is connected with two Pātimokkha rules as follows:

1. Vin III, p. 265: “Yo pana bhikkhujjānam saṅghikaṁ labhāṁ pariṇaṁ attano pariṇaṁeyya, nissaggiyaṁ paccittiyan”. (a monk who knowingly causes diversion of any offering from the saṅgha to himself, commits a Nissaggiya pacittiya offence.)

2. Vin IV, p. 156: “Yo pana bhikkhujjānam saṅghikaṁ labhāṁ pariṇaṁ puggalassa pariṇaṁeyya, paccittiyan” (a monk who knowingly causes diversion of any offering from the saṅgha to any individual, commits a pacittiya offence.)

790 Dhs-at p. 70: “Vijjamānaṇavatthuxīti etena ‘vināpi deyyadhāmmaparicciṭṭena cittuppādāmatteneva dānamayāṁ kusalam upcitaṁ hoti’ ti kesamci atidhāvanāṁ nivattitam hoti.”

791 There indicates ‘from the moment onwards thinking of donation with the existing things. The sentence mentioned in the commentary is, “aparabhāge kāyena va vācāya va kattabbam karissatiti vuttam (it is said [in the Great Commentary] that afterwards by act or speech he will do what is necessary.- Exp p. 103)”’.

792 Cf. Dhs-a p. 77.

793 Cf. Vbh-a p. 413: “...dānacetiṁsampayuttā paṁhā uppaṭijjati, ayam dānamayā paṁhā nāma... ‘dānam dassāmi’ ti cinctettassas, dānam dentassas, dānam datvā tam paccavekkhāntassa puccacetiṁ, muñcacetanā, aparacetiṁatti tiṣṭhena uppaṭijjati (“...understanding which arises associated in this way with the volition of giving, this is called “understanding made by giving”. But that has three forms, namely, prior volition, volition of relinquishing and subsequent volition according as it arises in one who thinks: ‘I shall give a gift’ in one giving a gift or in one reviewing having given a gift” – Bhikkhu Nāṇamoli, DD, p. 158).

Cf. AN-a IV p. 37: “Puṇṇanti puccecatanā ca muñcanacetanā ca. Puṇṇamahāti aparacetanā.”
included to that charity. This word “kula-vāṃśādīvasena (by virtue of family custom etc.)” is merely an example only. The morality to be practiced (cārītā-sīlā) should be understood by virtue of duty undertaken by oneself and by virtue of duty of a righteous man, villager or countryman etc.

Savatthukām (together with basis) means having made together with things such as kettle-drum etc. Vījamāna-kavatthuṁ (existing thing) are thing such as kettle-drum etc. And, after making together with subject-matter regarding the announcement (ghosaṇa) of religious sermons etc., the charity of sound is just to make sound arise together with articulation, the articulatory organ which is the basis of the sound.

The thinking of its announcement should be understood as charity (pariccāgo) for the existing thing. After classifying [kusala by way of threefold basis of meritorious action with the nine doors of action], the Lord of the Law had shown (dasses) as follows:

1) the visible object etc. in this Word Definition of Kusala in the Sense-Sphere (kāmāvacaraka-sulapada-bhājanī),

2) charity etc. as “Oh, monk! These three are the basis of meritorious action” in some suttas

3) and, bodily action etc. by saying “which dhammas are kusala? The three...bodily action...originating from those...” in the Chapter of Summary (Nikkhepa-kāṇḍa) of the Dhammasāṅgani.
Apariyāpanna ca (or not included) means not comprised [by the dhamma-base] either due to not existing from the point of the ultimate reality, or due to belonging to another base.

Paribhogaraso (taste in usage) is zest (pīti) and joy (somanassa) which has condition for enjoyment (paribhoga). Moreover, this ‘paribhogarasa’ is said ‘gustatory object’ with reference to grasping the similarity as taste, not from the point of intrinsic nature. On the contrary, according to grasping the intrinsic nature, zest and joy are dhamma objects. Hence, it is said [in the commentary] that “pleasant feeling is a dhamma object (sukhā vedanā dhammārammaṇāṇī)”\textsuperscript{802}. Ārammaṇameva nibaddham (only the object is a constant [concomitant]) is described after determining [by the object] in this way as “a visible object...a dhamma object (rūpārammaṇāṇī ... pe ... dhammārammaṇāṇī)”\textsuperscript{803}. Kammassa anibaddhatta\textsuperscript{804} (because of the variableness in action) means because of uncertainty of action. Indeed, just as the citta having one object among the visible object etc. cannot have another object, dissimilarly it is not that the action arising in one door in the body-door etc. cannot arise in another door.\textsuperscript{805} Therefore, since action has no fixed door, a door also has no fixed action. Hence, it is not said after fixing [the action and the door] just as the object in the first mahā-kusala-citta. And, the meaning of this phrase “vinā ārammaṇena anuppajjanato (because [citta] cannot arise without object)” should be understood as “just as one action in bodily action etc. can move in another door without that bodily door, dissimilarly the citta having one object among the visible object etc. cannot arise in other objects without that object.” Indeed, just as [the action] also arises in the verbal door is called as ‘bodily action’, dissimilarly [the citta] arising in the audible object cannot be called ‘visible object’.

\textsuperscript{800} Sinhalese edition reads “avijjamāṇattā” as “avijjāmanattā” which seems to be a scribal error.
\textsuperscript{801} See Dhs-at p. 71.
\textsuperscript{802} Dhs-a p. 81.
\textsuperscript{803} Dhs p. 9; also see Dhs-a pp. 71-81.
\textsuperscript{804} Sinhalese edition reads it as “anibandhatta”. Devanagari edition of the Atthasālinī also has a similar reading with the Sinhalese edition. See Atthasālinī, ed. Rāmaśāṅkara Tripāṭhi, Varanasi, p. 180.
\textsuperscript{805} Dhs-at p.71.
Chapter Two:
Discourse on Doors in Sense-Sphere
(Kāmāvacarakusalāṁ)

Commentary on Doors of an Act of Body
(Kāyakammadvārakathāvāṇṇanā)

Imassa panatthassa (of this meaning) is in order to explain mutual variableness (aniyatatāya) of kamma and door by the stanza “dvāre carantī kammāni (acts pass through door)” etc. In these words “pañca viṁśatīni (fivefold consciousness)”, there is no indication of the sixth mind-consciousness and its door owing to not arising together with the door and the citta possessing the door. Body possessing the fourfold origin is said by means of the constant material matter (niyatarārupa). Thus, the sound and the mutable material phenomena (vikārārupa) etc. are not included.

Even though the air element which originates from the first javana does not able to make rūpas move by means of the cause of arising the rūpas in other
place at that moment, the airs element should be understood only as ‘it accompanies with intimation (viññatti) in the mutable phenomena (vikāra)’. For, [when a person] wants to go or wants to throw his limbs and sub-limbs into any direction among ten directions, the air element strengthens (santhambheti) and supports (sandhareti) the rūpas towards only that direction. Hence, there is an alteration (vikāra) towards that direction. And, the alteration used to arise together with the intention is called as the intimation (viññatti). For that reason, the state of producing the intimation by means of producing the mutable material phenomena (vikārarūpa) in accordance with the intention is suitable (upapanno) for the mind-door advertiring citta (āvaljanassapi) also, because thirty-two cittas are declared as producing (janakāni) rūpa, bodily postures, intimation. Thus, [the air element] arising more than a thousand times makes to reach (āpajjāpeti) to be declared as “has gone a yojana”, gone ten yojana”.

Vāyodhātuyā sahajātaṁ...paccayo bhavitum (there is a certain peculiar alteration which is able to be a condition in order to strengthen, to support, to move the material body which is co-nascent with the air-element originated by citta) means: there is a certain peculiar mode of the four great elements originated by citta, which can be a condition of the air element in supporting (thambhana) and in causing to move (calana). This is called intimation (viññatti). Indeed, due to that peculiar mode of those four great elements originated by citta, the

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813 There are five kinds of mutable phenomena (vikārarūpa) as follows: rūpapassahutā (material lightness), mudatā (malleability), kammaṇhātā (wieldiness), kāyaviññatti (bodily intimation), vactoviññatti (vocal intimation). See Aththa p. 42. Cf. Bhikkhu Bodhi, CMS, pp. 240-242.

814 The word ‘upapanna’ has the meaning of ‘yutta’. See TDP Vol. 4-2 p. 310. Also see Pk-at (V) p. 188: “…vissajjanadvayam upapannameva yuttameva hoti”.

815 By the word ‘also’, the process of javana should be understood.

816 The thirty-two cittas are:

- votthapana (mano-dvāra-avajana) + kāmāvacaraジャvana (29=kusala (8) + akusala(12) + kiriya(9)) + abhiññā (the 5th Jhana kusala and the 5th Jhana kiriya in rūpāvacara) = 32 cittas. See Aththa (Ve) 44.

817 Cf. CMA p. 125; p 248 Sinhalese edition reads “bātimsa cittāni” as “bātimsacittāni” which seems to be a scribal error.

818 The word ‘yojana’ indicates a measurement of distance indicating about 7 miles. See PTSD p. 559.

819 Cf. Pe Maung Tin translates it as “there is a certain peculiar, unique mode of change in the primaries when set up by mind, through which, as a condition, mobility is able to strengthen, support and agitate the coexistent body”. See Exp p. 111.
air element can support and can cause to move. By this words “na cittasamūṭṭhāna (not originated by citta)”, it shows the absence [of the intimation] from the point of the ultimate reality. Because, there is no rūpa without condition, and there is no permanent thing except nībbāna. Viññattīyā (because of the intimation) means because of intimation in the mutable material phenomena (vikāra). Just as being originated by citta is intended, similarly due to an alternation (vikāra) of the four great elements, the dependent material (upādārūpabhāvo) is intended. Thus, it should be understood.

[69] Kāyikakaraṇaṁ (an act which arises in the body-door) means an act of citta which arises in the body-door, or an intention. This is the meaning. By this words “kāreti māṇīeti (he wants me to do this, thus he thinks)”, the recognition of intimation is shown by means of recognizing the act which should be apprehended (yam karaṇāṁ viññātabbāṁ, tassa vijānanena) by the intimation comprehended (gahitāyā viññattīyā) in accordance with the color grasped (vaṇṇaggaḥanānūsārenā). Indeed, the recognition such as “this tree wants me to do this” does not take place in case of the movement of tree etc. which is without intimations. The eye-consciousness (cakkhuviñṇāṇassa) has the function of mere


820 It is defined because in the Vinaya text, there is the usage of the word ‘viññatti’ in the sense of ‘begging’ in the sentence “…yācanaḥahulā, viññattibahulā…viharaṇāt”. See Vin I p. 72; III p. 144; p. 145.


823 This sentence shows the four stages of the process to recognize the intimation as following way:

1) eye- door process takes the visible object
2) mind-door process follows the past visible object
   - by the words “by following the grasped color (vaṇṇaggaḥanānūsārenā)”,
   - the process of 1) and 2) should be understood;
3) mind-door process recognizes the intimation
   - by the words “by the intimation comprehended (gahitāyā viññattīyā)”;
4) mind-door process recognizes the intention
   - by the words “by means of recognizing the act which should be apprehended (yam karaṇāṁ viññātabbāṁ, tassa vijānanena)”.

See Atths (Ve) p. 61. Cf. Bhikkhu Bodhi, CMS, p. 328. Also see Ab-śat II p. 572 fn.3.

824 Dhs-at p. 75; “Yada pana citta-rāgāpānam ca lañākāro viññatti, cakkhuviñṇāṇassā vipphandamāṇavaṇṇorāmaṇātta tenapi sā gohitā syāty āsākāya nivattanattham āha "cakkhuviñṇāṇassā" tilādi.”
striking (abhinipatamattam) at a visible object. The eye-consciousness has no function of apprehending the movement of the mutable material phenomena (calanavikārassa) which is arising together with an intention. However, because the citta moves swiftly, those who cannot know the distinction between [the eye-consciousness process and the mind-consciousness process] think (maññanti) as the movement is seen by eye/eye-consciousness. Actually, the movement is recognized by the mind-consciousness coming immediately after the process of eye-consciousness. Therefore, just as the difference, between the process of eye-consciousness which arises by influence (vasa) of striking (abhinipa) at a blue\textsuperscript{825} object and the process of mind-consciousness which recognizes it as blue-color, cannot be known. Similarly, there is the recognition (vijñanam) as “this person makes one to do this; this is the intention of him”, when that mutual material phenomena, called the alternation (vikāra) which supports and which makes to move a body connected (anuparivatte) with the citta, is apprehended only by the mind-consciousness arising at the mind-door which cannot be differentiated [from the process of eye-consciousness].

Just as after seeing the figure of palm leaves etc., there is apprehension of water etc., having apprehended (gahetvā) a kind of the palm leaves etc. which is used to arise together with water etc. (udakādisahacārippakāratam)\textsuperscript{826} and a manner of the palm leaves etc. which is a sign of that water (saññānakāram), by the process of mind-door which cannot be differentiated [from the process of eye-consciousness], which arises immediately after seeing it. And, by the sentence “\textit{ettha udakaṃ bhavissati} (here, \textbf{there will be water})” etc., the recognition of the manner, which is the sign of that water etc.\textsuperscript{827}, is said by means of recognizing that water etc. to be recognized by the mind-consciousness which follows the process caused to apprehend the visible object,

\textsuperscript{825} Cf. Pe Mung Tin sometimes renders the word ‘\textit{nīla}’ into ‘indigo’. See Exp p. 254.
\textsuperscript{826} Dhs-at p. 73: “Saññāṇāti etenāti saññānam, tassa udakādino saññānam tamsaññānam, tassa ākāro tamsaññānakāro, udakādisahacārippakāro ca so taṁsaññānakāro ca iti udakā ...pe... kāro, taṁ gahetvā jānītvā.”
\textsuperscript{827} Dhs-at p. 73: “Tadākārassāti udakādisaṁapānakārassa.”
due to its connection with water etc. (udakādi-sambandhanākārena). Thus, it should be noted. Moreover, it should be regarded as 'the process caused to apprehend the connection established previously is the decisive-support (upanissayo) of the process caused to apprehend this act arising in the body-door and the process caused to apprehend this water etc.' On the other hand, the intimation though not being taken the object (nālambītāpi) is a condition also for the process caused to apprehend the intention arising in the body-door by means of decisive-support of apprehending the connection established previously. Because, if there is no the alteration (vikāra) arising together with the intention, it is impossible to apprehend the intention arising immediately after apprehending a color arising together with the alteration with intention. If so, the intimation is clear only by the process caused to apprehend the intention arising immediately after the process caused to apprehend the color. Just as the manner which is the sign of palm leaves etc. is clear only by the process caused to apprehend water etc. arising immediately after the process caused to apprehend the color [of the palm leaf etc.] Thus, the recognition of the intimation only by recognizing the intention is meant by the words “this person wants me to do such and such, thus he thinks.”

By the sentence “ayaṁ no paharitukāmo (this person wants to hit us)”, the manifestation (pākaṭabhāvan) of intimation is shown by the recognition of the intention. Indeed, if there is no manifestation of that intimation, there cannot be the recognition of intention. By the sentence “sammukhi...yeva nāma hoti (...presence...only it is called intimation)”, just as a visible object, which has not come into the sense-sphere due to not being present, is made to accomplish the state cognizable by eye etc., similarly according to the sense, the state of that intimation is made to accomplish by two ways as follows:

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828 Dhs-at p. 73: “...adhippāyasahitāvikārena sahañjatavanaṃyañjatanaggahaṅgañsaṅkhātassā cakkhuddvārikaviññānasattanassā anantarān”.  
829 Cf. Dhs-at p. 74: “saṅkhāvabhūtanti anvathabhūtāṃ.”
1) The intimation, that is the mutable material phenomena arising together with citta by way of making to move forwards etc. even without a will to make others known, makes to recognize (viññāpeti) the intention.

2) And, the intimation that is mutable material phenomena itself is recognized (viññāyati).

Thus, the intimation (viññattiyevāti)\(^ {830}\) should be understood only by the two ways.

_Tusmiṃ dvāre siddhā_ (succeeded in that door) means succeeded by means of manifestation in that body-door because of the state to be recognized by that door and because of getting the name ['bodily action'] by that very door. [The classification into] kusala and akusala should be put aside (thapetabbam). Why? Because, for a heretic etc. (paravādino) the action of non-resultant citta\(^ {831}\) is not established (siddho). But, for the other\(^ {832}\) it is established. Thus, it should be put aside having completed the triplet\(^ {833}\) by means of the eleven functional-cittas\(^ {834}\) which produce the intimation.\(^ {835}\)

In the stanza _"dvāre caranti kammāni (acts pass through doors)"_, this is the intention of commentator - if doors pass through another door, an action also would be mixed up due to mixing up in doors. Thus, there cannot be mutual determination as 'this is bodily action', 'this is door of bodily action', only this way, in case of acts also passing through another act. Further, if doors would not pass through another act by the state of door, and if acts would not pass through another door, act and door would be more firmly determined. However, it is not that the acts do not pass through _acaranam\(^ {836}\) another door. Actually, the acts and the other acts pass

\(^{830}\) Sinhalese edition reads it as “viññattiyo vāti” which seems to be a scribal error.

\(^{831}\) Here, non-result (avipakā) is kiriya citta that does not have the nature to make a result arise. See Ab-t p. 577.

\(^{832}\) The other (itarassa) indicates our view (sakavādin) only. See Ab-t II, p. 577.

\(^{833}\) The eleven kiriya cittas = manodvāravajjanacitta + hasituppadacitta + 8 mahākiriyaacittas + kiriyaḥbhūtā (the 5th Jhāna kiriyaacitta). Cf. fn.816.


\(^{835}\) Sinhalese edition reads it as ‘anacaranam’ which is same in meaning with the word ‘acaranam’ like the word ‘avajja’ which is same in meaning with the word ‘anavajja’.
through the door and the other doors. Further, since the other doors do not pass through the door, the acts though passing through another door is determined by the doors being the cause, which are not used to pass through another door. Not only the acts, but also the doors are determined by those acts. Thus, the acts and doors are mutually determined by the cause suitable to determine, which is said as “because of frequency and preponderance in there”. In those doors and acts, the name of bodily action etc. (kāyakammādibhāvassa) is determined by the doors not passing through another door, because acts concern with the doors. Besides, it is not that the doors are not determined by the acts which are used to pass through another door. Because, the bodily action etc., determined by the doors being the body-door etc. without concerning with act, can make the determination of a door of bodily action etc. Otherwise, [the acts], though passing through another door, pass through after being discriminated by the body-door etc., because killing etc. has such nature. And, because a person who is expressed by a command or by a hand gesture has penetrated the nature that should make to accomplish by the body-door etc. Therefore, another door does not give its own name to another act though passing through its own door, also nor do the act to the door. However, only the respective door gives the name to the act, and the act, though passing through another door, gives the name to the door of only its own act. Thus, the mutual determination is accomplished. Moreover, earlier the uncertainty (anibaddhatā) among doors is said with reference to ‘acts passing through only another door’. It is not said with reference to this determination.

_Tattha_ (in that place/ there) is in these door and act. By the words “kāyakammassa uppajjanatthānaṁ (the place where the bodily action arises)”, only the intimation arising together with the act is said. Indeed, actually even though the intimation is

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837 Dhs-at p. 75: “...dvārabhūtehi kāyādihi upalakkhanīyasabhāvattā.”
838 The word ‘earlier’ indicates the sentences - “Dvāram pana anibaddham. Kasmā? Kammassa anibaddhātā. Kammasmithi anibaddhe dvārampi anibaddhameva hoti. (but the door is not a constant concomitant. Why? Because of the variableness in previous actions (kamma). Action being not always predicatable, the door is equally unpredictable. – Exp p. 108)”. See Dhs-a p. 81.
not the condition, for that act, by any mode\textsuperscript{839}, the intimation, [71] which makes to distinguish the act, arises together with that act. Thus, the intimation is said by the state of an arising place of the act, because an act having a certain qualifier\textsuperscript{840} according to the determination as aforesaid\textsuperscript{841}, cannot arise in another qualifier. \textit{Kāyena pana katattā} (but from being performed by the body) means: after producing a bodily intimation, due to making to accomplish the destruction of the life-faculty \textit{(jīvīndriya)} by that intimation, it is declared as “the action done by body” by means of accomplishing the act itself. Because \textit{(hi)},\textsuperscript{842} in making to accomplish the act, the bodily intimation becomes the cause.

In these words \textit{“aṇñamaṇḍaṇḍa vavatthita (are mutually determined\textsuperscript{843})”}, a bodily intimation by the act is determined as ‘a door where the bodily action arises \textit{(kāyakammadvāraṃ)}’. The bodily intimation by the act is not determined only as ‘body \textit{(kāyo)}’. Just as a needle is determined as ‘cause to perform the needlework’ by work, the needle is not determined only as ‘the needle’. Similarly, this door of bodily action also should be understood. Moreover, the meaning of \textit{“aṇñamaṇḍaṇḍa vavatthita (are mutually determined)”} is ‘are mutually distinguished’. \textit{Evam sante} (if this is so) means: instead of accepting the definition\textsuperscript{844} in the determination as aforesaid, it is objected after accepting the statement as \textit{“dvāre caranti kammāni (acts pass through door)"}. In that objection, \textit{“evam sante (if this is so)”} means if the acts passing through another door \textit{(dvāracarane)}\textsuperscript{845}, and the mutual determinations makes distinction in getting the name, [then the doors are not rightly determined, nor the acts].

\textit{Here ends Commentary on Doors of an Act of Body}

\textsuperscript{839} It means ‘by some mode among the twenty-four conditions \textit{(paccaya)}’. See Dhs-at p. 75.
\textsuperscript{840} The qualifier is ‘kāya’, ‘vaci’ etc.
\textsuperscript{841} The described words are \textit{“Yebhuyavuttitaya ceva tabbahulavuttitaya ca” (Because of frequency and great preponderance. - Exp p. 113)"}. See Dhs-a p. 85.
\textsuperscript{842} Cf. Pe Maung Tin renders it into “are things distinct”. See Exp p. 113.
\textsuperscript{843} The word ‘niyama (definition)’ means the defining cause which is ‘frequency and preponderance’.
\textsuperscript{844} Ven. Janaka reads ‘dvāracarane’ as ‘dvārantaracarane’ which seems to be more accurate. See Dhs-a p. 85. Also see Ab-t p. 584.
Commentary on Door of an Act of Speech

(Vācikammadāvārakathāvāṇṇanā)

In this sentence “catūhi, bhikkhave, angehi samannāgataḥ (words endowed with four factors, O bhikkhus!)”⁶⁴⁶, non-malicious speech (apisunavācā) known as good speech (subhāsitabhsanasaṅkhātā), non-frivolous speech (asamphappalāpo) known as righteous speech, non-harsh speech (apharusavācā) known as pleasant speech and non-false speech (anusāvādo) known as true speech,⁶⁴⁷ these speeches should be understood as the volition (cetanā) arising in these ways (tathā)⁶⁴⁸. The words “sahasaddā pana (accompanying sounds)⁶⁴⁹” is said because the mutable material phenomena, which is that intimation, arises (sambhūtattā)⁶⁵⁰ together with sound. Further, it should be regarded as that intimation, which is the mutual material phenomena, does not last until arising of the sound due to arising having followed by citta.⁶⁵¹ According to the view of the Great Commentary set forth as ‘the sound produced by the diffusion of the initial application (vitakkavipphārasaddo)⁶⁵² is not audible by ear’,⁶⁵³ the meaning exhibited is that the sound originating from citta can arise even without (vināpi)⁶⁵⁴ impact of the intimation⁶⁵⁵. For, due to the words “yā

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⁶⁴⁶ SN 1, pp. 188-189.
⁶⁴⁷ Cf. Sn p. 78.
⁶⁴⁸ Dhs-at p.75: “Tathāpavattati subhāsitabhbhānābhabhāvena (good speech etc.) pavattā.”.
⁶⁴⁹ Atths p. 45 (Ve); “VibhāOTTiDAVAM CittaJAMEVA. 39. SASSO CITTOTUJO (The two media of intimation are born only of consciousness. Sound is born of consciousness and temperature. – Bhikkhu Bodhi, CMA p. 251)”.
⁶⁵⁰ Dhs-a p. 148: “kataanam tam rūpaṃ cittānapariwarti? kāyaviśeṣati vacaviśeṣati– idam tam rūpaṃ cittānapariwarti. (“What is the corporeality which always follows mind? There is bodily intimation and vocal intimation. This is the corporeality which always follows mind.” - U Kyaw Khine, DS I, p. 413)”
⁶⁵¹ Sinhalese edition reads ‘sambhūtattā as ‘sambhūtattā’. According to the Sinhalese edition, it might be translated as “by the word “sahasaddā pana”, it is said the state of arising of the mutable material phenomena, which is that intimation, together with sound.
⁶⁵² Cf. Dhs p. 148: “kataanam tam rūpaṃ cittānapariwarti? kāyaviśeṣati vacaviśeṣati– idam tam rūpaṃ cittānapariwarti. (“What is the corporeality which always follows mind? There is bodily intimation and vocal intimation. This is the corporeality which always follows mind.” - U Kyaw Khine, DS I, p. 413)”
⁶⁵³ Sinhalese edition reads it as ‘...vicāra...’ which is a scribal error. This compound word occurring in CSCD edition is also mentioned in the commentary and the other sub-commentary. See Dhs-a p. 128; Vism-mt (Ve) II p. 103.
⁶⁵⁴ See Dhs-a p. 86: “…vitakkavipphārasaddo nāma uppajjati. Ayam na sotaviśeṣeyyo manoviśeṣeyyoti mahe-aṭṭhakathāyaṃ āgato (…a sound produced by the diffusion of the initial application of mind. This is cognizable, not by ear, but by the mind – Exp p. 115).”
⁶⁵⁵ Sinhalese edition reads ‘vināpi’ as ‘vinā’. It seems to be better to read it as ‘vināpi’, because in this commentary, it is mentioned that, according to the traditional commentaries, there is no sound which arises without an impact of intimation. See Dhs-a p. 86.
tāya vācāya viññatti (by this speech there is intimation)\(^{856}\), it is known that there is no arising of the intimation together with sound not audible by ear.

And, in the words “cittasamutthaṇam saddaṭaṇanam\(^ {857}\) (sound base born of citta)”, the view of the Great Commentary is rejected by the intention that no any sound born of citta is certainly not included. Indeed, no any sound is not included by the word “audible by ear (sotaviññeyyam)” in the Counting of Corporeality in Six Categories etc.\(^ {858}\), and by the word “heard (sutaṃ)” in the Pāli words “ditṭham sutaṃ (seen, heard)”. \([\text{Thus, the view of the Great Commentary is rejected.}] [72]\] Further, in the Great Commentary “not audible by ear (asotaviññeyyam)” may be said with the following intention:

1) “he preaches after having heard with divine ear (dibbasotena sutvā ādisan)\(^ {859}\) is said concerning with a subtle sound arising together only with intimation

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\(^{855}\) See p. 53. Cf. renderings for the compound word ‘viññatti gḥṭṭanena’:
Impact due to intimation ( — Pe Maung Tin, Exp p. 115)
Impact of intimation ( — Ven. Janaka, Ab-t II p. 585)

\(^{856}\) Dhs p. 143: “636. Katamam tām rūpaṃ vaci viññatti? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udiranaṃ ghoso ghosakammam vācā vacibheda – ayam tva vaccatt‘ vācā. Yā tāya vācāya viññatti viññāpanā viññāpitassam – idam tām rūpaṃ vaci viññatti. (“What is the corporeality which is vocal intimation? Because of meritorious or de-meritorious thoughts or thoughts which are neither meritorious nor de-meritorious, there arises speech, voice, enunciation, utterance, vocal noise, making vocal noise, articulate speech. This is called speech. By these vocal expressions, one’s wishes are made known, made clearly known, made fully known. This is the corporeality which is vocal intimation. – U Kyaw Khine, DS I p. 398)” Cf. C.A.F. Rhys Davids, BMPE p. 193)

\(^{857}\) Variant renderings for the compound word ‘saddaṭaṇa’:
Sound-base (–U-Nārada, Conditional Relations I, p. 11)
Sound (– Pe Maung Tin, Exp, p. 115)
Sound that causes the arising of ear-consciousness (U-Kyaw Khine, The Dhammasa)gan2 I, p. 387)
Sphere of sound (– C.A.F. Rhys Davids, BMPS, p. 186)
Audible base (– Ashine Thittila, The book of analysis, p. 19)

\(^{858}\) Dhs p. 132.
Cf. C.A.F. Rhys Davids renders it into ‘Category of Form under a Six-fold Aspect’. See BMPE, p. 244.

\(^{859}\) The same quotation is not mentioned in any suttas, but it is mentioned in the Ariyuttara-nikāya etc. as “...saddam sutvā ādisat” in the following sentences: “ekacco na heva kho nimittena ādisati napi manussāsānaṃ vā manussāsanāṃ vā devatasānaṃ vā saddam sutvā ādisati, api ca kho vitakka yato vicārayato vitakka vipārasaddam sutvā ādisati – evampi te mano, itthampi te mano, iti pi te cittan ‘ti.” (“...perhaps a certain one does not declare these things by means of a sign, or on hearing a voice from men or non-humans or from devas, but he does so (judging) from some sound he has heard, an utterance intelligently made by one who is reasoning intelligently. So hearing he declares “Thus is your mind. Such and such is your mind. Thus is your consciousness.”–F.L. Woodward, GS I p. 154). See DN III p. 103; AN I p. 171; Ps II p. 227.
However, “dibbasotena sutvā ādisat” is only mentioned in the sub-commentary. See DN-t III, p. 85; Vism-mt (Ve) II p. 103; Ap-t (Ve) p. II p. 109.
and originating from the initial thought (vitakka) which makes to vibrate tongue, palate etc. in the Sutta;

2) and “it conditions to the ear-consciousness by its relating object (sotaviññānassa ārammanapaccayena paccayo) is said concerning a gross sound in the Paṭṭhāna.

But, the words ‘sound (saddo)’ and ‘not audible by ear (asotaviññeyyo)’ is contradictory. In that sense, the rejection of the view of the Great Commentary should be understood. Viññattighatthanā (an impact of intimation) is an impact due to a condition which is the intimation, or the intimation itself. Indeed, an alteration of the four great elements arising in the manner of impact is said as ‘impact’. Sound arises by impingement [of the two earth elements] (saṅghattaṇāna) only at the same time, neither before nor later. The word “paṭhavidhātuyā (of the earth element)” is said after making as the impingement is the main function of the earth element just as the movement is the main function of the air element. And, the state of the condition of that impingement of the mutable material phenomena should be understood only in the way described. Indeed, the four great elements which are that mutable material phenomenon become the condition for each other. The rest of the description should be understood as in the bodily intimation.
This alternative ‘moves or does not move the body produced by three origins’ is not applicable in this door of an act of speech (tisamutt̄hānikakāyaṃ cāleti na cāleti, ayam pana vāro idha na labbhati), because the movement (cālanan) is not the impact of kamma-born matter (upādīna). Indeed, the movement is the successive arising in another place. The impact (ghattanam) is the arising of a group of the four great elements in the closer vicinity by means of distinctive condition. 

Upatthambhanakiccampi naththi (there is no supporting function) means: there is no use of supporting in order to impact. [The reasons are as follows:]

1) due to arising by the manner of impact though originating from the first citta without supporting (upatthambhanena vinā),

2) and, due to the state of power of the impact only by the first citta obtained by previous practice (laddhāsevanena).

This is the intention [of the commentator]. It should be accepted after carefully considering as “whether there is the support or not”.

Here ends Commentary on Door of an Act of Speech

(Vacakkammadvārakathavaṇṇanā niṣṭhitā)

Commentary on Door of an Act of Thought

(Manokammadvārakathavaṇṇanā)

This sentence ‘ayam nāma cetanā kammaṃ na hoṭṭi na vattabā (it can not be said that what is volition is not kamma)” is said in order to show the volition of

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866 Three origins are kamma, utu (climate), āhara (nutriment) except citta.

867 The word ‘upādīna’ is defined as follows:

868 Mīv (Ve) p. 81: “rūpaphoḥadānma pana kammajā “ upādinnā” āt”.

869 Dhs-at (Ve) p. 76: “Cittaneti pathamacittenena.”

870 Cf. Dhs-at (Ve) p. 76: “Laddhāsevanenaṇā laddhapubbābhitisankhārenā”.

871 Dhs-at (Ve) p. 76: “Sattajavandni satta akkharāṇi nibbattentiti vādaṃ paṭikkhipitvā ekajavanaśūraparipattipannāṇi ciddāni ekamakkharan nibbattentiti ‘ti vaddanti. Kihcāpi pathamacittenapi ghāṭṭanā nipphajjati, ekasseva pana bhūso pavattanena atthi koci vissoti purimajavanassamutthitāni ghāṭṭanā hotti(laddhāsevanena sattamajavanena samutthitā) ghāṭṭāṇā hotti(laddhāsevanena sattamajavanena samutthitā) paribaddhakkhaṇa nibbattetiti upatthambhanam naththi na sakka vattum. Laddhābhisasṅkheṇa pana pathamacittenapi ghāṭṭanā balavati hoṭṭi atthukathāyaṃ “upatthambhanakiccam naththi” ti vutta siyā, sabbametaṃ vimāṇaṃ vivahitaṃ gathabbāṃ.”
which the mind is door. *Kappeti* (stimulates) means it occurs as if stimulating in such way as “you should touch, you should feel”. And, *pakappanaṃ* (deciding) is being just as that stimulating. By the question “*kim pīṇḍam karoti* (what does it coordinate?)” it is asked by means of the meaning ‘striving’. Indeed, without making *dhammas* such as contact etc. to scatter, continuation of their own function is *āyūhanāṃ* (striving). Activating only in its own function is *cetayanaṃ*. Performing in that manner is *abhisaṅkharanaṃ*. Since the supra-mundane *kamma* makes the *kamma* to cease, only [kusala and akusala] mind arising in the three planes are taken.

Here ends Commentary on Door of an Act of Thought

*(Manokammadvārakathāvaṇṇanā niṭṭhitā)*

[73]

Commentary on Discourse on Action

*(Kammakathāvaṇṇanā)*

In this sentence “*cetayitvā kammaṃ karoti* (having willed, one does an act)”, since one performs the determining act (*sannīṭṭhānakammaṃ*) having willed (*cetayitvā*) by previous volition, the act having the previous volition (*cetanāpubbakaṃ*) has the nature of that volition. Hence, “I declare that volition is *kamma*”872. This is the meaning. On the other hand, it is proper to define that the action of cause (*kāraṇakiriyā*) takes place as if in previous time (*pubbakāla*) and the action of result (*phalakiriyā*) takes place as if in later time, though they arises at the same time. Because, having stimulated by the volition, one performs the action of moving (*copanakiriyam*)873 by body-door, by verbal door, and the action of coveting etc. (*abhijjhādikriyam*) by mind-door. Thus, I declare that the volition, that performs those actions874, is *kamma*. This is the meaning. *Kāye vā* means body-door (*kāye

871 Performing in the manner of ‘āyūhana’ and ‘cetaya’ is called ‘abhisaṅkharana’. See Dhs-at (Ve) p. 77: "Tathākaraṇanti yathā phassādayo sakasakakicce pasūtā bhavanti, tathā karaṇam. Teneva yathāvuttena avippakionābyāpārasākārena sampayuttanāṃ karaṇam pavattananti datthabbam."

872 AN III, p. 415; Kv p. 393.

873 Dhs-at (Ve) p. 80: “Copanakiriyanti rūpakāyassa thambhanacalanakiriyam upādinnakaghaṭṭanakiriyāca.”

874 They are ‘copanakiriyam, abhijjhādikriyam’.
va\(^{375}\) called as bodily intimation. **Sati (when)** means: when there exists or when [the bodily intimation] is not made to cease. Volition which causes to arise the bodily intimation is called **kāyasañcetanā.** Moreover, here\(^ {376}\) **dhamma** producing pleasure and pain should be existed by the **kamma.** And, the volition is said as ‘producer of pleasure and pain’. Hence, the state of **kamma** of that volition is accomplished. **Sañcetaniyāṃ (intentional)** means [the **kamma**] possessing the nature of intention (sañcetana). “Oh! Friend...he...an intentional...experience pleasure with mind”\(^ {377}\) is answered (byākato) without analyzing by the elder **Samiddhi (Samiddhittherena).** Actually, he should answer the question after analyzing by way of **experiencing pleasure etc.**\(^ {378}\) (sukhavedaniyāṃ). Thus, it cannot be said to be well replied. This same way holds in case of the other two\(^ {379}\) also. Further, as the **suttas**\(^ {880}\) exist (thitdnī), so body and organ of speech that are the support of act of moving, and mind that is the support of act of coveting etc. are doors.\(^ {881}\) Moreover, just as cutting etc. is performed by knife etc., due to some volition, the act of moving and coveting etc.

\(^{375}\) Sinhalese edition reads it as ‘kāyeva’ which seems to be a scribal error.

\(^{376}\) See Dhs-a p. 88: “Kāye vā hi, ānanda, sati kāyasacetaṇāhētu uppajjati ajjhattam sukha-dukkham, vācēya vā, ānanda, sati vacsañcetanāhētu uppajjati ajjhattam sukha-dukkham; mane vā, ānanda, sati manosacetaṇāhētu uppajjati ajjhattam sukha-dukkham”

\(^{377}\) Actually, this quotation is not the elder Samiddhi’s answer. It is the answer of the Blessed one to Ven. Ananda for the elder Samiddhi’s question. The elder Samiddhi and the elder Potaliputta’s conversation is as follows: “Sañcetanikam, āvuso samiddhi, kammam katvā kāyena vācāya manasā kim so vediyati”?” “Sañcetanikam, āvuso potaliputta, kammam katvā kāyena vācāya manasā dukkhā so vediyati”,” (Having done an intentional action by way of body, speech or mind, one feels suffering, friend Potaliputta”) – Bhikkhu Bodhi, MLDB, p. 1058”). See MN III p. 207. Cf. MN III p. 209: “Atha kho bhagavā āyasamantam ānandam āmantani – “...ādimeva, ānanda, potaliputta na paribuddhakena tīsso vedanā pučchitā. ... sañcetanikam, āvuso potaliputta, kammam katvā kāyena vācāya manasā sukha-dukkhā vedanīyām sukham so vedayati; sañcetanikam, āvuso potaliputta, kammam katvā kāyena vācāya manasā dukkhāvedanīyām dukkhā so vedayati; sañcetanikam, āvuso potaliputta, kammam katvā kāyena vācāya manasā adukkhamasukha-dukkhāvedanīyām adukkhamasukha-dukkhā vedayati”,” (Then the Blessed One addressed the Venerable Ananda: “...from the start the wanderer Potaliputta had asked about the three kinds of feeling...he would have explained: ‘Friend Potaliputta, having done an intentional action by way of body, speech or mind [whose result is] to be felt as pleasant, one feels pleasure. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as painful, one feels pain. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as neither-pain-nor-pleasure, one feels neither-pain-nor-pleasure. ...” Bhikkhu Bodhi, MLDB, p. 1059”).

\(^{378}\) By the particle ‘etc.’, ‘dukkhāvedanīyām (experiencing pain)’, ‘adukkhamasukha-dukkhāvedanīyām (experiencing neither pain nor pleasure)’ should be understood.

See MN III p. 209.

\(^{379}\) The other two are ‘dakkha-dukkhāvedanīya’, ‘adukkhamasukha-dukkhāvedanīya’.

\(^{880}\) Suttas quoted in Dha-a pp. 88-89.

\(^{881}\) Ven. Janaka reads the compound word ‘ca manodvārāni’ as ‘manoca dvārāni’ which gives clearer meaning. See Ab-t p. 594.
(copanabhijja dikiriyan) are performed by means of (karanabhutehi) those body etc. That volition is called as ‘kamma’. Thus, the division (kammadvarabhedanam) and determination (vavatthanam) of doors with the act are clear though there is an arising (pavattiyampi) of [the other acts] in another door. Hence, the stanzas “kayena ce katami kamma (if the action done by body)” etc. are excessively applicable.

The supra-mundane path, when being classified (bhajapiyamano), can be classified into three kammas, though the supra-mundane path is not intended in this discourse on the mundane kamma. By the words “manena dussilyam (misconduct by thought)”, all akusalas are included, except the bodily and verbal transgression. Or, wrong-view, wrong-thought, wrong-exertion, wrong-mindfulness, wrong-concentration are included. Further, this words ‘manena dussilyam (wickedness by thought)’ is described by means of the opposite of restraint described as “manasasamvarosadhu (mental restraint is good)” and not by means of moral transgression (silavipattivasena). For, that moral transgression does not arise in the mind-door (manasikā). Because, the classification (bhajapanam) of the path is wider in scope (mahavisayatā) [than the factors of enlightenment]. Indeed, the factors of enlightenment (bojja) may be associated with only mental action. And, it is not that it is impossible to know the classification of those factors of enlightenment by the classification of the path.

882 Dhs-dt p. 144: “...kammadvarana samissanam (not mixed). Kammadvaravatthanan kammadvaram abhimaññiyanan...”. With this reference, Ven. Janaka points out that ‘kammadvarabhedanam’ should be read as ‘kammadvarabhedanam’. Ab-t II pp. 594-595 fn. 3.
883 Dhs-dt p. 144.
884 Dhs-a p. 85.
885 Dhp p. 52; SN I p.73. Cf. Venerable Narada translates it as ‘good is restraint in mind’. See The Dhammapada, p.274.
886 The moral transgression arises in the body-door, verbal door.
887 The supra-mundane action is included in the path belonging to the three actions (bodily, verbal and mental action), not included in the bojja belonging to only the mental action.
Association (samsandanam) with, or inclusion (avarodhanam) in, their respective door of act even not reached to the course of action, and no destruction of action and door, though there is the arising [74] of the other actions in another door, is called as “dvārasamsandanam (association with door)”. By the sentence “Oh monks, the three-fold volition capable of causing an act constitutes immoral bodily action” etc., the volition causing to determine, that has just reached the course of action, is described as act (kamma). Thus, the entire volition arising prior to action is described as “not bodily action” in the commentary. Āṇāpetvā purimanayeneva araṇī keśi alabhantassa (after giving the order he does not get anything in the forest as before) is described with reference to not being killed by one who is ordered, thus it is called a misconduct in speech due to not having reached the course of action (akammapathabhavatoti). This is the intention of the commentator. Due to obtaining the designation as bodily action (kāyakammavohāralabhā), they also become pertaining to volition (cetanāpakkhiṃ vā bhavanti) by means of ill-will generating as “let these beings be killed”. Also, they should not get the designation [as mental action] (abbohārikā vā) due to being free from the designation as mental action (manokammavohāra-virahā). In this regards of ‘abbohārikā’ , water etc. among the earth element etc. together with constituents are an example.

Kulumbassa (of Kulumba) means of fetus, or of the lineage itself. The word “tava suttassa (of yours sutta)” is described due to not being permitted to be included (āruḷhatāya) by the three council. Dasavidhā iddhi (ten types of success/supernormal power) should be taken from the treatise on success/supernormal

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889 Cf. Pe Maung Tin renders it into “inclusion under doors”. See Exp p. 119.
890 Kp p. 393. Cf. S.Z. Aung, Points of controversy, p. 225: “there are, bhikkhus, three modes of volitional acts of body..., all of which amount to immoral deeds...”
891 The word ‘they’ indicates abhijjha (covetousness), byāpāda (ill-will) and micchādīṭṭhi (wrong-view).
892 Cf. Pe Maung Tin renders it into “they are negligible”. See Exp p.120.
893 Water, though containing earth element, fire element, air element, cannot get the designation as earth, fire or air. The particle ‘etc.’ takes the other elements.
894 Sinhalese edition reads it as ‘āruḷhatāya’ which seems to be a scribal error. Cf. Prs (Mya) p. 379 No. 621.
895 Cf. The word ‘iddhi’ is rendered into “potency”. See Pe Maung Tin, Exp. p. 122.
power (iddhikathā) in the Paṭisambhidāmagga. Bhāvanāmayanam (accomplished by culture) is said concerning with the success as resolution (adhitthāniddhi). There is killing of others just as breaking a water-pot, and there is ruin of supernormal power just as losing water, thus the simile is equalized. Tava pañho (your question) means the meaning wanted (icchito) to make to know the other by saying as “other can be killed by [the supernormal power] accomplished by culture”. Āthabhanīddhi (the supernormal power treated of in the Atharavaveda) means the supernormal power accomplished by art or knowledge. Sattame pade (at the seventh step) means at the seventh step from the beginning of circle.

The meaning depicted by another statement is called “neyyattham (inferred meaning)”. Nilattham (direct meaning) is the meaning depicted by itself only. The question - kiriyato samuttaṭhūti, udāhu akiriyato (does [conscious falsehood] arise from commission or omission) is asked (pucchati) with reference to telling a lie knowingly (sampajānamusāvādam), which is intended by the sectary. And, it is not asked with reference to telling a lie described in the Chapter of Uposatha (Uposathakkhandhaka). Indeed, it is expressed after holding that the sectary said the ignoble speech (anariyavohāram) that is not mentioned in the Chapter of Uposatha. Vācāgiram (uttered voice) means voice in the sense of speech, or uttering of the speech.

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896 POD pp. 377-385.
897 Ps II pp. 204-214.
899 Sinhalese edition reads it as ‘icchato’ which means ‘one who has desire’. Considering this context, it is better to read it as ‘icchito’ which is the past participle of the word ‘icchati’ and which is the adjective of the word ‘attho’.
900 Sinhalese edition reads it as ‘vuccati’ which also can be used in this context.
901 Telling a lie knowingly is the pācittiya offence. See Vin IV p. 2.
902 Vin I p. 104: “...sampajānamusāvādaṁ khoti? sampajānamusāvādaṁ kāṁ khoti? dukkhaṁ khoti”. Sinhalese edition makes the words “na uposathakkhandhake” into the compound form “anuposathakkhandhake”. However, this compound form is hardly found in the Pāli literature, because the meaning is not clear.
In the words “khandasivadayo setthā (Khanda, Siva etc. are the highest)”, Khanda is Kumāra (young god); Siva is Mahessara. It should be noted that these words “khandasivadayo setthā” is said in order to indicate the wrong view (micchādiṭṭhiyā). Indeed, a wrong view denying kammic result etc. only, after reaching to the course of action, is called ‘kamma’. Cetanā panettha abbohārikā (but the volition here cannot be called as an act of body) means though the volition arises at the body door as well as at the speech door, the volition cannot get the designation as bodily action or verbal action because [the mental action which is] covetousness etc. (abhiṣijjādi) is the main. Moreover, that volition is a mental action only by its own nature due to the statement “Oh monk! The threefold volition capable of causing thought constitutes akusala mental action”, not due to pertaining to covetousness etc. (abhiṣijjādihipakkhiṇāthā). Thus, it is not said “either pertaining to covetousness etc.”. At this point, at the time of thinking without moving physical limbs and vocal organs, the volition as well as the dhammas associated with volition arise only in the mind-door. Therefore, there is no any reason not getting the designation as the volition. This is the intention of the commentator.

Due to the statement “oh monk, the threefold volition capable of causing bodily action constitutes the kusala bodily action”, the volitions, only which is

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904 Khanda is the name, son of Siva and Pārvati. The word ‘kumāra’ means ever youth.
905 The meaning of the word ‘siva’ is ‘auspicious’. Siva is the third god of the sacred Hindu Trinity who is entrusted with the work of destruction. See SED p. 1554.
906 Sinhalese edition reads ‘micchādiṭṭhiyā’ as ‘micchādiṭṭhi’ which seems to be a scribal error. Because, when ‘ana’ are affixed to roots to form neuter and feminine abstract nouns, the concerning word should be in the form of genitive case in the sense of objective meaning, for example ‘pādassā avakkhepanam’. See Prs (Mya) p. 167- kiriyāsambandhe.
907 MN-a III p. 121: “… natthikadiṭṭhi vipākaṃ paṭibhāti, akiriyadiṭṭhi kammaṃ paṭibhāti, ahetukadiṭṭhi ubhayampi paṭibhāhi.”
908 By the word ‘only’, “khandasivadayo setthā (Khanda, Siva etc. are the highest)” is rejected. See Ab-t II p. 599.
909 See Ab-t II p. 185.
910 Kv p. 393. Cf. S.Z. Aung & C.A.F. Rhys Davids translates it as “there are, bhikkhus, …three modes of volitional acts of mind, all of which amount to immoral deeds,…”. See Points of Controversy, p. 225.
911 Pd (Mya) p. 230.
distinguished by abstention from killing etc. which is opposed of killing etc., are abstaining from killing etc. Thus, it is said "either pertaining to volition (cetanāpakhikā vā)"\(^{913}\), not said "pertaining to abstention (viratipakhikā)". **Rakkhati** (preserves) means speaks without having destroyed. **Bhindati** (breaks) means speaks by having destroyed.

Here ends Commentary on Discourse on Action

(Kammakathāvaṇṇanā niṭṭhitā)

*Cakkhuviṇṇānadvāraṇa* means the door of eye-consciousness,\(^{914}\) or eye-sensitivity, and that eye-sensitivity is the door of consciousness. Thus, it is called the **door of eye-consciousness** (*cakkhuviṇṇānadvāraṇa*). Or, it is an un-compounded expression as ‘*cakkhu viṇṇānadvāraṇa* (the door of consciousness that is eye)’. That door of eye-consciousness is nothing but eye-sensitivity. The rest of the cases\(^{915}\) are interpreted in the same way. In the stanza “*cakkhunā saṃvaro sādhu* (good is restraint in the eye)”\(^{916}\) etc., [the Blessed One] had said the restrain (*saṃvaro*) by body having made together with the restraint in the sensitive body and in the motor body (*copanakāya*)\(^{917}\). In this commentary after dividing that restrain by the body, the eight-fold restraint is described. By way of its opposite, the non-restrain is described as eight-fold.\(^{918}\) Restraint in the form of morality etc. also\(^{919}\), though arising in all the doors, is only the fivefold restraint.\(^{920}\) By way of their opposite, wickedness (*dussīlya*) etc.\(^{921}\) are said as non-restraint. Therein, **dussīlyaṇī (wickedness)** is a volition which is killing

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\(^{913}\) Dhs-a p. 94.

\(^{914}\) According to CSCD edition, here is full-stop, but Sinhalese edition puts a comma here.

\(^{915}\) The rests are the door of nose, ear, tongue, body.


\(^{917}\) The motor body (*copanakāya*) is bodily intimation (*kayavinnatti*).

\(^{918}\) Dhs-a p. 95: “*Cakkhu-asamvaro sota... ghāna... jīvā... pasādakāya... copanakāya-asamvaro vācā-asamvaro mano-asamvaro... ime attha asamvarā nāma.*” (The eight-fold restrain is the restrain of eye, ear, nose, tongue, sensitive body, motor-body, speech and mind. - Exp p. 127)

\(^{919}\) By the particle ‘also’, the fivefold non-restrain are also included.

\(^{920}\) The five-fold restraint is described as follows:

DN-a II p. 353: “*Tathā silasamvaro, khantisamvaro, hānasamvaro, satisamvaro, viriyasamvaroti pañca samvārā... (restraint in the form of morality, patience, wisdom, mindfulness, diligence)*”.

\(^{921}\) Dhs-a p. 138: “*dussīlyaṇī mutthassaccam aṭṭhānaṃ akkhanti kosaṭṭhan’ i ime pañca dharmā honti. (the five [non-restraints] dharmas - wickedness, forgetfulness, absence of knowledge, absence of patience, laziness)*”.
living being etc. Mutthassaccam (forgetfulness) is akusala dhammas opposite of mindfulness (sati). Some says that it is heedlessness (pamādaṁ). The aversion due to cold etc. is called “akkhanti (absence of patience)”. Sloth and torpor is kosajjā (laziness).

These words “vinā vacdvārena suddham kāyadvārasaṁkhātaṁ (called pure body-door without the verbal door)” are said in order to reject the impure state of the body-door, because there is the impure state in that body-door due to the clear state of arising of telling a lie etc. observed in verbal door. For, that which is telling a lie etc. arising in the body-door is not bodily action. However, it is just the verbal action characterized (upalakkitaṁ) by the pure verbal door. By these words “ettha asaṁvaro (non-restraint herein)”, the non-restraint characterized by the pure body-door, though arising in another door [which is the verbal door], is described. All akusala arising in that pure body-door not characterized in another door [is described]. Thus, it should be understood. Due to this reason, in the chapter of the consideration of courses of action (kammappathamsandana) the statement “that non-restraint which arises through the unrestrained door of the moving body is only an immoral bodily action” etc. is not contradicted with the statement “immoral act of body arises through the unrestrained doors of the moving body and the moving vocal organ”. Indeed, though the non-restraint arises in other door, it is said as ‘the non-restraint arises only in its own door’ and as ‘the non-restraint arises by means of its own door’.


dānasamakasāpāhārasaṁpasāsānaṁ, duruttānaṁ durāgatānaṁ vacanāpathānaṁ, uppanānaṁ sāririkānaṁ vedānānaṁ dakkhaṁ naṁ kharānaṁ kaṭukānaṁ asūtaṁ
amanāpanaṁ pāṇaharānaṁ adhivāsa-kaṭāṭiko hoti. "Yañhissa, bhikkhave, anadhivāsayingato

upajjeyyaṁ āsavā viṭṭhatāpariyāḷā, adhivāsayingato evamsa te āsavā viṭṭhatāpariyāḷā na honti...

(What taints, bhikkhus, should be abandoned by enduring? Here, a Bhikkhu, reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life. While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them ...—Bhikkhu Nāṇamoli & Bhikkhu Bodhi, MLDB, pp. 94-95)”. Also Cf. Vin I p. 78.

923 Dhs-mt (Ve) p. 78.

924 Ibid.
And, though the act arises in other door (aṅñadvāre), it is said as ‘the act arises by means of another door (aṅñadvārasena)\(^{925}\). Thus, it is not contradicted.

On the other hand, in the word “ettha (here)”, without examining the pure (suddham) and the impure (asuddham) in the unrestrained door of the moving body, is said. If so, due to reaching to the course of action characterized by another door [which is verbal door, mind-door], the verbal action and mental action arisen in the unrestrained door of the moving body is said as [76] “non-restraint in the moving body” just as all the rest akusala arising in that [body] door.\(^{926}\) Due to reaching to the course of action, the bodily action arisen in another door [which is verbal door] is not said thus - “non-restraint in the moving body”. Thus, there might be contradiction with the chapter of the consideration of courses of action (Kammaphasāmsandana). The non-contradiction will be explained in that chapter of the consideration of courses of action (Kammaphasāmsandana) only. The five-fold restraint such as restraint of virtue etc. will be clear in the chapter of discourse on the chapter of the summary (Nikkhepakāṇḍa).\(^{927}\) In those five restraints, it should be understood that the virtue (sīla)\(^{928}\) depending on (sannissai)\(^{929}\) requisites is included in the restraint of

\(^{925}\) If the act is bodily action, ‘other door (aṅñadvāre)’ is verbal door and ‘another door (aṅñadvārasena)’ is body-door. See Ab-t II p. 603.

\(^{926}\) See Ab-t II p. 604 fn. 1.

\(^{927}\) Cf. The virtues (sīla) are referred to as ‘pātimokkhasāmvarasīla’, ‘indriyasāmvarasīla’, ‘ājīvapārisuddhiśīla’ and ‘paccayasaṃnissītasīla’. See Mil p. 330.

\(^{928}\) See MN I p. 10: “Katame ca, bhikkhave, āsavā paṭisevanā pahātubba? (what taints, bhikkhus, should be abandoned by using?)”

\(^{929}\) 1) “Idha, bhikkhave, bhikkhu paṭīsankhā yoniso cīvaram paṭīsevati—yāvadeva sitassa patighātāya, unhaṃsa patighātāya, dāmsamakassavatātas pasarirāṃsa- saṃphassānam patighātāya, yāvadeva kiriśopapajjicchādārasamathām. (Here a bhikkhu, reflecting wisely, uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.)”

2) “Paṭīsankhā yoniso pindapātim paṭīsevati—neva davāya, na madāya, na maṇḍāya, na vībhāsānāya, yāvadeva imassa kāyaṃkhā yāpanāyā, vihimsāpariyā, brahmucariyānicciddha,.... (Reflecting wisely, he uses alms-food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of his body, for ending discomfort, and for assisting the holy life, ...)”

3) “Paṭīsankhā yoniso senāsanām paṭīsevati—yāvadeva sitassa patighātāya, unhaṃsa patighātāya, dāmsamakassavatātas pasarirāṃsa- saṃphassānam patighātāya, yāvadeva utupariyānicciddha,.... (Reflecting wisely, he uses the resting place only for protection from cold, for protection from heat, for protection from contact with..."
knowledge. And, the virtue (sīla) in purification of livelihood\(^3\) is included in the restraint of energy.

Commentary on Discourse on Courses of Akusala Action

(Akusalakammапathakathāvāṇṇā)<sup>a</sup>

Destroying a life quickly in the midst of lifespan of a being who has the nature of falling naturally to die is called "atipāto". It means destroying quickly by not allowing gradually falling to death. On the other hand, destroying after attacking, overpowering with weapon etc. is called "atipāto". Owing to the great deal of effort and the great size of object etc., there is a great misdeed (mahāsāvajjata) because the volition, which arises due to the grounds of that effort and that object etc., becomes strong. Though there is the reversal of the grounds described before, the slightness and greatness of misdeed should be understood by means of strongness and weakness of the volition arising due to those respective grounds. The supernormal power resulting from kamma just as of the king Dāṭhākoṭika<sup>b</sup> etc. is called as "iddhimayo (supernormal power)".<sup>c</sup>

A woman who is protected by her own clans is called "gottarakkhitā (a woman under the guardianship of clan)". A woman who is protected by persons belonging to the same religious faith with her is called "dhammarakkhitā (a woman under the guardianship of her spiritual guide)". A woman having an engaged husband is


called "sārakkha (a woman under an engagement)". A woman on whom royal punishment has been imposed by a king is called "saparidāṇḍa (a woman undergoing punishment)". By the word "atthabhaṇṇako (destroying the good)", [lying] reached to the course of action is referred. For, this is a discourse on the course of action. The words "attano santakaṇṭi adātukāmataya (because one does not want to give his own property)" is said from the point of general feature of false speech (musāvāda). The false speech applies only to a person who is deceitful with the intention of ridiculing others. Suññabhāvatā (emptiness) means emptiness owing to the absence of joy. Due to the loss of welfare, it is not appealing to the heart (na hadayaṅgamā). Agganhante (when not accepting) means when there is no belief, there is no a kind of the course of action. However, any kind of frivolous talk (samphappalāpo) is accomplished with two constituent factors. Only by means of mind the bending of oneself, should be understood. Micchā passati (sees wrongly) means sees what is unreal.

Kotṭhāsato (as group) means as group in the group of five mental factors starting from contact (phassa), feeling (vedana), perception (saññā), volition (cetana), citta. See Dhs p. 9. Cf. Ab-t II p. 219 fn. 1.

933 Cf. Pe Maung Tin renders it into "out of a desire not to give something belonging to themselves". See Exp p. 131.

934 Cf. Ven. Janaka shows this meaning as ‘due to the state of perversion of the meaning/intention’. See Ab-t II p. 607.

935 See Dhs-a p. 100: “Tassa dve sambhārābhārātī yuddhasītāharanādiniraithakathāpukkhaṇḍātā, tathārūpikathākathanaṅhecāti. (the two constituent factors of this offence are: the inclination towards useless talk – like the stories of the fight of the Bhīratas and of the abduction of Sītā, etc. – and the narration of such themes. – Exp p. 133)".

936 By the word ‘only’, ‘by means of body or speech like stealing’ should not be included. See Ab-t II p. 607.

937 The five mental factors in the Dhammasaṅgāni are contact (phassa), feeling (vedana), perception (saññā), volition (cetana), citta. See Dhs p. 9. Cf. Ab-t II p. 219 fn. 1.

938 It is described as ‘pāṇḍitipāto hoti’, not as ‘pāṇḍitipātacetanā hoti’. 
mentioned due to uncertainty of the course of action. Moreover, when there is the course of action, the inclusion of the volition in the group of the course of action is not rejected. The contradiction between the sentence “the five training precepts have only the object of sense sphere (parittārammaṇa)"\(^{939}\) and stealing etc. having living being for its object (sattārammaṇa) will be avoided by the commentary itself as “as it takes place for the conditioned things known as living beings”\(^{77}\).\(^{940}\) The wrong view, though arising (pavattamāṇāpi\(^ {941}\)) as “there are no living beings born spontaneously”, has the object which is the dhamma only belonging to three spheres. Hence, it is said the state of having object which is the conditioned thing. The direct result and the consequent result are rebirth in hell etc. as the definite result and the miserable state etc.\(^{942}\) as the consequent result respectively.

**Commentary on Discourse on Courses of Kusala Action**

*(Kusalakammmapathakathawahanā)*

These words “pāññātipāṭādīhi pana viratiyo (abstinences from killing living being etc.)” are said after keeping in mind as follows:

1) the volitions associated with such abstinences are said as “bodily and verbal action”;

2) and, the state of course of action is suitable for having those abstinences.

Thus, it will be said as “the first seven are fit to be called volitions as well as abstinences”\(^{943}\). *Allasasamāmsaññ (fresh hare-flesh)* means flesh of a living hare. I do not remember (nābhijānāmi) depriving of anyone’s life (voropetā). [The life-faculties which are] the object of wickedness etc. (dussīlyādīni) are the objects of the course of those kusala actions. In order to show how [the course of those kusala

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\(^{939}\) Vib-mt (Ve) p. 190.

\(^{940}\) The word ‘parittārammaṇa’ is said for the fifty-four sense-sphere cittas from the point of the paramattha dhamma which refers to conditioned things, and the word ‘sattārammaṇa’ is said from the point of paññatti. Therefore, these two ārammanas are not contradicted. See Ab-i II pp. 608-609 fn. 2.

\(^{941}\) CSD edition reads it as “pavattamāṇā”. However, Sinhalese edition reads it as “pavattamāṇāpi” which is more accurate.

\(^{942}\) See Dhs-at (Ve) p. 84: “ādi-saddena “aladdhālābhā laddhavināso icchitānam bhogānam kicchantilābhā rājādhi sādhārunabhogatā dukkhavihārō sāsankavihārō’ti evamādayo sangahitā.”.

\(^{943}\) Dhs-a p. 104.
actions having] objects which are life-faculty etc. can eliminate the immorality etc., it is said "yathā panā (just as...)" etc. Of the words "anabhijjā...pe...viramantassā (non-covetousness... of a person abstaining)", the meaning is in the mind of a person eliminating the covetousness. Indeed, there is no abstinence from mental misconduct, because the mental misconduct is eliminated only by non-covetousness etc.\footnote{No need of abstinence from mental misconduct because covetousness is eliminated by non-covetousness, ill-will by non-ill-will, wrong view by right view. Cf. Vin-a III p. 691: "manodvāre pane āpatti nāma natthi".}

Commentary on Discourse on Consideration of Courses of Action
(Kammapathasāmsandanakathāvanāṇā)

The consideration of courses of action (kammapathasāmsandaṇa) is to show that there is no difference in meaning between -

1) the course of akusala actions of wickedness etc. (dussilyādināṃ) non-restraints that have reached to the course of action as well as of misconducts (duccaritānāṃ) that have reached to the course of action in that way,

2) and, the course of kusala actions of virtuousness etc. restraints that have just reached to the course of action as well as of right-conducts that have reached to the course of action in that way.

On the other hand (atha vā), some teachers say that showing by the state of the non-contradiction with doors of contact etc. of that misconduct and non-restraint, and that of that right-conduct and restraint is called the consideration of courses of action. This view of some teachers should be considered. Indeed, there is no the course of action of non-restraint and of restraint arisen among the five doors of contact, five doors of non-restraint, five doors of restraint. Because, killing a living being etc., covetousness having its object as others’ belongings, ill-will having its object as other being and wrong view not having cause etc. do not arise in the five doors of the contact, the non-restraint and the restraint. Moreover, the threefold bodily misconducts etc. (tividhakāyaduccaritādīni) are well-known as the course of
actions. What is the purpose of showing no differences among the course of actions of those bodily misconducts etc.? Moreover, it does not show the arising by means of the doors of contact etc. of the misconduct and the right conduct. And, also it does not show the arising of non-restraint and restraint. There may be showing by the state of the non-contradiction with the doors of contact etc. of that misconduct, non-restraint and of that right-conduct, restraint owing to [arising in the five doors of contact etc.]. However, solely the state of bodily action etc. of non-restraints and restraints arisen by means of the doors of contact etc. is shown. And, if [merely showing the state of bodily action etc. of non-restraint and restraint which has] this much (ettakaṁ) is the consideration of courses of action, the sentence “an immoral bodily action does not arise through the five doors of contact (akusalam kāyakammā pañcaphassadvāravasena nupajjati)” may not be the consideration of courses of action. If one argues that this bodily action of non-restraint and restraint is also illustrating the non-contradiction with six-doors of contact etc., the sentence “on the other hand…. (atha vā…)” should not be said in order to show the mode (pakāraṁ) which is already mentioned by means of the other mode (pakārantaṇēra). Moreover, if the words “on the other hand (atha vā)” has the sense of conjunction, those who say the wickedness etc. (dussilīdīni) reached to the course of action by naming the bodily action etc. should not say the arising of mental action by means of the six doors of contact. Because, that mental action does not arise by means of eye-

945 According to Ven. Janaka, it is better to read it as ‘tividhakāyaduccaritādīnām ca kammaphatātā pākattā evātī (the state of course of action of the threefold bodily misconducts etc. is clear)’. See Ab-t II p. 613 fn. 1.
946 See Dhs-dt p. 151: “yatoti phassadvārādīṣu uppattito dipanāśiyā, sā uppatti na dipitāti yojanā.”
947 See Dhs-dt p. 151: “ettakanti asaṃvarānaṃ saṃvarāṇānicā kāyakammādībhāvadīpanamattam ….”
948 Dhs-a p. 105.
949 Dhs-mt (Ve) p. 77.
950 See Dhs-dt 151: “Vuttameva pakāraṃti idam nānattābhāvadassanāṃ sandhāya vuttam. Pakārantaṇēra phassadvārūdhī avirodhadīpanātipadām sandhāyāha.” (the word “vuttameva pakāraṃ (the mode which is already mentioned)” is said with reference to the words “kammaphatāpattānāmeva ca…nānattābhāvadassanāṃ”. The word “pakārantaṇēra (by means of the other mode)” is said with reference to the previous words “phassadvārūdhī avirodhabhāvena dipanaṃ” (showing by the state of the non-contradiction with doors of contact etc.) starting with the words “atha vā”).

According to the above Dhammasaṅgani-madhutikā, there is additional word ‘pakāraṃ’ which is not mentioned in the Myanmar edition etc. It means that the Dhammasaṅgani-madhutikā sentence is “vuttameva pakāraṃ pakārantaṇēra dassetum”. Also see Ab-t II p. 615 fn. 1.
door etc. Moreover, if the non-restraints etc. which have only reached to the course of action are apprehended, the sentence “the non-restraint arisen by means of the unrestrained door of the motor body is only the immoral bodily action (copanakāya-asamvaradvāravasena uppanno asamvaro akusalaṃ kāyakammameva hoti)" would not be said. Because, there is no non-restraints other than misconducts, and because their particular bodily action etc. of those non-restraints has been said. Or (hi), if that sentence “the non-restraint arisen..." is still said, there would be a confusion, because the verbal and mental action also arise in the body door. Similarly the other actions i.e. bodily action etc. arise in the remaining doors i.e. verbal and mind door.

Otherwise, if the other action also arising in another door is only the action arising in that door, there would be contradiction between the sentences “the threefold bodily misconduct is only the immoral act of body (tividham kāyaduccaritam akusalaṃ kāyakammameva)" etc. and “the immoral bodily action arises by means of the unrestrained door of the motor body and by means of the unrestrained door of speech (akusalaṃ kāyakammam copanakāya-asamvaradvāravasena vācā-asamvaradvāravasena ca uppajjati)" etc. Because, there is a passing of misconducts in other door, but that misconducts does not become the other action arising in the other door. Therefore, the followings are called the consideration of courses of action (kammaphasamsandana). 1) To show the name which is the state of bodily action etc., when, in the chapter of the consideration of courses of action, the un-restraints and the restraints,

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951 In the Dhammasaṅgani-āṭṭhakathā p. 104, the word ‘asamvaro’ is not mentioned. For giving clear understanding, this word seems to be added by the sub-commentator.

952 In the Dhammasaṅgani-āṭṭhakathā p. 105, the sentence “tividham kāyaduccaritam akusalaṃ kāyakammameva hoti” is said. See Dhs-at p. 84.

953 According to the Dhammasaṅgani-madhukkā, the word ‘hi’ is used in the sense of ‘vā’. See Dhs-dt p. 152.

954 It means ‘if a bodily action which arises in a verbal door is a verbal action which arises in that verbal door’. See Ab-t II p. 617 fn. 1.

955 Dhs-a p. 105.

956 Dhs-a pp. 104-105.

957 It shows the view of sub-commentator about the meaning of the consideration of the courses of action (kammaphasamsandana).
which are also not called the action by virtue of the nature of the volition (cetanābhāvato\textsuperscript{958}), and which have not reached to the course of action, are included in the bodily action etc.,\textsuperscript{959} just as showing the name which is the state of bodily action etc. having the courses of actions is called the consideration of courses of action,\textsuperscript{960}

- because, the state of the bodily action etc. just reached to the course of action etc. had been said in the above explanation [of the inclusion under the door (dvarasamsandana)];\textsuperscript{961}

- and, because the state pertaining to their particular doors had been made in the explanation of the inclusion under the door of kusala and akusala arising in their particular doors which are the rest [from the action reached to the course of action].\textsuperscript{962}

2) To show the non-abandoning the state of the bodily action etc., when the threefold bodily misconduct etc. and the threefold bodily right conduct etc., which have reached to the course of action, also arise in another door.

3) And, by the doors of contact etc., to explain the occurrence of the akusala bodily action etc. and the kusala bodily action etc. reached and not reached to the course of action as shown before.

Why?

\textsuperscript{958} The compound word 'cetanābhāvato' could be decomposed into two ways as follows:
1) cetanā + abhāvato (due to absence of the volition)
2) cetanā + bhdvato (by virtue of the nature of the volition). See Ab-t II p. 619.

\textsuperscript{959} Unrestraint such as forgetfulness (mutthasacca) etc. and restraint such as mindfulness (sati) etc. which are not called the action by means of the nature of volition, which are not reached to the course of action, are also included in the bodily action etc. Also Cf. Dhs-a pp. 96-97. Cf. Exp pp. 127-128.

\textsuperscript{960} The sub-commentator says this sentence concerning with the following sentence:
Dhs-a p. 104: "copanakāya-asamvaradvāervasena uppanno akusalaṃ kāyakammameva hoti, vācāsamvaradvāervasenasī uppanno akusalaṃ vacikammameva hoti, mano-asamvaradvāervasena uppanno akusalaṃ manokammameva hoti. (that which has arisen through the unrestrained door of the moving body is only an immoral act of body; that which has arisen by the door of speech or by the door of mind is only an immoral act of speech or of thought respectively. - Exp p. 138)". See Ab-t II p. 619 fn 1.

\textsuperscript{961} See Dhs-dt p. 153: "kāyakammatādipanāṃ kammapathasamsandanāṃ hoti viya evanti attho."

\textsuperscript{962} In the Dhammasanga-āthakhātā, obtaining the name as the bodily action etc. of the misconduct etc. reached to the course of action is said by the sentence "yo migavaṃ gamissāni...". See Dhs-a p. 90. Also Cf. Dhs-mt (Ve) p. 74.

\textsuperscript{963} See Dhs-a p. 90: "Tehi cittehi sahagata abhijjhāyāpādamicchādittiyo cetanāpakkhiṇā vā honti... (covetousness, ill-will and wrong view, which are coexistent with those thoughts pertain to volition... - Exp p. 120)".

- Because, in this chapter of the consideration of courses of action, [the misconduct etc.] not reached to the course of action are considered in the course of action by means of the common name, and [the misconduct etc.] reached to the course of action are considered in the non-course of action by means of the common name.

- Because, here [the misconduct etc. reached to] the course of action are considered in the course of action by means of the non-abandoning the common name.  

- And, because, here the both [the misconduct etc. reached or not reached to the course of action] are considered by means of arising in the door of contact etc.

In this chapter of the consideration of courses of action, by putting aside the doors of action and the doors of consciousness, the words "pañcapassadvārasena hi uppanno ([non-restraint] arisen through the five doors of contact)" etc. are said due to the following reasons:

1) Because, it is not necessary to say that the actions arisen through the three doors of action become the particular bodily action etc. due to being known as the action.

2) Because, the arising of those actions in the doors of the action is already said.

3) Because, there is no an instructive statement regarding the arising of non-restraints etc. through the five doors of consciousness.

- [How it can be known?]

The instruction of the arising of the non-restraints through the five doors of contact is said by the statement "whatever the feeling, pleasant etc. arises depending on eye-contact" etc. and "depending on the eye-contact, there

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963 It means that the killing etc. bodily action reached to the course of action though arising in the verbal door do not give up their name as the bodily action. See Ab-i II p. 621 fn. 2.
964 MN III p. 287; SN IV p. 16; Ps I p. 5; Dhs-a p. 105. Cf. Bhikkhu Nanamoli & Bhikkhu Bodhi, MLDB, p. 1137; Bhikkhu Bodhi, CDB II, p. 1140; Bhikkhu Naṇamoli, PS, p. 10; Exp p. 140.
is the aggregate of feeling which is *kusala*\(^{965}\) etc. However, there is no statement saying “depending on eye-consciousness, whatever this [feeling arises]” etc. Rather, it has been said as “contact co-occurring with eye-consciousness is eye-contact”\(^{966}\) etc. [in this commentary].

Indeed, since, the non-restraints and the restraints do not co-occur with eye-contact by those words “*pañcaphassadvāravasena hi uppanno* ([non-restraint] arisen through the five doors of contact)”, the arising of only (*ca*\(^{967}\) ) non-restraints and restraints co-occurring with the mental contact is shown through the doors of eye-contact etc. If the verbal actions etc., which have assumed the non-restraint reached to the course of action would be [wrongly] assigned to the category of bodily action etc., due to the two following statements:

1) “for if it results in the movement in the body-door, it is an *akusala* bodily action”\(^{968}\) etc.,

2) and “that which has arisen through the unrestrained door of the moving body is only an *akusala* bodily action”\(^{969}\) etc.;

then, that should be turned down by the exceptional statement “the fourfold misconduct of speech is only an *akusala* verbal action”\(^{970}\) etc.

By this reason, there is no any contradiction between the decisions of non-restraint shown earlier and the second decisions.\(^{971}\) For, the non-restraint in the form of a verbal action etc. occurring in the motor body cannot be the bodily action etc.\(^{972}\)

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\(^{966}\) *Dhs-a* p. 96.

\(^{967}\) According to Ven. Janaka, the particle ‘*ca*’ is understood in the sense of ‘*eva* (only)’. See *Ab-t II* p. 623.


\(^{970}\) *Dhs-a* p. 105. See Pe Maung Tin, *Exp*, pp. 138-139.

\(^{971}\) The decisions of non-restraint shown earlier are the words “*pañcaphassadvāravasena hi uppanno* ... (non-restraint arisen through the five doors of contact)” etc. And, the second decisions are the words “*Tividham kayaduccaritam akusalam kayakammameva hoti* (the threefold bodily misconduct is only an *akusala* bodily action)” etc.

\(^{972}\) The idea of the first decisions, that is, “a verbal action may get the name as a bodily action when the verbal action arises in the body-door” is rejected by the second decisions. Therefore, there is no contradiction between the both decisions. See *Ab-t II* p. 623-624 fn. 3. Cf. fn. 971.
In the statement “akusalaṃ manokammaṃ pana chaphassadvāravasena uppajjati, tāṃ kāyavacīdāresu copanaṃ pattāṃ akusalaṃ kāyavacīkammaṃ hoti (But, an akusala mental action arises through the six doors of contact. If the akusala mental action results in movement in body and verbal doors, it is an akusala bodily and verbal action.”), what is that akusala mental action? [That akusala mental action] is the threefold mental misconduct arisen in the body or vocal doors and all akusalas not reached to the motion, by the way described before\(^\text{973}\). If it is so, then since the mental action cannot be the state of bodily action, verbal action, it is not logical to say “when the motion is reached, it is a bodily and verbal action”, is it? It is not illogical. Because, the meaning is accomplished as ‘when the motion is reached, there is an akusala action in the body-door or in the verbal door’. When an action arises, what action is it? It is just a mental action. The following is what is meant – the akusala reached to the motion become the mental action in the body-door or in the verbal door. Or otherwise, without connecting the word ‘tāṃ’ with the word ‘manokamma (mental action)’, the connection should be made with an dhamma characterized by mere action arising\(^\text{974}\) as it has been said, thus it is ‘that dhamma (tāṃ) which arises through the six doors of contact’. Then, what is that dhamma which arises through the six doors of contact? It is known as ‘action’, because it occurs in the discourse on action. Although that action arises in the door of mental contact, there can be the threefold action. As that action can arise [into the threefold], in order to show that threefold, the words “kāyavacīdāresu copanaṃ pattāṃ (when the motion is reached in the body-door or in the verbal door)” etc. are said. Since it is not specified\(^\text{975}\) in those words “copanaṃ pattāṃ kāyavacīkammam (when the motion is reached, there is bodily action or verbal action)”, reaching to the motion is responsible for accomplishing the name ‘bodily action’, ‘verbal action’ by the state of synecdoche. Actually, all the action reached to the motion does not become only the

\(^\text{973}\) See Dhs-a p. 93: “Yadā pana abhijjhāsahagatena cetasa kāyaṅgaṃ copento hathaggāhādīni karoti ... (but when, by moving the limbs, with thought accompanied by covetousness, one takes a [woman’s] hands, etc...- Exp p. 124)”

\(^\text{974}\) See Dhs-at (Ve) p. 85: “Uppādumattaparičchinenati chaphassadvārikakammenati attho.”

\(^\text{975}\) It means that the word ‘eva (only)’ is not included in those words. See Ab-t II p. 626 fn. 2.
bodily action, verbal action. Also, it is not that as regard to kusala the action not reached to the motion does not become the bodily action, the verbal action. This meaning is only accomplished.

Or, [after taking] that mental action arising through the six doors of contact, the word ‘tam’ is said after taking the action, which is also accomplished due to thought, as ‘mental action’ by the intention of opponent. It is not a mental action as demonstrated before. Indeed, in order to show the delimiting of the threefold action after rejecting other’s intention as “every action which is accomplished by mind should be only a mental action, not a bodily or verbal action”, these words “tam kāyavaṇcīdvāresu copanam pattaṃ (If the mental action results in movement in body and verbal doors)” are undertaken. And, in this way the action without confusion (saṅkarābhāvo) should be known by the same manner as before. Or otherwise, after making connection with the mere word ‘kamma (action)’ without distinction “mano (mental), i.e. ‘action (kamma)’, the kind of action which has been said [as “arises through the six doors of contact (chaphassadvāravasena uppajjati)”] can be by such kind. That kind is shown. And, the absence of confusion is only the way which has been said. On the contrary, the statement which says “when covetousness etc., which are co-nascent with bodily or verbal action, pertain to the volition, then the mental actions which are covetousness etc. become bodily or verbal action.” is not correct, because covetousness etc. pertaining to the volition do not have the state of mental action. When [covetousness etc.] cannot obtain the designation (abbohārikatē), the state of mental action is not explicit. Then, this word “abbohārikā vā” has been said. Therefore, the mental action should not be spoken of as bodily or verbal action. Covetousness etc. associated with the volition
which only can give rise to the act of coveting etc. are the mental action. Covetousness etc. associated with the volition which can give rise to bodily or verbal act of killing etc. are not the mental action. Thus, repeatedly there is the state of mental action of covetousness etc. Hence, when those covetousness etc. co-occurring with bodily or verbal action are the mental action, they are not to be spoken of as either bodily or verbal action. In this way of the Great Commentary, determining the citta by door is not made due to variableness of actions in doors and of doors in actions. Now, even though the determination of door is not carried out, the words “tattha kāmāvacaram (in those doors of action etc., [kusala citta] which arises in the sense-sphere)” etc. are said in order to show the followings:

1) the arising
   - by means of the doors through which this mahā-kusala-citta arises,
   - and, by means of the courses of action which arises in the respective door

2) and, the arising which has been said by the Dhammasaṅgaṇī Pāli as “kāmāvacaram ... rūpārammaṇanāṃ vā saddārammaṇanāṃ…”

These words “cittam tividhakammadvaravasena uppajjati (citta arise through the threefold door of action)” are said after considering the arising of citta in the door of mental action by means of nature which is that door of mental action. Or, just as it is said as “citta dominated by citta” by means of associated dhamma, similarly,
also in these words “cittam tividhakammadvāravasena uppajjati”, [the term “door of mental action (manokamma dvārā)”] should be understood [by means of associated dhamma]. And now, as regards to the mental process devoid of the two movements, it is not necessary to say in the state of the door of mental action.

Here ends Commentary on Discourse on Consideration of Courses of Action (Kammathasaṃsandankathāvāṇanā niṭṭhitā)

“Ayam yojana (this is the interpretation)” means this is synthetic relation [saying] the words “whatever be [the object] (yam yam vā panā...)” together with the words “either a visible object...or a mind object (rūpārammaṇaṁ...dhammaṁrammaṇaṁ)”.

The purpose by which the words are related with each other in the previous words “rūpārammaṇaṁ...dhammaṁrammaṇaṁ” and in the following words “yam yam vā panā...” is called the synthetic relation. And, in this commentary, the interpretation (yojana) should be understood as the purpose showing all kinds of object etc. on account of saying the words “whatever be [the object] (yam yam vā panā...)” immediately after the words “either a visible object...or a mind object (rūpārammaṇaṁ...dhammaṁrammaṇaṁ)”.

In the commentary (tattha), after demonstrating a defect found in the portion “rūpārammaṇaṁ vā...dhammaṁrammaṇaṁ vā ārabba (concerning either a visible object... or ... a mind object)”, the word “hetthā (below)” etc. is said in order to show the purpose of the words “whatever be the object (yam yam vā panā...)” by means of removing the defect. In the second alternative explanation, by the words “whatever be (yam yam vā panā...)”, the visible object etc. which are also subordinate are

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991 See Dhs-a p. 213: “Tattha cittassa cittādhipateyabhāvo sampayutta dhammaṁnas vasena vutto. (in those predominances, citta as the state of predominance of citta is said by means of associated dhamas such as contact etc.).”
992 See Ab-t II p. 631 fn. 1-2.
993 The two movements are the two intimations i.e. bodily and vocal intimation.
994 Cf. Dhs-a p. 87-88. Also cf. Exp pp. 116-117.
995 Cf. Pe Maung Tin renders it into “in other words”. See Exp p. 141.
996 See Dhs-dt p. 159: “yam yam vā panāt etassa vacane nimittabhūte, okasabhītevā.”
997 See Dhs-dt p. 159; “tatthādhiḥati atṭhakathāyaṁ.”
referred to. Because, the *citta* that is a main cannot have oneself as an object. *Hetthā vuttanayena* (in the manner described above) means by the manner which is all kinds of object etc. After saying “what has already been enumerated in the above words “*rupārammanam va...*” has been taken (*hetthā gahitameva gahitanti*), it is said “this words “*yaṁ yaṁ va pana*” has been said in order to say ‘concerning this or that [object] i.e. a visible object...’ (*rupam va ... idam va idam va ārabbhāti kathetum idam vuttam*)” in order to show the purpose in saying the words “whatever be the object (*yaṁ yaṁ va pana...*”). In the Great Commentary, it should be understood that the words “*idam va idam va (this or that)*” is said with reference to all kinds of object etc.

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998 Dhs-a p. 107. Cf. Pe Maung Tin translates it as “this expression was used in order to teach that consciousness comes into being with this or that object, i.e. visible object ...”. See Exp p. 142.
Chapter Three:
Discourse on the Section of the Outline of Dhamma
(Dhammuddesavārakathā)

Commentary on the Five Membered Contact Group
(Phassapañcamakarāsivāṇṇanā)

Ācariyānāṇa (of the teachers) means of the teacher Revata. This view of venerable Revata should not be regarded as the essence (na paneti sārato dāṭhabban). Because, the words “phasso hoti” are not said in order to show the state belonging to the sense-sphere etc. of contact etc., rather it is said in order to show the nature of contact etc. on that occasion [when the sense-sphere citta arises].

Cittassa paṭhamābhinipātattā (because of the state of the first incidence of citta [on an object]): all cetasikas interdependent on citta are said by the state of the performance of citta. Hence, the contact is said as “the first incidence of citta (cittassa paṭhamābhinipāto)”. Certainly, a person in whom contact has arisen when touched by an object, or a group of citta and cetasikas in which contact has arisen when touched by an object, experience it only at the same time when that contact has arisen by means of feeling co-occurring with the contact. However, the contact is a special condition of feeling etc. just as a lamp is a special condition of the light. Thus, it has been described [as “paṭhamābhinipāta (first incidence)”] as if prior time (purimakālo). A wooden bar fixed cross over the rafters is called “pakkhapāso

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999 Cf. Pe Maung Tin translates it as “This should not be regarded as possessing any value”. See Exp p. 142.
1000 According to Ven. Janaka, it might be translated as ‘all cetasikas are said by the state of dependence on citta, by the state of performance of citta. See Ab-t II p. 634.
1001 This sentence shows one of the characteristics of cetasikas. There are four characteristics of cetasikas as follows:
   1) arising together with citta (ekuppāda);
   2) ceasing together with citta (ekanirodha);
   3) having the same object with citta (ekālambana);
Though there is no clinging to (analliyamānopī) one side which is one spot just as two pieces of wood etc., only impact without clinging is a common characteristic of contact accompanied by visible object. The state of object is not the common characteristic. And, the impact means only the state of coinciding of object with citta due to contact. It can succeed due to the coinciding of the base and the object. Thus, contact has impact as its essential property. The contact which is impinging of citta and object is a condition of the arising by impinging on the object of citta, just as impinging of two palms. Thus, there is the function of impact by the function only in the sense of performance (kiccaṭṭheneva rāsena saṅghaṭṭanaraso). Indeed, the condition of that arising by impinging on the object of citta is the function of impinging of that contact. Indeed, just as the impinging of one hand (pāṇīya) on another hand means material dhammas having air-element etc. characterizing that impinging, similarly the impinging on the object of citta should be regarded as a cetasika dhamma characterizing that impinging. By the word “citteyeva (only in citta)” the state of the nature depending on citta which causes feeling to arise without mixing with the base and the object [of contact] is shown. However, the state of a depending place which is a base is not rejected. The adverting, which is the cause of that contact [82], which is suitable for that contact, is called ‘appreciate adverting (tajjāsamannāhāro)’. The state of facing towards that object of [eye etc.] faculty and making the object of the adverting (āvajjana) is

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1002 The word ‘pāṇīya’ which denotes a famine gender and a genitive singular seems to be amended to ‘pāṇino’ or ‘pāṇissa’ which denotes a masculine gender and a genitive singular case, because the word ‘pāṇi’ represents a masculine gender. See Prs (Mya) p. 68.
1003 See Dhs-dt p. 160: “rūpadhammāti tassa ghaṭṭhanassa vīsesabhūtā vayoadhihā rūpadhammā”.
1004 See Dhs-at (Ve) p. 86.
1005 Cf. Pe Maung Tin renders it into “it is the consciousness in which...”. See Exp p. 145. Also Cf. CSCD edition of the Atthasadhin reads it as “citte evo” which is the decomposed form of this compound word.
1006 This words “saṅghaṭṭanam vedanāya” can be literally translated as “which impinges on feeling”.
1007 The etymological meaning of the word ‘samannāhāra’ is shown as follows: Vin-t II p. 172: “sammā anu anu āharanam samannāhāro, tasminnyeva atthe aparāparam pavattā-āvajjana tasseva atthaṃsa manakaranaṃ citte thapanam manasikāro...”
1008 According to Ven. Janaka, it is better to use the word ‘āvajjana’, which denote a neuter gender and a genitive singular, instead of using the word ‘āvajjanāya’ which denotes a feminine gender. Because, the word ‘āvajjana’ denotes a neuter gender. See Ab-t II p. 637.
a preparation or an arrangement of the object. It makes the state of an object of consciousness (*viññāna*). This is the meaning.

[The state of enjoying as function] is obtained only in pleasant feeling. Because, [the pleasant feeling] can be enjoyable. This is the intention. *Vissavitāya* (through proficiency) means through deserving. Indeed, since the roots of word have many meaning (*anekatthatā*), the root ‘*su*’ with prefix ‘*vi*’ has the meaning of ‘*araha* (deserving, worth of)’. Or, the word ‘*vissava*’ means capability. A state having mastery or the state of a person who can act with free will (*vasitā kāmakāritā vā*) is *vissavitā*. *Ārammanarasekadesameva anubhavanti* (experience only a portion of the taste of the object) is said after keeping in mind ‘the act of touching etc. is as if experiencing [the object] partially’. Indeed, the nature of feeling (*vedayitasabhāvo*) is just ‘experiencing’. Or, taking the object by means of touching etc. is experiencing [the taste of the object] partially. Taking the object by means of feeling (*vedayitabhāvena*) is ‘experiencing it completely according to own will’. Taking the object by those means of touching etc. and feeling has only the nature of experiencing partially and completely (*evam*). Therefore, it should not be objected that just as feeling, contact etc. experience [the object] with mastery by means of performing such own functions. By the words “*ayaṁ idha* (here this)”, out of the five feelings, the feeling of joy which is intended in this [first *mahā-kusala*] citta is described. Therefore, the state of having a function of enjoying desirable state, which is the same with the feeling of joy which is already taken, is described after putting aside [the other four kinds of feeling] which is not the feeling of joy. Thus, it should be understood.

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1009 Sinhalese edition reads it as ‘*anekatthatā*’. Considering the context, it is better to read it as ‘*anekatthatā*’.

1010 Myanmar, Thai editions read it as ‘*vasitā kāmakāritā*’.

1011 Cf. Pe Maung Tin translates it as “enjoy a portion of the object”. See Exp p. 146.
The function of recognizing again by means of a sign is paccābhīnnaṇarasa (the function of recollecting what has been previously noted). The cause of recognizing again is punassaṅjananapaccaya. That cause of recognizing again itself is a sign, is punassaṅjananapaccayanimitta. Making that sign which is the cause of recognizing again is punassaṅjananapaccayanimittakaraṇaṃ. Or, making a sign being the cause of recognizing again is punassaṅjananapaccayanimittakaraṇaṃ. That making a sign being the cause of recognizing again is the function of this perception (sañña). This is the meaning. Making a sign being the cause of recognizing again should be known as common [function] to all kinds of perception which assigns a sign and which recognizes by means of a sign. [The perception] follows only knowledge (pañña eva anuvattati). Therefore, it cannot make adhesion and wrong comprehension. This is the intention of the commentator. By this way, it should be understood that there is no short existing of [the perception] associated with concentration.

Abhisandahati (puts together) means binds together, makes to arise. Cetanābhāvo (the state of volition) means the state of activity. The word “diguṇussāhā (great effort)” is not said with reference to connection of double energy. Rather, the word “diguṇussāhā (great effort)” is said with reference to the greatness of the volition’s own activating function. Ussāhanabhāvena (by being energetic) means by being considerate. Indeed, that volition being self-considerate can considerate towards the associated dhammas.

1013 Through the words ‘taṃ astā kiccam’ is described here, the compound word ‘punassaṅjananapaccayanimittakaraṇaṃ’ should be understood. This compound word can be decomposed as a ‘Bahubbhāi (relating) compound’ in which manner it has been translated here. See Ab t II p. 639.
1014 Sinhalese edition reads “digunussāhātī na digunam...” as “digunussāhāti taddigunam...” which seems to be a scribal error. Because, the word ‘na’ should be considered with the next words ‘eva pana’, it is better to read it as “na digunam...”.
1015 Ven. Janaka comments that it is not good to use the word ‘dīpeli’ in this place, as it is not in accordance with the Pāli idiomatic usage. See Ab t II p. 640.
Obtaining an object is “vijñanaṃ (cognizing)”. Sandahanāṃ (connecting) means binding successively to other citta. Cakkhunā hi ditthāṃ (seen by eye) means [a visible object] which should be seen by eye. Just as [the object] which should be seen etc. are said as “dittham sutam mutam viññātam (seen, heard, thought, known)”1016, similarly also the words “cakkhunā hi ditthāṃ (seeing by eye)” should be understood. In the words “cakkhunā hi (indeed by eye)” etc., the meaning should be regarded as ‘through the door of eye…mind’. [83] Just as the town-guard, citta has the function of mere ascertaining, thinking and obtaining the object. However, penetration of the object and recognition of the object etc. are the function of wisdom (pañña) and perception (sañña) etc. Thus, it should be understood. Purimanidditthāṃ (pointed out before) means [the citta] pointed out in the section of the determination of the occasion (samayavavathāna)1017. It is not that [the citta] does not arise, just as a person who cultivates jhana is not reborn. Actually, in order to show ‘[citta] arises’, it has been said “cittam hoti (citta arises)”. This word would be suitable when the word ‘hoti’ and the word ‘upppajjati’ have the same meaning. If they have the same meaning, it would not be said as ‘uppannam hoti’ in the section of the determination of the occasion (samayavavatthāne)1018. Indeed, it is not proper to say as ‘uppannam uppajjati’.

[The defects of occurrence of the word “citta” in the form of “cittam uppannam hoti” at the section of the determination of the occasion and in the form of “cittam hoti” at the section of Outline will be evident from the following questions:]

1) And, the state of arising of citta has been just said in the section of determining the occasion. Hence, what is the use of showing again the arising of that citta which had been said?1019

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1016 DN III p. 135; MN I p. 4, p. 136.
1017 Dhs-a p. 61.
1018 Dhs-a p. 61.
1019 This question is asked in order to show a fault of the following statement “yathā ca yasmin samaye rūpapapattiya...(just as when for the attainment of the rūpa world... - Exp p. 150)”. See Dhs-a p. 113. Also See Ab-I II p. 642.
2) Further, it is not impossible to make an explanation of that citta\textsuperscript{1020} by which the determination of the occasion is made. Hence, what is the purpose of the second description which has the words "cittam hoti" in order to explain that citta?\textsuperscript{1021}

3) Moreover, only by the Explanation, the citta accomplishes the state of difference from contact etc. Hence, what is the use of repeating the words "cittam hoti" which has the meaning of that state which is different from contact etc.?\textsuperscript{1022}

[The reasons of the twice occurrence of the word "citta" are as follows:]

1) Since the previous word ‘citta’ [i.e. the statement “cittam uppannam hoti’”] is a different usage [from the usage of the commentary], the later word ‘citta’ [i.e. the statement “cittam hoti (citta arises)’”] is said.

2) Indeed, the former citta [in the words “cittam uppannam hoti’”] is said only in order to determine the occasion, not in order to show the existing dhamma on the determined occasion. And, the other citta [in the words “cittam hoti’”] is said in order to show the existing dhamma on that determined occasion, not in order to determine the occasion;

3) Further, the word having one use [for determining the occasion] cannot connote the other use [for showing the existing dhamma].

4) Moreover, the Great Compassionate One does not make the concealed meaning after keeping in mind that “cittam uppannam hoti” is said by means of hint.\textsuperscript{1023}

Here ends the Commentary on the Five Membered Contact Group

\textit{(Phassapañcamakarasivāpanā niṭṭhiūā)}

\textsuperscript{1020} The citta in the words “cittam uppannam hoti”. See Dhs-a p. 61.

\textsuperscript{1021} By this question, the statement “uddesavāre sāngāhanatthām niddesavāre ca vibhajanatthām (in the section on the outline, the meaning was condensed; in the section of exposition it is detailed - Exp p. 150)” is rejected. See Dhs-a p. 113. Also see Ab-t II p. 642.

\textsuperscript{1022} By this question, the statement “...phassādhiḥ atthato aññameva tām hotitī imassatthassa dipanathāya... (...different from contact etc. To show this meaning ...- Exp p. 150)” is rejected. See Dhs-a p. 113. Also see Ab-t II p. 642.

\textsuperscript{1023} After saying the words “cittam uppannam hoti” as hint, in order to show clearly the inclusion of the arising of citta, the Blessed One has again said the word ‘citta’ in the second description “cittam hoti”. See Ab-t II p. 643 fn. 1.
Commentary on the Group of Jhāna Factors

(Jhānaṅgarāśivāṇṇanā)

By the word “vitakketi (thinks about [the object])”, only the dhamma [which is ‘initial application (vitakko)’] is regarded as an agent in order to reject other agent from the dhamma [which is ‘initial application (vitakka)’]. Further, in order to prevent the domineering state of that initial application, it is described by an impersonal action noun (bhāva) as “vitakkanam vā (or thinking about)”. It is like initial knocking as ‘visible form, visible form’ or ‘earth, earth’1024. Hence, it has the characteristic of the initial knocking (ākoṭanalakkhaṇo). Impinging at the first or impinging against is āhananam (Initial impinging). The impinging from all around or the impinging turning around is pariyāhananam (circum-impinging). In the sense of grosser than the sustained application and in the sense of the forerunner of just the sustained application, the initial application (vitakko) is like a sound arising from striking a bell (ghaṇṭābhīghāto viya), which is grosser than reverberating sound (anuravato) and which is forerunning of that reverberating sound. Just as the sound arising from striking a bell has the initial stroke, similarly that initial application is the first stroke [onto an object] by way of application towards the object. Vipphārava (possessing vibration) means associating with vibrating over (moving about). Anuppabandhena pavattiyaṃ (in a continuous occurrence) means in an occurrence by way of process either in access moment (upacāre) or in absorption moment (appanā). Indeed, in that continuous occurrence, the initial application, after becoming motionless, occurs having entered into the object. Maṇḍalāṃ (a circle) means a circular threshing floor.

[84]

1024 When one who wants to develop jhāna sees a meditation object (kasiṇa), Firstly he investigates it as ‘visible form, visible form...’ or ‘earth, earth...’.
Pinayati\textsuperscript{1025} (refreshes) means satisfies or exalts. Phara\textsuperscript{1026}arasa (suffusion as function) means pervading the body with exalted matters as function. Being elated is odagya\textsuperscript{1027} (elation). The slight sense of interest (khuddika)\textsuperscript{1026} disappeared after quickly making mere goosebumps, does not arise again. The momentary joy (kha\textsuperscript{1027}nika) arises many times. Due to steadfastness and long durability, the suffusing joy \textsuperscript{1027} (phara\textsuperscript{1028}na) is loftier than the all-pervading joy (ubbegato). [When zest (piti)] is conceived (gabbha\textsuperscript{1028} ganhanta\textsuperscript{1028}) by being the cause of tranquility (passaddhiy\textsuperscript{1029}a), [it begets the threefold concentration]. The zest (piti) only associated with absorption can beget the ecstatic-concentration (appan\textsuperscript{1029}asam\textsuperscript{1029}adhip\textsuperscript{1029}rika). Therefore,\textsuperscript{1030} the zest begetting the ecstatic-concentration is set aside. The other two (itar\textsuperscript{1030}a dve) i.e. zests begetting the momentary-concentration and the access-concentration [are engaged in here].

Sam\textsuperscript{1031}adhicic\textsuperscript{1031}ttena (by citta associated with concentration) means by citta arising together with concentration. The nature of non-diffusion of only\textsuperscript{1031} oneself is called "avis\textsuperscript{1031}aro (non-scattering)". Non-distraction of associated dhamm\textsuperscript{1032}as is called avikkhe\textsuperscript{1032}po (non-distraction). The [concentration] dhamma with which the associated dhamm\textsuperscript{1032}as are not distracted is called ‘non-distraction (avikkhe\textsuperscript{1032}po)’.

Visesato (distinctively) means generally. Because, there is concentration even

\textsuperscript{1025} Myanmar, Thai, Devanagari editions read it as ‘pinayati’. However, Sinhalese edition read it as ‘pinayati’ which is accurate. See Mgb (Mya) p. 193.
\textsuperscript{1026} Cf. Pe Maung Tin renders it into “the lesser thrill”. See Exp p. 153.
\textsuperscript{1027} Cf. Pe Maung Tin renders it into “transporting rapture”. See Exp p. 153.
\textsuperscript{1028} Sinhalese edition reads it as ‘ganhanta’ which seems to be a scribal error, because this word is connected with the word ‘piti’ which is a feminine gender. Thus, this word ‘ganhanta’ should agree with the word ‘piti’ in its gender. The feminine of the word ‘ganhanta’ is formed by adding the suffix ‘I’. See Kcb (Mya) p. 127 No. 239; Prs (Mya) p. 88 No. 190.
\textsuperscript{1029} Cf. Pe Maung Tin renders it into “repose”. See Exp p. 154.
\textsuperscript{1030} Cf. Bhikkhu N\textsuperscript{s}\textsuperscript{a}momoli and Bhikkhu Bodhi render this term ‘passaddhi’ into ‘tranquility’.
\textsuperscript{1031} By the word ‘eva’, associated dhamm\textsuperscript{1032}as are excluded.
without happiness [in the fifth Jhāna].\textsuperscript{1032} The concentration is shown by the simile of a lamp as the existing condition of mind process.

Here ends the Commentary on the Group of Jhāna Factors

\textit{(Jhānaṅgarāsivaṇṇanā niṭṭhitā)}

Commentary on the Group of Faculties

\textit{(Indriyarāsivaṇṇanā)}

By the words “\textit{saddahanti etāya (by this they believe)}”, the causation of faith\textsuperscript{1033} by the state of predominance of that characteristic of decision for associated dhammas occurring by believing-action is shown. Indeed, when that faith has the causation by the predominance in the believing-action for the associated dhammas, there is a common use as “a person has faith”. \textit{Akusala} which is the opposite of belief (\textit{pasaddassa}) among the things that ought to be believed (\textit{pasādanīyatthānesu}) is called ‘disbelief’ (\textit{assaddhiyāṃ})\textsuperscript{1034} and is called ‘wrong resolution (\textit{micchādhamokkho})\textsuperscript{1035}’. The resolution (\textit{nicchayo}) which is nature of believing directed (\textit{gato}) to the base\textsuperscript{1036} is the characteristic of resolution (\textit{adhimokkhalakkhanam}),\textsuperscript{1037} is not the term ‘adhimokkha’ which is [one of mental factors (cetasika)] in the group of corresponding-other-dhammas (\textit{yevāpanaka}). \textit{Indattham kāreti (it exercises lordship)} means it can make the associated dhammas to follow itself as if saying thus “you cannot have confidence without me, believe me”. It is so with the remaining dhammas such as energy-faculty etc. also.

\textsuperscript{1032} This sentence shows the reason why the word ‘\textit{vīsesato}’ should be translated as ‘generally’. See Ab-t II p. 645.

\textsuperscript{1033} Cf. There are four kinds of faith viz. \textit{āgamanīyasyaddhā} (faith of one who will become a supreme Buddha), \textit{adhigamanīyasyaddhā} (faith of Ariyapuggala), \textit{pasādanaśaddhā} (faith in Buddha, Dhamma and Saṅgha), \textit{okappanaśaddhā} (seeming faith which makes a man keep up appearances, but does not touch his heart). See DN-a II p. 529.

\textsuperscript{1034} Cf. Disbelief which is eightfold are disbelief in Buddha, Dhamma, Saṅgha, sikkhā,ubbanta (past), aparanta (future),ubbanta aparanta, paṭiccasaṁuppanna”. See Ad p. 96.

\textsuperscript{1035} Sinhalese edition reads it as ‘\textit{micchāvimokkho}’ which seems to be a scribal error.

\textsuperscript{1036} The bases are Buddha, Dhamma, Saṅgha, kamma, the result of kamma. See Vv p. 58; Thri p. 151.

\textsuperscript{1037} Cf. According to Ven. Janaka, it might be translated as “The nature of resolution arising in the base such as Buddha etc. which is the nature of believing is the characteristic of resolution”. See Ab-t II p. 646.
**Pakkhandanam**\(^{1038}\) (springing) means settling down. *Paṅko* (mud) is more solid than mud. *Paṇakaṃ* (waterweed) is slippery dirt in the water. [Bring] water to drink. *Okappanalakkhaṇā* (the characteristic of confiding) means the characteristic of resolving as this base is thus having penetrated [the base i.e. Buddha, Dhamma, etc.]. The state of not being polluted (*akalusbhāvo*) is *akālusiyaṃ* (freedom from pollution).\(^{1039}\) The state of being undisturbed is what is meant. Buddha etc. base are called *saddheyyāni* (worthy of faith).\(^{1040}\) Associating with good people, listening good dhamma, proper attention, practice in accordance with the dhamma\(^{1041}\) are the factors of stream-entry\(^{1042}\) (*sotāpattiyaṅgāni*). It should be regarded as - the hand (*hattho*) for appropriating kusala dhamma, property (*vittam*\(^{1043}\)) for accomplishing all attainments, and seed (*bijam*) for bearing fruit of the everlasting farming (*amatakasiphalphalane*\(^{1044}\)).

[85]

**Virabhāvo** (the nature of an energetic man) means the nature (dhamma) by which one is called energetic. Thus, [the words “virassa bhāvo” are compounded into “virabhāvo”], is the meaning. Giving a maintaining strength is *paggaho* (support).

The following eight statements accompanied with proper reflection (*anurūpapaccavekkhaṇaṇaṃ*\(^{1045}\)) are the basic conditions of making energy. Or,

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\(^{1038}\) Sampurunanand Sanskrit University edition of the *Atthasālīni* reads this as “pakkhandana...”. But, CSCD edition of the *Atthasālīni* reads it as “sampakkhandana...”. However, CSCD edition of the *Dhammasaṅgani-Mālāṅkā* quotes it as “pakkhandanam”.

Cf. The Expositor renders it into “aspiring” which shows the meaning of the word ‘sampakkhandanam’.

\(^{1039}\) This sentence shows the etymology of the word ‘akālusiyaṃ’. The etymology can again be traced as follows:

\[ a + kala (II) + usa + bhāva \Rightarrow a + kalusa + nya \Rightarrow a + k lusa + nya \Rightarrow akalusiya. \]  

See Kcb (Mya) p. 194 No. 360, 387. Also see Prs (Mya) p. 236 No. 387.

Note: The suffix ‘nya’ added to word forms secondary derivatives (*bhava taddhita*). The letter ‘ॉ’ is always elided and strengthens the first vowel of the word.

See fn. 1036.

\(^{1040}\) The dhamma is the nine supra-mundane dhammas i.e. four ariyamagga, four sāmaññaphala and nibbāna. See Ab-i II p.647.

\(^{1042}\) Cf. Pe Maung Tin renders it into “stream-winning”. See Exp p. 158

\(^{1043}\) Sinhalese edition reads it as “cittam” which seems to be a scribal error.

\(^{1044}\) This compound word seems to be said with reference to a stanza of the *Samyutta-Nikāya* as “evamesa kasi kaṭṭhā, sā hoti amatapphala (in such a way this ploughing is done; which has the Deathless as its fruit – Bhikkhu Bodhi, CDB I p. 268). Also See Sn p. 14.

\(^{1045}\) Sinhalese edition reads it as “...paccavekkhāṇāya sahitāṇi” which is the decomposed form.
reflections having roots caused by these following eight are [the eight grounds for initiating energy]. [The eight statements are as follows:]

1) The path should be traversed.
2) The path was traversed.
3) The act should be done.
4) The act has been done.
5) Little affliction is arisen; one has been recovered from illness.
6) Little affliction is arisen; one is just recovered from illness.
7) While going for alms in a village or in a town, he does not get sufficient amount of rough or smooth food;
8) While going for alms in a village or in a town, he gets sufficient amount of rough or smooth food.

Standing after approaching an object made long ago etc., or absence of abandoning the object is called “upaṭṭhānam (being present in)”. Just as going after floating a gourd in water, [dissimilarly] without allowing to go away after floating the object, keeping, reminding, making the state of not forgetting the object which is not moving like a stone, is called “apilāpanam (non-floating away)”. Apilāpeti (does not allow floating away) means does not make the floating away. Gatiyo (the courses) means the effects from potency and result. The words “aparo nayo (another view)” is said in order to show function etc. Asammoso (un-forgetfulness) is an act which is the opposite of forgetfulness. Asammoso (un-forgetfulness) is not merely absence of forgetfulness. Body etc.\textsuperscript{1046} which are the object of mindfulness are kāyādisatipatthāna (foundations of mindfulness such as body etc.\textsuperscript{1047}). Or, just preceding mindfulness is the proximate cause of the following mindfulness.

\textsuperscript{1046} By the word ‘ādi (etc.)", vedana, citta, dhamma should be understood. Cf. DN II p. 290.

\textsuperscript{1047} Cf. Pe Maung Tin renders it into “application in mindfulness as regards the body etc.” See Exp p. 161.
restlessness which can scatter multifariously (sīkkhepassa).

Paññāpeti (it causes to understand) means it can make to know in various ways. The words “ekālokā hoti (appear as of one light)” is said with reference to aura (obhāsa) which is one of the imperfections of insight. On the other hand, one knows (manate), cognizes by this nature. Thus, it is called mano (mind). Hence, the mind has been said by the state of the cause as “depending on mind and mental object” . Indeed, every mind is a cause of its subsequent consciousness (vijñānassa). Vijñānāti (cognizes) means knows by means of obtaining the object which is defined, not by means of recognizing or penetrating like perception (saññā) or wisdom (paññā).

When it is said as “pītisomanassasampayogato (due to being associated with joy characterized by zest)”, a dhamma that a person is called ‘joyous (sumano)” due to its association with the dhamma, is called as ‘joy (somanassa)’. Thus, zest (piti) also gets into the state of joy. Therefore, it should be interpreted as ‘[sumano is one’s beautiful mind] due to its association with pleasant feeling (sātavedanāsampayogato) even without a body base’. Further, in this way of

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1048 The obhāsa is a light emanating from a meditator’s body. When it arises, the course of meditator’s insight is interrupted.

1049 Cf. Pe. Maung Tin renders the term ‘vipassanupakkilesa’ into ‘insight-corrupters’.

1050 Cf. Pe. Maung Tin renders it into “being associated with zest and joy”. See Exp p. 162.

1051 This sub-commentator reanalyses the compound word ‘pītisomanassasampayogato’. According to the commentator and the sub-commentator, the pleasant feeling (somanassa) is condition for one’s joyous mind (sumano). However, zest (piti) is not the main condition for sumano according to the sub-commentator, though the meaning of zest (piti) is included in the word ‘somanassa’ by the arising cause of the word (sadda-pavatti-nimitta). Therefore, the word ‘piti’ should not be compounded with the word ‘somanassa’ according to the sub-commentator. So, the sub-commentator proposes to use the compound word ‘sātavedanāsampayogato’ for the compound word ‘pītisomanassasampayogato’.

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Cf. The reason why the commentator uses the compound word ‘pītisomanassasampayogato’ can be considered as follows:
interpretation, the joy (somanassaṇca) also without zest (nippītikam) is included.1056 Or, the joy characterized by zest1057 is the joy both with zest and without zest. This meaning should be noted.

_Pavattasanatādhipateyyam_ (the dominant influence over continuity in [organic processes]) means the dominance of continuity called as five aggregates which arise continuously (pavatta)1058. Indeed, the five aggregates which arise continuously are lasting long because of life-faculty which can safeguard in the existing moment of the life-faculty itself and which is the arising cause of [dhammas] together with [the life-faculty that] can safeguard the immediately following. The five aggregates which arise continuously can exist without interruption until death after associating with difference due to the respective different kamma or until parinibbāna due to common characteristic of the life-faculty1059. Further, it is associated with the difference which is the state of being alive. Thus, it should be noted. In order to declare the common characteristic etc. of the life-faculties of rūpa and nāma, [86] it is said “_attanā avinibhutadhammānāṃ (dhammas undivided from oneself)_”. [The life-faculty safeguards those co-nascent dhammas] only in the existing moment (atthikkhaneyeva) of those con-nascent dhammas which should be safeguarded. Because, when there are no lotus etc. to be safeguarded, what would the water safeguard? _Tassa tassa_ means safeguarding function etc. _Sādhana_ (because of effective power) means due to making to accomplish. Moreover, making to accomplish that safeguarding function is due to the state of the condition of the difference which is the state of being alive.

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1056 The main condition for sumano is joy (somanassa) in the sense of pleasant feeling, but there can be also the other conditions such as zest (pītī). When zest (pītī) arises, there is always joy (somanassa). Therefore, the commentator seems to use this compound word in this commentary. According to the commentator, this compound word ‘pītisomanassasampayogato’ can be rendered into ‘due to association with zest and joy’.

1057 Here, the compound word ‘pītisomanassa’ is defined as “pītīya upalukkhitaṃ somanassam” as a *Tatiyā Tappurisa* that is a word compounded with the instrumental case. See Mgb p. 120, No. 10; Niruttidipani p. 226. Also see J.R. Joshi, Introduction to Pali, p. 180.

1058 Dhs-at (Ve) p. 90: “Pavatdam upādinnakhkhändham.”

1059 Dhs-at (Ve) p. 90: “Avisesenāti kāraṇavisesānapekkhena jīvitindriyatāsāmaññena.”
Here ends the Commentary on the Group of Faculties

*(Indriyarāśiṣivaṇṇā niṭṭhitā)*

**Commentary on the Group of Factors of Part**

*(Maggaṅgarāśiṣivaṇṇā)*

*Sammā* (right) means [one sees rightly] due to the state of definitely leading to salvation\(^{1060}\). Moreover, the praiseworthiness *(pasatthātā)* should be regarded only in the same way.

**Commentary on the Group of Strength**

*(Balarāśiṣivaṇṇā)*

*Assaddhiye* (because of unbelief) means due to a reason [which is the arising of *akusala citta* being the cause] of disbelief.\(^{1061}\) *Ubhayapadavasena* (by way of both words) means by way of both words i.e. the word ‘faith *(saddhā)*’ and the word ‘strength *(bala)*’. This shame *(hiri)*\(^{1062}\) has an origin such as caste etc. arising from within one’s own, is called “*ajjhattasamuṭṭhānā* (having subjective origin)”. When something is said by a respectable person, assent to it by way of respect is called ‘obedience *(patissavo)*’. That respectful *dhamma* arising together with the obedience, is called “*sappatisavāṇi* (respectful obedience)*”. - It is any respect which is the state of obedience and which is the common nature with that obedience. This is the meaning. The shame arising due to considering the superiority of caste *(jāti)* etc. takes place in that race etc. by virtue of esteem. Hence, it is said “*sappatissavalkkhaṇā* (the characteristic of respectful obedience)*”. One is afraid of a fault, and one sees that fault as danger. Thus, it is called *vajjabhirukabhayadassāvi* (the state of one who views a fault with timidity and

\(^{1060}\) It leads to salvation from bad existence *(duggatibhava)*, existence in sense-sphere *(kāmahāva)*, cycle of suffering *(vajjādukkha)* etc.

\(^{1061}\) It means ‘[it does not shake] because of reason which is wrong resolution *(micchādhimokkha)*’.

See Ab-1 II p. 653.

\(^{1062}\) Cf. Pe Maung Tin renders it into “conscientiousness”. See Exp p. 164.
fear). Fear of wrongdoing (ottappāna){1063} has such nature [i.e. the nature of the state of one who views a fault with timidity and fear.] The shame sees evil dhāmmas as excrement. The fear of wrongdoing sees the evil dhāmmas as hot fire. Dāyajjam (inheritance) is inheritance which is the nine supra-mundane dhāmmas etc. Further, the state of inward origin etc. (ajjhattasamutṭhānādīta){1064} of shame and fear of wrongdoing is said due to the obviousness in the respective state{1065}. But, the state of inward origin etc. of shame and fear of wrongdoing is not said because the shame and the fear of wrongdoing are sometimes separated each other. Indeed, being ashamed does not arise without fear. Or, fear of evil does not arise without being ashamed. [Therefore, the shame and the fear of wrongdoing are not ever separated from each other.]

Commentary on the Group of Roots

(Mūlarāsiṇanā)
The meaning of the word "agedha (free from cupidity)" is free from covetousness (anabhijjānam{1067}), free from desiring. This non-greed has an intended meaning which is detaching, is called anallīnabhāvo (detachment). Indeed, in taking the intended meaning, it agrees with the simile. Anukulamitto (agreeable friend) is one who sides with [us]. Vinayaraso (the function of removing) means the function of removal.{1068} The words "adoso dussīlyamalassa (absence of hate is opposed to the

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1063 Cf. Pe Maung Tin renders it into "fear of blame". See Exp p. 164.
1064 The nine supra-mundane dhāmmas are four ariyamagga, four sāmaññaphala and Nibbāna. See MN-a II p. 232.
1065 Sinhalese edition reads it as "ajjhattasamutṭhānādīta" which is used in the form of instrumental singular case. Considering the meaning of this sentence, Sinhalese edition seems to be a scribal error.
1066 It means ‘in inward origin of high caste etc. and in outward origin of a bhikkhu, bhikkhuni etc.’. See Ab-t II p. 654.
1067 Myanmar, Thai and Devanagari editions read it as “anabhijjahanam”. However, Sinhalese edition reads “anabhijjahanam” as “anabhijjahanam” which is more accurate. Another way of its reading is suggested by Ven. Janaka as ‘anabhijjhayananam’. See Ab-t II p. 655. The etymological reason is as follows:

1) anabhijjhāna = an + abhi + jhe + yu => an + abhi + jjhā + ana. See Kcb (Mya) p. 287 No. 622, 570.
2) anabhijjhayana = an + abhi + jhe + yu => an + abhi + jjhāy + ana. See Kcb (Mya) No. 514; Prs (Mya) p. 296 No. 491; p. 368 No. 597; p. 370 No. 599. See DD p. 196.
1068 Here, the word ‘vinaya’ is defined again in the form of ‘vinayana’, because Ven. Ananda wants to distinguish its meaning from the term ‘vinaya’ which means ‘monastic rules’. 
talent of wickedness)" is said with reference to the fact of wickedness being the cause of hate and being the support of hate. [87] Abhāvanāya (not developing) means not arising of development accomplished by wisdom described as follows:

1) “development in the sense of non-excess of dhammas produced in that arising of absorption citta,
2) development in the sense of single taste of the faculties;
3) development in the sense of effectiveness of the appropriate energy;
4) and, development in the sense of repetition." On the other hand, akusalas that is the opposite of that wisdom are called “abhāvanā (not developing)”. Even though one does not have any quality, estimating quality is called “adhikaggahaṇam (the excessive estimate)”. Estimating after downscaling even the existing quality is called “ānaggahaṇam (one-sidedness)”. A comprehension of the fourfold perversion is called “viperitaggahaṇam (comprehension of distortion)”. 

Yathāvasabhāve (in the definite nature) means in the nature of quality and fault as “one’s quality is this much, one’s fault is this much” due to arising of reflection as “the dhamma, which has the nature of decay, will decay. How is it possible ‘make not to decay’ in this dhamma having the nature of decay” etc. And, [there is a harmonious living] of householders due to non-greed (alobhena ca

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1069 The dhammas are concentration (samanādhi), wisdom (paññā) etc. See Ab-t II p. 655.
1070 AN IV p. 203: “avyaṁ dhammaviveka ekaraso, vimuttiraso...(this dhamma, vinaya has single taste, the taste of release)”. 
1072 Akusala dhammas are kāmacchanda (desire for sensual pleasure), byāpāda (ill-will), thinamiddha (sloth and torpor), uddhaccā (restlessness), vicikicchā (doubt) etc. Cf. Yoon, Eung Yul, A Study of Some Concepts of Akusala Dhammas in Early Buddhism.
1073 There are three types of perversions (vipallāsa) viz. saṁjñā, citta, diṭṭhi. They are observed in four ways as follows:
   1) perversion of the foul (asubha) as beauty (subha) 
   2) perversion of suffering (dukkha) as happiness (sukha) 
   3) perversion of impermanence (anicca) as permanence (nicca) 
1074 Cf. Pe Maung Tin translates the words “amohena viparitam, māhassa viparitaggahanato” as “through clear-headedness the perversions of delusion are avoided”. See Exp. p. 168.
1075 Sinhalese edition reads it as “yathā sabhāveti” that seems to be a scribal error.
1076 Cf. Pe Maung Tin renders it into “really true”. See Exp p. 168.
gahaṭṭhānaṁ), because there is no arguing in possessing land, garments etc. [There is the harmonious living] of monks due to non-delusion (amohena pabhajitānaṁ), because there is no dispute on view. Indeed, householders bound by an adherence that is lust for sensual desires, argue with other householders. Recluses bound by an adherence that is lust for view dispute with other recluses. There is friendship by means of lust, and animosity by means of hate. There are intimacy and separation (upagamāpagāmā) by way of distinctions between the friendship and the animosity. On the other hand, there is desirableness and un-desirableness in an object such as a visible object etc.

The state of non-indifference (amajjhattabhāvassa) in the sense of ‘aversion (patīgha)’ and ‘favorableness (anunaya)’ arises due to delusion. When aversion arises due to change/ transformation of happiness and due to association with suffering, grasping feeling is not accomplished. Therefore, the contemplation of feeling is accomplished by power of non-hatred. Dibbavihārassa (of abiding in Brahma-heaven) means of the four levels of Jhānas. Ariyavihāro (the noble abiding) means the attainment of fruition. One, who cannot investigate due to delusion, generates excessive-attachment to all beings and to all conditioned things even associated with indifference. Thus, one, who is not deluded, does not have the excessive-attachment to all beings and to all conditioned things associated with the indifference, should be understood. Because, hatred is closely opposed to seeing as suffering, seeing as suffering takes place due to non-hatred which is opposed to that hatred.

Commentary on the Group of Courses of Action
(Kammaphathāsivānāṁ)

[Bodily and mental] happiness of one’s own and of others is not spoiled (na byāpādeti), not destroyed. Thus, [the good-will] should be noted. Due to the state of

1078 This is different from the commentary explanation. See Ab-ṭ II p. 657.
1079 Cf. Pe Maung Tin renders it into “inhibits that indifference”. See Exp p. 169.
1080 One who develops fine-material Jhāna can be reborn in the sixteen fine-material sphere. Cf. Bhikkhu Bodhi, CMS p. 192.
course of action and the state of the same division with that course of action, [the absence of greed, hatred and delusion were taken] by way of the course of action (kammamathavasena).

Commentary on the Pairs: Tranquility etc.

(Passaddhādiyugalavāṇṇanā)

Daratho (anxiety\textsuperscript{1081}) means distress. This word ‘daratha’ is a term for defilements such as restlessness etc. that are causes of suffering and displeasure. Or, this word ‘daratha’ is a designation given to the four aggregates\textsuperscript{1082} that are the causes of suffering and displeasure. The defilements that have restlessness as the main are called ‘uddhaccādikilesa’. Or, the word ‘uddhaccādikilesa’ includes all defilements beginning with restlessness. Suvannavisuddhi viya (like pure gold) means like pure gold fit for use to make an ornament in different shapes, similarly this wieldiness of body and citta also fits for use to perform beneficial acts.

[88]

Knowing rightly\textsuperscript{1083} or entirely by various ways is called “sampajaññāṁ (comprehension)”. Comprehending advantage and disadvantage in going forward etc. in order to pay homage to a Pagoda is called “sāthakasampajaññāṁ (comprehension of its advantage)\textsuperscript{1084}”. Further, when there is an advantage, comprehension of a visible object etc. whether it is suitable or not, is called “sappāyasampajaññāṁ (comprehension of its suitability)\textsuperscript{1085}”. Not abandoning meditation object\textsuperscript{1086} while going forward to a village for alms food is called

\textsuperscript{1081} Cf. Pe Maung Tin renders it into “suffering”. See Exp p. 171.
\textsuperscript{1082} It indicates only nāma-khandha viz. feeling aggregate (vedanā-khandha), perception aggregate (saṅgā- khandha), mental formations aggregate (saṅkhāra-khandha), consciousness aggregate (viññāna-khandha).
\textsuperscript{1083} Dhs-at (Ve) p. 93: “Samamti samma”.
\textsuperscript{1084} Cf. Pe Maung Tin renders it into “knowledge of a thing according to its usefulness”. See Exp p. 173.
\textsuperscript{1085} Cf. Pe Maung Tin renders it into “knowledge of a thing according to its expediency”. See Exp p. 173.
\textsuperscript{1086} Cf. There are forty kinds of meditation objects viz. 10 kāsaṇa, 10 asubha (foulness), 10 anusati (recollections), 4 appamāṇa (illimitable), āhāre paṭikkūlasaññā (perception of loathsome in food), vavatthāna (analysis of the four elements), 4 āruppa (immaterial states). Cf. Bhikkhu Bodhi, CMS pp. 332-337.
“gocarasampajānāṇī (comprehension of its domain\textsuperscript{1087})”. Investigation into going forward etc. by a natural condition etc. is asammosampajānāṇī (comprehension without confusion). These two dhāmmas [i.e. mindfulness (sati) and comprehension (sampajānā)] can always help all meditators engaging in all kinds of meditation\textsuperscript{1088}. Because, they can remove hindrances and also they can cause to develop meditation. As it is said, “mindfulness and comprehension, these two dhāmmas greatly (bahukārā)\textsuperscript{1089} help”.\textsuperscript{1090} [The dhāmmas i.e. calm\textsuperscript{1091} and insight are] the same with thoroughbred which are fastened to a yoke. Thus, it is called “yuganaddhā (being coupled together)\textsuperscript{1092}”. [The dhāmmas] arising equally by being a cause for each other is the meaning. Indeed, the coupled state of these dhāmmas [i.e. mindfulness and comprehension] is described in the sutta as “Again, oh friend! A monk develops calm and insight which are coupled together”\textsuperscript{1093}. Absence of dullness and restlessness among all kusala dhāmmas is due to these two dhāmmas [i.e. energy and concentration] which are equally coupled. Hence, in order to declare the connection it is said “viriyaśamādhiyojanatthāya (in order to show the union between energy and concentration)”.

Commentary on the Corresponding Dhāmmas

(Yevāpanakavaṇṇanā)

Rūpabhāvena (by the absence of material quality) means by the absence of transforming nature\textsuperscript{1094}. The meaning of the word “dhāmma” denotes the words

\textsuperscript{1087} Cf. Pe Maung Tin renders it into “knowledge of a thing according to its scope”. See Exp p. 173.

\textsuperscript{1088} See Dhs-at (Ve) p. 93. Cf. There are two ways of meditation viz. serenity-meditation (samatha kammaṭṭāna), insight-meditation (vipassanā kammaṭṭāna). Again, there are two ways of insight-meditation viz. insight-meditation preceded by serenity (samathapubbαngama vipassanā), pure insight-meditation (suddha vipassanā). Therefore, here those three ways of meditation are understood.

\textsuperscript{1089} Sinhalese edition reads the word “bahukārā (very useful)” as “bahūpākārā (very helpful)” which is generally used as a synonym of the word ‘bahukārā’. The reference is as follows: MN-a II p. 186; “Bahukārāti bahūpākārā.”

\textsuperscript{1090} Dn III p. 273. Cf. Maurice Walshe renders the term ‘sampajānā’ into “clear awareness”. See DB p. 512.

\textsuperscript{1091} Cf. Bhikkhu Nanamoli renders the term ‘samatha’ into ‘serenity’.

\textsuperscript{1092} Cf. Pe Maung Tin renders it into “forming a well-yoked”. See Exp p. 173.

\textsuperscript{1093} AN II p. 157; Ps II p. 92. Cf. F.L. Woodward, GS II, p. 162; Bhikkhu Nanamoli, POD, p. 287.

\textsuperscript{1094} The term ‘ruppāṇa’ is rendered into ‘being molested’ by Bhikkhu Nanamoli, and into ‘ vexation, changing, transforming’ by Pe. Maung Tin. See POP p. 399; PP p. 422; Exp p. 181.
"sabhāvato upalabbhamāna (being comprehended from the point of the intrinsic nature)".\textsuperscript{1095} Mettāpubbhāggo (the preparatory stage of loving-kindness)\textsuperscript{1096} means the former stage of loving kindness reached to the absorption. There is loving-kindness which is preliminary action in the first mahā-kusala-citta. Thus, this is the meaning. Virativasena (by abstinence) means that one cannot fulfill [right speech] by way of arising of sound of word, but by way of associating with abstinence. Apannakāṅgāni (universal factors) means un-missing factors. Decision regarding an object in whatever right or wrong way is called “adhimuccaṇaṃ (resolution)\textsuperscript{1097}”.

Indeed, one who does not have the resolution cannot proceed with regard to [misconduct such as] killing living being etc. or [right conduct such as] charity etc.\textsuperscript{1098} However, faith is a resolution which is confidence in substances worthy of believing. This is the distinction of the decision and the faith. Asaṁsappanaṃ (opposition to slinking along) is an act opposed to indecision just as irresolute child slinking along here and there as “I shall do it, or I shall not do it”. Purimamānato (from the previous mind) means from life-continuum citta (bhavāṅga).

[The attention] makes mind (manas karoti) that is a cognitive process and that is a javana process which are different (visadisaṃ) [from the life-continuum citta]. Hence, the attention regulating the cognitive process and the javana process is shown by the general reference to attention. Tesu dhammesu (among those dhammas) means among citta and cetasika dhammas. Indeed, although equanimity does not take those citta and cetasikas as an object when those citta and cetasikas arise at the same time, due to the state of neutrality it is said as “tatramajjhata” (equanimity)\textsuperscript{1099}. [Equanimity has] the function of preventing deficiency and

\textsuperscript{1095} This sentence shows that the corresponding-other-dhammas should be understood by the intrinsic nature (sabhāva), not by the paññatti dhamma.

\textsuperscript{1096} Cf. Pe Maung Tin renders it into “amity”. See Exp p. 174.

\textsuperscript{1097} Cf. Pe Maung Tin renders it into “choice of the same”. See Exp p. 175.

\textsuperscript{1098} Sinhalese edition reads “paññātipādisu dānādisu vā” as “paññātipādisu vā dānādisu vā” which has the same meaning with the reading of CSCD edition.

\textsuperscript{1099} This sentence shows the etymology of the compound word ‘tatramajjhata’ which can be decomposed as follows:
- ‘tatra’ which indicates citta and mental factors + ‘majjhata (neutral)’ + the suffix ‘tā’ which shows the state or nature.
excess (ānādhikānivrāṇarasā) due to the condition arising by way of being free from clinging and by way of subsiding. Kāyaduccariādivattānaṃ (of objects which is bodily misconduct etc.\textsuperscript{1100}) means of other’s life, [other’s property] etc. Amaddanā (non-crushing) means simply being opposed to crushing.

The dhāmass free from the classification by means of the function of the respective group\textsuperscript{1101} are called “avibhattiṃ (unclassifiable)”. Ettha (here) means though these classifiable dhāmass are divided in the second place etc., there is nothing new. Padaṃ pūritaṃ (word was filled up) means the word which is jhāna etc. (jhānadipadam) was filled up by means of a group of five etc. Because, the meaning of the word ‘jhāna’ consists in five factors. When there is deficiency of any of these five factors, the word which is jhāna becomes deficient.\textsuperscript{1102} Thus, [the word which is jhāna etc. (jhānadipadam) was filled up by means of a group of five etc.] The three followings are called ‘word (pada)’ as:\textsuperscript{1103}

1) a group of words i.e. sentence (padasamūho);
2) dhāmma group in the division (padakotṭhāso);
3) or, only a particular word (tām tameva padam).

When it is not explained, it is called ‘neglect’. Thus, being explained is “pūritaṃ (filled up)”. Thinking that there is no any connection when the explained dhāmass are again explained just as in case of many people’s words, it is said as “an anusandhikā kathā (a discourse without connection)”. When the explained

\textsuperscript{1100}Cf. Pe Maung Tin translates it as “objects of the other two”. See Exp p. 176.
\textsuperscript{1101}The respective group indicates the five membered contact group (phassapaṁcakārāsā), the group of jhāna factors (Jhānaṅgārāsā) etc.
\textsuperscript{1102}Sinhalese edition reads “tesu ekasminca jhānapadam ānām hotur” which seems to be a scribal error.
\textsuperscript{1103}This sentence shows the three ways of interpretation of the word ‘pada’ in the compound word "jhānadipadam" with the following meaning:

1) a group of words (padasamūha) which means the sentence “vitakko hoti, vicāro hoti...” of the jhāna etc.
2) dhāmma group in the division (padakotṭhāso) which means the five dhāmass etc. in the group of jhāna factors etc.
3) only a particular word (tām tameva padam) which means each word ‘vitakka’, ‘vicāra etc. of the jhāna etc. See Ab-t II p. 344 fn. 2-1, 2-2.
**dhammas** are again explained with interval, the **dhammas** cannot be described by way of their order. Thus, it is said as "**uppaṭipāṭiyā (without order)**". The group of five -contact etc. (**phassapañcamakarāsi**) is said by means of being common to the arising of all **cittas**\(^{1104}\) and by means of collecting the four aggregates\(^{1105}\) and the condition of those four aggregates\(^{1106}\).

[The following shows the reason why the Blessed One had left some **dhammas** as the corresponding **dhammas** as:]\(^{1107}\)

1) Desire etc. **dhammas** are said by means of the corresponding **dhammas**, because there is no even function common with any one of groups among previously mentioned groups\(^{1108}\).

2) Further, just as it is said that the **dhammas** [such as contact etc.] which are already described have the state of **jhāna** factors etc. of feeling etc. Dissimilarly, it is not described that the **dhammas** [such as contact etc.] which are already described have the distinction such as the state of gentleness (**sovacassatā**), the state of good companionship (**kalyāṇamittatā**) etc. Thus, in order to include the distinction after having left some **dhammas** [such as desire etc.] separately, those **dhammas** [such as desire etc.] and that distinction [which is the state of gentleness (**sovacassatā**)] are said as "**ye vā panā (corresponding dhammas)**"\(^{1109}\).

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\(^{1104}\) Cf. Bhikkhu Bodhi, CMS p. 77.

\(^{1105}\) Except **ripa** aggregate.

\(^{1106}\) Ps-a II p. 515: "...vedanasamayo akāraggāhikā saññā, tato saññāvasena abhisanākhārikā cetanā, tato phuttho vedeti, phuttho saññānāti, phuttho ceteti "iti vacanato phasso, tato subbesam sādhāraṇalakkhaṇo manasikāro, cetanādhi sañkhārakkhandho vutto, evam tussu khandhesu vuttesu tammatsayo viññāgikkhandho vuttava hoti".

\(^{1107}\) Cf. The **Atthaṭṭhakathā** also shows the reason why the Blessed One had left some **dhammas** as the corresponding **dhammas** as follows:

1) Because, some **dhammas** are inconstant (**aniyatā**) such as karunā (compassion), muditā (sympathetic joy), **sammaññā** (right speech), **sammaññakammanta** (right action), **sammañña-ājīva** (right livelihood);

2) Because, some **dhammas** such as desire etc. cannot make as a single group like five membered contact group etc.

3) Because, some are weak. See Dhs-ay p. 239.

\(^{1108}\) The previously mentioned groups are the five membered contact group (**phassapañcamakarāsi**), the group of **jhāna** factors (**Jhānangarāsi**) etc.

\(^{1109}\) Cf. According to **Visuddhimagga**, the corresponding **dhammas** are only four viz. desire (**chanda**), resolution (**adhimokka**), attention (**manasikāra**), equanimity (**tetramajjhattatā**). The other five **dhammas** such as compassion (**karunā**) etc. are described as inconstant (**aniyata**) **dhammas**. See Vism II (Ve) p. 90.
3) On the other hand, according to inclination of beings who are ready to receive instruction, after having described the dhammas [such as contact etc.] with remainder\textsuperscript{1110}, it is said as “ye vā panā”.

Here ends the Commentary on the Corresponding Dhammas

\textit{(Yevāpanakavaṇṇanā niṭṭhitā)}

Here ends the Discourse on the Section of the Outline of Dhamma

\textit{(Dhammuddesavārakathāvaṇṇanā niṭṭhitā)}

\textsuperscript{1110}Sinhalese edition makes the words “sāvase dhamme” into the compound as “sāvasesadhamme”.
Chapter Four:
Commentary on Kusala in Sense-Sphere
(Kāmāvacarakusalaṁ)

Commentary on Discourse on the Section of Exposition
(Niddesavārakathāvaṇṇanā)

2. Phusanakavasena (by virtue of touching) means by virtue of meeting of citta with an object] when the object, which is existing or which is not existing from the point of reality, comes into sense sphere. Expressing mere dhamma without considering the followings (sabhavapadā) is called ‘intrinsic nature of the term. [The followings are:]

1) the distinction of function as in the Pāli - “consciousness (cittam) and mind (mano)” etc.;

2) the distinction of word in the same meaning as in the Pāli - “mind (mānasam)”;

3) the distinction of quality as in the Pāli - “clear (paṇḍaram)”;

4) the distinction of supporting factor as in the pāli - “mental happiness (cetasikam sātum)”;

5) the distinction which is the absence of a phase of other dhamma as in the Pāli - “stability of mind (cittassa thiti)”;

6) the distinction which is the state of act of other dhamma as in the Pāli - “absence of being greedy (alubbhanā)” and,

7) the distinction which is the state of existence of being act of other dhamma as in the Pāli - “state of absence of being greedy (alubbhitattam)”.

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111 Dhs-at (Ve) p. 94: “santeti sabhavato vijamāne”.
1112 Dhs p. 10.
1113 Ibid.
1114 Ibid.
1115 Ibid p. 10.
1116 Ibid p. 11.
Indeed, the act of touching [90] of citta that can touch [an object] is called "phusanākāro (the act of touching)"). Samphusanā means touching when meeting with an object; samphusanā is not 'obtaining'. Citta, which can touch when meeting with the object (samphusitassa), has the nature of citta meeting with the object; it is called "samphusitattā (the state of touching)". When there is such nature, the citta is called as 'samphusitam'. That nature is the arising condition (bhāvo) of that word 'samphusita'. Similarly, it should be understood in the other words described by the word 'bhāva'.

Showing another epithet is called "aparadīpanā (showing other ways)". Or, showing the previous meaning by another term is called "aparadīpanā (showing other ways)". Specialized knowledges such as "erudition, proficiency (pañdiccam kosallam)" etc. are obtained in a single citta though they are obtained at different times. Further, the classification in that way [i.e. by erudition, proficiency etc.], in order to show that the others also have to follow in a single distinction such as erudition etc., is the classification according to the meaning, because the classification is made by the state of different uses by means of a meaning. On the other hand, just as the meaning as only an aspect such as 'anger (kodha)' is said by description of the intrinsic nature as "anger (kodho)", the manner as "fuming (kujjhanā)" and the nature as "irascibility (kujjhitattam)". Dissimilarly, the meaning as only an aspect is not said in the description of specialized knowledge (paññāniddesa). However, in this description of specialized knowledge, the meaning which is different uses by means of an aspect such as the state of intelligence (pañdita) etc. is said. Hence, this

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1118 Sinhalese edition reads 'kiriyabhāvabhātātāvisesantesant' as 'bhāvabhātātāvisesantesant'. According to Ven. Janaka, it is better not to add the word 'kiriya', because the suffix 'ta' in the word 'alubbhitattam' shows the meaning of the word 'bhāva'. Anyhow, the state of the word 'kiriyabhāva' does not destroy that meaning though the word 'bhāva' already includes the meaning of 'kiriya'. See Ab-t I p. 666 fn 2.
1119 Dhs p. 14
1120 Payogasiddhipātha (Mya) p. 191: "Bhavanti etasma buddhisaddati bhāvo saddapavattinimittam".
1121 Dhs p. 11.
1122 Sinhalese edition reads 'dassetum' as 'dasseti' which seems to be a scribal error. Because, the word 'dassetum' should be connected with the words "ekasmiha visese itarepi anugatā koniti".
1123 The others are kosallam, nepuññam etc. except pāndiccam.
1124 Dhs p. 190.
classification is led by means of meaning. Also in the word “samphusitattam”, the meaning is said not only an aspect such as ‘touch (phassa)’. Rather, it is said concerning an aspect such as “touching when meeting with (samphasso)”. Hence, it is said [by the commentator] as “the classification is led from the point of meaning”.

The different fact [of anger (kodha)] has been pointed out also in the section of outline\(^\text{1126}\) as “hatred (doso), ill-will (byāpādo)\(^\text{1127}\) due to the fact of difference in names. It has been explained also in the section of explanation only due to the fact of difference in names. The words “ekova khandho hoti (the five aggregates is only one aggregate)” is said with reference to the possibility of being denoted by a single word ‘aggregate’. The aggregate of mental formation is shown by the word “cetanā (volition)”, because that volition is foremost. Asaddhammā (bad dhāmass) means as follows:

1) dhāmass belonging to depraved persons,
2) dhāmass which are wicked,
3) or, dhāmass which are not true.

Hence, they are called ‘asaddhamma’.

Thus, though the asaddhamma is only one by the state to be denoted through the word ‘asaddhamma’, the asaddhamma has to reach to the difference due to the difference of warding off\(^\text{1128}\) pursuing the true dhāma which is defined by ‘pursuing anger (kodhagarutā)\(^\text{1129}\)’, etc. Therefore, it is said to be “the four (cattāro)”. Or, though the pursuing bad dhāmass described as “not pursuing true dhāmass (na saddhammagarutā\(^\text{1130}\)’ is only one by the state of pursuing the bad dhāma\(^\text{1131}\), it has reached to the difference due to the difference of preventing distinguished by

\(^{1125}\) Because of the prefix ‘sam’, there is the additional meaning of ‘meeting with (samāgama)’ together with the word ‘touch (phassa)’. See AL p. 146. Cf Ab-t II p. 354 fn 1.

\(^{1126}\) Dhs p. 83.

\(^{1127}\) Cf. Hatred destroys oneself. However, ill-will destroys others. See Dhs-a p. 101; p. 257. Also see Exp p. 133; p. 342.

\(^{1128}\) Dhs-dt p. 169; “patikkhepanam patisedhānam patikkhepo”.

\(^{1129}\) Cf. Pe Maung Tin renders it into “give weight to anger”. See Exp p. 182.

\(^{1130}\) Cf. Pe Maung Tin renders it into “not giving weight to good states”. See Exp p. 182.

\(^{1131}\) Sinhalese edition reads “asaddhammagarutābhāvena” as “bhāvena”. Sinhalese edition seems to be mistyped and to be omitted the word “asaddhammagarutā".
anger, hypocrisy, gain (*kodha, makkha, lābha*) etc. Or, the opposition is said as 
*“patikkhepo (the opposition)”*, [the reason is as follows:]

1) it is rejected by its opposition,

2) or, it can be rejected by an opposition itself.

Thus, the bad *dhamma* or to pursue the bad *dhamma* has reached to the difference due
to the difference of pursing anger (*kodhagarutā*) etc. which is opposed to pursuing the true *dhamma*. The difference of the words “*alobho (non-greed)* etc.” from the word ‘contact (*phassa*)’ etc. should be understood by means of preventing distinguished by greed etc. or by means of the opposition of greed etc. The mutual difference among absence of greed, absence of hate, absence of delusion should be interpreted by means of the difference of aforesaid preventing. Explaining the meaning of a word with another word is called “*padatthuti (the embellishment of term)*”. Because, by another word that word is shown in an extensive and embellished meaning. Though there is no distinctive meaning, again expressing by means of embellishment and by means of esteeming the listener’s/esteeming the *dhamma* is called “*dalhhikammadā (strengthening)*”.

3. *Taijam (appropriate)* means suitable for its result. Solely, not only the pleasure [91] explained in the *Pāli* is referred to, but also objects explained in the explanation of *samaya* are referred. Thus, it is said “*tehi vā (or by these)*” etc. On the other hand, [the element of mind-consciousness] arises in order to contact by the state of the cause/born of that pleasure. Hence, it is called “*tajja (appropriate)*”. It can make to enjoy (*sādayati*) a person himself who endows

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1132 Sinhalese edition reads “*alobhoti-adānam*” as “alobhoti-ādini” which seems to be a scribal error.
1133 The meaning of the aforesaid preventing is that there is non-greed by means of preventing the greed, non-hatred by means of preventing the hatred, non-delusion by means of preventing the delusion. See Ab-t II p. 671.
1134 Dhs-at (Ve) p. 96: “ādaravasena sotūnam.”
1135 Dhs pp. 9-10: “Kātāmā tasmiṃ samaye vedānā hoti. Yaṃ tasmiṃ samaye...sāgam...”.
1136 Dhs pp. 9-10: “…tasmiṃ samaye (rupārammanām vā sa cittārammanām vā...).”
1137 This sentence gives an interpretation of the word ‘tajja’ different from the commentary.
1138 The element of mind-consciousness (*manovībhāgadhātu*) is the cause of the pleasure, because when the contact together with the element of mind-consciousness arises, the pleasant feeling also has to arise. See Dhs-a p. 97; Ab-t II p. 672 fn 1.
with that pleasure. Or, it can make to enjoy (sādayati) the associated dhammas themselves. Hence, it is called "sātan (pleasure)" after forming by changing the letter ‘da’ into the letter ‘ta’. It perfectly (sutta) devours (khādati) or uproots (khaṇati) suffering. Thus, it is called “sukham (happiness)”.

5. Pāso (fetter) means fetter which is lust. Indeed, that fetter which is lust can move in the sky (antalikkhacaro) because there is no obstruction. Even akusala is said as "clean (paṇḍaram)"), then how much more about kusala? This is the intention. Because, the kusala comes out from [the life-continuum which is] clean citta, and the kusala itself is clean. Or, the entire citta is simply clean from the point of intrinsic nature. However, there is impure state of fault and purer state of faultlessness due to the adventitious defiled mental factors and the adventitious pure mental factors. The designation ‘aggregate’ can arise in woods without considering any reason (nimittam), because there is no the designation ‘aggregate’ among stone etc. which have a length of wood. Thus, it is said as “panṇattimattatthena (as mere designation)”. 

([The possible arguments regarding the compound word ‘tajjåmanoviṇṇånadåthåtu (the element of mind-consciousness suitable for those dhammas [such as contact etc.])’ in the explanation of citta (cittaniddesa) can be shown as follows:]

1) The element of mind-consciousness might be said by the word ‘tam’ [in the word ‘tajja’] due to being pointed out [by the element of mind-consciousness]. If so, that element of mind-consciousness cannot be the state of ‘tajja’.

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1139 Sinhalese edition reads “tamsamaṅgpuggalam” as “tamsamaṅgpuggalam”. Sometimes, when the word ‘samaṅg’ is compounded, the letter ‘i’ is shortened into the letter ‘i’. See Niruttilipani p. 256.
1140 Because, the kusala citta is not associated with defilements (upakkilesa). See AbI II p. 672.
1141 This sentence shows an idea different from the commentary.
1142 Here, the word ‘visuddhatara’ which is a comparative form is used. Because, according to the associated mental factors, the state of citta becomes impure, pure or purer, though the citta is pure by the intrinsic nature.
1143 In the explanation of felling (vedanä-niddesa), the word ‘tajja’ refer to ‘sätasukha (pleasure and happiness)’ which is feeling. And, the word ‘tajja’ refers to ‘saññå (perception)’ in the explanation of perception (saññå-niddesa). Further, in the explanation of volition (cetanä-niddesa), the word ‘tajja’ refers to ‘cetana (volition). In these three cases, the compound word ‘tajjanoviṇṇånadåthå...’ can be rendered into ‘...the element of mind-consciousness suitable for that pleasure and happiness’, ‘...suitable for that perception’ and ‘...suitable for that volition’ respectively. However, in the
2) And, when [the element of mind-consciousness] arising due to those objects is said as "tajja", the state of 'samphassaja (born of contact)' should not be said. Because, that contact is neither an object nor a special condition [for arising of the element of mind-consciousness]. Only, the consciousness is declared as the special condition of contact as saying "contact is the meeting of three". Therefore, by the state of 'samphassaja (born of contact)', the consciousness which is the special condition does not get the designation as 'tajjāmanoviññānadhātu-samphassaja (born of contact with the element of mind-consciousness suitable for that)'.

3) And, only the consciousness (tadeva) is not comprehensible when being described as the cause of that contact and the result of that contact.

4) Or, what is the use of this [discussion]? Those dhammas have that very nature as being described by the Blessed One. Hence, the reason should not be sought in this kind of dhammas.

7. Thus commonly known in the world by means of thinking (evam takkanavasena), is the intention. 'Vitakkana' is thinking (takkanam) variously (vividham), as 'it should be such and such', drawing an object just as drawing water in a well.

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explanation of citta (citta-niddesa), if the word 'tajja' refers to the citta which is the same with the element of mind-consciousness, the compound word "tajjāmanoviññānadhātu" could be rendered into 'the element of mind-consciousness suitable for the citta' which has nonsense. See Dhs-a pp. 139-140.

1145 MN I p. 112.

1146 See Dhs-a p. 139: "tehi vā rūpāthi ārammanehi imassa ca sukhassa paccayehi jñātātipi tajja. (the element of mind-consciousness arises due to those objects such as visible object etc. which are the condition of sātasukha (=kāyikasukha see Pcp: Yam-at p. 203) Thus, it is called 'tajja')." Cf. Exp p. 184.

1147 In this sub-commentary of the explanation of the feeling (vedananiiddesa), the statement "[the element of mind-consciousness] arises in order to contact by being the cause/born of that pleasure. Hence, it is called tajja" (Tassa vā jñātā kāraṇābhāvena phassattham pavattatī tajja") is said. When this statement is applied in the word 'tajja' of the explanation of citta (cittaniddesa), it can be rendered into '[the element of mind-consciousness] arises ... by being the cause/born (jñāta) of the contact (tassa). Hence, it is called tajja'. If this meaning of 'tajja' is applied in the compound word "tajjāmanoviññānadhātu-samphassaja" which is rendered into 'born of contact with the element of mind-consciousness suitable for that contact), the former 'contact' is the result and the latter 'contact' is the cause. Therefore, it should be said as 'tajjāmanoviññānadhātu-samphassaja'. See Dhs-mt (Ve) p. 95. Cf. Abt II p. 675 fn 1.

1148 Cf. Pe Maung Tin renders it into "plying". See Exp 188.
8. Examining from all around is called “vicaraṇaṃ (scrutiny)”.

9. In the word “attamanatā (one's own delight)“, the meaning of citta is not denoted by the word ‘atta’. Because, there is no mind in the citta. Further, the defining would be that the state of a person who has one's own citta is called ‘attamanatā’. Thus, again it is said “cittassa” in order to prevent that view which is the meaning of ‘puggala’.

11. If one-pointedness has no strength, why is one-pointedness said as ‘steadfastness’? Because, there is the state of mere steadfastness while committing murder etc. by one-pointed citta. [92] Visāhāra (distraction) is scattering or gathering diversely or unsightly. Or, saṃharaṇa (gathering) is combining [the associated dhammas]. Absence of that combining is called “visāhāra". [1150]

12. Aṇṇasmiṁ pariṣaye (when a different method) means when another reason. The use of two or more words in one meaning is called “samānādhikaraṇabhāvo (co-referentiality)".

13. Ārambhati ca means commits an offence. Uyyāmo (exertion) is striving upward. Dhuraṇi (the charge) means kusala attempt in order to accomplish, or [the charge] which is admitted.

14. Tiṇṇaṁ (of three) means of the triple gems i.e. Buddha etc. Presenting and illuminating the object in the mind is only mindfulness. Thus, the presence or the illumination of that mindfulness is the characteristic.

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1149 Here, the word ‘vatvā’ is translated in the form of future tense, because the following definition of the word ‘atta’ as ‘puggala’ is not actually described in the commentary and also should not be accepted here. See Dh−dt p.170. Cf. Ab−t II p.676 fn 1.

1150 Sinhalese edition reads it as “avisihāro” which seems to be a scribal error.

1151 Cf. Pe Maung Tin renders it into “the equality between the two members”. See Exp p.192.
16. The ground without stone, gravel, sand etc. is called 'subtle [ground]'. Hence, it is said as "sanhattena (in the sense of subtlety)".

19. Ayanti (subsist) means continue in existence by means of not ceasing the continuity of human life etc. produced by a kamma. Indeed, when a life-faculty in kusala and akusala makes to arise the associated dhammas by being faculty-condition, it becomes the condition of not ceasing the process of kusala and akusala.

30. In the words "yanh hiriyati", the [loathing] action denoted by the word 'hiriyati' is referred to by the word 'yanh'. Thus, this word 'yanh' should be regarded as a qualifier word (visesana) which is neuter in gender and which should be connected with the verb (bhāvanapuṃsakaṃ)1152. And, in the word "hiriyitabba", it is proper to say that this is the instrumental case used in the sense of cause (hetu).1153

32. In the word “alubbhanakavasena (by way of not lusting)”, only non-lusting is called ‘alubbhanakam’. Thus, it should be regarded as reference to the action.

33. The meaning of the word “abyabājho (absence of spleen)” is ‘not to be defiled (byābādhetabbo)’ by the suffering (dukkha) called displeasure which can injure (byābādhena) [the citta] just as [not to be defiled] by hatred (dosa).1154 Thus, this meaning is also suitable.

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1152 The word ‘bhāvanapuṃsaka’ which is a synonym with the word ‘kiriya visesana’ is the grammatical term having the function of ‘adverb’ in a sentence.
1153 This paragraph shows a different way of explanation from the commentary. Cf. Dhs-a p. 149.
1154 This sentence shows a different interpretation from the commentary. According to Ven. Janaka, the word ‘abyāpajjo’ should be read as ‘abyābājho”; the word ‘byāpādena’ as ‘byābādhena”; and the words ‘na byāpādetabbo’ as ‘na byābādhetabbo. The reasons are shown as follows:

1) Because, the commentator defines ‘kodha’ as ‘dukkha’ which is dukkha vedana. So, the word ‘abyābajha’ which generally expresses the dukkha vedana should be used.
2) Because, the term ‘byāpāda (ill-will)’ stands for the term ‘dosa’. However, the words ‘byābāda (hurt/injury)” and ‘byābādhetabba (to be injured/defiled)” express the meaning of ‘dukkha’.

See Ab-t II p. 678 fn 2; Ab-t II p. 679 fn 1.
Cf. By the word ‘dukkha’, two kinds of feeling (vedanā) can be understood as follows:
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42-43. *Lahuparināmatā (the lightly changing)* is the capacity of quickly revolving in *kusala dhamma* and in attention to impermanence etc. because it is opposed to sloth and torpor etc. Indeed, arising of *akusala* of living beings who have hindrance of ignorance and who have the bondage of craving is a natural tendency. Hence, in that arising of *akusala* there is no result of the state of lightly changing. And, the presence of those *akusalas* is simply heaviness. Thus, the absence of that heavy nature should be regarded as “lahutā (lightness)”. When the lightness arises, it is a condition for quick emerging from the life-continuum.

44-45. The malleability (*mudutā*) is non-resistance in performing *kusala* of also those dhammas which has no deficiency of lightness just as [akusala] dhammas associated with delusion. Due to non-resistance, the words “*mudutā* (malleability), *maddavatā* (pliability)” etc. of immaterial dhammas are also described [in the explanation of malleability] because it is the same with *rupa* which is malleability etc.

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1) *Dukkha vedanā* – bodily suffering (*kāyikadukkha*) which is associated with the body-consciousness (*kāyavinītā*) in the *ahetuka-akusala vipāka citta*;
2) *Domanaśa vedanā* – mental suffering (*cetasikadukkha*) which is associated with two dosamāla cittas.

Also cf. The etymology of these two words can be traced as follows:
1) *byāpāda (vyāpāda)* = vi + ā + pad (to go) + a
*byābādha (vyābādha)* = vi + ā + vadh (to hurt) + a
2) *byāpajja = byāpāda + ya (potential passive participle)*
*byābajjhā = byābādha + ya*

1155 The lightness has a capacity to make quickly to arise *kusala dhamma* though *kusala* action.
1156 The lightness has a capacity to make quickly to arise *kusala, abyakata dhamma* through giving attention to impermanence etc.
1157 Cf. Nīt p. 11: “Sabbasatānam bhikkhave sabbapāṇānam sabbabhūtānam pariyojyato ekam eva nīvaranam vadāmi, yad idam avijjā, avijjānīvaranā hi sabbe sattā. (all the beings have only one hindrance, that is, the ignorance; for all the living beings have ignorance as their hindrance.)”
1158 Cf. Itv-a 1 pp. 58-59: “...avijjāyā pi samyojanabhāvo tanhāya ca nīvaranabhāvo athi yeva, tathāpi avijjāyā paticchhādiṭidāvahayā bhavehi tanhā satte samyojeti-ti ...idha ca tanhā samyojana-bhāven’eva vuttā. (...ignorance has the state of bondage and craving has the state of obstruction. Further, craving binds the living beings to [different] existences which are covered by ignorance....and herein, craving is referred to by the state of bondage only.)”
1159 Cf. Variant renderings of the term ‘*mudutā*’:
Plasticity (– Pe Maung Tin)
Malleability (– Bhikkhu Nānamoli & Bhikkhu Bodhi)
Pliancy (– Bhikkhu J. Kashyap & Nina Van Gorkom).
1160 Dhs. p. 15.
46-47. The exceedingly soft citta which is wet with craving is unwieldy [for kusala deed] just as molten gold [is unwieldy for making ornaments such as necklace etc.]. And, the citta which is very rigid with conceit etc. is unwieldy just as unheated gold. However, the citta which is associated with proper malleability is wieldy [for kusala deed] just as properly tempered gold [is unwieldy for making ornaments such as necklace etc.]. The wieldy state of only the malleable citta is called "wieldiness (kammaññatā)". Thus, the wieldiness which is distinguished by the malleability should be understood.

50-51. Simply akusala citta progressed by state of withdrawal is called "paccosakkanā (withdrawal)". The twenty one things should not be performed by a monk as follows (ekaviṣati anesanā):

1) performs medical treatment
2) performs messenger's duty (long distance from one village to another village)
3) performs other duty of man on errands
4) excises tumors
5) gives ointment for wound
6) gives vomitory medicine
7) gives aperients
8) prepares oil for nose
9) prepares oil for eyes
10) gives gift of bamboo which is to be given
11) gives gift of palm leave
12) gives gift of flower
13) gives gift of fruit

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1161 Cf. Pe Maung Tin renders it into "backed out". See Exp p. 201.
1162 Sinhalese edition reads "pahiṇukammanā" as "pahiṇukammanā" which seems to be a scribal error.
1163 Dhs-at p.98: "Yelu eva dātabbabhāvena pariggahito veluddānaṁ nāma."
14) gives gift of bathing soap
15) gives gift of tooth cleaner
16) gives gift of water for washing face
17) gives gift of face-powder
18) gives gift of bathing clay
19) does cajolery
20) does bean soupy talk (talk partially true and false like half cooked bean in a soup)
21) makes an attendance by coddling children.

Going on errand is the twenty second which is similar to the duty of messenger. Therefore, they are twenty one. **Monks should not seek food from the following six improper places (cha agocarā):**

1) from a prostitute
2) from a widow
3) from a spinster
4) from a eunuch
5) from a tavern
6) from a bhikkunī.

**Saṅkhepato (in brief)** means not able to say the words “therein what is desire? (tattha katamo chando)” etc. because of not being enumerated by nature (sarūpena). Hence, the explanation was made as “ye vā pana” after putting off the explanation such as “that which is desire, act of desiring (yo chando chandikatā)” etc.

**Here ends Commentary on Discourse on the Section of Exposition**

(Niddesavārakathāvāṇṇā niṭṭhitā)

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1164 The word 'sināna' is a bathing soap in the form of powder or hard.
1165 Ven. Janaka comments that the food should be accepted from them but monks should not go for making friend with them by visiting frequently.
1166 Vbh p. 208.
1167 Sinhalese edition reads “chandikatā” as “chandakatā” which seems to be a scribal error. Because, the word ‘chandikatā’ is defined in the Vibhaṅga commentary as “chandikabhāvo chandakaranākāro”.
1168 Vbh p. 208.
Commentary on the Section of the Division

(Koṭṭhāsavāravanṇanā)

58-120. Though each of the Question etc. is made separately in the explanation after establishing into unity by the Question etc., [the explanation (niddesa)] are presented in four sections [by the commentator]. Saṅghāho (summary) is collecting together; or collecting as ‘four aggregates (cattāro khandhā) or two spheres (dvāyatana)’ etc. having abridged. Ṭhapetvā yevāpanake (excepting the corresponding dhammas) is said with regard to the dhammas to be summarized. Indeed, those dhammas are exceedingly scattered separately in the manner of being enumerated and being explained. Hence, those dhammas should be summarized. Since the corresponding dhammas (yevāpanakā) are not scattered in that way [like “phasso hoti, vedanā hoti”], they do not need to be summarized because they are condensed [only in a group]. Nevertheless, the corresponding dhammas should not be excluded [though it is said as “ṭhapetvā yevāpanake (excepting the corresponding dhammas)” in the commentary]. Because, they are included in the aggregate of mental formations (saṅkhārakkhandha). Therefore in the explanation of the aggregate of mental formations (saṅkhārakkhandha niddesa), they are merely declared as “yevapana (corresponding dhammas)” in order to reject the fact as ‘not aggregate’. Paccayasaṅkhārātena (called as causal relation) means called as nutriment condition (āhārapaccaya). Thus, it is said. On the other hand, in the two words ‘hetu (cause)’ and ‘paccaya (condition)’ 174, ‘hetu’ is ‘producer’ and ‘paccaya’ is ‘supporter’. Thus, out of these two ‘hetu (cause)’ and ‘paccaya

1169 It indicates each separate questions as “katamo tasmim samaye phasso hoti?...vedanā hoti?” etc. in the explanation.

1170 After arranging according to same sorts (jāti) and same regards (apekkhā), the explanation is shown in four sections viz. the section of question (pucchāpariccheda), the explanation of samaya (samayanidde), the explanation of dhamma (dharmannidde), conclusion (apana). According to Ven. Janaka, it is better that this sentence is included in the previous section ‘commentary on discourse on the section of exposition’ (niddesavārakathāvānṇanā). See Ab-t 11 p. 683.

1171 See Dha p. 17 No. 58.

1172 Just as “phasso hoti, vedanā hoti...”. See Dhs p. 9

1173 Just as “Katamo tasmim samaye phasso hoti...”. See Dhs pp. 9-17.

1174 Cf. While explaining the nine meanings of ‘samaya’, the meaning of ‘hetu’ is also explained. See Dhs-a p. 59; p. 61; Exp p. 78-79; p. 81.
(condition)’ having distinction, here is “in the sense of condition which can support (paccayasañkhātena)”. Indeed, just as edible food sustains the physical body by means of taking the nutritive essence which is the eighth inseparable matter, similarly these three nutriments i.e. contact (phassa), mental volition (cetana), consciousness (viññāna) also sustains immaterial body by means of bringing into feeling etc. The words “tathā ca honti ([the three nutriments] are in that way)” are said with reference to the common co-nascence-conditions etc. And, aaññathā ca ([the three nutriments] are also in another way) means they are just the supportives by means of a supporting manner apart [from the co-nascence condition etc.] (aññena). Hence, it is said (iti āhārāti vuccantiti) as ‘nutriments (āhāra)’ [due to the state of ability to support]. Therefore, in the state of nutriments, there is no occasion of six-roots, four-predominant dhammas which are free from the function of bringing into [feeling etc.]. The words “tisso ca vedanā āharati (produces the three feelings)” etc. are said from the point of possibility. The words “tisso ca vedanā āharati (produces the three feelings)” etc. are not said from the point of contact etc. arising only in this first mahā-kusala citta. Tayo ca bhave (the three existences) means particularly rebirth-linking consciousness born in the

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1175 By the word ‘ādi’, the followings are taken:
- mental volition (manosañcetanā) produces the three existences;

1176 By the word ‘ādi’, the following conditions are taken:

1177 Dhs-at (Ve) p. 99: “tekkhārārētā rūpā pāpānam upathambhakattena upakārakabhāvanāha.”

1178 Sinhalese edition seems to omit the word ‘vuccantitī’ by mistake. Because, the words “tasmā āhārāti vutta” is also mentioned in the commentary. See Dhs p. 153.

1179 See Ab-t II p. 685.

1180 Six-roots are greed (lobha), hatred (dosa), delusion (moha), non-greed (alobha), non-hatred (adosa), non-delusion (amoha). See Atths (Ve) p. 17 Cf. Bhikkhu Bodhi, CMS p. 119.

1181 Fourfold co-nascent predominances are desire (chanda), energy (vīriya), consciousness (citta), investigation (vīmāṇsa). See Atths (Ve) p. 59. Cf. Bhikkhu Bodhi, CMS p. 316-317.
existence of sense sphere etc.\textsuperscript{182} and generally the five aggregates as objects of clinging\textsuperscript{183}.

Observing or thinking about the object after approaching it, is called \textit{“upanijjhāyanam” (observing closely\textsuperscript{184})}. The word \textit{“hetvāṭṭhena (in the sense of means)”} should be understood as ‘in the sense of means/ cause’, not ‘in the sense of root’. The eightfold path arising in various moments that is practiced in earlier part [of supra-mundane path] arises completely only in the supra-mundane moment, is said as \textit{“yathāgatamagga (the path by which they had arrived\textsuperscript{185})”}. \textit{“The noble eightfold path, which is the decisive support of the noble eightfold path\textsuperscript{186}, comes to fulfillment by the development\textsuperscript{187}=\textsuperscript{188} because the bodily actions etc. have already been well purified in earlier moment from the moment of the insight meditation.\textsuperscript{189}} Thus, through this figurative discourse, the word \textit{“yathāgatamaggo”\textsuperscript{190}} shows the state having the eight factors of the path arising in earlier part [of supra-mundane path]. The word \textit{“yathāgatamaggo”} does not show the state having the eight factors of the path arising in earlier part [of supra-mundane path] due to the presence\textsuperscript{191} of

\textsuperscript{182} Here, the nine existences should be understood. The nine existences are kāmabhava, rūpabhava, arūpabhava, saṁsabhava, asaṁsabhava, nevasaṁsabhava, ekavokarabhava, catuvokarbhabha, pañca vokarabhava.

\textsuperscript{183} Variant renderings of the compound word \textit{‘pañcupadanakkhandha’} are as follows: the five aggregates subject to clinging (—Bhikkhu Bodhi); the five factors that have to do with graspings (—F.L. Woodward); the five aggregates [as objects] of clinging (—Bhikkhu Ānāmoli); the five aggregates affected by clinging (—Bhikkhu Ānāmoli & Bhikkhu Bodhi). Here, the compound means (any) \textit{khandha} having \textit{upādāna} i.e \textit{khandhas} with a specific nature. In other words, it denotes the constituents of an individual in the circle of transmigration. See Yoon, Eung Yul, A study of some concepts of \textit{akusala dhammas} in early Buddhism, p. 113-116.

\textsuperscript{184} Cf. Pe Maung Tin renders it into \textit{“viewing the object closely”}. See Exp p. 204.

\textsuperscript{185} Cf. Pe Maung Tin renders it into \textit{“the Path by which they came”}. See Exp p. 204.

\textsuperscript{186} Sinhalese edition reads \textit{“atthangikamaggapaniṭṭhaya”} as \textit{“atthangikamaggapaniṭṭhaya”} which seems to be a scribal error.

\textsuperscript{187} Sinhalese edition by mistake seems to omit the word \textit{‘bhāvanā’}.

\textsuperscript{188} MN III p. 289; SN V p. 35.

\textsuperscript{189} Here, this noble eightfold path is not the supra-mundane path. It is the mundane path which is the decisive support of the supra-mundane eightfold path. See Dhs-at (Ve) p. 99. Also see Ab-t II p. 687 fn. 1.

\textsuperscript{190} Sinhalese edition reads \textit{“yathāgatavacana”} as \textit{“tathāgatavacana”} which seems to be a scribal error.

\textsuperscript{191} Sinhalese edition reads \textit{“sabbhāvātī”} as \textit{“sambhāvati”} which seems to be a scribal error.
the eight factors at the same moment. 1192 Thus, this [second] figurative discourse also (evamassapi pariyyādesanatā) should be understood. 1194 Simply knowing is the state of variegation of citta. Hence, [the commentator] says the statement “cittaviciccatthaṇhena ekova dhammo viññānakkhandho (just one dhamma is the aggregate of consciousness in the sense of variegation)”. Though the aggregate of feeling etc. is already included in the statement “there are four aggregates (cattāro khandhā hoti)” etc., again there is the statement “there is an aggregate of feeling (eko vedanākkhandho hoti)” etc. in order to show that the aggregates of many feeling etc. are not said by describing the similar sort of dhammas in this Kotthasavāra Section. 1199 And, when the description of the similar sort of one [mind]-faculty (manindriya) is prevented in case of the faculties (indriyesu), the description of the similar sort of the other faculties and of the nutriments is [also] prevented. Thus, it should be understood that the prevention is made only for the mind-faculty which is main/ forerunner.

Here ends the Commentary on the Section of the Division

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1192 The three factors of noble paths which are right speech, right action and right livelihood are fulfilled before the moment of vipassanā. And, the remaining five factors of noble paths are fulfilled at the moment of vipassanā. Therefore, the eight factors of noble path are not practiced at the same moment. However, the attainment of the eight-noble path is at the same moment, that is, at the moment of the path.

1193 Sinhalese edition reads “pariyāyadesanatā” as “vipariyāya desanatā” which seems to be a scribal error.

1194 Sinhalese edition reads “evamassapi” as “evamassa” which seems to be a scribal error, as there are two figurative discourses as follows in the commentary:

1) This sub-commentary quotation from the Samyuttanikāya: “yathāgatamaggoti kho, bhikkhu, ariyavasetaṃ atthāṅgikassa magassassa adhivacaṇañ” (The path by which they came is a designation for the eight noble path.”). See SN IV p. 195. Also see Dhs-a p. 154.

2) And, the commentary quotation from the Majjhimanikāya: “pupheva kho paṇassa kāyakammaṃ vacakkammaṃ ājīvo suparissuddho hoti. Ariyo atthāṅgiko maggo bhāvanāpāripūram gacchati (but the bodily action, the verbal action and the livelihood have already been well purified earlier. The noble eightfold path comes to fulfillment by the development.”). See MN III p. 289. Also see Dhs-a p. 154. Actually, in the commentary, the latter sentence of the second quotation which is “Ariyo atthāṅgiko maggo bhāvanāpāripūram gacchati” is not quoted. So, this sub-commentator quotes this sentence in order to confirm the first quotation.

1195 It should be differentiated from the way of knowing of saññā, paññā.

1196 Cf. Pe Maung Tin translates it as “one state is the aggregate of consciousness in the sense of a group and being aware and variegated”. See Exp p. 205. Cf. Dhs-at (Ve) p. 99.

1197 Dhs p. 17.

1198 Dhs p. 17.

1199 In order to show the present aggregate of feeling etc. which is associated with the present citta i.e. the first maha-kusalacitta, the words “there is an aggregate of feeling (eko vedanākkhandho hoti)” etc. are mentioned. See Ab-t II p. 688.
Commentary on the Section of Emptiness
(Suññatavāravaṇṇanā)

121-145. Ettha (here) means in this group as already described, or in these dhammas. Bhāvo (being) is being, or the meaning of some substance.

Commentary on the Second Type of Citta
(Dutiya-cittādivaṇṇanā)

146. Sappayogena (with effort) means together with effort of inspiring the dull mind. Sa-upāyena (with expedient) means together with means such as reflecting disadvantage and advantage while performing or not performing kusala, instigation by others.

156-159. When meditation is not very well settled, [the citta endowed with indifference] is permitted in the Great Commentary. Thus, it shows no difference also by means of corresponding dhammas.

Discourse on the Basis of Meritorious Acts
(Puññākīryavathādikathā)

The basis of meritorious act which is “apaciti-sahagataṁ (respect)” is apaciti (respect) only, just as [nandirāga (passionate delight) is equal to] nandirāgasahagatā (passionately delightful). Or, apaciti (respect) is dhammas associated with [respectful] volition. Or, apaciti (respect) is bodily or verbal [respectful] behavior.

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1200 Dhs-at (Ve) p. 100: “yathāvutte samayeti vuttappakārasamūhe”.
1201 Bodily effort or verbal effort.
1202 Sinhalese edition reads ‘nātisamāhitāya’ as ‘samāhitāya’ which seems to be a scribal error.
1203 When meditation in developing compassion (karuṇa) and appreciative joy (mudita) is very settled, the feeling of joy (somanassa) will be associated. However, when it is not very settled, the feeling of joy or of indifference (upekkhā) can be associated. So, while developing compassion and appreciative joy, arising of a citta endowed with indifference can be permitted. This idea is mentioned in the Great Commentary. See Ab-t II p. 689 fn 1.
1204 The word ‘sahagata’ has no meaning here like the word ‘nandirāgasahagatā’. See Ab-t II p. 690.
The volition together with those associated dhammas or together with the bodily or verbal behavior is called “apacitisahagatā”. Hitapharaṇena (suffusing good) means suffusing loving kindness in the preacher, or arising good thought as ‘[when I listen to dhamma], there will be good to me’. Knowledge of ownership of one’s act is called “diṭṭhijukkamman (rectification of opinion)”. Niyamalakkhanaṁ (the characteristic of assurance) means the characteristic of assurance of yielding great fruit. [Respect and dutifulness] are included in what consist in virtue (apaciteyyavaccāni sīlāmaye saṅghāhaṁ gacchanti) by means of behavior. Just as one who distributes a faultless thing, one who gives thanks rejoices at other’s attainment. Hence, thanksgiving is included in what consist in charity (abbhanumodanā dānamaye saṅgahitā). The word “bhāventopi (even developing)” is said concerning development which is not accomplished (asamattabhāvanam), as the development which is accomplished (samattā) is the absorption. Attheva koṭṭhase katvā (after making only eight groups) means after showing a single instance of the first kusala cittā occurring in a single being on a single moment, instead of showing such first kusala cittā on the other [occasion], all those first kusala cittas are unified in the sense of similarity. So are the rest, thus the eight had been made.

Here ends Commentary on Kusala in Sense-Sphere

(kāmavacarakusalavāṇanā niṭṭhitā)
Chapter Five:

Kusala in Fine Material Sphere

(Rūpāvacarakusalam)

160. The compound word "rūpabhava" is shortened into "rūpa" by eliding the last member [i.e. the elision of the word 'bhava']. Though the Jhāna is not a path, in order to prevent the state of another path, the word 'path (maggay) is said.\textsuperscript{1205} If there is this meaning, [the commentator] says the adoption of the word 'path'. There would be a reproof in 'is it not shown the state of the path of all kusala jhānas?\textsuperscript{1206} Since, in this reproof,\textsuperscript{1207} determination of the occasion is done by developing the path,\textsuperscript{1208} the kusala state of contact etc. arising in the occasion of developing [jhāna] which is not the path\textsuperscript{1209} may not be shown. Therefore, the state of the path of all jhānas should be shown. In this way, when other conditions [such as ignorance (avijjā), craving (tanhd)] are not dhammas arising in other planes [such as sense-sphere (kāmāvacara), immaterial sphere (arūpāvacara)], the common nature of all [jhānas], which has a nature to produce rebirth-linking in the fine material sphere, is said by the word 'magga (path)', just as the nature to produce resultant dhammas is said by the

\textsuperscript{1205} In order to reach the state of fine material sphere, there is no other path apart from jhāna, though, in the Dhammasaṅgani, the word 'jhāna' is not mentioned and though the word 'magga (path)' is mentioned as "rūpāpapattiyā maggam bhavetē (one practices the path for the attainment of rebirth in the fine material sphere)". See Dhs p. 31. Cf. Ab-t II p. 692 fn 1-3.

\textsuperscript{1206} Dhs-dt p. 176: "tītītītī codatē bhaveyatē atthē".

\textsuperscript{1207} There may have two reasons to develop the jhāna as follows:
1) to achieve rebirth in the fine material sphere;
2) to go further stage for getting nibbāna.

The first one cannot be called as 'path (magga)'.

\textsuperscript{1208} Dhs-dt p. 176: "tattthātī tissam codatēnītī tassadoṣastītī sambandho".

\textsuperscript{1209} In the Dhammasaṅgani, there is determination of the occasion as "yasmim samaye rūpāpapattiyā maggam bhavetī...tasmim samaye phatto hotī". See Dhs p. 31.
resultant dhamma. This meaning is shown by the words “ito añño maggo natthi (there is no path other than this)”. Thus, it should be understood. Non-greed should be regarded as “kusalaṃ dānaṃ (meritorious giving)”. On the other hand, volition of charity [should be regarded as “kusalaṃ dānaṃ (meritorious giving)”]. Except the volition of charity, the other two [i.e. faith (saddhā), shame (hiri)] are said as dhammas associated with volition (cetanāsampayuttaka). Vatantti (are proper) means are proper to say as ‘path’ from the point of the state of path, after including by the word ‘jhāna’. Okappāna (confidence) means believing. If it is asked: Why this meaning - ‘begets (janeti)’, ‘increases (vaddheti)’ is declared after rejecting the meaning found in other suttas? The answer is: Because, only the same meaning of the word ‘bhāveti’ without prefix is found elsewhere. In order to clarify this meaning, the sutta “puna caparaṃ udāyi ... (moreover, oh! Udāyi...)” is quoted. The jhānas accomplished by the noble path of some noble person and the other jhānas have only the nature of developing (bhāvana). Hence, the determination of the occasion is succeeded by one who develops in the jhānas [accomplished by the path].

They escape, depart by this [jhāna] or in this [jhāna]. Hence, [the jhāna] is called “nissarāṇaṃ (escape)”. Who depart? Sense-desires. Escape, abandoning of those sense-desires is the meaning. Thus, the use of genitive in the sense of agent in case of the word ‘kāmānaṃ’ is justified. In the compound word “vatthukāmehipi (also from sense-desires as the objective base of sensual pleasure)”, the proper meaning is ‘aloof indeed from sense-desires as the objective base of sensual pleasure (vatthukāmehi)’. Thus, the word ‘pi’ has the meaning of connecting another suitable

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1210 Though sometimes resultant dhammas (vipāka dhamma) can not produce any result just as vipākadhāmadhāma (dhammas which cause resultants) in the mātikā, they are called as ‘resultant dhamma’ from the point of its common nature. See Ab-t II pp. 692-693 fn 1.
1211 Cf. Pe Maung Tin renders it into “increase”. See Exp p. 217.
1212 In the suttas quoted in the commentary. See Dhs-a p. 163.
1213 MN II p. 11; p. 12.
1214 Sinhalese edition reads “bhāvanāsabhāvānevatā dassetum”. According to Ven. Janaka, there is no a word which should be connected with the word ‘dassetum’. See Ab-t II p. 695 fn 1.
1215 Cf. Pe Maung Tin renders it into “also from sense-desires based on objects”. See Exp p. 219.
meaning, not the meaning of connecting sense-desire as a mental defilement (kilesakāma). Why? Because, when the word ‘kāmehi’ has the meaning of ‘vatthukāma (sense-desires as the objective base of sensual pleasure)’\textsuperscript{1216}, the aloofness from kilesakāma (sense-desires as a mental defilement) is expressed by the second term [that is the clause “vivicca akusalehi dhammehi”]. Although the kilesakāmas (sense-desires as a mental defilement) as well as all akusalas have been taken by the word ‘akusala’, but, in every respect, the aloofness from the kilesakāmas (sense-desires as a mental defilement) is declared. Thus, it is said “dutiyena kilesakāmehi vivekavacanato (by the second clause, because it has been said to be aloof from the sense-desires as a mental defilement)”. Due to the cause which is the attainment of the code of sensual pleasure also\textsuperscript{1217} (kāmaguṇādhigamahetupi), there can be impure action that is killing the living etc. Hence, the purification of action has been clearly shown by being aloof from that sense-desire (kāma).

Nourishment of the wish (āsayaposanā)\textsuperscript{1218} is by cleansing the corruption of craving.

\textit{Aihnesampi ca (of also other [dhammas])} means of [dhammas] which are wrong view, conceit etc. and which are contact etc. The words “upari vuccamānāni jhānāngāni (jhāna factors that are said to be high)” are compounded as “uparijihānaṅgāni (the higher jhāna factors)\textsuperscript{1219}”. In order to show the opposing nature of those jhāna factors which are hostile\textsuperscript{1220} to own hindrance, the hindrance which is hostile to those jhāna factors is said. By the expression of aloofness from ill-will,\textsuperscript{1221} the seclusion by suppression\textsuperscript{1222} of hatred which has a kind of object that

\textsuperscript{1216} See Ab-	extit{i} II pp. 695-696.
\textsuperscript{1217} By the word ‘pi (also)’, hatred (dosa), conceit (māna) etc., which are other causes, are understood.
\textsuperscript{1218} Bhikkhu Nanamoli renders it into “the educating of one’s inclination”. See POP p. 146.
\textsuperscript{1219} In Sinhalese edition, there is no compound word “uparijihānaṅgāni”.
\textsuperscript{1220} Sinhalese edition reads “vipaccanikānam” as “paccnikānam” which is same in meaning with the word ‘vipaccanikānam’.
\textsuperscript{1221} The clause “vivicca akusalehi dhammehi” in the commentary is said as “byāpādavivekavacanena” in this sub-commentary due to the commentary statement “dutiyena sesanīvaraṇānam [vikkhambhanīviveko vutto hoti] (seclusion by suppression of the remaining hindrances which are ill-will (byāpāda) etc. is said by the second term “vivicca akusalehi dhammehi”)”. See Dhs-	extit{a} p. 165; Exp p. 221. Also see Ab-	extit{i} II p. 697.
is the base of anger such as "he has done harm to me" etc. is described. By the expression of aloofness from sloth and torpor etc. which are extreme delusion, the seclusion by suppression of delusion which has a kind of object that is the truth of suffering etc. and the past action etc. by means of concealing\textsuperscript{1223} is described. And, since all kusalas have the opposite nature of all akusalas, this [first jhāna] has only the nature of aloofness from the lust for sensual desire etc., though this [first jhāna], which can be aloof from the sloth and the torpor etc. that are a part of those the lust for sensual desire and ill-will, can remove all akusalas by the opposite nature. Therefore, because of the nature of removing those akusalas, the seclusion by suppression of hindrances and akusala roots etc. is said without any distinction. Thus, it is said [by the commentator].

In the commentary, the term ‘absorption (appanā)’ is used in the followings:

1) in the first jhāna concentrations reached to the stability due to the special function of the initial application (vitakkassa);

2) and, in the second jhāna etc. concentrations, without the initial application, which are the same with the first jhāna concentration due to the stability which is made by aloofness from the opposite hindrance.

Thus, it is said that the initial application (vitakkassa) has the association with absorption (appanāyoga). In a different way,\textsuperscript{1224} the initial application itself is the absorption (appanāt\textsuperscript{1225}). Therefore, it cannot be that the initial application is associated with that absorption. \textbf{But, the meaning should be regarded as only this}

\textsuperscript{1222} There are five kinds of seclusion as vikkhambhanaviveka (seclusion by suppression), tadangaviveka (seclusion by substitution of opposites), samucchedaviveka (seclusion by cutting off), patippassaddhiviveka (seclusion by tranquillization), nissaranaviveka (seclusion as escape). See Ps II p. 220; Vbh-a p. 316.

\textsuperscript{1223} The delusion (moha) as kilesa conceals eight types of bases. They are the four noble truths (ariyasaccas), the past (pubbanta), the future (aparanta), both the past and the future (pubbantaparanta), and dependent arising (paticcasamuppāda). Cf. Yoon, Eung Yul, A Study of Some Concepts of Akusala Dhammas in Early Buddhism, p. 299.

\textsuperscript{1224} It shows the Dhammasaṅgani way which is different from the commentary way. The Dhammasaṅgani says as “vitakko...appanā byappanā...”. See Dhs p. 10.

\textsuperscript{1225} Sinhalese edition reads “appanātī” as “appanā” which seems to be a scribal error. Here, the word “iti” means “tasmā (therefore)”.
way also in the Vibhaṅga (attho pana...daṭṭhabbo), because only the jhāna together with the initial application and with the sustained application is said by showing a person who is endowed with jhāna being endowed with the initial application and the sustained application.

In the clause “vivekajāṃ pītisukham (rapture-happiness born of seclusion)”, as regards the former meaning, the word ‘vivekajāṃ’ means jhāna. After the word ‘pītisukha’, the suffix ‘a’ is said in the following meaning as ‘of this or in this jhāna having the particular meaning as ‘atthi (to be)’. In the second explanation, the very rapture and happiness is called ‘vivekajāṃ (born of seclusion)’. And, the expression “vivekajāṃ/pītisukhāṃ” is the compound form expressing the meaning of another word. And, the expression “vivekajāṃ/pītisukhāṃ” is made without elision of the nominative termination. Or, if there is elision, the text would read it as ‘vivekajā/pītisukham’. This is the distinction. Gaṇanānupubbata (the numerical order) means by means of numerical order, or the expression “paṭhamāṃ (first)” is the mere numerical order. Since the path can remove perversion of ‘permanence’ (nicca) etc., the path can penetrate the characteristics of ‘impermanence (anicca)’ etc. without confusion. Hence, it is called “lakkhaṇāpani jhānaṃ (closely contemplating the characteristic)”

Nibbāna, which has the nature of non-destruction due to the characteristic of unchanging, has the characteristic of truth (tathālakkhaṇaṃ) owing to the non-alteration.

Commentary on the Discourse on the Second Jhāna
(Dutiya jhānakathāvāṇṇanā)

1226 By showing the Vibhaṅga words that are “iminā ca vitakkena iminā ca vicārena upeto hoti samupeto (one is endowed with, possessed of this initial application and this sustained application etc.)”. See Vbh p. 257. Cf. Ashin Thittila, The book of analysis, p. 335.
1227 This compound word ‘vivekajāṃ/pītisukhāṃ’ is bhahubhi compound which expresses a sense relating to a person or thing different from the component members. It can be decomposed as vivekajāṃ + pītisukham + yassa.
1228 Cf. Pe Maung Tin renders it into “examines closely the characteristic marks”. See Exp p. 222.
1229 Dhs-at (Ve) p. 102: “Asammosadhamaṃcitī avināsabhāvam.”
161-2. By the words “vitakkavicārānaṃ vūpasamā (from the suppression of initial application and sustained application)”, the following meaning is shown:

- Attaining the second jhāna is due to transcending of the initial application and the sustained application which are the gross elements of the first jhāna.
- Attaining the second jhāna is not due to transcending of the contact etc. which are not the gross elements from the point of intrinsic nature.

The same method is applicable in “pītiyā ca virāgā (due to distaste for rapture)” etc. [98] Therefore, the expression as to ‘transcending of the initial application, the sustained application, rapture and happiness’ illuminates the attainment of the second jhāna etc. from the point of the transcending of the respective gross factors of [jhāna]. Hence, it is said [in the commentary] 1230 that the expression as to ‘transcending of the initial application and sustained application’, which become a part of them 1231 shows that meaning. On the other hand, only by the expression ‘suppression of the initial application and sustained application’ which shows the attainment of the second jhāna due to the transcending of those initial application and sustained application, the expression “by distaste for rapture (pītivirāgā)” etc. shows the attainment of the third jhāna etc. due to the transcending of rapture etc. Hence, the explanation of the meaning of that expression 1232 has been said.

Nilavaṇṇayogato nilavattham viya (just as a cloth is called indigo due to the association with indigo color) signifies just as a cloth is called indigo because the cloth is steeped in indigo color. The jhāna is called ‘sampasādana (tranquillizing)’ due to the connection with the word ‘sampasādana (tranquillizing)’. When the word

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1230 The words “...olārikassa pana olārikassa añgassa samatikkamā paṭhamajjhānato paresam dutiyajjhānādīnaṃ adhigamo hoti dipanatham ... (It is through the transcending of the gross element that there is the attainment of other jhānas, the second from the First and so on...- Exp p. 225)” is said in the Commentary. See Dhs-a p. 169.
1231 The word ‘them (tesāṇī)’ indicates the Dhammasaṅgāṇī expression as “vitakkavicārānaṃ vūpasamā...pītiyā ca virāgā...sukhassa ca pahānā...(by getting rid of initial application and sustained application...by distasting for rapture...by removing happiness...)” See Dhs pp. 31-32.
1232 The expression of Dhammasaṅgāṇī as “vitakkavicārānaṃ vūpasamā...”. See Dhs p. 31.
'sampasādana' is shown [in the Jhānavibhanga],\textsuperscript{1233} [in the Dhammaśaṅgani] the occurrence of the word 'sampasāda' in the jhāna has been shown as "sampasādanam... jhānam"\textsuperscript{1234} only by describing as the same case, due to connection with the 'tranquillizing (sampasāda)'. Hence, it is proper that there is no contradiction [between the Jhānavibhanga words and this commentary definition.] If it is asked: How about in case of "ekodibhāva (a singleness of mind)"\textsuperscript{1235}? When the word 'ekodi' is shown [in the Jhānavibhanga],\textsuperscript{1236} [in the Dhammaśaṅgani] the fact that the jhāna can make to develop the concentration called 'ekodi' is said as "ekodibhāvanam... jhānam"\textsuperscript{1237} only by describing as the same case. [Therefore, it is proper that there is no contradiction between the Jhānavibhanga words and this commentary definition.] Then, it may be that [in the Dhammaśaṅgani] the description of the concentration (samādhi) called 'ekodi' should not have been made after taking up the word 'ekodibhāvan' (singleness of mind)? The word 'ekodibhāva' occurring in the sense of concentration (samādhi) arises in the sense of jhāna just as the word 'sampasādana', hence [the Vibhanga word] is proper.

Appitā means sent to destruction. The absence of the initial application and sustained application is already shown only by the clause 'suppression of the initial application and the sustained application (vitakka-vibhūpasama)' which shows the followings:

1) which shows the means of attainment of the second jhāna etc.;\textsuperscript{1238}

2) which shows the condition of self-tranquility and singleness of mind;\textsuperscript{1239}

\textsuperscript{1233} Vbh p. 258: "Sampasādanan "ti yā saddhā saddahanā okappanā abhippasādo. (tranquillizing means that which is faith, trust, implicit faith)". This Vibhanga definition shows the jhāna having the qualification as 'sampasādana (tranquillizing)'.
\textsuperscript{1234} Dhs p. 31 No. 161.
\textsuperscript{1235} Cf. Pe Maung Tin renders it into "supreme exaltation". See Exp p. 226
\textsuperscript{1236} Vbh p. 258: "'Cetaso ekodibhāvan' 'ti yā cittassa thiti ...pe... sammāsamādhi. ('Exalted development of mind' means: That which is stability of consciousness ...right concentration. - Ashin Thittila, The book of analysis, p. 336)." This Vibhanga definition shows the jhāna having the qualification as concentration (samādhi) called 'ekodi'.
\textsuperscript{1237} Dhs p. 31. No. 161.
\textsuperscript{1238} This is said by taking the commentary words "ofārikassa pana ofārikassa aṅgassa samatikkamā pathamajjhānato paresam dutiyajhānādīnanam samadhipagam hoti dipanāttham ... (in order to show that there is the attainment of other jhānas such as the second jhāna etc. beyond the first jhāna due to transcending of the gross factors)". See Dhs-a p. 170.
\textsuperscript{1239} This is said by taking the commentary words "Apīca vitakkavicḍāram ...vupasamā... (besides, the suppression of initial application and the sustained application...)". See Dhs-a p. 170.
3) and which shows the cause of the state without the initial application and
the sustained application.

What is the purpose of the clause ‘without the initial application and the sustained
application (avitakka-avicāra)’ which is repeated? This question is not correct.
Because, [the state without the initial application and the sustained application] is not
shown [by the clause ‘suppression of the initial application and the sustained
application (vitakkaviceśavūpasaṇa)’]. For, by the clause ‘suppression of the initial
application and the sustained application’, the non-occurrence of the initial
application and the sustained application is not stated. Indeed, to remove craving
in the initial application and in the sustained application also is the suppression of
the initial application and the sustained application. Further, just as the conditioned
things arise in the paths which makes to remove craving in the conditioned things,
and arise in the fruitions which have already been eliminated the craving. Similarly,
also in the jhāna, association with the initial application and the sustained application
of the second jhāna which has been discarded the craving which can attach to the
initial application and the sustained application would not be prevented by the
previous words [“vitakkaviceśavanam vūpasana (suppression of the initial
application and the sustained application)’] . Thus, the words “avitakkaṁ avicāraṁ (without
the initial application and the sustained application)” are said [in the
Dhammasaṅgatī] with the following purpose:

1) in order to prevent that association with the initial application and the
sustained application

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1240 Sinhalese edition omits the particle ‘ca’.
1241 This is said by taking the commentary words “Tathā vitakkaviceśaranaṁ vūpasanaṁ idam avitakkaṁ
avicāraṁ... (this jhāna is without the initial application and the sustained application due to the
suppression of the initial application and the sustained application ...)”. See Dhs-a p. 170.
1242 Sinhalese edition makes the words “appavatti vutta” into the compound as “appavattivutta”.
When considering this sentence, it is better not to make compound. Because, the word ‘appavatti
(non-occurrence)’ is connected with the word ‘vitakkaviceśaranaṁ (of the initial application and
the sustained application)’. The meaning of this sentence will become confused when the words
“appavatti vutta” is compounded.
1243 The particle ‘ca (also)’ has the meaning of ‘not having’. See Ab-t II p. 705.
1244 Sinhalese edition reads “na nivārito sīyāti” as “nivārito sīyāti” which seems to be a scribal error.
1245 See Dhs p. 31.
2) and, in order to show that overcoming by means of willingness to advert etc.\(^{1246}\) is the suppression of those initial application and sustained application,

**Commentary on the Discourse on the Third Jhāna**

**Tatiyajjhānakathāvannaṭṭhāna**

163. *Parisuddhapakatī* (the original nature of one who is pure\(^{1247}\)) means the state of one who does not have defilement, that is, the original nature of one who destroys cankers. In the compound word “*upekkhānimittaṃ* (sign of equanimity\(^{1248}\))”, neutral energy free from partiality towards sloth and restlessness is said as ‘equanimity (*upekkhā*)’. After taking that neutral aspect, [99] only that previous energy is called ‘*upekkhānimitta*’, because that previous energy is the sign/cause of production of similar later energy.\(^{1249}\)

[How many kinds of equanimity arise by power of attainment?]

1) In order to attaining the first *jhāna*, knowledge of equanimity about mental formations which is the understanding of reflection and of composure on the hindrances …

2) … 7) …

8) In order to obtain the attainment of the base consisting of neither perception nor non-perception … knowledge of equanimity about mental formations which is the understanding of reflection and of composure on the perception of the base of consisting of nothingness.\(^{1250}\)

These eight arise by power of attainment (*samāpattivasena*).\(^{1251}\)

[How many kinds of equanimity arise by power of insight?]

\(^{1246}\) It indicates the mastery (*vasitā*). There are five kinds of mastery i.e. *āvajjanavasitā* (mastery in adverting), *samāpajjanavasitā* (mastery in attainment), *adhitthānavasitā* (mastery in resolution), *vutthanavasitā* (mastery in emergence), *paccavekkhānasitā* (mastery in reviewing). By the word ‘*ādi*’, the remaining four should be understood. For further understanding see Bhikkhu Bodhi, CMS p. 342.

\(^{1247}\) Cf. Pe Maung Tin translates it as “he …the pure original state”. See Exp p. 230.


\(^{1249}\) Cf. Pe Maung Tin, Exp, p. 230 fn 5.

\(^{1250}\) See Ps I p. 64. Cf. Bhikkhu Nānamoli, POD, p. 65.

\(^{1251}\) The eight are four *rupa jhānas* and four *arūpa jhānas*. See Ps I p. 64.
1) In order to obtaining the path of stream-entry, knowledge of equanimity about mental formations which is the understanding of reflection and of composure on arising, occurrence, the sign, accumulation, rebirth-linking, destination, generation, re-arising, birth, ageing, death, sorrow, lamentation, suffering, displeasure, despair ...;

2) in order to attain the fruition of stream-entry, ... on arising ... despair ...;

3) ... 6) ...

7) in order to obtain the path of Arahantship, ... on arising ... despair;

8) in order to attain the fruition of Arahantship ...;

9) in order to attain the void abiding;...

10) in order to attain the sign-less abiding.

These ten arise by power of insight.

_Yaddatthi yan bhūtan_ means a group of five aggregates. The group of five aggregates is abandoned by the knowledge of desire to be free from it. Just as a man gets equanimity to a snake on contemplating the characteristic of poisonous snake by seeing three rings on the neck, he acquires the equanimity on contemplating the characteristic of the conditioned things by seeing the three characteristics of the

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1252 Arising of the rebirth-linking in this life due to previous _kamma_. See Dhs-at (Ve) p. 103; Ab-11 p. 707.
1253 Continuous arising at the time of the course of existence. See Ab-t II p. 707.
1254 It is _sankhāraniṃitta_ (sign of formations). See Ab-t II p. 707.
1255 _Kamma_ which is strived into the rebirth-linking in next life. See Ab-t II p. 707.
1256 Arising of aggregates. See Ab-t II p. 707
1257 Arising of result (vipāka). See Ab-t II p. 707
1258 See Dhs-at (Ve) p. 103.
1259 An attainment through the contemplation of non-self taking the object as _Nībbāna_ is called _suññatavihārasamāpatti_ (the void abiding attainment). For further understanding see Bhikkhu Bodhi, CMS, pp. 357-358.
1260 An attainment through the contemplation of impermanence taking the object as _Nībbāna_ is called _anīmittavihārasamāpatti_ (attainment of sign-less abiding). For further understanding see Bhikkhu Bodhi, CMS, pp. 357-358.
1262 It means that the ten i.e. four _maggas_, four _phalas_, _suññatavihārasamāpatti_, _anīmittavihārasamāpatti_ are achieved by means of knowledge of equanimity towards formations (_sankhārapikkhāna_). Cf Bhikkhu Bodhi, CMS, p. 346; p. 353.
1263 Cf Pe Maung Tin translates it as “the ‘is’, the ‘has come to be’”. See Exp p.231.
1264 Sinhalese edition reads “_diṭṭhasovatthikattayassa_” as “_diṭṭhasovatthikattayassa_” which seems to be a scribal error.
aggregates. Anābhogarasa (function of not enjoying) means the opposite function [of craving] which is bending\(^{1265}\) even on that third jhāna happiness which is a subtle happiness. This is the meaning. A person, who endows with the [third] jhāna, experiences mental happiness by mental factors\(^{1266}\) and experiences bodily happiness by making to originate [mind-born] matter\(^{1267}\) which is the cause of bodily happiness. Phuṭattā (due to being suffused) means due to being pervaded. Indeed, just as happiness occurs in the mind of a person whose body is suffused by water, when the touchable is touched with such agreeable wind etc.\(^{1268}\), similarly the happiness occurs in the mind of a person whose body is suffused by these mind-born matters.

**Commentary on the Discourse on the Fourth Jhāna**

(*Catutthajhānakathāvāṇṇanā*)

165. Avibhūtāpaccupaṭṭhānā (the manifestation of not being apparent) means the manifestation of invisible mode approved by the happiness and the suffering, just as a path of deer walking on the rocky slab, that is, the invisible mode of [the equanimity (upekkhā)] unlike that happiness and that suffering [arise visibly].

**Here ends Commentary on the Fourfold System**

(*Catukkanayovāṇṇanā niṣṭhītā*)

**Commentary on the Fivefold System**

(*Pañcakanayovāṇṇanā*)

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\(^{1265}\) Sinhalese edition reads the words “avanati paṭipakkhakiccātī” as “avanatipatipakkha kiccaṭi” which seems to be a scribal error.

\(^{1266}\) Bhikkhu Nanamoli renders the term ‘nāmakāya’ into ‘mental body’. See PP p. 170.

\(^{1267}\) Such as lightness (lahu), malleability (mudutā) etc.

\(^{1268}\) Sinhalese edition reads the words “tādise nātipaccanike vātādike phoṭṭhabbe” as “tadisenātipaccanike vā tādise phoṭṭhabbe” which seems to be a scribal error.
167. *Yassa pana dhammadhatuyā*\(^{1269}\) means the knowledge of omniscience. Indeed, after knowing the difference of mode of *dhammas* [which should be preached] by that omniscient knowledge, the *Buddha* defines the discourse suitable for that difference of the mode. And, in the fourfold system and in the fivefold system (*ettha*), after making the category of the second *jhāna* in the fourfold system, in the fivefold system the second *jhāna* is divided with saying [100] “when ... one develops the path ... he attains and dwells in the second *jhāna* without initial application but with sustained application, and with rapture and happiness produced by concentration”\(^{1270}\).

Why [the second *jhāna* is divided in the fivefold system after making the category of the second *jhāna* in the fourfold system]?

1) Because, it has the same fruition with the second *jhāna* [in the fourfold system] due to the fruition which is the abode of beings alike in body and different in perception\(^{1271}\);

2) Because, it has arisen due to the concentration of the first *jhāna*.

Indeed, the first *jhāna* only is secluded from sensual desires (*kāmehi*) and *akusalas*.\(^{1272}\) Hence, since [in the first *jhāna*] there is absence of the sensual desires

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\(^{1269}\) Cf. Pe Maung Tin renders it into “again, ... by which...those conditions of the Law ...”. See Exp p. 240. Also Cf. Bhikkhu Ṛāmaṇīya, MLDB p. 1259 fn 614: “The term *dhammadhatu* should not be confused with the same term used to signify the element of mind-objects among the eighteen elements, nor does it bear the meaning of an all-embracing cosmic principle that the term acquires in *Mahāyāna* Buddhism.”. Cf. Pe Maung Tin renders it into “again, ... by which...those conditions of the Law ...”. See Exp p. 240.


\(^{1271}\) The beings alike in body and different in perception is radiant devas etc. who are born in the second *jhāna* and the third *jhāna* planes. Cf. Bhikkhu Bodhi, CMS, pp. 186-187.

\(^{1272}\) Cf. The nine abodes of beings mentioned in the *Nikāyas* are as follows:

1) Beings different in body and different in perception such as human beings, some devas and some in states of woe;

2) Beings different in body and alike in perception such as the devas of *Brahmā*’s retinue, born there on account of having attained the first *jhāna*;

3) Beings alike in body and different in perception such as radiant devas;

4) Beings alike in body and alike in perception such as steady Aura (lustrous devas);

5) The realm of Unconscious Beings;

6) The Realm of Neither-Perception-Nor-Non-Perception;

7) Beings who have attained to the Sphere of Infinite Space;

8) Beings who have attained to the Sphere of Infinite Consciousness;

9) Beings who have attained to the Sphere of Nothingness.

See DN p. 11 p. 69; III p. 288; AN IV p. 401. Also Cf. Maurice Walshe, DB, p. 506; p. 228; E.M. Hare, GS IV p. 269-270.

\(^{1272}\) Dhs p. 31: “... *viveceva kāmehi vivecca akusalēhi... pathamaṃ jhānaṃ...* (aloof from sensual desires ...aloof from *akusalas* ... in the first *jhāna*).
and the akusalas, it is not possible to say as "aloof from sensual desires (vivicceva kamehi), aloof from akusalas (vivicca akusalehi)" in the second jhāna of the fivefold system. And, also it is not possible to say as "born of seclusion (vivekajam)". Further, in the fivefold system, the second jhāna and the third jhāna are re-sorted only into the second jhāna in the discourse of Suttanta [due to the following reasons]:

1) because of the absence of the initial application due to the suppression of the initial application [in the second jhāna],

2) and, because of the absence of the sustained application due to the suppression of the sustained application [in the third jhāna].

Commentary on the Four Mode of Practice
(Patipada-catukkavallonā)

176-180. Tassa tassa jhānassa upacāram (the access jhāna of the particular jhāna) means the concentration in the sense-sphere that is stabilized due to suppression of craving attached to hindrance, initial application, sustained application etc. Tadanudhammatā ([mindfulness] which is dhamma corresponding to that jhāna) means [mindfulness] which is the state suitable for that jhāna. And then, the mindfulness is wrong-mindfulness which is said as ‘the jhāna can be enjoyable’. Or, the mindfulness is wrong-mindfulness which is said as ‘four aggregates which are associated with [craving which can] enjoy that jhāna’. - The ancient teachers say thus. It is proper to say also that the [right]-mindfulness can preserve the various jhānas having craving which is not ceased. Thus, [it should be noted]. By this reason,

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1273 The second jhāna in the five-fold system cannot be the same with the first jhāna. Compare the two following statement:

1) Dhs p. 31; p. 33: "...bhaveti vivicceva kamehi vivicca akusalehi dhammehi savitakkaṃ savicāram vivekajam pītisukham pathomam jhānam...".

2) Dhs p. 33: "...bhaveti avitakkaṃ vicāramattam samādhiṃ pītisukham dutiyaṃ jhānam ...".

1274 Sinhalese edition makes “vitakkipuṇasamā” into a compound "vitakkipuṇasamā". The word ‘vitakkipuṇasamā’ is connected with the word ‘avittakkatā’, and the word ‘vicārapuṇasamā’ is connected with the word ‘avicāratā’. So, it is better not to be compounded for clear understanding when the particle ‘ca (and)’ is noted.

1275 By the word ‘ādi (etc.)’, the words ‘pītiniṅkanti (attached to rapture)’ and ‘sukhanikanti (attached to happiness)’ should be understood.

1276 When the mindfulness remembers that jhāna, the craving attached to the jhāna (jhānanikantiṭṭhā) can be a condition as natural decisive support (pakatupanissaya). Cf. Nārada, CR, p. 271; p.317; Bhikkhu Bodhi, CMS pp. 315-316.
the alternative is made as "satiyā vā nikantiyā vā (either of the mindfulness ... or of the craving)". This statement "āgamanavasenāpi ca paṭipadā...hontiyeva (the practice and ... are only also by power of oncoming)" is said concerning the fact that sometimes the second jhāna etc. has the practices which is performed by oncoming of the first jhāna etc. Indeed, the word 'api' shows the state of multifariousness. And, due to multifariousness of this oncoming, in the Dhammasāngani the fourfold practice, the four objects and sixteen-fold combination are separately connected with each one of the jhāna. Otherwise, the respective nine jhānas would have to be connected with each one of the practice etc.

Commentary on the Four Objects
(Ārammaṇacatukkavaṇṇanā)

181. *Appagunāṇī (not being practiced) means not being brought under mastery by the fivefold mastery*.

Commentary on Combination of Objects and Practice
(Ārammaṇapatiṭipādiskavaṇṇanā)

186. *Hetṭhā (above) means prior to the sixteen-fold combination. By the words "ye keci jhānañī uppādentī nāma (such persons can make to arise jhāna)", it should be understood that the jhānas of trainees, who have exerted themselves, who have obtained jhānas only by the path, are included in the schematic nine-fold.*

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1277 Cf. Pe Maung Tin translates it as "and the progress and ... are just according to how they come". See Exp p. 246.
1278 When the second jhāna is continuously practiced without special effort and without changing the posture after attaining the first jhāna, the second jhāna is the same way with the first jhāna' practice and intuition. And, the first jhāna becomes condition as natural decisive support (pakatupanissaya). See Dhs-at (Ve) p. 105; Ab-t III p. 433 fn 1.
1279 Dhs pp. 36-42.
1280 Through the word 'etc.', 'object (ārammana)', 'combination of the practice and the object' are understood.
1281 The fivefold mastery (vasitā) is mastery in adverting, in attainment, in resolution, in emergence, and in reviewing. See fn 1246.
1282 Cf. Pe Maung Tin renders it into "those persons who bring up jhāna". See Exp p. 248.
1283 Sinhalese edition reads 'tesam jhānāni' as 'tesam jhānāti' which seems to be a scribal error.
scheme due to depending on the path. For, those trainees are not called as ‘make to arise [jhanas] (uppadenti).’\footnote{1284}

[101]

Commentary on the Discourse on the Kasinas

(Kasinakathavannana)

203. The basis for attaining the immaterial-sphere also has been shown by the statement ‘the basis [for the attainment] of cessation’\footnote{1285}. Khippanisantibhāvo (the state of quick observation\footnote{1286}) is the state of quick\footnote{1287} intuition, quick insight.

Commentary on the Discourse on the Position of Mastery

(Abhibhayatanakathavannana)

204. [The fine-material-sphere] called also as ‘Position of Mastery (abhibhayatana)’\footnote{1288} occurs solely [without the position of mastery] after not being called only as ‘position of kasa\textit{n}a (kasin\textit{\textbar}yatana)’. Thus, the arising cause of the word\footnote{1289} ‘abhibhayatana (position of mastery)’ is different from the arising cause of the word ‘kasin\textit{\textbar}yatana’, though the fine-material-sphere called as ‘the position of mastery’\footnote{1290} implies the position of kasa\textit{n}a. Because, there is difference of meditation sign that can overpower the kasa\textit{n}a sign.\footnote{1291} Thus, this meaning is shown by the word

\footnote{1284} Because, those trainees do not purposely practice the jhanas, but actually they can naturally attain the jhanas without any special effort, while practicing the path. Cf. Ab-t III p. 434.

\footnote{1285} This statement is the commentary’s statement as “nirodhapādakabhāvo panetta viseso (But, in these jhanas their distinction lies in their being bases of cessation. – Exp p. 250)”. See Dhs-a p. 187.

\footnote{1286} Cf. Pe Maung Tin renders it into “quickness of intuition”. See Exp 251.

\footnote{1287} Sinhalese edition reads the word “khippa” as “khippa” which seems to be a scribal error.

\footnote{1288} Variant renderings of the term ‘abhibhayatana’:

- Mastery over objects of concentration – by Kyaw Khine See DS p. 113.
- Stations (position) of mastery – by C.A.F. Rhys DAvids See BMPE p. 58.
- Stages of Mastery – by Maurice Walshe See DB p. 249.
- Spheres of mastery – by I.B. Homer See MLS p. 214.

\footnote{1289} The word ‘bhāva’ is sometimes interpreted as ‘saddapavattinimitta (arising cause of a word)’ in the Payogasiddhipāha. See Chapter III fn 11.

\footnote{1290} Cf. This is called as ‘position of mastery’ because they transcend (can mastery) the opposing state and the objects, the former through the application of the appropriate antidote, the latter through the arising of knowledge. See Bhikkhu Nāgamoli, MLDB p. 1282 fn. 765.

\footnote{1291} Dhs-at (Ve) p. 106: “kasinnanimittassa abhibhavanakabhāvanānimittanānattam kasa\textit{n}a...nānattam...”. Ven. Janaka explains it as the following way:

1) \textit{bhāvanā}ya + \textit{nimitta\textbar} = \textit{bhāvanānimittam}: kasa\textit{n}a which is meditation object;
“aññampi (also different [from the kasiṇāyatana])”. In the word ‘abhībhaṭṭaṇa’, ‘overpowers [an object] (abhībhavati)’ is called ‘mastery (abhību)’.

The mastery (abhību) is the preparation [for meditation], or the wisdom [which is associated with preparation for meditation]. The position of this jhāna that can mastery [the object] is called “abhībhāyaṭṭānaṃ (position of mastery)”, that is, jhāna. Or, the position of this jhāna called ‘object which should be overpowered [by the jhāna]’ is called “abhībhāyaṭṭānaṃ”, that is, jhāna. It is also called ‘mastery’ due to overpowering the object. That mastery is also the position due to the following reasons:

1) due to being foundation/ position of the distinctive happiness of meditator
2) and, due to being the base of mind and mental object (manāyatana-dhammāyatana-bhāvato).

So, the jhāna together with associated dhamma is called “abhībhāyaṭṭānaṃ”. Due to depending on the path, concern of a meditator who, on that occasion, has come out from the attainment is said as ‘have arisen’ after taking the overpowering mode which has occurred at the moment of the jhāna owing to the former part of meditation.

And then, the four positions of mastery (abhībhāyaṭṭānaṃ) have occurred in the Suttantas as follows:

1) “when one, perceiving form internally, sees external forms as limited, beautiful or ugly;

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2) bhāvanānīmitessa = bhāvanānīmittanānattam: that kasiṇa having the state of small, boundless and the state of blue etc. is called as ‘nānatta (difference)’;
3) bhāvanānīmittanānattam = kasiṇanimitṭābhībhavakaka: that difference is kasiṇanimitṭābhībhavanaka (overpowering the kasiṇa object). See Ab-t III p. 435 fn 1.

Cf. Pe Maung Tin renders it into “more of the same”. See Exp p. 252.

Sinhalese edition reads “tattha abhibhavatī abhibhu” as “tattha abhibhāyaṭṭānaṃ abhibhavatī abhibhā” which seems to be a scribal error.

When the meaning of word ‘abhību’ as ‘parikamma’ and ‘nāṇa’ is applied, the alternative translation can be as follows:

- ‘The position/condition of this jhāna that is the preparation for meditation which can master the object is called “abhībhāyaṭṭānaṃ (position of mastery)”, that is, jhāna. Or, The position/condition of this jhāna that is the wisdom which is associated with preparation for meditation which can master the object is called “abhībhāyaṭṭānaṃ (position of mastery)”, that is, jhāna.’

According to Ven. Janaka, to use the word ‘vuttoti’ after the word ‘pavatto’ is not good for the writing style of Pāli. There are similar sentences in the Suttantaṭṭīkaș as “…gahetvā pavattojī datṭhabbo”. See Ab-t III p. 436. Also see MN-t (Ve) II p. 120; DN-t II p. 206; AN-t (Ve) I p. 250; III p. 229.
2) when one, perceiving form internally, sees external forms immeasurable, beautiful or ugly ...
3) When one, not perceiving form internally, sees ... limited, beautiful or ugly
4) When one, not perceiving form internally, sees ... immeasurable, beautiful or ugly.”

Therefore, in the Suttanta commentaries (āgamaṭṭhakathāsū), the statement “these positions of mastery are explained only by means of limited and immeasurable objects though there is contemplation by means of color” is said. Indeed, the state of limited object (parittatā) or the state of immeasurable object (appamānata) is the cause (kāraṇam) of overpowering whether there is the contemplation of color or not. Further, in those Suttantas, the following should be regarded:

1) all the limited objects with or without the contemplation of color has been said as “beautiful or ugly color”;
2) likewise, all the immeasurable objects with or without the contemplation of color has been said as “beautiful or ugly color”.

Indeed, there is this following figurative exposition:

- If the limited objects are sometimes considered by means of color (vannavasena) after mastering the limited objects, [one engages in the contemplation] after mastering beautiful or ugly color (suvannadubbannāni).

However, those objects with or without the contemplation of color are separately said in the Abhidhamma, because [the Abhidhamma] is the definite discourse. Indeed, there is different overpowering between the two [objects with the contemplation of color and without the contemplation of color].

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Cf. In this sub-commentary, only four positions of mastery are quoted. But, actually in the Suttanta, there are eight positions of mastery are mentioned. In this sub-commentary, the four color kasinas i.e. blue (nīla), yellow (piṇa), red (loha), white (odāta) are not quoted. The reason will be explained in the following sentences by this commentator.
1297 Actually, it is mentioned in the sub-commentaries. See DN-t II p. 205; MN-t (Ve) II p. 121; AN-t (Ve) I p. 250; III p. 228.
1298 Dhs p. 47 No. 223-224.
Moreover, there is the figurative exposition of overpowering of the liberations also (vimokkhānaṁ) due to the figurative discourse in the Suttanta. Thus, the two positions of mastery have been stated as “perceiving form internally (ājhattam rūpasāṇī)”\textsuperscript{1299}.\textsuperscript{102} Due to the occurrence of overpowering, the second liberation has been included in the third and the forth positions of mastery; and the third liberation has been included in the positions of mastery of color.\textsuperscript{1300} And then, due to the definite discourse in the Abhidhamma, after leaving out the liberation, the positions of mastery are mentioned in order to show the liberation and the position of mastery without mixing. And, all [jhānas] which have the function of liberation are said in the discourse of liberation.\textsuperscript{1301} It is known that the arrangement of those figurative discourse and definite discourse has been made due to the following:

1) because the two positions of mastery which have mentioned [in the Suttanta] as “ājhattam rūpasāṇī (perceiving form internally)” etc. is not said in the positions of mastery [occurring in the Abhidhamma];

2) and, because the words “rūpi rūpāni passati (one having form sees form)” have the state of the words connected with all [jhānas] which have the function of liberation.

This words “ājhattarūpānaṁ anabhibhavanaṁ (because one’s own body/ the material qualities within oneself should not be mastered)” is a statement which shows the reason of the sentence “one sees external forms (bahiddhā rūpāni passati)”

\textsuperscript{1299} DN II p. 110; II p. 260; MN II p. 13; AN IV p. 305.

\textsuperscript{1300} In the Suttanta, the eight liberations (vimokkha) are mentioned as follows:
AN IV p. 306: “Atthime...vimokkha. Katame attha? Rūpi rūpāni passati... pāṭhama vimokkho. Ājhattam arūpasāṇī, bahiddhā rūpāni passati ... dutīyo ... Subhanteva adhimutto hoti ...tatiyo vimokkho... (there are these eight liberations. What eight? Conscious of body, he sees forms. This is the first liberation. Not perceiving forms internally, he sees external forms...this is the second liberation...he applies himself to the thought: “it is fair.”...this is third liberation...)”. Also see DN II p. 70; II p. 111. Cf. E.M. Hare, GS IV, pp. 203-204.

\textsuperscript{1301} In the suttanta-tikā, the similar sentence is mentioned as follows:
DN-t II p. 208: “sabbāni ca vimokkhaṁcācāni jhānāni vimokkhaṁs anāyaṁ vuttāni.” Also see MN-t (Ve) II p. 122; AN-t (Ve) III p. 229.
which is mentioned everywhere\footnote{DN II p. 70; p. 110; p. 111; p. 112; p. 260; III p. 287; AN II p. 13; AN I p. 40; IV p. 305; p. 399; V p. 61; p. 62; Ps I p. 74; Dhs p. 42; 43; 44 etc.} without mentioning as “one sees internal forms (\textit{ajjhattaṁ rūpāni passati})” in any place. By the word ‘… anabhībhaṇīyato (because…not to be mastered)” which shows the reason, the following is shown:

1) The statement “he sees external forms (\textit{bahiddhā rūpāni passati})”\footnote{Dhs-dt p. 182: “\textit{yamti bahiddhā rūpāni passati vacanam}.”} having another reason apart from an embellishment of the discourse\footnote{Dhs-dt p. 182: “\textit{desanāvīlāsato(due to an embellishment of the discourse) aṇñahetu anibhibhāvanīyasantāḥ(a called ‘not to be mastered’) yassati aṇñahetukam}.”}, is mentioned due to the reason which is the statement “because … not to be mastered (\textit{anabhībhaṇīyato})”\footnote{Dhs-dt p. 182: “\textit{tena hetundti anbhibhavaniyasahkhatena hetundkaranabhute}.”}.

2) And, in the \textit{Abhidhamma}, there is the statement regarding only the state of ‘not perceiving form internally/ within oneself’ (\textit{ajjhattaṁ arūpasaṇñīya}) which has the cause as the embellishment of the discourse. Another reason apart from the embellishment of the discourse\footnote{Dhs-dt p. 182: “\textit{yassāti ajjhattaṁ arūpasaṇñī vacanassa}.”} should not be sought for the word “\textit{ajjhattaṁ arūpasaṇñī (not perceiving form internally)}”\footnote{Dhs-dt p. 182: “\textit{vāttravaṇṇavātthānavaṇṇasenadī pariśīladesanattādhihinā vāttravaṇṇavātthānavaṇṇasenakaranabhūtenatī atitho}.”}

One’s own body/ the material qualities within oneself (\textit{ajjhattarūpānam}) should not be mastered, because one’s own body/ the material qualities within oneself (\textit{ajjhattarūpanaṁ}) is not visible like the external forms. And, the embellishment of the discourse should be understood by power of determination stated before\footnote{See Dhs-mt (Ve) p. 101: “\textit{…pariśīladesanantarā (due to the figurative discourse).}”}. If it is asked: since the positions of mastery such as indigo etc. are accomplished just by this saying “\textit{beautiful or ugly color (suvaṇṇadubbaṇṇī)}”,\footnote{See Dhs p. 47 No. 223-224; Dhs p. 52 No. 244-245.} the positions of mastery such as indigo etc.\footnote{Sinhalese edition reads ‘\textit{nilādī}’ as ‘\textit{nilā}’ which seems to be a scribal error.} should not be stated?\footnote{See Dhs p. 52 No 246-247.} The answer is: it is not correct. Because, the meditators, who have exerted in indigo etc.,\footnote{Sinhalese edition reads ‘\textit{-nilādsu}’ as ‘\textit{nilāsu}’ which seems to be a scribal error.} have the cause
of overpowering only the state of indigo etc. Therefore, the limitedness of pure or impure colors of that kasīna [such as indigo etc.], and the immeasurable state of pure or impure colors of that kasīna [such as indigo etc.], are not the cause of overpowering. But, the state of indigo etc. is only the cause of overpowering.

Here ends Commentary on the Discourse on the Position of Mastery

(Abhībhāyatanakathāvāṇṇaṇa niṭṭhitā)

Commentary on Discourse of the Liberations

(Vimokkhakathāvāṇṇaṇa)

248. In this word "rūpi (one having material qualities)", the following should be understood:

1) A material quality that this meditator possesses of the material quality [such as hairs of the body etc.] belonging to his own continuity (sasantu), is a special material quality, because the material quality is the cause of a certain jhāna.

2) If it is said as ‘rūpi (one having material quality)’ [according to the commentary] due to [that jhāna] which is distinguished by the special material quality, then that sign [of object] (nimittam) also which is the material quality belonging to one’s own continuity, can make to accomplish the state of rūpi from the point of ultimate sense. Just as [according to the commentary,] jhāna can make to accomplish the term ‘rūpi’.

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1313 Sinhalese edition reads ‘nīlādiḥbhūvāsveva’ as “nīlāniḥbhūvāsveva” which seems to be a scribal error.
1314 Sinhalese edition reads “nīlādiḥbhūvo” as “nīlāniḥbhūvo” which seems to be a scribal error.
1315 The following shows the opinion of this sub-commentator who does not want to follow the opinion of this commentary.
1316 This material quality is a meditation object which is ‘mindfulness occupied with the body’ (kāyagatāsati) in the group of recollections (amussati) of. Cf. Bhikkhu Bodhi, CMS, pp. 333-336.
1317 This sentence shows a cause for arising of the word ‘rūpi’ (saddappavattinimitta).
1318 Dhs-at (Ve) p. 108: “...uttarapadalopena ‘rūpa’ anti vuttaṇa rūpojñānena”
1319 Dhs-at (Ve) p. 108: “yathāvuttārūpañjānena”.
1320 The word ‘eva’ is used in the same sense as the word ‘api’. See Dhs-at p. 183.
1321 See Ab-t II p. 442 fn. 1-4.
In the Abhidhamma, there is the discourse of *kasiṇa* by the term ‘*kasiṇa*’ of jhānas. However, in the Suttanta the discourse on *kasiṇa* occurs by the term ‘*kasiṇa*’ of objects. Hence, it is said as “*abhidhammavasena*”.

Here ends the Commentary on Discourse of the liberations

(*Vimokkhakathāvāṇṇanā niṭṭhitā*)

[103]

Commentary on Discourse of the Divine States

(*Brahmavihārakathāvāṇṇanā*)

251. Just ignorance devoid of joy and displeasure is called “*ānānuppekkhā* (unintelligent indifference)”. [Indifference arises in .... of an ordinary person] who has not conquered the boundaries of [defilements] ([*uppajjati upekkhā*]...

*anodhitijinassa*...[*puthujjanassa*]*\(^{1322}\) because the boundaries of defilements have not been yet conquered by the boundaries of the paths.\(^{1323}\) [Indifference arises in .... of an ordinary person] who has not conquered the result ([*uppajjati upekkhā*]...

*avipākajinassa*...[*puthujjanassa*]) because the result of the circle of existence in the above life-existence from the seventh life-existence etc. has not been yet conquered.

*Niddosabhāvena (due to faultless nature)* means due to non-aversion nature.

Since even a single being [as an object] cannot get the sign of counterpart\(^{1324}\), the limit is not taken.\(^{1325}\) Moreover, a comprehension of being (*satta*) occurring by virtue of conventional truth is not the comprehension of the limited material quality etc. [of the beings (*satta*)]. Hence, the state of the illimitable/immeasurable object/field

\(^{1322}\) Cf. Pe Maung Tin renders it into “an average man who has not overcome the limits...”. See Exp p. 260.

\(^{1323}\) For instance, the path of stream-entry can cut off only wrong view of self and doubt, not the other defilements; the initial application in the first jhāna inhibits only sloth and torpor.

\(^{1324}\) It is the mentally visualized image freed of all defects.

Cf. While developing concentration, three signs, which are the preliminary sign (*parikāmnānimittā*), learning sign (*uggahānimittā*) and counterpart sign (*patibhāgamittā*), occur accordingly to meditators. See Atths (Ve) p. 64. Also see Bhikkhu Bodhi, CMS, pp. 331-332; p.341.

\(^{1325}\) It means loving kindness cannot occur in an object as hair, earth *kasiṇa* etc. which have the limit.

The loving kindness takes an object as the concept of beings which is the immeasurable (*appamāṇā*). See Atths (Ve) p. 64: “*Iccevaṃ paṭṭhāvikasinādisu dvāvīdatikammattāḥ jhānasu paṭṭhāganimittāṃ upalābbhati. Avasesesu pana appamāṇā sattapāṭhātiyāṃ pavattanti* (the counterpart sign is found in twenty-two meditation subjects i.e. the earth *kasiṇa* etc., but of the remaining (eighteen) subjects, the illimitable (loving kindness, compassion, appreciative joy and equanimity) occur with the concept of beings (as their object) – Bhikkhu Bodhi, CMS, p. 342).”
(appamāṇa-gocaratā) is said though loving kindness etc., which are supreme state in comprehension of being (satta) without contagion [by craving, wrong view etc.] also due to entering into the absorption, take a single being as the object.

Here ends Commentary on discourse of the Divine states

(Brahmavihārakathāvaṇṇanā niṭṭhitā)

Commentary on Discourse on the Foul

(Asubhakathāvaṇṇanā)

263. Due to the state of bloating after death, it is called “uddhumāta (swollen)”. The corpse dark-blue color mixed with white and red is called “vinīlā (discolored thing)”. Or, the dark-blue color corpse corrupted from its original state is called “vinīlā”. Saṅghāto (joint) means well-connected state of limbs. The inability to keep the mind by the state of the opposition is weakness of [the foul] object (ārammanassā dubbalaṭā). The simile of flower-rubbish remover should be connected with seeing the benefit in himself. Accordingly, the simile of vomiting and purging should be connected with relief from sickness of hindrance. The jhāna attending to the abomination is taken by repulsive hair etc. due to the same state by attention to the abomination. And, the jhāna attending to the color of corpses in cemetery is taken. Because, the jhāna attending to the color of corpses in the cemetery (tam) is also produced by virtue of attention to the abomination. Or, the [nine] kinds of corpses in cemetery are called ‘the colors of corpses in the cemetery (sivathikāvaṇṇāni)’.

Here ends commentary on the Discourse on the Foul

(Asubhakathāvaṇṇanā niṭṭhitā)

Here ends Commentary on Discourse on Kusala in Fine Material Sphere

(Rūpavacarakusalakathāvaṇṇanā niṭṭhitā)

126 Pe Maung Tin translates this sentence as “The inability of the object to draw the concentration of the mind on itself owing to its abominable state is its weakness”. See Exp p. 267.
Commentary on Discourse on Kusala in Immaterial Sphere

(Arūpāvacakusālakathāvānṇanā)

265. Sabbākārena (in all respects) means as follows:

1) in all respects of seeing fault (dosa), which is seeing the possibility of assault from the sign of such appearance (evam rūpanimittam), between the material quality and the sign of the material quality (rūparūpanimittesu) and between jhānas having the object of the material quality and of the sign of the material quality;

2) or, by manner which is the state of abandoning desire or not adverting to sense-desire etc. in the material quality etc.

Virāgā (due to distaste for) means due to disgust for. The imperturbability by the expressions as ‘the formation of imperturbability’ etc. and the peaceful liberations by the statements “these, oh Cunda, are peaceful liberations in the Noble One’s Discipline (santā ime cunda ariyassa vinaye vimokkhā)” etc. have been said.

Since the perceptions of sensory impact have been completely eliminated by virtue of the meditation/development which is opposed to the material quality and which is noticing the fault [of the material quality], one does not get up from the arūpa attainment even by a loud sound. However, one would get up from any rūpa attainment, because the perceptions of sensory impact have not been yet eliminated by that way [that is by virtue of the meditation/development which is opposed to the material quality and which is noticing the fault of the material quality]. The first jhāna, however, cannot endure even a little sound. Hence, it is said [in the commentary] that the sound is [the same with] a thorn to a person who has attained that first jhāna.

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1330 This quotation is not found anywhere. But, the word ‘vimokkha’ is substituted by the word ‘vihāra’ as follows: “Santā ete vihāra ariyassa vinaye vuccanti.” See MN I p. 41; p. 42.
When there is absence of development of immaterial state, as long as the result of arūpa jhāna itself arises, transcending (samatikkamo) and disappearing (atthahgam) of the perceptions of rūpa and the perceptions of sensory impact worthy of arising after death have been said by providing the state of non-arising nature.\(^{1331}\) However, among the perceptions of diversity, those perceptions\(^{1332}\) which do not arise in that arūpa existence do not arise, because they have no opportunity,\(^{1333}\) not because they are prevented by the development of immaterial state. Some perceptions\(^{1334}\) of diversity do arise, because they are not prevented. Therefore, the words ‘not attending to (amanasikāro) those twenty-seven perceptions of diversity’, ‘not advertting to (anāvajjanam) those twenty-seven perceptions of diversity’ and ‘not reflecting upon (apaccavekkhanam) those twenty-seven perceptions of diversity’ are said.\(^{1335}\) Or,\(^{1336}\) it is said that [the perceptions of diversity] is not made (akaranam) / entered (appavesananam) in between the process of life-continuum citta by the mind-door advertting which can cause to arise javana process\(^{1337}\). And, by the expression “nānattasanānānam amanasikārā (not attending to the perceptions of diversity\(^{1338}\))”, the steadfastness of concentration [of jhāna pertaining to the base of infinite space (ākāsānaicayatana jhāna)] by transcending the rūpas which are the cause to pay

\(^{1331}\) The perceptions of rūpa and the perceptions of sensory impact cannot provide the occurrence in the rūpa plane. This meaning is said by the word ‘transcending (samitikkamā)’ and ‘disappearing (atthahgamā)’.

\(^{1332}\) The perceptions associated with the following cittas do not arise in the immaterial sphere:

1) two dosamūla citta: because hindrances are already removed in the immaterial sphere.
2) Pañcadvāravajjana citta: because of no base in the immaterial sphere.
3) Sampaticchana and santirana citta: because there is no base which is pañcadvāravajjana.
4) Hasitappāda citta: because there is no body sensitivity to smile in the immaterial sphere.


\(^{1333}\) Attūs (Ve) p. 23: “...vattani nāma cakkhu-sota-ghāna-jīvā-hadaya-vattthu cā ti ... Arūpako pana sabbāni pi na samvijjanti. (there are six bases i.e. eye, nose ... body and heart-base...in the immaterial world no base exists – Bhikkhu Bodhi, CMS, p. 144)”.

\(^{1334}\) Twenty-seven perceptions arise in the immaterial sphere. They are as follows: kāmapacca-kāraka-sala 8 + manodvāravajjana 1 + kānapacca-kārakiya 8 + lobhamūla 8 + mohamūla 2 = 27 perceptions. See Dhs-a p. 203.


\(^{1336}\) This is the different from the commentary.

\(^{1337}\) The word ‘javanapatițpāda’ is mind-door advertting (manodvāravajjana) which can cause to succeed the javana citta. And, the javana citta is a citta which pays attention to the perception of diversity. See Ab-i III p. 448 fn 1.

\(^{1338}\) Dhs p. 55. Cf. Kyaw Khine translates it as “by not paying attention to other forms of consciousness, many and varied”, and C.A.F. Rhys Davids as “by turning the attention forms any consciousness of the manifold”. See DS pp. 142-143; BMPE p. 72.
attention to the perception of diversity is shown. For, the expression "nāṇattasaṁñāṇaṁ amanasiṃhāra" is not mentioned in the attainments of rūpa jhāna, because the rūpas have not been transcended. What is the benefit? The benefit of the perception [pertaining to the base of infinite space (ākāśaṇaṁcayatana sañña)] produced in the space which is devoid of all base of enjoyment is not seen. Thus, it is said. The statement\(^{133}\) regarding ‘transcending the perceptions of rūpa’ etc. is the statement to show the benefit\(^{134}\). It is not the denotation.\(^{134}\)

Aṇñatthā (elsewhere) means in Suttas. Indeed, in the Suttas, the state of suffusion of infinite is also stated,\(^{132}\) because the boundary is not taken by taking the object merely aloof from the rūpa even in putting away the limited kasiṇa. However, in this Abhidhamma,\(^{133}\) it is not said as ‘infinite is space (ananto ākāso)’ in order to show that the limitedness and the infiniteness exist by virtue of the kasiṇa which is put away, though the limitedness and the infiniteness exist visibly by the state of suffusion of infinite. This is the intention [of the commentator]. There is a denotation in this Abhidhamma\(^{134}\) by determining the occasion and by making the distinct jhāna\(^{135}\). There is no the denotation in this Abhidhamma\(^{136}\) by the practice [caused to reach to the jhāna]. Hence, that expression ‘ananto ākāso (infinite is space)’ is not said [in this Abhidhamma].

\(^{133}\) Dhs p. 55: “rūpasannanam samtikkamā...”.
\(^{134}\) In Sinhalese edition, the word “ānisamsassa pakāsanaṁ” is compounded as “ānisamsappakāsanaṁ”.
\(^{131}\) See Dhs-at (Ve) p. 110: “Aṇeṣasantasamāptisukhamahavahabhava-visesupapajjanādayo āruppasamāptiṁ am thāti āha ‘rūpasanā...pe...na attho’ti. (the denotation of attaining immaterial state is ‘experiencing the happiness of attainment which is peaceful unperturbability’ and ‘being born in immaterial plane’)”
\(^{132}\) The words “suffusion of infinite (anantapharanatā)” is said with reference to the word “infinite is space (ananto ākāso)”. By the particle ‘ca (also)’, it should be understood that it is stated as “ananto ākāso” as well as “ākāśaṇaṁcayatana...upasampajja”. See DN I p. 183; II p. 71; II p. 112; MN I p. 41; I p. 399; SN IV p. 227; AN IV p. 425 etc.
\(^{133}\) Sinhalese edition seems to omit this particle “ca” by mistake.
\(^{134}\) Dhs p. 55 No. 265.
\(^{135}\) Dhs p. 55 No. 265.
\(^{136}\) By showing the words “sukhassa ca pohāna...catuttham jhānam... (he remains in the forth jhāna characterized by elimination of happiness)”, this forth jhāna become distinguished with the other forth jhāna. See Dhs p. 55 No. 265.
266. The first immaterial consciousness (pāṭhamaārūppaviṇāṇāṃ) is said as “anantāṃ (infinite)”, because the first immaterial consciousness should be contemplated as ‘infinite (anantāṃ)’ only by the pervading mode of the first immaterial consciousness itself. The state of [the kassiṇa which is] put away is called “uṇghūṭimaṃ”\(^{1347}\).

267. By the word “aḍīcanaṃ (nothingness)”, the total annihilation is said by all manner without taking any kind [of occurrence, cessation etc.] of the [first immaterial] consciousness.

268. Yāya (of such) means of perception which is the remaining from the gross mental formations. [Firstly, in order to show] that practice (taṃ patipattim). By the word “āvaṭijissāmi (I shall reflect upon)” etc., [the followings should be understood:]

1) absence of occurrence of the mastery in adverting etc.\(^{1348}\) inclined towards the third immaterial jhāna is shown.

2) absence of occurrence of the development which is the contemplation in order to overcome the attainment of the third immaterial jhāna is not shown.\(^{1349}\)

The meaning of the word “nāsaṇā (nor non-perception)” is that this perception has also the state of perception. [Contemplation] occurred by virtue of taking the group\(^{1350}\) is called “kalūpasammasanāṃ (contemplation by the group)\(^{1351}\)”. Insight occurring by virtue of taking the object as individual dhamma such as contact etc. is called “anupadadhammavipassanā (insight into individual dhamma)”.

\(^{1347}\) Cf. Pe Maung Tin renders it into “divided off”. See Exp p. 275.

\(^{1348}\) There are five kinds of mastery. See fn. 1246. Cf. Bhikkhu Bodhi, CMS, p. 342.

\(^{1349}\) Cf. Ab-t III pp. 451-452 fn. 2.

\(^{1350}\) Here, the prepositional phrase ‘by virtue of taking the group’ should be regarded as ‘by virtue of taking the four mental aggregates (nāma-khandha) as its object as in the state of neither perception nor non-perception’. See Ab-t p. 452.

\(^{1351}\) Cf. Pe Maung Tin renders it into “contemplating the group as a whole”. See Exp p. 279.
The third [immaterial attainment] arises due to overcoming [the object which is the first immaterial] consciousness which is produced from the concept of space (ākāse pavattitaviññāṇārikkamato tatiyā).\textsuperscript{1352} Indeed, only that object is withdrawn due to overcoming that object [which is the first immaterial consciousness which is produced from the concept of space]. Indeed, when the second immaterial consciousness is withdrawn, only that second immaterial consciousness might be overcome. When the second immaterial consciousness is withdrawn, the object of that second immaterial consciousness might not be overcome. And, after seeing the fault in the object, withdrawing and overcoming [the jhāna having an object] which is not the object is not logical. And, it is said\textsuperscript{1353} in the Pāli as “after mindfully attaining the attainment pertaining to the base of infinite consciousness\textsuperscript{1354} and after emerging from the attainment pertaining to the base of infinite consciousness, he does not produce that very consciousness\textsuperscript{1355} (viññāṇaṁcāyatanasamāpattim sato saṁapajjitvā tato vuṭṭhaḥitvā taṁ eva viññāṇam abhāveti)\textsuperscript{1356}. It is not said as “he does not produce that very base of infinite consciousness (taṁ eva viññāṇaṁcāyatanam abhāveti)” or as “he does not produce it only (taṁ eva abhāveti)”. Moreover, in the statement “[contemplating] as ‘infinite is consciousness’, after attaining the base\textsuperscript{1357} of infinite consciousness (anantāṁ viññāṇanti viññāṇaṁcāyatanam upasampajja)”\textsuperscript{1358}, the two things are mentioned as follows:

1) the consciousness (viññāṇam) which is an object

2) and, [jhāna which is] the base of infinite consciousness (viññāṇaṁcāyatanam). In these two, when the word ‘tam’ is related with that jhāna indicated as starting point where he emerges from any jhāna, [in the words “that very consciousness (taṁ eva viññāṇam)”] the word ‘consciousness (viññāṇa)’ is said in order to reject

\textsuperscript{1352} Cf. Pe Maung Tin translates it as “the third is from transcending the consciousness proceeding with reference to space”. See Exp p. 280.
\textsuperscript{1353} CSCD edition reads “vuttam” as “ittam” which seems to be a scribal error.
\textsuperscript{1354} According to Bhikkhu Bodhi, the expression ‘the base of infinite consciousness’ is also extended to the jhāna itself. And, the word ‘āyatana (base)’ has the meaning of ‘a habitat or dwelling for the citta of the jhāna’. See CMS, p. 62.
\textsuperscript{1355} That very consciousness indicates the consciousness pertaining to the base of infinite space.
\textsuperscript{1356} Cnd (Ve) p. 93.
\textsuperscript{1357} Here, the word ‘base’ is extended to the jhāna itself. See fn. 1354.
the jhāna pertaining to the base of infinite consciousnesses (viññānañcayatanassa).
Therefore, overcoming/ not producing only [the object] which is the first immaterial consciousness, is said [by the commentator]. Tannissitaṁ mean [the first man] who leans on (nissitaṁ) the second man (tāni). Just as a man standing in the outside pavilion separated or secluded from him without leaning on him who hangs on the pavilion, [similarly it should be regarded as] the third immaterial stage standing in the concept of nothingness of that first immaterial consciousness that is the seclusion of the [first immaterial] consciousness attached to the concept of space.

Here ends Commentary on Discourse on Kusala in Immaterial Sphere
(Arūpāvacarakusalakathāvanaṭanā nīṭhitā)

Commentary on Discourse on Kusala as Three-Spheres
(Tebhūmakakusalavaṇṇanā)

269. The statement “ime tāva chandādhipateyye pañca nayā (first [from the predominance of energy etc.], these five methods are in predominance of desire)” is said with reference to the occurrence towards the method of that predominance of desire of the previous methods\footnote{In the Predominae of desire, there might be five methods as follows:} in the predominance of desire as the last method. However, this type is not included in the Pāli\footnote{Dhs p. 56. Cf. C.A.F. Rhys Davids, BMPE, pp. 76-78; U-Kyaw Khine, The Dhammasaṅgani, pp. 144-145.}. For, after saying the pure method etc. (suddhikanayādayo) in the Pāli, the methods of predominance of desire etc. are not said. In the Paṭṭhāna (mahāpakarane), the Low Triplet (hīnattiko) is classified in seven chapters\footnote{The seven chapters in the Paṭṭhāna is as follows:} which are variegated by positive

\begin{enumerate}
\item vibhatto eko nava (one method as the foremost classification of all)
\item hīnantit eko (one low)
\item majjhiman eko (one medium)
\item paṇītanī eko (one exalted)
\item chandādhipateyyanti eko (one predominance of desire) – last method
\end{enumerate}

The first four are the previous methods. See Ab-t III p. 118 fn. 118
method etc. (anulomādinayavicittehi). And, after bearing in mind as ‘these twenty mundane great methods become a part of middle dhammas in that Low Triplet’, it is said [by the commentator] as “[these twenty mundane great methods] are classified in the Low Triplet of the Paṭṭhāna (tattha vibhättā)”. It is not said because these methods occur in the Low Triplet of the Paṭṭhāna in this sequence.

Thus, after showing the Pāli where these methods are classified, the words “imasmīṁ pana ṭhāne (and in this place)” etc. are said in order to show now the eighteen doors of action at the end of this discourse on kusala belonging to the three-spheres (tebhūmakakusalakathāvāsānaṭṭhāne). Or otherwise, these methods in kusala belonging to the three-spheres are classified in the Low Triplet (hīnattike) by showing the inclusion into the middle group after turning from low and exalted (hīnapaṁśitehi). The connection of the words “imasmīṁ pana ṭhāne” is the same as stated. Those dhamma groups which, with their results, are produced by means of charity etc. depending on just the circle of rebirth should be made as ‘low (hīnā)’. Those dhamma groups, which are produced by means of charity etc. depending on the cessation of the circle of rebirth, should be made as ‘exalted (paṁśī)’. Those dhamma groups which do not give results should be made as ‘medium (majjhimā)’. And, the eighteen doors of action (kammadvārāṇī) are [as follows]:

1) nine doors of action certainly depending on the circle of rebirths which is the other two groups after living aside the middle group due to not giving result among those three dhamma groups;

2) and, nine doors of action which is the decisive support condition for [the nibbāna] which is not the circle of rebirths.

And, they are actions (kammāni). These actions are also doors due to being the cause of the respective result. Hence, it is called “kammadvārāṇī (doors of action)”. Or, in various dhammas groups, the cītta are said as ‘kammadvārāṇī (doors of action)’

7) Investigation Chapter (pañña vāra)
Or, the body-intimation etc. which are respective doors are said as ‘kammadvārāni (doors of action)’ [by the commentator]. And, the eighteen princes (khattiyā) should be known only according to their actions as follows:

1) nine consisting of the low by the low-trio etc. (hīnahīnattayādayo), not capable [of knowing the four-noble truths];

2) and, nine consisting of the exalted by the exalted-trio etc. (panītapaṇītattayādayo), capable [of knowing the four-noble truths].

Likewise, the Brahman etc. and devas should be interpreted. The forty-eight family customs are different customs of those princes etc. The citta having the state of the predominance of citta is said as “a kusala citta pertaining to the sense-sphere has arisen ... the predominance of citta...” In the group of citta and cetasika, the word ‘citta’ which can determine the occasion (samayavavatthāpako) is expressed. Thus, it is said “sampayuttadhammānāṃ vasena vutto ([the state of predominance of citta] is said by way of associated dhammas [such as contact etc.]).”

Here ends Commentary on Discourse on Kusala as Three-Spheres

(Tebhūmakakusalavaṇṇanā niṭṭhitā)

Commentary on the Supra-Mundane Kusala

(Lokuttarakusalaḥavāṇṇanā)

277. By the words “lokaṃ tarati (it crosses the world)”, the path of transcending the world is said [by the commentator]. By the word “uttarati (it crosses over)”, the fruition established in the fruition reaching to the end of the world is said [by the commentator]. By the word “samatikkamma (having passed beyond)”, Nibbāna is said [by the commentator]. Indeed, the word “samatikkamma” means having been...

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1362 Cf. According to the Expositor p. 285 fn. 2, it is said by the Buddha. But, actually it is said by author of sangaha who is Ven. Buddhaghosa. The footnote in the Expositor should be carefully examined. See Dhs-a p. 82; p. 88; p. 151; 212; Vbh-a p. 144.

1363 Cf. Ven. Janaka suggests that it is better to put the word ‘panītahīnattayādayo’ here because in the commentary it is started with the word ‘panītaḥhina’. See Dhs-a p. 212. Also see Ab-t III p. 456.


1365 Dhsp. 56-57 No. 269-270.

1366 Ven. Janaka suggests that it is better to read ‘antagamanam phale patiṭṭhāno’ as ‘antagamanaphale patiṭṭhānāṃ’. Actually, the word ‘antagamaṇa’ is an adjective for the word ‘phale’. See Ab-t III p. 457.
The word "abhibhuyya (having overpowered)" means being detached from. And, also the threefold meaning should be constructed with each path etc. Or, also the threefold meaning should be constructed only with the path. Because, in showing the kusala in the supra-mundane, that path has been intended.

The word "ekacittakkhanikam (having one momentary flash of citta)" is said with reference to not occurring two times in a single path. It is cultivated by the wisdom which makes to accomplish non-transgressing etc. of the mutually associated dhammas. Instead of saying "niyyānīkaṃ" by replacing the letter 'i' with its short variety 'ī' and by replacing the letter 'ya' with the letter 'ka'. A person can go forth by means of this [supra-mundane jhāna]. Hence, it is called 'niyyānam (going out)'. The word 'niyyānam' is the same with the word 'niyyānikam' like the word 'venayiko'. In this second alternative, instead of saying 'neyyānikam', it is said ['niyyānikam'] without replacing the letter 'i' with the letter 'e'.

The group of citta and mental factors (cetasika) is said as "phalam (fruition)". That fruition is the support of dhammas which form their part of the mutually associated dhammas. Or, the knowledge associated with the fruition is called as 'phala'. Or, the path-factors such as right view etc. are called as 'phalam'. Lokuttarabhāve (the state of supra-mundane) means the state of having crossed over the world. By the word "lokuttarabhāve (the state of supra-mundane)"; the fruition and the nibbāna are included. Out of these fruition and nibbāna, the fruition which exists is called "bhūmi (stage)". Or, just as the sense-sphere existence etc. produced by kamma...

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1367 The threefold meaning is "lokaṁ tarati..., lokaṁ uttarati..., lokaṁ samatikkamma abhibhuyya itthati..." See Dhs-a p. 214.
1368 By the word 'ādi', phala, nibbāna should be understood.
1369 The threefold meaning is "lokaṁ tarati..., lokaṁ uttarati..., lokaṁ samatikkamma abhibhuyya itthati..." See Dhs-a p. 214.
1370 Dhs-at (Ve) p. 111: "Anativattanādīti ādi-saddena indriyānaṁ ekaraṣaṭṭa (state of same function of the faith etc. faculties) tadupagaviśvāvāhanaṁ (bearing effort reaching to that path) āsenaṅgati (succession) ime tayo bhāvanāvīsese saṅgahati.”.
1371 A word with the suffix 'nika' just as "vinayakam adhītei (studied)" is the same with the word "venayiko (versed in the Vinaya)". See Ab-t III p. 458.
1372 The following sentence differs from the commentary's expression.
are called ‘bhūmi’ due to being a support of persons endowed with that sense-sphere existence etc., similarly the fruition produced by the path is called ‘bhūmi’ due to being the support as it should be attained time to time by a noble disciple. Therefore, only due to being the supporting place of a noble disciple, the nobles endure longer. In the compound word “samuccheda vivekavasena (by virtue of seclusion by way of extirpation)”, the complete destruction of [the akusala dhammas] that lead to woeful state and the destruction of the rest akusalas just as the destruction of darkness by the lightning flash should be understood. Although the mundane jhāna is not accomplished without the progress in case of a worldling as well as a noble who have no past practice, in case of a noble who has past practice the mundane jhāna is accomplished by the mere path just as accomplishing the resultant state by kusala. Thus, it is not possible to say that the progress that leads to the path is the progress of that mundane jhāna [which is available in the path] due to not being the result (atabbipākatā) [of the path] because [the mundane jhāna] which is accomplished is not equal state with the noble path. In the mundane jhāna, it is not taught in that manner by giving emphasis on the progress, rather the simply teaching is set forth in order to include the jhāna [accomplished by the path] as it is said.

However, in this discourse on the supra-mundane, since none of the supra-mundane jhānas is accomplished without the progress, in order to show it by giving emphasis, it is said “dukkhapatipadam (painful progress)” etc. Yo koci vūro (any unspecified occasion) means any unspecified occasion when [the defilements] are eliminated once, twice, thrice, four times or many times. When the defilements are eliminated once or twice, the occasion is only easy progress, but thereafter it is not easy progress. Hence, the teachers of commentary approved that when the defilements are eliminated in the third time, the occasion is painful progress. When this

1373 Dhs-at (Ve) p. 112: “Ariyaphalasannissayena hi ariyā katakiccā suttu nibbinasabbabhabvā pi cirataram loke parahitya tiṭṭhati.”
1375 All editions of this text insert the particle ‘ca’. According to Ven. Janaka, the particle ‘ca’ seems to be an additional word. See Ab-t III p. 459.
occasion is so approved, no need to say thereafter occasion when the defilement is eliminated in the fourth time etc. After determining the material and the immaterial by characteristic etc., comprehending the material and the immaterial is called 'rūpārūpapariggaha (the comprehension of the material and the immaterial)'. This dhamma group is simply mind and matter. This dhamma group is not other things such as living being etc. Thus, the knowledge which can define/ analyses (vavatthāpana) is called 'vavatthāpana (the determination/ analysis of mind and matter). If it is asked: if the manifestation of the path of a person who has comprehended the material and the immaterial is also sluggish due to accomplishing the knowledge which can define/ analyses the mind and the matter with difficulty, the painful progress should not be said only due to the difficulty of the comprehension of the material and the immaterial. The answer is: it is not correct. Because, the manifestation of the path is sluggish, since, also at the time of the accomplishment with ease due to the weakness of defilement opposed to the knowledge which can define the mind and the matter, the faculties, [such as faith etc.] accompanied by insight knowledge of a person who accomplishes it with the ease due to such weakness of defilement, have the state of weakness.

Rūpārūpa pariggahetvā (having comprehended the material and the immaterial) means having comprehended them even without difficulty. It is needless to talk about when it is comprehended with difficulty. The same matter applies as regards to the rest. Imam vāraṇ rocesum ([the teachers of commentary] have approved of this occasion) means: since the imperfections of insight (vipassanupakkilesas) have arisen while contemplating on the knowledge of mind and matter, the faculties, [such as faith etc.] have the state of weakness.

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1376 By the word ‘etc.’, the function and the manifestation should be understood.
1377 By the word ‘etc.’, life (jiva), self (atta), individual (puggala) should be understood.
1378 Ven. Janaka suggests that the compound word “tathāsiddhavipassanāsahagatānu” should be read as “tathāsiddhassa vipassanāsahagatānān”. See Ab-t III p. 461.
1380 The ten vipassanupakkilesas are as follows: Obhāsa (aura due to insight), Nāṇa (knowledge due to insight), Pīti (rapture), Passaddhi (tranquility), Sukha, Adhimokkha (resolution), Paggaha (exertion), Upatthāna (awareness or assurance), Uppekkhā (equanimity), Nikanti (attachment due to insight). See Vism XX, p. 544. Also See. Ps II, pp. 100-101.
of rise and fall at the end of the knowledge of comprehension \( (\text{sammasana}) \) by group, are eliminated in third time, the occasion which is the state of difficulty is approved as ‘painful progress’, because the progress gets the end when the attachment which is that imperfection of insight \( (\text{vipassanupakkilesanikanti}) \) is eliminated \( (\text{etadantattā}) \). Since the earlier stages \([\text{which are the comprehension etc. of the material and the immaterial}]\) get with difficulty, though this occasion \([\text{which is eliminating the imperfections of insight}]\) gets without difficulty, the painful progress should be understood in the manner described before. Hence, the painful progress is not rejected. Or, the difficulty in the comprehension etc. of the material and the immaterial as all the aforesaid occasions is said as “\( \text{iman vāraṇ (this occasion)} \)” by virtue of the occasion in eliminating in third time. However, in case of a person who has no difficulty at any point, it should be regarded as the easy progress.

Right speech has the intrinsic nature of comprehension due to the opposite nature of false speech etc. which are rough and which can make miscomprehension owing to the function of deceiving etc. Due to the softness, the right speech can absorb the associated \( \text{dhammas} \) and the people who can listen to the well-spoken speech which is the cause of the right speech. \([\text{The right action}]\) produces the function of bodily action fit for performance. And, production of \( (\text{samutthahanam}) \) the right action itself is exertion. Thus, the abstinence known as the right action is also said as having the intrinsic nature of production \( (\text{samutthāna}). \) Or, just as lifting up a burden by bodily action, lifting up, rousing of the associated \( \text{dhammas} \) is \([\text{called ‘samutthāna’}]. \) The purification of living being or of associated \( \text{dhammas} \) is \([\text{called ‘cleansing (vodānam)’}. \) Or, the purification of mere livelihood for the mode of life-faculty is called ‘cleansing \( (\text{vodānam})\). \)
283. Maggasannissitaṁ ([the dhamma] based on the path\textsuperscript{1381}) means [the dhamma] based on the group by being a part of the path due to having the intrinsic nature of the ultimate path.\textsuperscript{1382} Thus, this is the meaning.

285. Fixity (patiṭṭhānāṁ) is by virtue of defilement. Struggle (āyuhanāṁ) is by virtue of kammic formation\textsuperscript{1383}. Or, the fixity (patiṭṭhānāṁ) is by virtue of craving. Struggle (āyuhanāṁ) is by virtue of wrong view.\textsuperscript{1384} The word “bodhi” should be construed with “yā ayaṁ dhammasāmaggī vuccati”\textsuperscript{1385} (this harmony of such dhammas is called as ‘bodhi’). By the words “senaṅgaraṭṭhāṅgādayo [109] viya (just as the factors of an army or of a chariot)”, the state of unreal concept in the concept of an individual is shown.\textsuperscript{1386} The word ‘āṅga (factor)’ also has the meaning of cause; the factors conduce to enlightenment (bodhāya saṃvattanti) of the four noble truths, hence they are called “bojjhaṅga (factors of enlightenment\textsuperscript{1387})”.

They are enlightened (bujjhanti); hence they are called ‘bodhiyo (enlightenments)’.

The dhammas themselves called enlightenments is the cause (āṅgā); hence, it is said “anubujjhantii bojjhaṅgā (they are fittingly enlightened, hence they are called the factors of enlightenment\textsuperscript{1388})”. They are enlightened, for the causes which are the insight etc. and for the four noble truths which should be known, fittingly and directly by the perceptibility and rightly by the definiteness. Thus, the word “anubujjhantii” etc. by virtue of prefixes conveying distinct meanings [i.e. the

\textsuperscript{1381} Cf. Pe Maung Tin renders it into “connected with, the path”. See Exp p. 294.
\textsuperscript{1382} Cf. Ven. Janaka explains as follows:
The initial application is the right thought (sammāsankappa) which is one of the path-factor. The initial application is a cause which is included in the eight path-factors which is the group. Thus, it is called ‘maggapariyāpattī (path-included)’. The part of the dhamma is a cause based on the eight path-factors which is the group. Thus, it is called ‘magganissittī’. See Ab-t III p. 137.
\textsuperscript{1383} There are three kinds of kammic formation which covers kammic activity in all spheres of existence as follows: meritorious (puṇṇābhisasankhāra) which extends to the sense-sphere and the fine-material sphere, demeritorious (apunnaḥbhisasankhāra) which only extends to the sense-sphere, imperturbable (āneñjābhisasankhāra) which only extends to the immaterial sphere. See DN III p. 218; Ps-a I p. 326.
\textsuperscript{1384} Cf. Ab-t III p. 138 fn. 2.
\textsuperscript{1385} Dhs-a p. 217.
\textsuperscript{1386} Cf. Bhikkhu Bodhi, CMA, pp. 327-328; Mehm Tin Mon, The Essence of Buddha Abhidhamma, p. 354.
\textsuperscript{1387} Cf. Pe Maung Tin renders it into “wisdom-factors”. See Exp. 294.
\textsuperscript{1388} Cf. Bhikkhu Nāṇamoli renders it into “they are further enlightened, thus they are enlightenment factors”. See Bhikkhu Nāṇamoli, The Path of Discrimination, p. 306.
meaning of the word ‘anurūpa’ etc.] is said. Indeed, the word ‘bodhi (enlightenment)’ refers to the enlightening (bujjhanam) connected with all the distinct meanings [i.e. the meaning of the word ‘anurūpa’ etc.] in general.

299. Tiṇṇam (of the three [faults]) means [of faults] which are the lust etc. What is “called to commit (karoti nāma)”? It is called to commit misconducts (duccaritāni) which follow [after modifying the case ending from the words ‘catūhi vaciduccaritehi’].1389

301. The continuous dependence on the requisites produced by killing etc. is called “dhuvapāṭisevanam (a constant dependence)”. Sakiccako (having its own function) means having its own separate function. By the words “na hoti (there is no)”, the state of the meaning different from [right speech and right action] is rejected.

The threefold instances of hypocrisy (tūni kuhanavatthūni) are as follows:

1) using coarse requisites,
2) roundabout talk about [the supra-mundane]
3) and, doing good deportment.

They are arisen due to the state of a person who has evil desires.1390

343. Vuṭṭhānagāminivipassanā (insight leading to emergence) means the knowledge of equanimity towards formations (saṅkhārupekkhā) together with knowledge that conforms [to the truths] (sāmulomā).1391 The insight leading to emergence (vuṭṭhānagāminivipassanā) is called ‘emptiness (suññatā)’ due to seeing [formations] as empty. The insight leading to emergence (vuṭṭhānagāminivipassanā) is called ‘desireless (appaññhitāt1392)’ because it can cause to dry up desire of craving

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1389 The Dhammasaṅgaṇī-anuṭikā shows a different way of interpretation as follows: “Musāvāddāni bhāsāsamāno karoti nāma kiṃ vakkhamāṇam kiriyaṃ, kā pana sati? Musāvāddādiriṣṭat viditovāyamattho.” See Dh-śat (Ve) p. 114.
1390 For further understanding see Mnd I p. 224-226; Cnd (Ve) p. 272-274.
1392 According to Ven. Janaka, it is better to read ‘appaññhīti’ as ‘appaññhīti’ after considering the previous words ‘suññatāt vuccati’. See Ab-śat III p. 467.
when seeing as suffering. After standing in the place of that which tends to arrive, that is, after standing in the place of progress of arrival in order to attain the path, the designation as 'emptiness' and 'desireless' is given [to the supra-mundane jhāna]. When the designation as 'emptiness' is obtained from the arrival [of insight], the designation from its own quality and from the [nibbāna] object is already accomplished. However, when the designation is obtained from its own quality and from the [nibbāna] object, the designation from the arrivals in all [the paths which is obtained due to the door of emancipation (vimokkhamukha)] is not accomplished. Thus, due to the state of the cause of accomplishing the perfect designation, the connection of the three designations also of all [the paths which is obtained due to the door of emancipation] is from its own qualities and from the [nibbāna] object, not from its arrival. And thus, due to making the determination, in the definite teaching/Abhidhamma teaching, the designation in this supra-mundane path is obtained only from the arrival. The designation in this supra-mundane path is not obtained from the other reasons which are from its own qualities and from the [nibbāna] object. Thus, it is said [by the commentator].

350. Animittavipassanā (signless insight) means contemplation of impermanence. Nimittadhammesu (in dhammas which are signs) means in the aggregates together with substances by virtue of the solidity of a group etc. and by the limit of its own function. Contemplation of signless is said as "animittavimokkho (the

1393 Cf. Pe Maung Tin translates it as follows: "The insight which views conditioned things with indifference. It occurs together with the stage called adaptation, and it called insight leading to transcendence. Because it views conditioned things as empty, it is called 'emptiness'. Because it views them as ill, or because in it craving is dried up, it is called undesired, unhankered after." See Exp p. 300 fn. 1. Cf. Bhikkhu Bodhi, CMA, pp. 356-357.

1394 It appears to the mind of a person who does not develop meditation because he considers that the material and the immaterial are arisen and are ceased by oneness/ group, and he cannot divide the solidity of a group etc. He considers as if there is a substance by the state of the solidity of a group. See Ab-† III p. 469 fn. 1.

By the word 'etc.', 'aramana ghana' and 'santatighana' should be understood. See Ab-† III p. 469.

1395 It appears to a person who is developing the meditation. He considers as if there is a substance and form, though the ultimate dhammas arise separately, because of considering the limit of the function as the 'phassa' has only the function of touching, or the 'vedana' has only the function of experiencing etc. See Ab-† III p. 469 fn. 2.

1396 Dhs-at (Ve) p. 114.
"signless emancipation)" [in the Paṭisambhidāmagga]. In the compound word "evamsampadānā (thus, this ultimately)", how can the comparison be applicable in this to be compared (upameyya)? Indeed, just as there is no predominant state called the path in case of desire and citta, there is no signless state in case of the signless emancipation which has the excessive faith-faculty. And, just as the designation of the path as the predominance cannot be given in case of desire and citta which is not the path as the predominance. Dissimilarly, it is not possible to say that the designation as signless cannot be given in case of signless emancipation, because the signless emancipation does not have the state of not being signless. And, these dhammas has the predominance which is the path. Thus, they are called as 'maggādhipati (the path as the predominances)'. Hence, it is proper to say that, in those dhammas called as 'maggādhipati (the path as the predominances)', due to desire and citta there is no the state of the path as the predominance in case of the dhammas associated with desire and citta. [110] However, in this to be compared (upameyya), this emancipation has a signless which is the path. Thus, it is called as 'maggānīmitta (signless path)'; this meaning should not be possible. Therefore, due to the emancipation which is not the path, it is not improper to say that there is the state of signless in case of the path. Or, what kind of commonality is intended here? The absence of the designation as the path [in case of the faith-faculty] which is not the path-factor is intended. Just as although desire and citta have the state of predominance, they do not get the designation of the path as 'maggādhipati (the path as predominance)'. And, just as, due to the desire and the citta, the path does not get the designation as the path, because the desire and the citta do not get the state of the path-factors. Similarly, although the faith has the state of

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1397 Ps II p. 60.
1398 There are four kinds of predominance (adhipati) i.e. chandādhipati (desire), cittādhipati, viriyādhipati (energy) which is right effort (sammāvāyāma), vimamsādhipati (investigation) which is right view (sammādittī). The former two are not maggādhipati, the remaining two are maggādhipati. See Dhs-a p. 359. Cf. Exp p. 463.
1399 Cf. Pe Maung Tin’s translation as “dominated by the path means having the dominance of the path”. See Dhs-a p. 45; Exp pp. 59-60.
1400 Dhs-dt p. 161: “kimvāt-adhinā upamānepameyyānaṃ sadhisattatvā vībhāveti, etthāti upamāsamśandānantimāsañ ātāvāte”. 
oncoming [of the path], it does not get the designation of the path as 'animitta (signless)', and due to that faith, the path does not get the designation as the path, because the faith does not have the state of the path-factor. Thus, the state of signless of the signless insight also is not figurative. This meaning is shown.

If it is asked: in this supra-mundane jhāna, the jhāna is said by the designation of emptiness etc.; the path is not said by the designation of emptiness etc., is it not? It is not correct, because the jhāna gets the designation of emptiness etc. due to its association with the path. Some say that in this supra-mundane jhāna also in the Abhidhamma, the designation is obtained from its own quality and from its object by the way of Suttanta expositions. Therefore, [in the commentary] it is rejected as "na pana labhanti (but they do not get)". What is the reason (kim kāraṇā)? The reason is that, in the Abhidhamma, the designation [of emptiness etc.] is obtained from mere opposing without considering its essential property. Indeed, the obtainment of the designations from its own quality and from its object has its essential property which is primary. Moreover, when the designation is obtained only due to its essential property, all the paths have the state of emptiness etc. Thus, the determination would not be possible. Therefore, the designation which can make determination is accepted due to opposing, though the designation is obtained from the two reasons [i.e. from its essential property and from its opposing] in the Abhidhamma. Hence, the emptiness path and the desireless path do not obtain their designation from their own quality and from their object. Thus, it is said [by the commentator]. On the other hand, "na pana labhanti (but they do not get)" means they do not get from their own quality and from their object, which disregards the other reason [that is the opposing]. What is the reason (kim kāraṇā)? The reason is that, in the Abhidhamma, the designation is obtained from its essential

1401 When the designation is obtained due to its essential property, the three paths i.e. suññatāmagga, animittāmagga and appanihitāmagga are equally obtained. Thus, the determination of the separate designation would not be. See Ab-t III p. 473 fn. 1.
1402 Cf. According to the Dhammasaugani-anutkā, the other indicates 'āgamanā (arrival)' which is oncoming of emptiness and desireless. Anyhow, meaning is the same. See Dhs-at (Ve) p. 115.
property and from the opposing, which are coexisting. This is the meaning. Indeed, in the *Abhidhamma*, without considering the opposing which can make the determination, the essential property solely does not get the cause of designation. Because, the essential property solely cannot get into the determination. Therefore, the paths, which are suitable for insight opposed to adherence of the soul and opposed to desire, get the designation due to their essential property coexisting with the opposing, though the paths has the other reason that is their essential property [apart from the opposing]. Further, the insight\textsuperscript{1403} of the signless path is not the opposite of the sign. Because, taking the sign [of the conditioned thing as its object] cannot be prevented since the insight of the signless path itself takes the sign [of a conditioned thing as its object]. Thus, the path, which is suitable for that insight of the signless, is not opposed to the sign [of the conditioned thing]. If [the path, which is suitable for that insight of the signless, is opposed to the sign of the conditioned thing], it would be opposed also to the insight occurring in the sign [of the conditioned thing]. Thus, [the path, which is suitable for that insight of the signless, is not opposed to the sign of the conditioned thing.] Therefore, in the *Abhidhamma*, though the essential property also exists, the essential property, which can give the designation as 'signless (*animitta*)', is not taken due to absence of the opposing which can make the determination. Moreover, it should be regarded as - the path, which is suitable for the contemplation of impermanence, includes only in the mode of progress in purification.\textsuperscript{1404} And, out of that reason only, this mode [of progress in purification] is said [by the Blessed One]. Thus should be noted. *Evam* means the signless path, which is going to be declared as "*aniccato vutthahantassa maggo animitto hoti* (the path of one who emerges from [a conditioned thing] which is impermanence is called the signless)"\textsuperscript{1405}, is explained by the teachers of commentary, after bringing the sentence "*aniccato vutthahantassa maggo animitto hoti*".

\textsuperscript{1403} This insight is the contemplation of impermanence (*aniccānupassana*).

\textsuperscript{1404} See Dhs p. 60 No. 277, 339, 340, 341, 342.

\textsuperscript{1405} Dhs-a p. 225. Cf. Pe Maung Tin translates it as "the Path of one emerging by means of impermanence is the Signless". See Exp p. 304.
The question “vutta...pe...kimaramma (what ... to emergence for its object?)” is asked, after considering the followings:

1) when one, who emerges from the conditioned thing which is impermanent etc., has the object which is the characteristic of [the insight] leading to emergence, there would not be the emergence from the conditioned things;

2) and, though there is the state of having the object which is the conditioned thing, there would not be penetration of the characteristic.

[111] Also, the characteristics are penetrated by knowledge existing in the conditioned things by ‘impermanence’ etc. [Why?] Because, the object, which is the conditioned things which has the mode of that impermanence etc., is taken. Thus, the commentator says as “lakkanaramma (characteristics as objects)”. By aforesaid intention, only the conditioned thing as the object [of insight] is said as “lakkanaramma (characteristics as objects)”. After showing this meaning, the words “lakkanam na (what is called a characteristic)” is said [by the commentator]. Indeed, the characteristic which is taken separately [from the five aggregates] as impermanent characteristic, suffering characteristic and non-self characteristic, is the same as a concept (paññattigatikam), and does not exist from the point of ultimate reality. Due to not existing itself, there is a dhamma which should not be said (navattabbadhammahātaṃ) as being limited etc. Therefore, from the point of ultimate reality, due to absence of characteristic which is taken separately, when the conditioned things are only discerned by intrinsic nature as impermanence, suffering, non-self, it is called that one discerns the characteristics. Thus, the commentator says “yo pana aniccam dukkhanattātī tiṣṇi lakkanāni salakkheti (anyone discerns three characteristics i.e. impermanence, suffering, non-self)”. And, since the conditioned things only are seen by impermanence etc., the conditioned things should be cast off just as a corpse tied to one’s neck.
Chapter Six:
Kusala in the Supra-Mundane
(Lokuttarakusalaṃ)

Commentary on Discourse of Miscellaneous
(Pakinnakakathavannana)

Tatra means in supra-mundane jhāna. By the part of stanza "ajjhattaṅca (subjective)"1406, [the aggregates] which should be convinced, [the aggregates] which should be transcended and the plane of insight are pointed out by five types1407. The elision of the word ‘ādi’ of the words ‘satta-atthādīni aṅgāni’ should be understood by the compound word “sattaṭṭhaṅgāni (seven-eight factors)”. Nimittāṃ (sign) means that which is emerged from [an occurrence of sign].1408 The occurrence of those signs (nimittapavattāni) is pointed out only by the term ‘sign’. Only, the knowledge of equanimity towards conditioned things fixes the distinction among the enlightenment-factors etc. of the noble path (saṅkhārupekkaṅhaṅaṇameva ariyamaggassa bojjhaṅgādivisesaṃ niyameti). Why? [The reasons are as follows:]

1) Because, the insight knowledge, arising together with the knowledge of equanimity towards conditioned things (sasaṅkhārupekkaṅhaṅaṇassa) that arises due to the basic jhāna which is respectively the second etc., has a development which can disgust that one does not want to engage upon the jhāna-factors which are surpassed by the basic jhāna.

2) And, because the other knowledge, [apart from the knowledge of equanimity towards conditioned things (sasaṅkhārupekkaṅhaṅa) that arises due to the basic jhāna which is the second etc.], has no the development [which can disgust that one does not want to engage upon...].

1406 The word ‘ajjhatta’ should be understood ‘ajjhattakkhandha’. See Dhs-at (Ve) p. 116; Ab-t III p. 169.
1407 The five types are ajjhatta, bahiddha, rūpa, arūpa, pañcakkhandha.
1408 Cf. Pe Maung Tin renders it into “sign is that which is transcended”. See Exp p. 305.
Among those doctrines, it should be understood that this previous insight leading to transcendence (vutthānagāminīvipassanā) also called the knowledge of equanimity towards conditioned things (saṅkhārupekkhā) fixes (tesampi vādesu ...vipassanāva niyemīti veditabbā) [that distinction]. Why? [The reasons are as follows:]

1) Because, also in the first doctrine of the elders, the path without the base and with the base as the first jhāna belongs only to the first jhāna, since only the insight can fix [the distinction among the enlightenment-factors, jhāna-factors and path-factors].

2) And, because the other paths belong respectively to the second jhāna etc., only due to the basic jhāna and the fixing as insight.

In this way, also in the remaining doctrines the fixing as insight should accordingly be construed.

Pakinnakasaṅkhāre (miscellaneous conditioned things) means the conditioned things other than the basic jhāna. By the word “pakinnakasaṅkhāre”, it shows that nothing should be only said [as “there is the path belonging to the first jhāna"] when the conditioned things which are the basic jhāna are contemplated. Tatrāpi (in that place also) means also in the second doctrine of the elders. The state of having the respective jhāna in the path is due to the conditioned things which are respectively contemplated and due to the fixing as insight. Indeed, also in that second doctrine of the elders, the insight makes the fixing of the jhāna-factors etc. of the path after being accompanied by joy and accompanied by equanimity by the state of development which disgusts and which does not disgust the respective jhāna-factors.

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1409 Those doctrines are the doctrine of the basic jhāna (pādakajhānavāda), the doctrine of the aggregates which are the objects of insight (sammasitavāda) and the doctrine of the individual inclination (puggalajjhānasayavāda). See Dhs-a p. 227.

1410 Cf. Pe Maung Tin translates this sentence as follows: “Concerning these doctrines, it should be understood that this previous insight leading to transcendence, also called indifference to conditioned things, fixes that distinction.” See Exp p. 307.

1411 The doctrine of the basic jhāna (pādakajhānavāda).

1412 The remaining doctrines are the doctrine of the aggregates which are the objects of insight (sammasitavāda) and the doctrine of the individual inclination (puggalajjhānasayavāda).

1413 Dhs-a p. 228: “...maggopi paṭhamajjhāniko...”.
[112] Thus, the fixing as insight should be understood only by the aforesaid method (vipassanāniyamo vuttanayevam evam veditabbo).

_Tanm_ means the occurrence similar with the respective _jhāna_. **This meaning** (svāyamatho) which is not accomplished (_asijjhano_\footnote{All editions of this text read "asijjhano" as 'asijjhane'. According to Ven. Janaka, it is better to read the word 'asijjhane' as 'asijjhano' because the word 'asijjhane' is the adjective of the word 'svāyamatho' which is in the nominative case. See Ab-t III p. 478.}) by mere inclination without decisive supports of the basic _jhāna_ and of the contemplated _jhāna_, is illustrated by the _Nandakovāda sutta_ (Advice from Nandaka)\footnote{MN III p. 270.} which shows non-accomplishment of the fruition of once-returning etc. by mere thought without the decisive support. Indeed, in the _Nandakovāda sutta_, the inclination can lead only to the respective path which is the decisive support condition by the Blessed One who says the state of fulfilled thought of also the stream-enterer. [The inclination] cannot lead to the other path. Hence, there is the state of the fulfilled thought by the respective path. There is no [the state of the fulfilled intention] beyond that path, because there is no accomplishment [by the mere intention] although there is the state of a clear intention. Therefore, this meaning has been shown. Similarly, indeed also in the doctrine of the individual inclination, the inclination can lead to only that respective path, that has the aforesaid decisive support condition of the respective path which belongs to the second etc. _jhāna_. The inclination cannot lead to the other path, because there is no accomplishment [by the inclination] although there is [that inclination]. And, in this doctrine of the individual inclination, when there is the state of a clear decisive support condition that is the basic _jhāna_ and the contemplated _jhāna_, there is certainly the inclination, as if there is the respective intention when the respective fruition has the clear decisive support condition. Therefore, it is said as "the inclination can lead to (ājjhāsayo niyameti)"\footnote{Dhs-a p. 227. Cf. Exp p. 307.} because when there is no the inclination, there is no the occurrence of that path.
The phrase "yasmiṁ pana pādaṇaḥ jhānas abhāvaḥ (but there cannot be the basic jhāna in such [immaterial existence])" is said concerning the mundane-jhānas which are the base of [the path] which is put aside by the path belonging to the fourth jhāna. And, when there is no the decisive support condition which can eliminate the grosser jhāna factors, the attainment of absorption cannot be without the five factors. Thus, the words "somanassasahagatam maggo hoti (the path accompanied by joy)" is said [by the elder Mahādatta]. By the word "upekkhāsahagatam maggo (the path accompanied by indifference)", the following meaning is shown:

1) the state belonging to the fourth jhāna of the path which is able to remove latent dispositions (anusaya) is also similar with [the neither perception nor non-perception jhāna];

2) the state of the subtle conditioned things which are remaining from the gross conditioned things is not similar.

The doctrines of the basic jhāna and the contemplated jhāna are not opposed (te ca vādā na virujjhanti), because the state belonging to the fifth jhāna and the state belonging to the first etc. jhāna should be produced by virtue of the inclination. This is the intention of the commentator. And, the inclination is beneficial. [When the meaning is taken] by the manner of not including the inclination (aññathā), there would be unbene®cial when the inclination is said as ‘can fix/ can lead to (niyāmako)’.

Because, the fixing [the distinction among the enlightenment-factors, the path-factors and jhāna-factors] has the state of the accomplishment only by the basic jhāna and the contemplated jhāna. But, in this (idha pana) avam hasalini, the following meaning is shown: the insight only fixes these three views by saying as “tesampi vādesu ayam sankhārupekkhāsankhāta putabhagā vuttoḥ graphagminivipassanāva niyameti (among the views of three elders, this previous insight leading to transcendence also called

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1417 Cf. Pe Maung Tin translates it as “let the basic jhāna, ... but where it is absent”. See Exp p. 309.
1418 The words “yasmiṁ pana pādaṇaḥ jhānas abhāvaḥ” is said with reference to the mundane jhāna which is apart from the forth jhāna of the fourfold system. Cf. Ab-Ⅲ p. 479.
1419 The three views are the doctrine of the basic jhāna (pādaṇaḥ jhānavāda), the doctrine of the contemplated jhāna (sammasitavāda) and the doctrine of individual inclination (puggalajjhāsavyavāda).
the knowledge of equanimity towards conditioned things fixes)\textsuperscript{1420} after taking up only the meaning called as insight which is definite in the leading. Indeed, of those respective doctrines, when [the basic jhāna etc.] arise only together with the insight, there is accomplishment. There is no in other way [i.e. without the insight, there is no accomplishment]. This meaning is shown.

\textit{Pavedhati} (it trembles) means it is unable to be the condition of change of lineage (gotrabhu). If, at the fifth citta moment, the javana is known as ‘to have fallen (patita)’, it can be asked as ‘why the change of lineage citta at that fifth moment and the path immediately after the change of lineage citta have to arise in the fallen moment of the javana’? Because, there is no the state of falling of another kind of new javana. Indeed, when only that original javana occurs many times, [113] there would be the falling (patitam).\textsuperscript{1421} The change of lineage citta (gotrabhu), however, is a new javana which occurs in the other object [i.e. nibbāna object]. Similarly, the path citta is [a new javana] which arises also\textsuperscript{1422} from the other plane [i.e. supramundane]. Moreover, due to a force of the seventh javana volition, there is the state of subsequently effective kamma (upapajjavedaniyabhāvo) and the state of kamma bearing immediate effect (ānatariyatāpi), is it not? In this question, the [following] intention could be: \textsuperscript{1423}

\begin{footnotesize}
\textsuperscript{1421} All editions of this text read ‘patitam siyā’ as ‘patitam siyāti’. According to Ven. Janaka, it is better to read the words “...patitam siyāti, gotrabhu pana...” as “...patitam siyā, gotrabhu pana” that is without the word ‘it’. See Ab-III p. 481.
\textsuperscript{1422} By the particle ‘ca (also)’, the meaning of ‘ārammanantare uppannam (occurs in the other object i.e. nibbāna object)’ should be understood. See Ab-III p. 481.
\textsuperscript{1423} Cf. Ledi sayadaw criticizes this Dhammasaṅgaṇī-Mulākā as follows: Pd (Mya) p. 172: “Mulākāyam pana nanuca ... balavatāyati uttaraṃ vadati. Taṃ yuttam viya na dissati. Evañhi sati pathamañcañca iti kassa anantarapaccaye ṣabbeva suṣaṅkhitaṃ dīthīhammadivesavatāyāna gāti vattabba hoṭīti. Mahājāttikāyaṃ pana dubbalāpi antijñavana cetanā saṃnīṭṭhenakaccāvasesabhāvatiya phalapaccane sattivise sayuttā hoṭīti upapajjavedaniyā ānatariyakāca sā hoṭīti yuttam. (However, in the Mulākā, it is said as “...”. It does not seem to be reasonable. Because, if so, it should be asked thus: for which dhāma does the first javana volition is well-arranged by the state of the proximity condition and so it becomes the immediately effective kamma? And it is said in the Mahājāti: “the last javana volition, although weak, has a special ability in producing an effect because of being with the special function of certainty. So it becomes the subsequently effective kamma and the kamma bearing immediate effect.”)"
\end{footnotesize}
- The seventh javana volition becomes the subsequently effective kamma (upapajjavedaniya) and the kamma bearing immediate effect (ānantarikā).\(^{1424}\) Because, the last javana volition is well-arranged (susāṅkhataṭṭā) by being the proximity condition (anantarapaccayabhāvena) of the continuity of result (vipākasantānassa) which is used to arise as the proximity condition of rebirth-linking (patisandhiyā).

- [The subsequently effective kamma (upapajjavedaniya) and the kamma bearing immediate effect (ānantarikā)] do not arise due to the state of powerfulness like the javana volition which does not fall. (See Table 6-1: Comparison of Path Javana Process with Sense-Door Javana Process)

\(^{1424}\) Due to the reinforcement of repetition of the previous six javanas, the seventh javana ensures that kamma can acquire sufficient strength to be a kamma which is able to produce its result when the condition is fulfilled.
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Table 6-1: Comparison of Path Javanga Process with Sense-Door Javanga Process.
[The implied meaning of the words] “puna anulomam taṃ anubandheyya (a subsequent conformity would follow that change of linage)” [will be as follows:]

- when the change of linage citta (gotrabhu) has the object as conditioned things, that change of linage citta is the conformity (anuloma) itself. Thus, just as [the conformity] which is that change of linage citta follows for the previous conformity, the other conformity i.e. that change of linage citta would follow. There may not be the path. Thus, there may not be only the rise of the path, because the path’s own condition which should be placed in the adverting having the same object [with the path] is not obtained.  

The plane [which is the five aggregates affected by clinging] is obtained by the defilements which are adhered to the five aggregates affected by clinging (pañcasu upādānakkhandhesu) due to not being removed [by the path]. These defilements are called “bhūmiladdhā (obtained plane).” [The defilements] can bind the round of existence. Due to thus, it is also called vattasetū (the defilements which can binds the round of existence). Those defilements [which is the bhūmiladdhā and the vattasetū] is completely extirpated (samugghātakaraṇam). Thus, also it is said this path breaks the mass of greed etc. Taṃ bhavaṃ (one existence) is said after taking thus:

- when a non-returner is reborn one time or many times only in the fine-material world or in the immaterial world, he has one existence by virtue of non-returning to the lower plane [which is sensuous plane].

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1425 Without the change of linage citta (gotrabhu) which adverts to the nibbāna object, the path cannot arise.
1426 Variant renderings:
   ‘the five factors that have to do with graspings’ (—F.L. Woodward);
   ‘the five aggregates [as objects] of clinging’ (— Bhikkhu Nāṇamoli);
   ‘the five aggregates affected by clinging’ (—Bhikkhu Nāṇamoli & Bhikkhu Bodhi)
1427 Cf. Pe Maung Tin renders it as “the ground that had been got”. See Exp p. 313.
1428 Cf. Pe Maung Tin renders it as “the causeway”. See Exp p. 313.
1429 Cf. Pe Maung Tin translates “bhūmiladdhavatsetusamugghātakaraṇam” as “this bursting of the mass of greed etc., is also called the complete destruction of the causeway, the extirpation of the ground that had been got”. See Exp p. 313.
1430 The round of existence which occurs continuously. See Ab-t III p. 190.
1431 The word ‘bhava’ indicates the rūpabhava or the arūpabhava.
1432 By the particle ‘ca’, ekakkhattum (one time) should be understood. See Ab-t III p. 482.
Imassa panatthassa (and...of this meaning) means of emergence from the occurrence of the kamma-born (upādinnaka) as aforesaid. Destroying the defilements which is the cause of kammic formation consciousness (abhisanikkhāraviññānassa) which can give fruition in the woeful plane and in the sensuous blissful plane that is the seven existences above the woeful plane, is regarded as the cessation of the kammic formation consciousness due to the knowledge of the path of stream-entry. Dvīsu bhavesu (in the two existences) means in those two existences. Such two existences would be arisen in the sensual-desire element of once-returner when the path of non-returning is not cultivated. By the word “calati (wavers)”, only the intrinsic nature of wavering is shown. The absence of not wavering is not shown. Therefore, after showing the absence of wavering [of the progress (patipada) in the four paths of the Enlightened One and the elder Sāriputta], in order to show again the wavering [of the progress of the elder Mahāmoggallāna etc.], the words “tathāgatassa hi” etc. is said. Or, the word ‘calati (wavers)’ is said [by the commentator] in order to prevent that some noble persons would take the four noble paths finding to have the equal progresses (samānapatipade) without wavering by the intrinsic nature, not in order to emphasize the wavering. Thus, it is proper to show the both progresses. On the other hand, even though the four noble paths of some noble persons have the equal progresses [without wavering], still the progresses which is accomplished due to

1433 For further understanding see C.A.F. Rhys Davids, BMPE, p. 201 fn. 4.

Variant renderings of the term ‘upādinnaka’:
‘the issue of grasping’ (—C.A.F. Rhys Davis);
‘the grasped at’ (—Pe Maung Tin);
‘kammically acquired; clung-to’ (—Bhikkhu Ṉāṇamoli);
‘kamma-born’ (—Kyaw Khine)

1434 The seven existences are human realm (manussa), the realm of the four great kings (cātummahārājika), the realm of the thirty-three gods (sāvatimsa), the realm of the yāma gods (yāma), the delightful realm (tusita), the realm of the gods who rejoice in creations (nimmnānarati), the realm of the gods who lord over the creations of others (paranimmitavasavattī). Cf. Bhikkhu Bodhi, CMS, pp. 186-187.


1436 Easy progress and quick intuition equally in the four paths.

1437 In the commentary, after replying with the word ‘calati’, to show the absence of wavering of progress of the elder Sāriputta together with the Enlightened One and to show the wavering of the progress of the elder Mahāmoggalāna etc. is suitable. See Dhs-a p. 236.
defilement-faculties have only the wavering nature by virtue of those defilement-faculties. Thus, only the word "calati (it wavers)" is said; the words "na calati (it does not waver)" is not said.

Here Ends Commentary on Discourse of Miscellaneous in the Supra-Mundane

Kusala (Lokuttarakusalapakīṇṇakakathāvaṇṇanā)

[114]

Commentary on Twenty Great Methods of the First Path

(Pathamamaggavīsatimahānayavaṇṇanā)

357. A person who previously has an occurrence of inclination (ajjhāsayo) as “I will cultivate the path” cultivates the path. Thus, the different cultivation of the respective supra-mundane ḫāna should be regarded as due to the different inclination in every [cultivating of the foundation of mindfulness etc.]

358. In the compound word “chandādhipateyyam (predominance of desire)”, there are questions among citta and cetasika dhammas occurring at a single citta moment [as follows]:

1) how can desire have the state of predominance [of citta, cetasika and rūpa originated from citta (cittajarūpa)] that are arisen together with that desire?

2) And, how can energy have the state of predominance as well?

The answer is [as follows]:

1) It has predominance by virtue of the decisive support condition (upanissayavasena). Indeed, if a kusala is accomplished in a person who has a desire, kusala is accomplished when there is an occurrence of the “I will accomplish” citta. The desire which is arisen together with that person’s kusala is distinguished by the decisive support arisen in the previous\footnote{1438 By virtue of the natural decisive support (pakatūpanissaya). Cf. Ab-3 III p. 484 fn 1.}

[Thereafter, the desire which is arisen together with that person’s kusala] can cause to arise the co-nascent dhammas\footnote{1439 That desire can cause to arise the co-nascent dhammas by virtue of the co-nascence predominance (sahajārādhipati). Cf. Ab-3 III p. 484 fn 1.} in his own will. And, when that
desire arises, those co-nascent dhāmas arise. When that desire ceases, those co-nascent dhāmas cease. There are strengths suitable for that desire like royal servants.\textsuperscript{1440}

2) The same way is applied in case of the energy etc.
It should be regarded as 'though the rest dhāmas\textsuperscript{1441} can have clear occurrence of aforesaid manner in somewhere, the rest of dhāmas cannot get the state of predominance due to the absence of that nature [which can make to arise the co-nascent dhāmas in his own will]'\textsuperscript{1442}

**Commentary on the Second Path**
*(Dutiya-maggaviññāna)*

361. After shortening the letter ‘ā’ [in the word ‘ānāṇā’], the word ‘ānīndriyaṁ’ is said [by the commentator]. The letter ‘ā’ has the meaning of the limit of the dhāma, the four-noble truths (dhammamariṇḍattho).

**Commentary on the Third and Forth Paths**
*(Tatiya-catuṭṭhāmaggaviññāna)*

362. The path-factors would not be fulfilled (maggāṅgāni na pūrenti) because the right-view does not have to perform the function [of abandoning]. This is the intention [of a questioner]. Indeed, it is the path as it can go to [nibbāna] having destroyed [the defilement].\textsuperscript{1443} But, there is no [dhāmas] which should be killed by this right-view. Thus should be noted. The occurrence of conceit which is the same with the [wrong] view (diṭṭhi) means ‘I am’, ‘I did’. Thus, the occurring conceit (pavattamānānaṁnassā\textsuperscript{1444}) stands in the locus of the [wrong] view (diṭṭhi).\textsuperscript{1445} The

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\textsuperscript{1440} It means that when the desire is active, the co-nascent dhāmas are also active, just as when a king moves busily, his royal servants also should move busily.

\textsuperscript{1441} The rest of dhāmas are faith (sadhā) etc., except the desire (chanda), energy (viriya), citta, investigation (vimāna).

\textsuperscript{1442} Cf. Dhs-at (Ve) p. 118.

\textsuperscript{1443} Dhs-a p. 45: “kilese vā mārento gacchāti maggo (or that which goes to nibbāna destroying the corruptions – Pe Manug Tin, Exp, p. 59).” Also see Vbh-a p. 114.

\textsuperscript{1444} Sinhalese edition reads it as “pavattamānānaṁnassā” and CSCD edition reads it as “pavattamānassā”. The Dhammasangani-madhukkā defines it as “pavattamānassā mānassati sambandho”. See Dhs-dt p. 196.
words “ālokasseva pavattikālo viya (like the time of the occurrence of light)” is said with reference to the occurrence [of light] for a long time. Indeed, the simile can be by the meaning as intended in conformity with one aspect. Khāre vā (and in potash) means also in salty ash of wood etc. Sammadditvā means after soaking. Chando means craving. Anusayo (latent disposition) means latent craving and latent disposition to conceit. And, the [following meaning] is shown in this quoted sutta\textsuperscript{1446} [in the commentary]:

- just as completely removing the smell which is not yet removed, the remaining\textsuperscript{1447} defilements are eliminated by showing completely removing the conceit etc. which is not yet removed.

[The simile] is not quoted due to the state of being said the [cloth] example as the aforesaid manner [by the venerable Khemaka]. Thus should be regarded.

Always when there is arising of a citta, there is being factors of the citta just as constituents, when there is the arising of cetasikas which are blamable or blameless and which can make the citta to defile and to purify. Thus, the compound word “cittaṅgavasena (by way of factors of citta)” is said [by the commentator].

Here ends the Commentary on Kusala in the Supra-mundane

(Lokuttarakusalavāṇṇanā niṭṭhitā)

Here ends the Commentary on Discourse on Kusala

(Kusalakathāvāṇṇanā niṭṭhitā)

\textsuperscript{1445} Actually, in a single citta, the conceit (māna) can not arise together with the view (diṭṭhi) due to the same nature which clings to the unwise conviction about self. Cf. Dhs-at (Ve) p. 118. Also cf. Ab-t III p. 486 fn. No. 2. Also Cf. Nina van Gorkom, Cetasikas, pp. 159-160. Also cf. Pe Maung Tin translates “so diṭṭhiphāne tilṭhān” as “it (the conceit) has its locus in heresy”.

See Exp p. 322.

\textsuperscript{1446} SN III p. 131. Cf. Bhikkhu Bodhi, CDB, p. 945.

\textsuperscript{1447} Dha-at (Ve) p. 118: “aṇānavaṇṇanti aṁhe aṁhe.”
Chapter Seven:
The Term 'Akusala'
(Akusalapadām)

Discourse on the Section of the Summary of Dhamma
(Dhammuḍdesavāro)

Commentary on Discourse of the First Citta
(Pathamacittakathāvāṇṇanā)

365. The word “vuttanayena (by the way mentioned)” is said [by the commentator] because [the different sections of the determination of dhammas etc. and the decision of the meanings of terms already mentioned above such as “yasmim samaye” etc.] should be understood accordingly by following the way mentioned in the kusala. Gantabbābhāvato\textsuperscript{1448} means because there is no a nature/meaning to be understood. Diṭṭiyā gatamattāṃ means simply being/grasping of wrong-view. The unwise attention (ayonisomanasikārassa) is specially mentioned\textsuperscript{1449} due to being the proximate cause [of wrong view to be akusala] and due to being the definite cause [of wrong view]. In showing kinds of restraint, the endurance without negligence/ with mindfulness of a person touched by the cold etc. should be regarded as “satisamvarā (restraint by mindfulness)\textsuperscript{1450}”. Pahānasamvarō (restraint by elimination) means restraint by effort (viriyasamvaro).

Assādassanām\textsuperscript{1451} means view which can be seen as gratification. By the manifestation which is in the sense of result, delusion is [as follows]:

1) delusion can manifest [the result] which is absence of right conduct (asammapaṭipatti-paccupatthāno moho).

\textsuperscript{1448} Cf. Pe Maung Tin renders it into “from there being no species to be understood”. See Exp p. 330.
\textsuperscript{1449} Dhs-a p. 247: “…ariyānaṃ adassanakāmatādīni ayoniso manasikāroti…”.
\textsuperscript{1450} Cf. Pe Maung Tin renders it into “the restraint taught in the mindfulness”. See Exp p. 331.
\textsuperscript{1451} Cf. Pe Maung Tin renders it into “viewing … as enjoyment”. See Exp p. 332.
2) Or, delusion is a mode acquired by the state of being opposed to the right conduct.

Though all kinds of greed have the nature of covetousness, in order to show the characteristic etc. of covetousness which arises in this akusala reached to a course of action which is connected with distinctive state [rather than the ordinary greed], the words “śā parasampattiṇāṁ (the covetousness has [a characteristic of a desire to make] others’ property [one’s own])” is said. A great fancy by craving leading diverting other’s property to oneself is called “abhirati (great fancy)”.

Anupaparikkhā (indiscrimination) is delusion. Indeed, [wrong] decision with craving which can affect [a citta] arises either by the delusion or by the view in substances which is not to be believed (avatthusmīn). Asatiyacitte (in [akusala] citta unguarded by mindfulness) means in unguarded citta due to shamelessness etc.

By the words “satirahitattā satipatipakkhattā ca (due to being devoid of and being opposed to mindfulness)”, [the following] is shown:

- only akusala aggregates being devoid of mindfulness and being opposed to mindfulness is called wrong-mindfulness.

And, those akusala aggregates should be regarded as [aggregates] associated with sharp perception in occurrence of enmity etc. and in remembering what has been performed etc. for a long time. The state of coexisting with anxiety etc. (sadarathādibhavo) is said from the point of the association with defilement without distinction. [Why?] Because, in this akusala, there is no any akusala cetasikas which are sloth and torpor etc. being absolutely opposed to lightness etc. The state of

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1452 Cf. Abhijjha (covetousness) is the desire and lust (chandarāga) for one’s own belongings. Visamalobha (unrighteous greed) is the desire and lust for other’s belongings. Optionally, abhijjha is the desire and lust for properly obtained belongings and visamalobha is the desire and lust for belongings that have not yet been obtained properly. See MN-a I, p. 169.

1453 Among substances not to be believed (avatthusmīn) means in cozenage with the imitated Buddha, Dhamma and Saṅgha. See Ab-t III p. 489.

1454 CSCD edition of Atthasālīni reads it as “satirahitattā” which has the same meaning.

1455 Cf. Pe Maung Tin renders it as “is connected with torment...”. See Exp p. 333.

1456 The distinction is specifying citta which is associated with anxiety, heavy etc. such as coexisting with anxiety in which citta, coexisting with heavy in which citta etc.
not clearly being subsided is said as "avīpasamo (disquietude)". Anavaṭṭhānarasamp means wavering as function. In the words "cetoso avīpasame (owing to mental disquietude)", it is the locative case in the sense of cause to be accomplished; or the object being a condition of disquietude is said as "avīpasamo".

Here ends Commentary on Discourse of the Section of the Summary of Dhamma (Dhammuddesavārakathāvaṇṇanā niṭṭhitā)

[116]

Commentary on Discourse of the Section of the Explanation (Niddesavārakathāvaṇṇanā)

377. Just as not moving due to idleness should be seen by the opposite state of the idleness, similarly not trembling among the co-nascent dhammas should not be seen [by the opposite state of the co-nascent dhammas]. However, the firmness by means of encouraging the respective evil-deed should be regarded as not trembling in this co-nascent dhammas.

381. View occurred only by virtue of eternalistic point etc. in the respective manner is said as "diṭṭhiyā virūpaṇa phandita (changing/ wavering of view)"). Taranti (cross over) means float just as float in a ford. Vipariyesato means on account of the object being inverted.

390. The words "asantaṃ asamaṇca bujjhati (an unreal and a distorted way are perceived)” is said [by the commentator due to the following reasons:]

1) due to the state of the ground of comprehending the unreal such as original form, soul etc. by means of covering the intrinsic nature;

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1457 Cf. Pe Maung Tin renders it into “mental excitement”. See Exp p. 334.
1458 Dhs-a p. 124.
1459 Cf. Pe Maung Tin renders it into “not trembling because of the co-existent states”. See Exp p. 336.
2) and, due to the state of the ground of perversion of perception etc.\(^{1460}\) (sāññādhivipariyavesassa) which wrongly seizes permanence etc. in impermanence etc.

**Commentary on the Second Citta**

*(Dutiyacittavaṇṇanā)*

399. By the sentence "kiñcāpi... parāmasantassa uppaṭṭati (although ... arises in continuity of a person who considers wrongly...\(^{1461}\))", absence of the difference with the first [akusala citta] is shown. Sloth (*thināṇi*) is the state of being compacted by sinking down without striving.

**Commentary on the Third Citta**

*(Tatīyacittavaṇṇanā)*

400. In the words "idha mānena saddhiṃ pañca apaññaakaṅgāni (in this third akusala citta, the five factors unfailing\(^{1462}\) together with conceit)"\(^{1463}\), the following meaning should be noted:

- the unfailing [citta]-factors are the [citta]-factors which deserve to be arisen\(^{1464}\).

Because the conceit is the unfixed cetasika\(^{1465}\). It should not be noted as the fixed cetasika of the corresponding other dhammas (yevāpanakā).\(^{1466}\) Indeed, in the

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\(^{1460}\) By the word ‘etc.’, the perversion of view and the perversion of citta should be understood. For further understanding of perversion see Ps II p. 80; AN II p. 52; Pe p. 120.


\(^{1462}\) In the Jataka-āṭṭhakathā, the term ‘apanṇaka’ is defined as “ekanikam aviraddham (definitely unfailing)”. See Ja-a I p. 104.

\(^{1463}\) The four unfailing factors (apanṇakaṅga) are mentioned in the Dhammasaṅgani-āṭṭhakathā as desire (*chanda*), decision (*adhimokkha*), attention (*manasikāra*), restlessness (*uddhacca*). Here, the five unfailing factors are mentioned together with conceit (*māna*). See Dhs-a p. 250. Cf. Exp p. 334.

\(^{1464}\) The conceit associates with the four lobha-mūla diṭṭhivipayutta cittas.

\(^{1465}\) The conceit does not always arise when the four lobha-mūla diṭṭhivipayutta cittas arise, although the conceit associates with the four cittas. It arises only when a person has pride or self-assertion. So, the conceit is called aniyata-yogi cetasika (unfixed adjuncts mental factor). See Mehm Tin Mon, The Essence of Buddha Abhidhamma, pp. 105-106. Also see Bhikkhu Bodhi, CMS p. 99.

\(^{1466}\) Cf. The unfixed cetasikas (aniyatayogī) are eleven i.e. envy (*issa*), avarice (*macchariya*), remorse (*kukkucca*), conceit (*māna*), sloth (*thina*), torpor (*middha*), three abstinences (*virati*), and two illimitables (*appamañña*). Among 52 cetasikas except these eleven, the remaining are the fixed cetasikas (niyatayogī).
*Patthāna* (Conditional Relations) stated as "depending on a fettering *dhamma*, a *dhamma* which is a fetter arises by the root-condition"\(^{146}\), the unfixed state of conceit is illustrated by combinations stated in the *Patthāna* as "depending on the fetter of lust for sensual pleasure, there are the fetter of conceit and the fetter of ignorance ... depending on the fetter of lust for sensual pleasure, there are the fetter of ignorance ... depending on the fetter of conceit, there are the fetter of lust for existence and the fetter of ignorance ... depending on the fetter of lust for existence, there are the fetter of ignorance".\(^{146}\) [By making combination as stated above], the tenfold combination is shown as "the fetters has been referred four times with lust for sensual pleasure and three times with aversion and one times with three *dhammas* i.e. conceit, doubt and lust for existence. Tenfold combination is made with fetters".\(^{146}\) Likewise, [the unfixed state of conceit is illustrated] also in the Couplets of Defilement (*Kilesadukkha*).\(^{147}\) And, in this commentary of *Duka-atthuddhāra*,\(^{147}\) it will state as

146 Cf. In this *akusala citta*, there are ten corresponding other *dhammas* (*yevāpana dhammā*). They are desire (*chanda*), decision (*adhimokkha*), attention (*manasikāra*), conceit (*māna*), envy (*issā*), avarice (*macchariya*), sloth (*thīna*), torpor (*middha*), restlessness (*uddhaccu*), remorse (*kukkucca*). Among the ten corresponding other *dhammas* (*yevāpana dhammā*), the unfixed cetasikas (*aniyatayogi*) are six i.e. envy (*issā*), avarice (*macchariya*), remorse (*kukkucca*), conceit (*māna*), sloth (*thīna*), torpor (*middha*). See Dhs-a p. 251. Cf. Exp p. 334.

147 Ptn (Ve) III pp. 253-254.

148 Ptn (Ve) III pp. 253-254.

Depending on the lust for sensual pleasure (*kāmarāga*) which is another name for greed (*lobha*), the conceit does not always arise. And, depending on the conceit (*māna*), the lust for existence (*bhavārāga*) always arises. However, depending on the lust for existence (*bhavārāga*), the conceit does not arise. So, it is clear that the conceit which associates with lust (*rāga*) also called greed (*lobha*), does sometimes arise and sometimes not arises. Therefore, the conceit is called 'unfixed cetasika (*antiyata*)'.


According to the *Patthāna*, the tenfold co-origin of fetters (*samyojana*) is as follows:

(i) Depending on *kāmarāga-samyojana* (fetter of lust for sensual pleasure)

- *ditthi*- and *avijjā*-  
- *silabbata*- and *avijjā*-  
- *māna*- and *avijjā*-  
- *avijjā*-  

(ii) Depending on *patigha-samyojana* (fetter of aversion)

- *issā*- and *avijjā*-  
- *macchariya*- and *avijjā*-  
- *avijjā*-  

(iii) Depending on *māna-samyojana* (fetter of conceit)

- *bhavārāga*- and *avijjā*-  

(iv) Depending on *bhavārāga-samyojana* (fetter of lust for existence)

- *avijjā*-  

(v) Depending on *vicikiccha-samyojana* (fetter of doubt)

- *avijjā*-  

See Ptn (Ve) III pp. 253-254.

147 Ptn IV (Ve) p. 1-2.
“there are the tenfold combination of fetters, likewise the tenfold of defilements (dasavidhā saṃyojanānaṃ yojanā, tathā dasavidhā kilesānaṃ). [The conceit has] self-exaltation as function (sampaggaharaso) by means of upholding, not by means of instigation in enforcing the respective function like energy. [The conceit which is] self-disrespect grasped by making down oneself is called ‘self-exaltation’.

Commentary on the Fourth Citta

(Catutthacittavāṭanā)

402. After being distracted in order to avoid [the spittle or the dust], putting forth effort has been said as “parīharaṇaṇattham sa-ussāhaḥ ([citta] together with effort in order to avoid [the spittle or the dust]). In order to avoid them (tesam), [making to move arises (uppajjati) in a continuity of people’s effort].

Commentary on the Ninth Citta

(Navamacittavāṭanā)

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1472 According to the Puttāna, the tenfold co-origin of defilement (kilesa) is as follows: (arises by root-condition)
(i) Depending on lobha,
   — moha, dīṭṭhi, thīna, uddhacca, ahirika and anottappa -
   — moha, dīṭṭhi, uddhacca, ahirika and anottappa —
   — moha, māṇa, thīna, uddhacca, ahirika and anottappa —
   — moha, māṇa, uddhacca, ahirika and anottappa —
   — moha, thīna, uddhacca, ahirika and anottappa —
   — moha, uddhacca, ahirika and anottappa —
(ii) Depending on dosa
   — moha, thīna, uddhacca, ahirika and anottappa —
   — moha, uddhacca, ahirika and anottappa —
(iii) Depending on vicikicchā
   — moha, uddhacca, ahirika and anottappa —
(iv) Depending on uddhacca
   — moha, ahirika and anottappa-

See Ptn IV (Ve) p. 1-2.

1473 Sinhalese edition reads it as “sampaggah spanaraso” which seems to be a scribal error.
1474 Sinhalese edition reads it as “viriyaṁ” which can be also read.
1475 Sinhalese edition reads it as “omānassāpi” which can be also read.
1476 Cf. Pe Maung Tin renders it as “to avoid ...strenuously”. See Exp p. 341.
1477 Cf. According to the Dhammasagāri-madhutikā, the word ‘tesam’ is written here by mistake. However, Ven Janaka comments that the word ‘tesam’ should be connected with the word ‘uppajjati’. See Dhs-dt p. 198. Also see Ab-t III p. 493.
[The hatred has] the function of spreading by means of originating unpleasant matter (rupa) to make spread [in the whole body] and by means of arising manner of [hatred] itself. The hatred should be regarded as urine mixed with poison, because the hatred is unpleasant owing to its connected thing and its result. Taking the respective opposite action in the functional words by refusing such similar manner (pakaresu) should be regarded as the function of taking no delight (anabhiratirasā).

Tend to bitter manner is called as “katukañcukatā (niggardliness)”. Attasampatti (one’s own property) means dwelling place etc. The remorse should be regarded as slavery (dāsabyam viya dāṭṭhabban) on account of being contingent upon another (parāyattatāya). Indeed, just as when there is slavery, a slave is contingent upon other person. Similarly, when there is remorse, a person who endows with the remorse is contingent upon others. Indeed, he is not able to cultivate kusala according to his own nature. On the other hand, because of being contingent upon repenting of akusala what has been done and kusala what has not been done, there is possessing of repenting of those [i.e. akusala and kusala]

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1478 According to the Dhammasaṅgani-anuṭikā, the function of ‘sampatti (property)’ is shown by the compound word “visappana-anīṭtha...vasena (by means of originating unpleasant ...)”, and the function of ‘kicca’ is shown by the compound word “pavatti-aṭṭavasena (by means of arising manner of [hatred] itself)”. However, the Dhasangani-madhūṣikā defines the word ‘visappana’ as the word ‘vipphandana (writhing, striving)’. The definition of the Dhasangani-madhūṣikā does not conform with the meaning of a Sanskrit word ‘visarpāṇa (spreading)’. See Dhs-at (Ve) p. 121. Also see Dhs-dt p. 198.

1479 See Dhs-dt p. 198.

1480 The word ‘katukañcukatā’ is derived from the following two ways:
1) kutu (bitter) + aicu (to tend) + ka (suffix) + ta :
2) kutu (bitter) + kaicuka (covering) + ta.

Also, this word is defined as follows:
1) Dhs-a p. 376: “Yācake divā katukabhāvena cittam aićatī sankocetī katukañcuko. Tassa bhāvo katukañcukatā. (a ‘niggardly’ person seeing mendicants causes his mind to shrink as by sourness. His state is ‘niggardliness’.)”
2) Dhs-a p. 376: “Katacchuggāho: Samatītikapuṇṇāya hi ukkhaliyā bhattam ganhanto sabbatobbhāgena sankuṭitena aggakatacchunā ganhāti, pūretvā gahetum na sakktoti; evam maccharipuggalaṃ cittam sankucatī. Tasmām sankucatīyā kāyopi tātheva sankucati. Patikūṣati, patinivattati, na sampasāriyātī maccheram ‘katukañcukatā’i vuttaṃ. (a ‘spoon-feeding : For when the pot is full to the brim, one takes food from it by a spoon with the edge bent on all sides; it is not possible to get a spoonful; so it the mind of a mean person bent. When it is bent in, the body also is bent in, recedes, is not diffused-thus stinginess is said to be niggardliness.”)

1481 Sinhalese edition reads “attasampatti āvāsādi” as “attasampattibhavāsādi” which seems to be a scribal error.

1482 Cf. Pe Maung Tin translates it as “it should be regarded as a state of bondage”. See Exp p. 343.

1483 Sinhalese edition reads the compound word “katākatakusalakusalāmocane” as “katākatakusalakusalāmocane” which seems to be a scribal error.
owing to remorse produced by virtue of the both [i.e. the akusala what has been done and the kusala what has not been done]. Therefore, the remorse is regarded as slavery.

418. *Viruddhākāra* (the mode of the opposing) means the mode of the opposing person or mind is a condition arising of the opposing [person or mind]. By the word ‘*viruddhākāra*’, the meaning of hostility, opposition is shown. This word “*vacanaṃ* (word)” should be regarded as simple term (*nīdassanamattāṃ*). Because, while every activity is done by this anger, the activity is not well-planted/produced. Some define the word ‘*ropa* (plantation)’ as the meaning of ‘*vacana*’. The words “*tani appamāṇaṃ* (that [completed speech] cannot be measured)” is said concerning with [the following]:

- anger may make the completed speech because of some other reason from the absence of the nature carrying out that completed speech.

Commentary on the Eleventh Citta

(Ekādasamacittavāṇṇāṇā)

422. The words “*vigatā cikicchā* (being devoid of discernment)” are said due to the difficulty to discern/ remedy [knowledge], not due to the absence of discernment [of knowledge] by every aspect of uncertainty. This meaning is shown.

424. The compound word “*pavattiṭṭhitimattāṃ* (a mere static instant)” is said due to the state of a mere condition for arising of mind owing to not being fixed on account of absence of determination.

1484 Dhs-dt p. 199: “*tadubayavasenati kusalākusala-anusoocanavasena uppannena kukkuccenâtāttho*.”
1485 Cf. Pe Maung Tin translates it as “it is without measure.” See Exp p. 343.
1486 Some other reasons can be that one can control the anger or one has ability as a good-speaker.
1487 Cf. Pe Maung Tin renders it into “exclusion from the cure [of knowledge]”. See Exp p. 344. And, Bhikkhu Nāṇamoli renders it into “it is without wish to cure”. See POP p. 533. Also cf. Another etymological explanation of the word ‘*vicikiccha*’ is shown as follows:

- *vici* (vicinanto- inquiring) + *kiccha* (to be vexed) See Atth-vt (Ve) p. 80.
1488 Cf. Bhikkhu Nāṇamoli translates this sentence as “that is only “mere steadiness in occurrence” owing to the mere condition for the steadiness of the mind is because of lack of real steadiness due to absence of decidedness...”. See POP p. 533 fn. 70.
425. [Evasion is] 'recedes (osakkati) from [the object]' because of creeping toward oneself [without going to the object] owing to the inability to know a certain aspect.

Commentary on the Twelfth Citta

(Dvādasamacittavaṇṇanā)

429. Restlessness revolves after standing only on the aspect of [an object] which is grasped by itself. Thus, restlessness is "fluctuating about a single object only (ekārammaṇaṇaṁ eva vipphandanaṁ)". However, doubt/uncertainty (vicikicchā), even though it arises in a single object among visible-object etc., still expects another aspect to be grasped as thinking "is it not really?, is it another one?" while the thought "is it really like this?, is it really this?" arises. In this way, doubt wavers in various objects (nānārammaṇe).

By this much word "evāṁsampadāmidam veditabbaṁ (in this way, the application of this simile should be understood)", in order to show [the occasional cetasikas stated] in the twelve akusala cittas, after showing the occasional cetasikas stated (vuttapakīṇakam) in this two cittas [rooted in delusion], the word "sabbesupi (also in all these)" etc. is said [by the commentator]. Since the co-nascence predominance has been only brought out without bringing out the object predominance also in the kusalas, also in this akusalas, the co-nascence predominance might be only brought out. Thus, the statement "the co-nascence predominance, although obtainable, has not been brought out (sahajātādhipati labbhamānopi na uddhāto)" is stated [by the commentator]. This statement is not said because the

1488 The Dhammasaṅgani-madhūtikā defines the word 'amukham' as 'abhinukhaṁ'. See Dhs-dt p. 199.
1490 The co-nascence predominance having the four predominant factors (conditioning states) as desire (chanda), energy (viriya), citta and investigation (vivāmsa) has been brought in the kusala cittas as "chandādhipateyyam, viriyādhipateyyam ..." etc. in the Dhammasaṅgani.
object predominance\textsuperscript{1491} is not obtained. Because, the object predominance also has been obtained among the eight \textit{cittas} accompanied by greed. \textit{Sesopi (also the remaining [from the predominance of investigation])} means there is no [three] different co-nascent predominances from the predominance of investigation, which might be brought out. There is nothing to be said with regard to the object predominance. \textit{Ka\ñci dhamma\ñ (any dhamma)} means certain co-nascence predominance out of desire, energy and \textit{citta}. In the \textit{Pa\ñ\ñ\ñ\ñ\ña}, the inhibition should be understood because a single question has not been brought out as “...not by root condition, by predominance condition?” in the \textit{Pa\ñccav\ñ\ñ\ñ\ñ\ña} (Dependent Chapter) etc. of \textit{Kusalattika} (Faultless Triplet) in the \textit{Pa\ñ\ñ\ñ\ñ\ña}. Indeed, [when the meaning is taken] differently [by non-inhibition], the word “\textit{eka} (a single)” might be said by means of this question saying “depending on \textit{akusala dhamma}, may there arise \textit{akusala dhamma} not by root condition, by predominance condition?”.

\textit{Dassanena pah\ñ\ñabb\ñbh\ñvato} means because of absence of a state to be eradicated by the path of stream-entry\textsuperscript{1492}, or because of not arising of \textit{dhammas} to be eradicated by the path of stream-entry. By this words [“\textit{dassanena pah\ñ\ñabb\ñbh\ñvato}”], [the restlessness] is not included in the \textit{dhammas} eradicated by the path of stream-entry due to not pulling an effect of rebirth-linking. Thus, the absence of pulling the effect of rebirth-linking is accomplished by not being included in this \textit{dhamma} [eradicated by the path of stream-entry]. In order to show, however, not being included because of not pulling the effect of rebirth-linking, the words \textit{tesu hi (indeed in those eleven akusala cittas)}” are said. The rebirth-linking result might be provided in these four woeful states. And, if it is so, there might be the \textit{dhamma} to be eradicated by the path of stream-entry. Because, [all \textit{akusala dhammas}] leading to the woeful states have the state of the \textit{dhamma} to be eradicated by the path of stream-entry. Actually, this

\textsuperscript{1491} Sinhalese edition reads “\textit{ndrammanadhipatino}” as “\textit{\ñramman\ñdhipati}” which seems to be a scribal error.

\textsuperscript{1492} The \textit{citta} of this path permanently eliminates the four \textit{cittas} rooted in greed associated with wrong view and the \textit{citta} rooted in delusion associated with doubt. Cf. Bhikkhu Bodhi, CMS, p. 67.
restlessness might not be the *dhamma* to be eradicated by the path of stream-entry. Therefore, this restlessness is not included in the classification of *dhammas* to be eradicated by the path of stream-entry.\(^{1493}\) Thus is the intention [of the commentator].

However, how this meaning “[the restlessness] is not included in the *dhammas* to be eradicated by the path of stream-entry due to not pulling the effect of rebirth-linking” is known? It is known because only the same states to be eradicated by the path of stream-entry are only said as the state of *kamma*-condition operating from a different time (*nānākkhaṇikanammapaccayabhāvassa*). Indeed, *akusala*s should be eradicated by two ways viz. by the path of stream-entry (*dassanena*) and by the higher three paths (*bhāvanāya*) [i.e. the path of once-returning, non-returning and Arahantship]. In these two ways, the volition (*cetana*) to be eradicated by the higher three paths is not said as *kamma*-condition operating from a different time (*nānākkhaṇikanammapaccayabhāvo*). Only, the other [i.e. the volition to be eradicated by the path of stream-entry] is said [as *kamma*-condition operating from a different time]. Indeed, in this sentence “*dhamma* to be eradicated by the higher three paths is related to *dhamma* to be eradicated neither by the path of stream-entry nor by the higher three paths, by *kamma* condition”\(^{1494}\), the co-nascent *kammass* are only analyzed.\(^{1495}\) The asynchronous *kammass* (*nānākkhaṇikanam*) are not analyzed. In this way, this much “*dhamma* eradicated by the higher three paths is related to *dhamma* eradicated neither by the path of stream-entry nor by the higher three paths by object condition ... by co-nascence condition ... by decisive support condition ... by post-nascence condition”\(^{1496}\) is said also in the negative (*paccaniya*). It is not said as “by *kamma* condition”. And, in the other place\(^{1497}\) [i.e. *dhammas* to be eradicated by the path of stream-entry], the words “is related to... by *kamma* condition

\(^{1493}\) Ptn II p. 151
\(^{1495}\) Dhs-at (Ve) p. 123.
\(^{1497}\) Sinhalese edition reads the word “*itaratthu*” as “*itarathā*” which seems to be a scribal error.
(kammmapaccayena paccayo)” is said.\textsuperscript{1498} And, volition accompanied by restlessness is included in dhammas to be eradicated by the higher three paths. Thus, there would not be kamma-condition operating from a different time. If there is [the kamma-condition operating from a different time], the state of kamma-condition operating from a different time might be said for the dhamma to be eradicated by the higher three paths. But, it is not said. Therefore, if the volition accompanied by restlessness is the state of kamma-condition operating from a different time, it might to be said in dhammas to be eradicated by the path of stream-entry.\textsuperscript{1499} [Actually,] it is not said because of absence of the state [of kamma-condition operating from a different time].

Due to not pulling the effect of rebirth-linking, [the restlessness] is not included in those dhammas [to be eradicated by the path of stream-entry]. However, due to not mentioning the kamma-condition operating from a different time [in the Patthana]\textsuperscript{1500}, the state of giving resultant in the course of existence is opposed to the state to be eradicated by the higher three paths. Indeed, it is not possible to deny that the restlessness which gives the resultant in the course of existence has the state of kamma-condition operating from a different time. And, [the Blessed One] says as “dhamma associated with pleasant feeling is related to dhamma associated with painful feeling by kamma condition, asynchronous…”.\textsuperscript{1501} If dhammas to be eradicated by the higher three paths do not give the resultant, why those dhammas eradicated by the higher three paths become the dhammas having the nature of giving the resultant (vipākadharmadhammas)? Because, they have the intrinsic nature which produce the resultant, just as the direct-knowledge volition etc. [which can produce the resultant is included in the dhammas having the nature of giving the resultant

\textsuperscript{1500} In the Patthana, it is only mentioned the kamma-condition operating simultaneously (sahājāta). But, it does not mention the kamma-condition operating from a different time (nānākkhanika). See Ptn II p. 194.
(vipākadhannadhammā)].1502 And then, the following sentence might be said with the reference to the meaning ‘those citta and cetasika dhammas associated with restlessness have only the state which can produce the resultant’:

- “at the time when akusala citta arises accompanied by indifference, associated with restlessness...there is non-wavering, knowledge of these dhammas is analytic insight of origin; knowledge of the resultants (vipāke) of those dhammas is analytic insight of consequence”.1503

However, this state [unable to produce the resultant of the volition of restlessness] should be carefully investigated. Indeed, in this quotation of the Vibhaṅga, there is a point to say. [Why?] Because, the word ‘vipāke (the resultants)’ [in the Vibhaṅga word] does not mean the state producible the resultant like the word ‘vipākadhamma’.1504

Here ends Commentary on the Term ‘Akusala’

(Akusaladavānaṁ naṁ nīṭhitā)

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1502 Though restlessness eradicated by the higher three paths cannot produce the effect of rebirth-linking, it is said as ‘the dhammas having the nature of giving the resultant (vipākadhannadhamma) due to its intrinsic nature producible the resultant just as of the direct knowledge, of the defunct kamma. See Ab-t III p.499-500 fn.3.


Chapter Eight:
The Term ‘Abyākata’
(Abyākatapadaṃ)

Commentary on Kusala-Resultant Rootless Citta
(Ahetukakusalavipakavanṇanā)

431. The words “tesu vipākābyākataṃ” is connected with the words “bhājetvā dassetum katame dhammā abyākataṭi-ādi āraddham”. This word “tassāpi” is connected with the words “uppattiṃ dipetum kāmā ... ādi vuttaṃ”. Upacitattā (due to having been stored up) means due to having been cultivated by which facing to one’s own result arises after having warded off the result of other kamma, [eye-consciousness arises (cakkhuvinānaṃ uppannam hoti)]. The designation ‘eye-consciousness’, ‘ear-consciousness’ is derived from the base which is not common [with other consciousness], since conditions such as visible object etc. are common with other consciousnesses. Since consciousnesses have clear and obscure state when eye etc. bases are sharp and dim, and since they have distinctive conditions, [the designation ‘eye-consciousness’ etc. is derived from the base].

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1505 When those words are connected in this sub-commentary way, this sentence can be translated as: after analyzing [the term abyākata], it begins with the question ‘which are the dhammas that are abyākata?’ in order to show resultant abyākata citta among those [fourfold abyākata].

1506 Dhs p. 87 No. 431.

1507 By the word ‘etc.’, sound, light (āloka), attention (manasikāra), etc. should be understood.

1508 In order to occur a cognitive process, the essential conditions should be presented as follows:
1) eye-consciousness process: eye-base, visible object, light, attention
2) ear-consciousness process: ear-base, sound, space, attention
3) nose-consciousness process: nose-base, smell, air element, attention
4) tongue-consciousness process: tongue-base, taste, water element, attention
5) body-consciousness process: body-base, tangible object, earth element, attention
6) mind-consciousness process: the heart-base, mental object, the bhavanga, attention.

See Bhikkhu Bodhi, CMS, pp. 151-152.

1509 Sinhalese edition reads the words “viññānaṃ tikkhamandabhaṭṭav visesapaccayattā ca” as “viññānaṃ tikkhamandabhaṭṭav visesapaccayattā ca”. It seems more accurate not to be compounded due to the particle ‘ca’.
Dependence on eye (cakkhusannissitañca) and that dependence on eye (tañ) is
cognizing the visible object (rūpavijñanam). These are called
“cakkhusannissitarūpavijñanam (cognizing the visible object by depending on
eye)”. Eye-consciousness has such characteristic [i.e. cognizing the visible object by
depending on eye]. In this compound word “cakkhusannissitarūpavijñanam”, the
other consciousness [such as the receiving consciousness (sampaticchana) etc.] which
has visible object is rejected by the word ‘dependence on eye’. By the word
‘cognizing the visible object (rūpavijñana)’, touch etc. which have the support as
eye is made to recede. And, by the words ‘eye’, ‘visible object’, the cognizing
(vijñanam) is clearly understood from the point of support and from the point of
object. This eye-consciousness has the function of grasping only the visible object.
Thus, it is called “rūpamattarammanarasam (grasping merely a visible object as
function)”. This word “jhānañgavasena (by way of jhāna-factor)” has been said
also in this two types of fivefold consciousness after making the neighborhood of
jhāna-factor consisting of dhammas that are similar with equanimity (upekkhā),
pleasure (sukha), pain (dukkha) and one-pointedness (ekaggatā). Because
equanimity, pain, pleasure and one-pointedness, which are existing in the exclusion of
two types of fivefold consciousness (dvipancavāṇavajjesu), are included in the
jhāna-factor. Indeed, when there is absence of the state of jhāna-condition, there
cannot be the state of jhāna-factor. Indeed, [the Blessed One] says as “the jhāna-
factors are related to their associated dhammas, and the matter produced thereby, by

1510 It means that in the eye-door process, the receiving consciousness (sampaticchana), the
investigating consciousness (santirana) etc. which has visible object are rejected by the word
‘dependence on eye’. See Ab-t III p. 275 fn. 2.
1511 Even though touch etc. dhammas cognize only the visible object after arising together with eye-
consciousness in the cognitive process, there is no characteristic as cognizing the visible object. Touch
has only the characteristic of ‘touching’. See Ab-t III p. 275 fn. 2.
1512 The two types of fivefold consciousness are in the ahetuka-akusala-vipāka citta and in the ahetuka-
kusala-vipāka citta as follows:
1) Two eye-consciousness accompanied by equanimity;
2) Two ear-consciousness accompanied by equanimity;
3) Two nose-consciousness accompanied by equanimity;
4) Two tongue-consciousness accompanied by equanimity;
5) Two body-consciousness accompanied by pain and by pleasure.
jhāna-condition”.

And, these feelings [i.e. equanimity (upekkhā), pleasure (sukha), pain (dukkha)] and one-pointedness which are associated with the two types of fivefold consciousness are rejected as the state of jhāna-condition according to saying [in the Patṭhāna] as “Dependent on abyākata dhamma, abyākata dhamma arises not by jhāna condition. Dependent on one five-consciousness accompanied aggregate, three aggregates arise”

Pointing out in the second group [i.e. the group of jhāna-factor] arises [with the following reasons]:

1) Because, feelings (vedanā) and one-pointedness of citta (cittatthiti) have the state of equanimity etc. though there is no state of jhāna-condition,

2) And, because there is no the other groups in saying the one-pointedness of citta arising by way of the jhāna-factor.

436. Vatthupaṇḍaratta (due to the clearness of the base) is that the clearness as the essential property (paṇḍarasabba) has been recognized by means of support/base (nissaya) which is the sensitive matter (pasāda) and the heart base that are pure by the intrinsic nature, since the sensitive matter and the heart base by themselves are not opposed to black akusala dhammas. This is the intention [of the commentator]. However, this method cannot be permitted in the realm of four aggregates [i.e. in the realm of infinite space (ākāsānañcayatana) due to absence of the rūpa/ base]. Thus, the life-continuum in that realm of four aggregates and.

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1514 This quotation shows that the jhāna-condition arises when there is jhāna-factor. See Ptn I p. 8. Cf. Ptn I p. 430. Also cf. U-Nārada, Conditional relations I p. 9; p. 419.
1515 This quotation shows that five consciousness accompanying aggregate cannot be called as jhāna condition. See Ptn I p. 42. Cf. U-Nārada, Conditional relations I p. 46.
1516 By the word ‘etc.’, pleasure (sukha), pain (suffering), one-pointedness (ekaggata) should be understood.
1517 Dhs-dt p. 201: “tathābhūtananti idaṃ cittaśītim eva sandhayavuttam.” Cf. the word “cittaśīti” is “cittatthitā (one-pointedness of citta)”. See Ab-ṭ III p. 502 fn. 1.
1518 One-pointedness can be included only in the group of jhāna-factor. It cannot be included in the other groups viz. in the group of five membered contact (phassapancakarasi) and in the group of faculties (indriyarasi) though feeling (vedanā) is mentioned in those three groups. See Dhs p. 87 No. 431.
1519 Sinhalese edition and Atthasālinībhasāgāthā read it as “Vatthupaṇḍaratāya” which is used in the same sense. Atthasālinī edited by Rāmasāṅkara Tripiṭhī also reads this word as “Vatthupaṇḍaratāya”.
1520 Sinhalese edition reads the word “jātanti” as “jhānanti” which seems to be a scribal error.
1521 Due to depending on the sensitive matter and the heart base which are clear/ pure by the intrinsic nature, the resultant citta also become clear/ pure. See Ab-ṭ III p. 276 fn. 2.
akusala coming out 1522 of the life-continuum might not have the clearness (paññaratā). Therefore, the cause of the clearness in the realm of four aggregates should be said. Or, this clearness of the citta is the intrinsic nature 1523. 1524

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439. In the word “idampi”, the word ‘pi’ is said with reference to ‘citta accompanied by doubt’ aforesaid together with mere existing moment. 1525 Pakatiyā (naturally) means without overcoming [the initial application (vitakka)]. This (so) distinction also [is by means of impact]. Kāyappasādam ghaṭṭetvā 1526 pasādapaccayesu 1527 mahābuūtesu paṭhaṁnaṇai ([the object which is the external great essentials (bahiddhā mahābhūtarammanam)] impinges on the great essentials which are the cause of the sensitive matter after striking the body-sensitivity 1528) means impinges after coming into the sphere. This is the meaning. And, just as when it is said 1529 “rupam ārabba uppannam (arising depending on rūpa ...), there is no 1530 the state of previous and later moment of taking object [for ārabba] and of arising [for uppannaṁ]. Also, in this words “kāyappasādam ghaṭṭetva...”, the same way should be seen in striking [the body-sensitivity] and impinging [on the great

1522 Sinhalese edition reads it without the particle ‘ca’ which seems to be omitted by mistake.
1523 Myanmar and Thai edition read it as “sabhāvovāyaṁ” which seems to be compounded by mistake. However, Sinhalese edition and CSCD edition reads the words “sabhāvovāyaṁ” as “sabhāvo vāyaṁ” which seems more accurate.
1524 Here, venerable Ananda shows different opinion from venerable Buddhaghosa (in the Atthasālinī). According to venerable Ananda, the clearness of citta is from the point of its intrinsic nature, not from the point of the supporting base. The Aṅguttara-nikāya passage supports venerable Ananda’s idea. The passage goes as follows:

AN I 1.10: “Pabhassaramidam, bhikkhave, cittam. Taṅca kho āgantukehi upakkilesehi upakkiliṭṭhan “ii. Pabhassaramidam, bhikkhave, cittam. Taṅca kho āgantukehi upakkilesehi vippamuttan”. (this citta is luminous/ clear, but it is defiled by taints that come from the adventitious. That citta is luminous/ clear but it is cleansed of taints that come from the adventitious.)

See Dhs-at (Ve) 201; Ab-t III p. 503 fn. 2.
1526 Sinhalese edition reads the word “ghaatetvā” as “ghatetvā (having strived/ connected)” which seems to be a scribal error. Atthasālinī edited by Rāmāsāṅkara Tripiṭṭhi also read as “ghaatetvā”. See Atthasālinī, p. 377.
1527 According to Sinhalese edition, this word “pasādapaccayesu” is omitted. Ven. Janaka comments that it is better to omit this compound word. See Ab-t III p. 504.
1528 Cf. Pe Maung Tin translates it as “[the great essential itself as the object] strikes the internal sentient organism and impinges on the [internal] great essentials which are the cause of [internal] sensory stimulation.” See Exp p. 350.
1529 Sinhalese edition reads the word “vutte na” as “vuttena” which is a scribal error.
1530 Sinhalese edition omits the negative particle ‘na’ by mistake.
essentials]. Also, the simile has been said in order to show the striking of both [i.e. the cotton lump as well as the anvil]. The simile has not been said in order to show the state of previous and later striking the cotton lump as dependence and the anvil as support. And, in this commentary words “kāyadvāre pana bahiddhā...”, the word “bahiddhā (external)” is mere indicative word. Because, also the internal [great essentials (māhabhūta) object / contact (pāṭṭhabba) object] can be the object. Or, the other [great essentials] from [the great essentials] as the support of body-consciousness element is said as ‘external (bahiddhā)’. Since the friction of the impact (patighattandnighamso) is strong, the intensifying element and the withering element which are the cause of happiness and suffering follow for a long time, when there is encountering with desirable contact and undesirable contact.

455. If it is asked: the state/ designation of mind-element (manodhātubhāvo) is produced because the other cittas [apart from the five-door adverting citta (pañcadvārāvajjanācitta) and the receiving citta (sampaṭṭicchanaçitta)] present the meaning of intrinsic nature and emptiness? [The answer is]: No. Why? Because, the other cittas [which get the state/ designation as the fivefold sense consciousness and the mind-consciousness] present a distinctive function. The distinction [from the mind-element (manodhātu) of the five elements of sense consciousness (pañcaviññānadhātu)] is as follows:

1) eye-consciousness etc. occur dependent on eye-base etc.,
2) and, eye-base etc. support the state of occurrence of seeing etc. function in [the visible object] which is its own object.

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1531 There is no the state of previous and later moment in striking [the body-sensitivity] and impinging [on the great essentials]. However, they are not at the same time, but they are much the same.
1532 Sinhalese edition omits the particle “api”. It is better not to omit this particle, because this particle gives the meaning ‘external as well as internal’.
1533 Sinhalese edition reads it as “patighattanānīsasmo” which seems to be a scribal error, because Ven. Ananda seems to use this word after referring to the commentary’s words as “nighamso balavā hoti, evameva patighattanānīhamso...”. See Dhs-a p. 263.
1534 Sinhalese edition reads “...ce? Na” as “vesana” which seems to be a scribal error.
1535 Cf. Ab-i I p. 506 fn 1. For further understanding see Bhikkhu Bodhi, CMS, pp 144-146.
Moreover, the distinction [from the mind-element (manodhātu) and the five elements of sense consciousness (pancavāññadhātu) of the mind-consciousness] is the state of having more excessive cognitive function [than the fivefold sense consciousness]. [The reasons are as follows:]

1) Because, [the investigating citta (santirāṇacitta)] which is the mind-consciousness has no the state of the forerunner citta which has different base.\footnote{\textsuperscript{1536}}

2) Because, [the investigating citta (santirāṇacitta) etc.] which are the mind-consciousness do not have the state of proximity condition of the consciousness having the different base.\footnote{\textsuperscript{1537}}

3) And, because the mind-consciousnesses have no the state of the entrance coming out from the life-continuum citta (manodvāra).\footnote{\textsuperscript{1538}}\footnote{\textsuperscript{1539}}

\footnote{\textsuperscript{1536}} The investigation citta (santirāṇacitta) which is mind-consciousness element has the same heart base with the forerunner citta which is the receiving citta (sampaticchanacitta). However, the eye etc. consciousness (cakkhuvinndana) have the eye-base etc. which are different bases with the forerunner citta i.e. the five door advertising citta (pañcadvārañājanacitta) which has the heart base. And, the receiving citta (sampaticchanacitta) has the heart base, but the eye etc. consciousness (cakkhuvinndana), which are the forerunner cittas of the receiving citta (sampaticchanacitta), have the eye-base etc. Therefore, the investigation citta (santirāṇacitta) which is mind-consciousness element has the distinction as more excessive cognitive function than the fivefold sense consciousness (pañcavāññadhātu) and the receiving citta (sampaticchanacitta). See Ab-t III p. 506 fn 4. Cf Table 8-1: A complete eye-door process with its relations.

\footnote{\textsuperscript{1537}} The distinction of the mind-consciousness element from the five-door advertising citta (pañcadvārañājanā) and the fivefold sense consciousness (pañcavāññadhātu) is as follows:
- The five-door advertising citta (pañcadvārañājanā) which has the heart base are related to the eye-consciousness (cakkhuvinndana) having the eye-base by the proximity condition (ananantarapaccaya). And, the eye-consciousness (cakkhuvinndana) having the eye-base is related to the receiving citta (sampaticchanā) based on the heart by the proximity condition. However, the investigating citta (santirāṇacitta) based on the heart are related to the determining citta (votthapanacitta) which has the same base with the investigating citta (santirāṇacitta) by the proximity condition. See Ab-t III p. 506 fn 4. Cf Table 8-1: A complete eye-door process with its relations.

\footnote{\textsuperscript{1538}} The mind-door is the life-continuum citta (bhāṅga).

\footnote{\textsuperscript{1539}} The distinction of the mind-consciousness element from the five-door advertising citta (pañcadvārañājanā) is as follows:
- When a cognitive process (vitthi) starts, the five-door advertising citta (pañcadvārañājanā) have to arise. In the cognitive process, the five-door advertising citta (pañcadvārañājanā) works as the entrance coming out from the life-continuum citta (bhavanga). However, the mind-consciousnesses such as the investigating citta (santirāṇacitta) etc. cannot work as the entrance coming out from the life-continuum citta.

Therefore, the state/designation of the mind-consciousness element (manovinndadhātu) is produced due to the distinctive function with the following etymology:
- mind (mano; to cognize) + consciousness (vinndana; distinctive cognizing);
- after combining the two meanings, the mind-consciousness element (manovinndadhātu) can get the designation in the sense of element (dhātu) which can excessively cognize in the distinctive way.

See Ab-t III p. 507 fn 1. Cf Table 8-1: A complete eye-door process with its relations.
The element (dhātu) which is mere cognizing/ mind free from those distinctive cognitive functions is called ‘mind-element (manodhātu)’. Thus, the threefold citta [viz. one five door adverting citta (pañcadvārāvajjana) and two receiving cittas (sampaticchana)] is only said as ‘mind-element (manodhātu)’. It is not said as ‘distinctive mind’. Therefore, in the sentence “mano eva dhātu manodhātu (element which is mere mind/ cognizing is called ‘mind-element’”), the particle “eva” should be regarded as the meaning of the word ‘matta (mere)’. Because, the word ‘eva’ has the meaning of ‘receding from the distinctive cognitive function of the consciousness (viññānassa)’. Moreover, the mind-element (manodhātu) should be regarded as being free from the distinctive cognitive function [with the following reasons:]

1) due to the state of the entrance coming out from the mind-door (manodvāra) [which is the life-continuum citta];

2) and, due to the state of entrance entering to [the mind consciousness which is the investigating citta (santīraṇa) etc.]

Thereupon, it is not said only also as ‘mind-consciousness (manoviññānam)’. Indeed, since the [five-door adverting] consciousness [called the mind-element] (tam viññānam) occurs due to the mind [called the life-continuum (bhavaṅga)], [the five-door adverting consciousness (pañcadvārāvajjana) called the mind-element] can not be the condition of the mind [called the life-continuum (bhavaṅga)]. Though [the receiving consciousness (sampaticchana) called the mind-element] becomes the condition of the mind [called the investigating citta (santīraṇa)], [the receiving consciousness (sampaticchana) called the mind-element] does not occur due to the [previous] mind [called the life-continuum (bhavaṅga)]. However, since [the five-}

Sinhalese edition reads “manodvāranigamamamukhabhāvabhāvato” as “…mukhabhāvato” which seems to be a scribal error.

For further understanding see Bhikkhu Bodhi, CMS, p. 146.

Cf. Pe Maung Tin renders it as “mind…and element make up this compound”. See Exp p. 350.

See Ab-h III p. 507 fn. 2.

The word ‘consciousness (viññāna)’ implies the meaning of ‘distinctive’.

The receiving consciousness arises due to the preceding mind called the five sense consciousness (pañcaviññāna). See below Table 8-1: A Complete Eye-door Process with its relations.
door adverting consciousness (pañcadvārāvajjana) called the mind-element] becomes the condition of seeing etc. [of the five sense consciousness (pañcaviññāṇa)], it become a forerunner for those seeing etc. And then, since [the receiving consciousness (sampaticchana) called the mind-element] occurs due to those seeing etc. [of the five sense consciousness (pañcaviññāṇa)], [the receiving consciousness (sampaticchana) called the mind-element] becomes a follower for those seeing etc. [Therefore, since the mind-element has no distinctive cognitive function, it gets a simple designation as the mind-element.]

(See blow Table 8-1: A Complete Eye-door Process with Its Relations)

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1545 See Ab-t III p. 508 fn. 1; 2. Also see Table 8-1: A complete eye-door process with its relations.
Table 8.1: A Complete Eye-Door Process with its Relations

<table>
<thead>
<tr>
<th>(svadisthana)</th>
<th>Process</th>
<th>(sahajaghrana)</th>
<th>Condition</th>
<th>(moolagharana)</th>
<th>Condition</th>
<th>(aurogatravicara)</th>
<th>Condition</th>
<th>(paramapracarita)</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Head</td>
<td>Head</td>
<td>Head</td>
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<td>Heart</td>
<td>Eye</td>
<td>Heart</td>
<td>Heart</td>
<td>Heart</td>
</tr>
<tr>
<td>17</td>
<td>Javana</td>
<td>Javana</td>
<td>(svadisthana)</td>
<td>Javana</td>
<td>(sahajaghrana)</td>
<td>(sahajaghrana)</td>
<td>(sahajaghrana)</td>
<td>(sastrarshita)</td>
<td>(sahajaghrana)</td>
</tr>
<tr>
<td>6</td>
<td>(vyagha)</td>
<td>(vyagha)</td>
<td>(vyagha)</td>
<td>(vyagha)</td>
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<td>(vyagha)</td>
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</tr>
<tr>
<td>5</td>
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<td>(2)</td>
<td>(1)</td>
<td>(3)</td>
<td>(2)</td>
<td>(1)</td>
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</tr>
<tr>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

The number in parentheses shows the number of classes.
On the other hand, the word 'sammāsaṅkappo (right intention)' is not said [in the kusala-resultant rootless citta of the Dhammasaṅgani due to absence of the equal state [with the kusala] which can cause to arise the kusala itself like of the great resultant cittas (mahāvipākānāma)]. Indeed, in the great resultant cittas (mahāvipāka), two-rooted resultant citta (duhetukam), though arising due to three-rooted kusala citta (tihetukato), is the same with the great kusala citta (mahākusala), [which can make to arise the kusala itself], by the state of right intention etc. and by the state of having root. In the compound word “pañcaviṇñāgāsote (into the stream of the fivefold consciousness)” [which shows the reason why the Blessed One does not say as “pañcaṅgikam jhānām hoti”], [the following should be considered:]

1) just as one who reproduces a text learnt by heart cannot [always mindfully] observe some word sequence fallen into the reproducing stream, dissimilarly certainly the Enlightened One does not have absence of [mindful] observation;

2) and, the absence of jhāna-factor in the stream of the fivefold consciousness is not the reason of not saying in this receiving citta.

3) If describing [the receiving citta (sampaticchana)] arising immediately after the fivefold consciousness (tadanantaraṃ) is the state of falling into the stream of the fivefold consciousness (tamsotapatiṭā), the two [investigating...]

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1546 This shows an opinion different from the commentary. In all the editions, the particle ‘va’ is not mentioned. However, according to Ven. Janaka, there should be the particle ‘va’ in this sentence, because Ven. Ananda in this sub-commentary wants to show a reason different from the reason given in commentary “yasmaṁ pana taṁ cittaṁ neva kusalam nākusalam, tasmaṁ... (but, because this citta is neither kusala nor akusala, therefore... Cf. Exp p. 351)”. See Dhs-a p. 264.

1547 Sinhalese edition reads it as “sammāsaṅkappo micchāsankappoti va”. According to Ven. Janaka, it is better not to include the word ‘micchāsankappo’, because Ven. Ananda in this sub-commentary does not define the word ‘micchāsankappo’. Also see Ab-t III p. 508 fn. 3.

1548 See Dhs p. 91 No. 455.

1549 Sinhalese edition reads “duhetukam” as “ahetukam” which seems to be a scribal error, because the three-rooted kusala citta (tihetukato) cannot cause to arise a rootless citta (ahetuka) in the great resultant cittas (mahāvipāka). See below Table 8-2: Compendium of Roots in Great Types of Cittas.

1550 It means just as when a person memorizes a text thoroughly learnt by heart, he can reproduce though his mouth the text automatically without mindfulness. However, in case of the Blessed One, there is no reproducing knowledge without mindfulness. The Blessed One reproduces it always with mindfulness.

1551 In the fivefold consciousness of the Dhammasaṅgani, the words “pañcaṅgikam jhānām hoti” is not included. (See Dhs p. 90 No. 453.) So, the word “pañcaṅgikam jhānām hoti” is not said also in the receiving citta of the Dhammasaṅgani. This is not the reason for not saying the word “pañcaṅgikam jhānām hoti”. (See Dhs p. 92 No. 467.)
cittas (santirana) called 1552 mind-consciousness element arising immediately after (paresan) this receiving citta (ito) may not be the state of falling into that fivefold consciousness (tamsotapatti), [because the two investigating cittas (santirana) called mind-consciousness element does not arise immediately after the fivefold consciousness].

Therefore, the state of falling into the stream of the fivefold consciousness (pañcaviññānasotapatti) is only [as follows]:

- the state of not reaching to the counting [in the jhāna-factor] (agaṇanūpagabhava1553) like in the fivefold consciousness due to the weakness of the jhāna-factor dhammas owing to the state of rootlessness (ahetukatāya) of [the receiving citta (sampaṭicchana)] and owing to the state of absence of the path condition (maggapaccayavirahā) of [the receiving citta (sampaṭicchana)] like of the fivefold consciousness, though the initial application (vitakka) and the sustain application (vicāra) are existing [in the receiving citta]1554,1555.

Indeed, only due to thus weakness of the jhāna-factor dhammas (tato), also in the three rootless functional cittas (ahetukakiriyayepi), the jhāna-factors (jhānaṅgāni) and the powers (balāṇi) are not brought out [122] in the section of the Summary (sāṅghahavāre).1556 However, the weak initial application etc. in the receiving citta (sampaṭicchana) etc. (ettha) is said by the state of the jhāna condition in the

1552 The two are the investigating consciousness accompanied by equanimity (upekkha) and by joy (somanassa).

1553 Sinhalese edition reads the word “agaṇanupagabhava” as “agaṇanupagabhavo” which seems to be more accurate. Because, this word is compounded with the following words:
- the negative particle ‘a’ + the word ‘ganana (counting)’ + the word ‘upaga (reaching)’ + the word ‘bhava’.

When a vowel ‘a’ is conjoined with a vowel ‘u’, they are changed into the vowel ‘M’ according to the euphonic combination (sandhi). See Prs (Ve) p. 11 No. 17. And, all editions of this text insert the particle ‘ca’ after the word ‘agaṇanupagabhava’. However, Ven. Janaka suggests that it is better to read “agaṇanupagabhava ca” as “agaṇanupagasābova”.

Because, the particle ‘ca’ has no function here. See Ab-t III p. 510.

1554 See Dhs p. 91 No 455.


1556 See Dhs p. 120 No. 566; p. 122 No. 574.
Pāṭhāna\textsuperscript{1557} due to the mere state having function of the jhāna condition [seeing the object].

469. The investigating \textit{citta} (\textit{santiranam}) occurring after getting the proximity condition (\textit{anantarapaccayam}) [by being followed by the receiving \textit{citta} (\textit{sampāticchana})] which has the same [heart] base is more powerful than [the receiving \textit{citta}] called the mind-element. Thus, when the investigating \textit{citta} (\textit{tam}) experiences the taste of the object according to a [desirable etc.] object, the investigating \textit{citta} (\textit{tam}) is accompanied by joy (\textit{somanassasahagatam}) in the desirable object and is accompanied by indifference (\textit{upekkhāsahagatam}) in the neutral-desirable object. Because, the investigating \textit{citta} experiences its object excessively. Therefore, the words \textit{"ayaṇhi iṭṭhārammaṇaṃsiṃyeva} (because, \textit{this first mind-consciousness element ... only in a desirable object})\textit{"} etc. are said [by the commentator]. However, although the determining \textit{citta} (\textit{voṭṭhabbanam}\textsuperscript{1558}) has powerful state,\textsuperscript{1559} the determining \textit{citta} has to make the [javana] \textit{citta} (\textit{manam}) which is different type after making to recede from the occurrence of the resultant \textit{cittas}\textsuperscript{1560}. Since the determining \textit{citta} is associated with another function to make the different types of \textit{citta} (\textit{manasikāra}\textsuperscript{1561}), the determining \textit{citta} cannot simply experience [its object] like the resultant \textit{cittas}. Hence, the determining \textit{citta} is always accompanied only by indifference. Therefore, [though having the powerful state by the proximity condition from the same heart base], the five-sense-door adverting \textit{citta} (\textit{pañcadvāravājjanam}) and the mind-door adverting \textit{citta} (\textit{manodvāravājjanam})\textsuperscript{1562}

\textsuperscript{1557} P\(\text{m} \text{(Ve) III p. 57} \) : \textquoteleft{\textit{ahetuko dhammo ahetu kasa dhammasa jhānapaccayena paccaya ahetu kāni jhānaṅgāni sampayutthānaṃ khandhānaṃ cittasaṃuttānānānaṃ ...}'}

\textsuperscript{1558} Sinhalese edition reads it as \textquoteleft{\textit{voṭṭhapanam}'} which is alternatively used.

\textsuperscript{1559} It means that though the determining \textit{citta} gets the powerful state by getting the proximity condition from the investigating \textit{citta} having the same heart base.

\textsuperscript{1560} The resultant \textit{cittas} are the fivefold consciousness, the receiving \textit{citta} and the investigating \textit{citta}. See Table 8-1: A complete eye-door process with its relations.

\textsuperscript{1561} Here, the word \textquoteleft{\textit{manasi}'} presents the word \textquoteleft{\textit{manasim}'} which is in the locative sense. However, it is interpreted in the sense of accusative case.

\textsuperscript{1562} Cf. When the mind-door adverting \textit{citta} occurs in a five-door process, it is called \textquoteleft{determining \textit{citta}'} See Bhikkhu Bodhi, CMS, p. 44.
are accompanied by indifference due to being new state (apubbattā) by means of the [adverting] function.

Here ends Commentary on Kusala-Resultant Rootless Citta
(Ahetukakashalavipākavāṇanā niṭṭhita)

Commentary on Eight Great Types of Resultant Citta
(Aṭṭamahāvipākacittavāṇanā)

498. In the words “alobho abyākatamūlaṃ (non-greed is an abyākata root)”, it might be proper to say as “non-greed is the abyākata root” and “non-hatred is the abyākata root” in the explanation of non-greed and non-hatred of this abyākata chapter (idhāpi). Because, the statement “that which at that time is non-greed, being greediness … non-greed which is the kusala root” and the statement “that which at that time is non-hatred, being hatelessness … non-hatred which is the kusala root”1563 are said firstly in the explanation of the non-greed and non-hatred of the kusala chapter (kusalapakkhe). Moreover, the statement “wisdom like a jewel, non-delusion, investigative knowledge of the dhamma, right view”1564 is said in the description of the wisdom-faculty etc. also of the explanation of the kusala chapter (tatthapi). The statement “non-delusion is the kusala root” is not said. Therefore, probably the statement “non-delusion is the abyākata root” should not be mentioned also in this abyākata chapter (idhāpi). However, the statement “non-delusion is the abyākata root”1565 (etam) is said in order to show the state of the abyākata root of also non-delusion1566 like of non-greed and non-hatred [though the statement “non-delusion is the abyākata root” should not be mentioned]. Thus should be understood. (See Table 8-2: Compendium of Roots in Great Types of Cittas)

1565 Dhs p. 97.
1566 Sinhalese edition reads “amohassapi” as “na mohassāpi”. Here, to read as “amohassapi” seems to be more accurate.
Table 8-2: Compendium of Roots in Great Types of Cittas

<table>
<thead>
<tr>
<th>Dhamma</th>
<th>Great types of cittas</th>
<th>Knowledge state</th>
<th>Roots</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kusala</td>
<td>Kusala</td>
<td>With knowledge</td>
<td></td>
</tr>
<tr>
<td>Abyākata</td>
<td>Resultant (vipāka)</td>
<td>With knowledge</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Functional (kiriya)</td>
<td>With knowledge</td>
<td></td>
</tr>
</tbody>
</table>

By the reason “due to no production of intimation (āvīññattijanakato)”, the prevention of the door of bodily and verbal actions (kāya-vacī-kamma-dvāra-nivāraṇaṁ) is performed. By the reason “because due to absence of the nature to make arise the result (avipākadhammato)”, the prevention of the door of mental, bodily and verbal actions (mano-kamma-dvāra-nivāraṇaṁ-ca) is performed. Because, the door of action (kammadvāram) of the [kusala] nature to produce the result (vipākadhammānaṁ) has been said. Tathā appavattito (due to no such occurrence) means due to no occurrence by the state of meritorious act such as charity etc. By this words “tathā appavattito”, the division of the basis of meritorious act is only prevented.

[123]

Balavapaccayehi (from causes as potent object) means due to conditions such as object, [attention (manasikāra)] etc. being produced without exertion. Indeed, in non-instigation citta etc. (asaṅkhārikādīsu), when a kamma is accumulated by some citta;

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1567 According to the Dhammasaṅgani-madhūṣīkā, the door of bodily and verbal actions should be understood by the particle ‘ca’. See Dhs-dt p. 204.
1568 Dhs-a p. 105: “...Tathā kāmāvacaram kusālaṃ cittam tividhakammadvāravasena uppajjati... (in those doors of action etc., kusala citta which arises in the sense-sphere arise through the threefold door of action...).” See above p. 77. Cf. Exp p. 140.
1569 Dhs-a p. 78: “Evametam rūpārammaṇaṃ kusalaṃ tividhapuṇṇakiriyavatthuvasena navahi kammadvārehi bhājeyvā dassesi dhammardjā. (the Lord of the Law has shown this kusala of a visible object as classified on the threefold basis of meritorious act, as well as by the nine door of action. – Pe Maung Tin, Exp, p. 103)”.
1570 Cf. Various renderings for the term ‘sāṅkhārika’:
Prompted (- Bhikkhu Bodhi, CMS, p. 33)
Hesitated/ suggested (-Bhikkhu J Kashyap, Abhidhamma Philosophy, p. 25)
Prompting (- K. Khine, The Dhammasaṅgani, p. 72)
Prompting of a conscious motive (C.A.F. Rhys Davids, BMPE, p. 34)
1) the rebirth linking \textit{citta} (\textit{pa\textasciitilde{t}}is\textasciitilde{d}hi) arises without instigation (\textit{asa\textasciitilde{n}kh\texttilde{r}ik\texttilde{a}}), when the rebirth-linking \textit{citta} (\textit{pa\textasciitilde{t}}is\textasciitilde{d}hi) arises in the manifestation of a \textit{kamma}, a sign of \textit{kamma} or a sign of destiny (\textit{kamma-kammanimitta-gatinimitta-paccupa\texttilde{t}h\texttilde{ane}}) without exertion which is not \textit{kammic} formation (\textit{asa\textasciitilde{n}kh\texttilde{r}rena}).

2) the rebirth-linking \textit{citta} arises with instigation (\textit{sasa\textasciitilde{n}kh\texttilde{r}ik\texttilde{a}}), when the rebirth-linking \textit{citta} arises in the manifestation of a \textit{kamma}, a sign of \textit{kamma} etc. with exertion which is \textit{kammic} formation (\textit{sasa\textasciitilde{n}kh\texttilde{r}ena}).

The life-continuum \textit{citta} and the death \textit{citta} (\textit{bhava\textasciitilde{g}acutiyo}) are only the same with the rebirth-linking \textit{citta}. And, the registration \textit{citta} (\textit{tad\textasciitilde{r}amman\textasciitilde{\textae{}}}) should be regarded as the registration \textit{citta} without instigation (\textit{asa\textasciitilde{n}kh\texttilde{r}ik\texttilde{a}}) and with instigation (\textit{sasa\textasciitilde{n}kh\texttilde{r}ik\texttilde{a}}) like \textit{kusala}, \textit{akusala}. The words \textit{\textquotesingle\textquotesingle tattha sabbepi saba\textasciitilde{n}\textasciitilde{\textae{}}\textasciitilde{n}ubodhisatt\textae{}} (in the great resultant \textit{cittas}, all omniscient Bodhisattas\textsuperscript{1571}) etc. are said in order to investigate\textsuperscript{1572} the potent \textit{citta} and the weak \textit{citta} in this great resultant \textit{cittas}. \textit{K\textasciitilde{l}avasena pana pari\textasciitilde{n}amati} (but, [long lifetime] is reversed by \textbf{virtue of time}\textsuperscript{1573}) means [the long lifetime] is reversed [by following ways]:

1) by virtue of the conditions of semen, blood produced in the continuity [of arising of aggregate] together with the \textit{kamm\textae{s}} at the time when many \textit{kamm\textae{s}} are conducible to make one’s life shorten,

2) and, by virtue of the conditions produced by disharmonious season, food etc. produced by the disharmonious course of moon and sun which are root causes of those \textit{kamm\textae{s}} which are conducible to make one’s life shorten.\textsuperscript{1574}

\textsuperscript{1571} Cf. Pe Maung Tin renders it as “all those who are about to be Buddhas”. See Exp p. 354.

\textsuperscript{1572} Sinhalese edition reads the word “\textit{vic\textasciitilde{aretum}}” as “\textit{vive\textasciitilde{c}etum} (to discriminate/to separate)”. Here, to read as “\textit{vic\textasciitilde{aretum}”} seems to be more accurate.

\textsuperscript{1573} Cf. Pe Maung Tin renders it into “reversed as to time”. See Exp p. 354.

Commentary on the Discourse of Elucidating the Resultant

(Vipākuddhārakathāvanṇanā)

The Discourse of elucidating the resultant\(^{1575}\) has been started in order to show the kamma, the result and the arising place of result (taṇḍ) i.e. that such result arises on account of such kamma and it bears fruit in such place [such as the rebirth-linking etc.]. *Ettheva (only here)* means only because of kamma accumulated by this one volition. The twelve ways of resultant (dvādasakamaggopi) also i.e. the twelve kinds of resultant (dvādasakappakāropīti)\(^{1576}\) arises by virtue of the two-rooted rebirth linking citta (duhetukapaṭīsandhivasena).\(^{1577}\) Also, the eight resultant rootless cittas\(^{1578}\) arises by virtue of rootless rebirth linking citta (ahetukapaṭīsandhivasena).

Since, the second elder Mahādatta does not want to commingle the instigated resultant cittas and the non-instigated resultant cittas with the non-instigated kusala kammas and instigated kusala kammas, the second elder Mahādatta says “dvādasa (twelve)”.\(^{1579}\) Indeed, according to the previous elder [who is the elder Cūlanāga], the state of instigation (sasaṅkhārika) and non-instigation (asaṅkhārika) arises due to the condition.\(^{1580}\) According to the other elders [who are the elder Mahādatta and Mahādharmarakkhaṇṭa], the state of instigation (sasaṅkhārika) and non-instigation (asaṅkhārika) arises due to kamma. Since the third elder [who is the elder

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\(^{1575}\) Sinhalese edition reads “vipākuddhārakathā” as “vipākuddhāranakathā” which seems to be a scribal error.

\(^{1576}\) The twelve cittas are as follows:

\(^{1577}\) Sinhalese edition reads “duhetukapaṭīsandhivasena dvādasakamaggopi” as “dihetukapaṭīsandhi vasena dāvadasa maggopi” which seems to be a scribal error.

\(^{1578}\) The eight resultant rootless cittas are the eight kusala resultant rootless cittas (ahetuka-kusala-vipāka). Cf. Bhikkhu Bodhi, CMS, p. 216; U-Nandamālābhivaṃsa, Fundamental Abhidhamma Part II, pp. 36-38.

\(^{1579}\) The twelve cittas can be as follows:

\(^{1580}\) According to the elder Cūlanāga, a citta arises with instigation due to weak condition, and a citta without instigation due to potent condition. It arises due to the potent or weak conditions at the moment of occurrence, not due to kamma.
Mahādhhammarakkhitā], does not want also 'the two-rooted resultant citta due to the three-rooted kamma', the third elder says "dasa (ten)"\textsuperscript{1581}.

In this section of elucidating the resultant, Sāketa's query has been taken (sāketapaññham gaññhīṃsu) in order to determine the kamma and the rebirth-linking citta. The declarations of [kammic] preponderance has been taken (ussadakittanam gaññhīṃsu) in order to show\textsuperscript{1582} that the resultant due to the previous kamma has the various causes of the respective virtue [of non-greed etc.] and the respective fault [of greed etc.] The declaration as to root-condition (hetukittanam) is said here\textsuperscript{1583} by intention of the first elder [who is the elder Cūlānāga]. The distinction in the second elder's opinion etc. will be said only in the respective place. Since the knowledge [in the three-rooted kamma] has the state of being opposed to the cause of accident such as born-blind\textsuperscript{1584} etc., the three-rooted kamma might draw out the two-rooted rebirth-linking citta, when the three-rooted kamma, though equally very weak, has to draw out the rebirth-linking citta. Thus, the statement "ahetukā na hoti (there is no the rootless rebirth-linking citta)" is said. And then, in the Patisambhidāmagga, [the following question] has been only said by showing the rebirth with root\textsuperscript{1585} in the case of a successful destination after avoiding the rootless rebirth\textsuperscript{1586} of the handicapped such as born-blind, deaf etc. in a blissful plane (sugatiyam):

\textsuperscript{1581} The ten cittas can be as follows:
- 8 kusala resultant rootless cittas (ahetuka-kusala-vipāka) + 2 great resultant cittas accompanied by joy with instigation or without instigation, or 2 great resultant cittas accompanied by indifference with instigation or without instigation. See Ab-Ⅰ p. 290.
\textsuperscript{1582} Sinhalese edition reads the word "dassetum" as "dasseti" which seems to be a scribal error.
\textsuperscript{1583} Here indicates the commentary sentence "Tihetukakammathī tihetukampi duhetukampi ahetukampi vipākam deti". See Dhs-a p. 268.
\textsuperscript{1584} Here, the born-blind does not mean the womb-blind. It means being born blind due to some accident or illness incurred while staying in the womb. See Atths-vt p. 164. Cf. Bhikkhu Bodhi, CMS, p. 195.
\textsuperscript{1585} Sinhalese edition reads "saḥetukopappatiṃ" as "saḥetukoppatiṃ". Here, to read as 'saḥetukopappatiṃ' is more accurate due to the Patisambhidāmagga quotation "...hetūnam paccayā upapattihoti".
\textsuperscript{1586} Sinhalese edition reads "ahetuka-upapattih" as "ahetuka-uppattih". Here, to read as 'ahetuka-uppattih' is more accurate due to the same reason which is mentioned in the footnote above 1585.
“in the case of a successful destination, in what eight root-causes does rebirth have its conditions at [the moment of rebirth-linking] associated with knowledge?”

According to that word “eight root causes...”, the rebirth-linking citta associated with knowledge (nānasampayuttapatisandhi) does not arise due to kamma dissociated with knowledge (nāṇavipayuttena). Thus, this meaning is shown. Otherwise, these words “rebirth has its conditions in seven root-causes” might be said. [But, it is not said.] Because, just as (yathā hi) [the question] and the answer concerning ‘at the time of rebirth associated with knowledge (nānasampayutto pappatiyam)” are as follows:

[Question]:

“In the case of a successful destination, in what eight root-causes does rebirth have its conditions at [the moment of rebirth-linking] associated with knowledge?”

[Answers]:

1) “At the moment of javana of kusala kamma [in the previous life], three root-causes, being kusala, are co-nascent conditions for the volition produced at that moment. Hence ‘with kusala root-causes as condition, there are formations’ is said.”

2) “At the moment of attachment [immediately prior to death], two root-causes, [namely, greed and delusion], being akusala, are co-nascent conditions for the volition produced at that time. Hence ‘with akusala root-causes as conditions there are formations’ is said.”

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Footnotes:

1587 Ps II p. 72. See Bhikkhu Nanamoli, The Path of Discrimination, p. 271. Also see Dhs-at p. 129.
1588 The eight roots are 3 kusala hetu at the moment of accumulating three-rooted kusala, 2 akusala hetu (lobha, moha) at the moment of attachment, 3 abyākata hetu at the moment of rebirth-linking. Therefore, the kamma dissociated with knowledge cannot produce the rebirth-linking citta associated with knowledge. See below ‘Question’ and ‘Answer’ which is quoted from the Patisambhidamagga. Also see Atths-vt p. 164. Also see Ab-t III p. 518 fn. 2.
1589 The seven roots might be 2 kusala hetus (alobha, adosa) at the moment of accumulating kusala, 2 akusala hetus at the moment of craving, 3 abyākata hetus at the moment of rebirth-linking. See Ab-t III p. 518 fn. 3.
1590 CSCD edition reads it as “tatha hi” which seems to be a scribal error. However, Sinhalese edition reads it as “yathā hi” which seems more accurate.
1591 Ps II p. 72. See Bhikkhu Nanamoli, The Path of Discrimination, pp. 271.
3) “At the moment of rebirth-linking [in the new life], there root-causes, being abyākata, are co-nascence conditions for the volition produced at that moment. Hence ‘with mentality-materiality (nāmarūpa) as condition there is consciousness, and with consciousness as condition there is mentality-materiality’ is said.”

Similarly, when the rebirth associated with knowledge arises due to kamma dissociated with knowledge, the answer can be possible only in the previous mentioned way and at the other moments [of attachment, of rebirth-linking] by saying as “In the case of a successful destination, in what seven root-causes does rebirth have its conditions at [the moment of rebirth-linking] associated with knowledge? At the moment of javana of kusala kamma [in the previous life], two root-causes, being kusala...”. However, just as since there is no saying as “its conditions in seven root-causes at [the moment of rebirth-linking] associated with knowledge”, there is no rebirth-linking associated with knowledge due to kamma dissociated with knowledge. Similarly, since there is no saying as “its condition in seven root-causes” after only saying “in the case of a successful destination, rebirth has its conditions in six root-causes at [the moment of rebirth-linking] dissociated with knowledge”\(^{1593}\), there is also no the rebirth-linking dissociated with knowledge due to kamma associated with knowledge. Therefore, this meaning is found out. Indeed, in these words ‘at the moment of rebirth-linking dissociated with knowledge’, it is not impossible to combine with two roots at the moment of rebirth-linking after combining with three and two roots\(^{1594}\) at the moment of kamma accumulation and at the moment of attachment. However, the intention of the elder [Cūlanāga] might be that the [Patisambhidāmagga] passage with the remainder has been said in this words [‘channam hetūnam paccayā... (its conditions in six root-causes)’\(^{1595}\) (idha) by way

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\(^{1593}\) Ps II p. 75; Bhikkhu Ñāṇamoli, The Path of Discrimination, p. 273.

\(^{1594}\) Sinhalese edition reads “hetū” as “hetu” which seems to be a scribal error when seeing the words “tayo ca dve (three and two)”. 

\(^{1595}\) Ps II p. 75; Bhikkhu Ñāṇamoli, The Path of Discrimination, p. 273.
of showing the resultant in accordance with kamma. If it is asked: in this passage “its conditions in eight root-causes at [the moment of rebirth-linking] associated with knowledge”, does the reminder passage of [the Paṭisambhidāmagga] get? The answer is: No, [it should not be said that the reminder of the Paṭisambhidāmagga passage gets], because the two-rooted kamma which is weak is not able to give the resultant associated with knowledge. And then, the three-rooted kamma has no demolishing ability in bearing fruit of the two-rooted resultant like in bearing fruit of the rootless resultant. [Therefore, the statement “nānasampayutte sattanāṁ hetūnam paccayā (its conditions in seven root-causes at [the moment of rebirth-linking] associated with knowledge)” etc. should be said only as the reminder (sāvasesa).]

The words “ārammaṇena vedanā parivattetabbā (feeling must vary according to the object)” are said with reference to the investigating citta and the registration citta. Indeed, the eye-consciousness etc. are only accompanied by indifference (upekkhāsahagatāneva) among desirable and neutral-desirable objects, because eye-consciousness etc. are not able to grasp an object which is classified. And, the body-consciousness is accompanied only by pleasure due to the impinging distinction. The words “saṁvarāساṁvare...upagatassa (restraint and non-restraint...reached)” are said in order to show the occurrence of the resultant citta by distinctive moment having all the javanas being the condition of the registration citta. Because, in other moment [from arising moment of the restraint and non-restraint], there is no occurrence of the resultant citta completely such as fivefold

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1596 The meaning of this sentence can be understood as follows:
- according to the elder Cūlanāga, there is a remaining teaching which is “sattanāṁ hetūnam paccayā” etc. which is not mentioned in the Paṭisambhidāmagga while showing the three-rooted resultant which is similar with the three-rooted kamma. Though there is the remaining passage which is not included in the Paṭisambhidāmagga, the meaning ‘the rebirth linking citta dissociated with knowledge arises due to kamma associated with knowledge’ has to be understood. See Ab-ıll p. 521 fn 1.
1597 Here, the kusala resultant cittas (mahā-kusala-vipāka) are explained, so it is said only ‘by pleasure’.
1598 Sinhalese edition reads the word “tadārammanapaccayatasabbajavanañana” as “...javanañana” which seems to be a scribal error, because this compound word is an adjective of the word ‘kālena’ which is in the instrumental case. So, to read as ‘...javanañana’ which stands for the instrumental case is more accurate.
consciousness etc. The following meaning is shown by the words “kakkaṭaka...bhavaṅgottaranaṃ (crab...descending into the life-continuum)”:  

- Just as the water flows into the river without the passage such as crab-passage etc.¹⁵⁹⁹ before entering into the channel which is the passage entering into the river, after filling the fields. A citta descends into the life-continuum without the way before arising of the registration which is the way to relapse into the life-continuum, after running into javana.

[125]

It should be taken after investigating the second futile course among these three futile courses. Indeed, if the statement “with the repetition condition and not the path [condition, there are] two” and “with not the path condition and the repetition [condition, there are] two” are said in the dependent chapter etc. in the positive of the Feeling Triplet,¹⁶⁰⁰ the second futile course might be obtained [due to the state of arising of the determining citta two times etc. by getting the repetition condition].¹⁶⁰¹ Furthermore, if the determining citta¹⁶⁰² also is the repetition condition, the kusala, akusala jvanas might be also the repetition condition.¹⁶⁰³ Indeed, in order to obtain the repetition condition, a dhamma which is inevitable being the repetition condition for the proper conditioned state is said as the repetition condition. However, it is not said that the determining citta become the condition for the kusala and akusala jvanas by the repetition condition. It is just rejected due to saying as “Dependent on kusala dhamma, kusala dhamma arises by not repetition condition,”¹⁶⁰⁴ … akusala

¹⁵⁹⁹ Sinhalese edition and the Aṭṭālīn-bhāṣāṭikā read “kakkaṭa...” as “kakkaṭa... (crab)” which seems to be used here in the same sense. The suffix ‘ka’ shows the meaning of ‘little’ for example kumāra and kumāraka (little kumāra). See Prs p. 234 No. 384.
¹⁶⁰⁰ Ptn I p. 330.
¹⁶⁰¹ If the statement “with repetition condition and not the path condition, there are two…” is said in the Patthāna, the number two indicates one determining citta (manodvāravajjana) and one smile producing citta (hasituppaṭācicitta). If out of the two cittas, the determining citta is taken here, the second futile course may be indicated because the determining citta arises two or three times by getting the repetition condition in the second futile course. See Dhs p. 269. Also see Ab-t III p. 523 fn. 2. Cf. Pe Maung Tin, Exp, p. 357.
¹⁶⁰² Sinhalese edition reads the word “votṭhappanampi” as “votṭhapanampi” which is alternatively used.
¹⁶⁰³ It means that the determining citta may become a conditioning state (pacca-cause), and the kusala etc. javana may become a conditioned state (paccayuppanna-effect).
¹⁶⁰⁴ Ptn (Ve) I p. 40; U-Nārada, Conditional Relations I, p. 44.
...by not repetition condition”. Just as the statement “adverting [called the determining *citta*] is related to *kusala* aggregates by proximity condition; adverting [called the determining *citta*] is related to *akusala* aggregates by proximity condition”\textsuperscript{1605} is said. Similarly, there might have to be the statement “[adverting called the determining *citta* is related to *kusala* aggregates] by repetition condition”, if “there is a saying thus: [*javana* is related to] not the same feeling [by repetition condition]”. [However], it is not said due to the division of type (*jāti*).\textsuperscript{1606} If said thus, it might be just said [as follows:]\textsuperscript{1607}

- just as the sense-sphere [*anuloma javana*] divided by plane become the condition for the fine-material-sphere etc. (*rūpāvacarādīnam*) by the repetition condition;
- similarly, [the determining *citta*] also divided by the [*abyākata*] type (*jātibhinnassapi*) might be [the condition for the *javana citta* by the repetition condition].

And, it might be said about *dhamma* which is not divided by type (*jāti*) [as follows:]\textsuperscript{1608}

- just as the statement “adverting [called the determining *citta*] is related to rooted aggregates by proximity condition”\textsuperscript{1609} is said;
- similarly, it might also have to be said “[adverting called the determining *citta* is related to rooted aggregates] by repetition condition”.

However, it is not said so. Therefore, the second futile course aforesaid method should be investigated [by the following:]\textsuperscript{1610}

\textsuperscript{1605} Ptn (Ve) I p. 159; U-Nārada, Conditional Relations I, p. 149.
\textsuperscript{1606} The adverting called the determining *citta* (*manodvārāvajjana*) is *abyākata* type (*jāti*) and the following *javana* is *kusala*, *akusala* types. So, the type (*jāti*) is different. Therefore, it is not said ‘repetition condition’.
\textsuperscript{1607} See Table 6-1: Comparison of Path Javana Process with Sense-door Javana Process.
\textsuperscript{1608} This case is the determining *citta* which is functional *citta* followed by the functional *javana citta*. These two functional *cittas* have the same type (*jāti*) as *abyākata*.
\textsuperscript{1609} Ptn (Ve) III p. 51.
\textsuperscript{1610} In the commentary (*Āṭṭhasālāni*), it is said “...*āsevanaṃ labhitvā*...(then, after getting the repetition condition)”. According to the sub-commentary (*mūlaṭīkā*) and the sub-sub-commentary (*anuṭīkā*), the repetition condition (*āsevana*) should be investigated. The reasons are already explained above. See Dhs-at (Ve) p. 130.
The determining citta has no the state of the repetition condition, when the number is specified as “with the repetition condition and not the path [condition, there are] one, with not-path condition and repetition [condition, there are] one by the number making brief in the Feeling Triplet.

Furthermore, the determining citta (voṣṭhabbanāṁ) is called as ‘adverting (āvajjanā)” due to adverting to the continuity of the resultant citta process. And, from the resultant citta process (tato), the determining citta (voṣṭhabbanāṁ) is also called ‘attention (manasikāro)” due to producing (karaṇato) the javana citta which is different [from the previous]. Due to thus (evaṅca katvā), the statement “the determining citta is related to kusala aggregates by proximity condition” is not said in the Paṭṭhāna. It is only said [in the Paṭṭhāna] as “adverting [is related to kusala aggregates by proximity condition]”. Therefore, the object such as visible object etc. which is not able to be the object pre-nascence condition for four or five javanas from the determining citta, cannot be the condition for the [five-door] adverting etc. This is the intrinsic nature of this object. Hence, it might be proper to show the second futile course by the incompleteness of javana. The registration (tadārammanaṁ) is said as “life-continuum (bhavaṅga)” because the

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1611 Ptn (Ve) I p. 55. The number one indicates only the smile-producing citta (hasituppaāḍa). See Ab-t III pp. 524-525 fn 5.
1612 Ptn (Ve) I p. 344.
1613 Ptn I p. 330.
1614 Cf. Table 8-1: A complete eye-door process with its relations.
1615 It means that there is only the statement “adverting is related to kusala aggregates by proximity condition” in the Paṭṭhāna. Though the determining citta is also called as ‘adverting’, there is no the statement as “the determining citta is related to kusala aggregates by proximity condition”.
1616 By the word ‘etc.’, eye-consciousness, receiving citta etc. should be understood. See Ab-t III pp. 525-526 fn 3.
1617 The javana usually arises seven times. Arising four or five times is not complete javana process. Sinhalese edition reads the word “javanaśāriṇīpāriyā” as “javanaśāriṇīpāriyā”. Better to follow the reading of CSCD edition etc., because this word is compounded in the following way: - the word ‘javana’ + the negative particle ‘a’ + the word “śāriṇīpāriyā (completion)”. The commentary only says “javanaṇhāre thatvā puna bhavāntam otaraṁ...(persisting as javana, it again lapses into the life-continuum)”. See Dhs-a p. 269. Cf. Fe Maung Tin, Exp, p. 357.
life continuum has the state of being followed by javana. And, it is said\(^{1619}\) in the Patṭhāna as “life-continuum with root is related to the life-continuum without root by proximity condition” and “life-continuum without root is related to the life-continuum with root by proximity condition”.\(^{1620}\) Kusala and akusala have a result such as pleasant and painful result. The result which is mere pleasant or painful result of kusala or akusala cannot classify (vibhāgaṃ) desirable, undesirable object. However, javana can classify the desirable, undesirable object by means of attaching and discarding the object. Thus, the statement “ārammaṇarasam javanameva anubhayati (only the javana enjoys the taste of the object)” is said.

[126]

If there is no a creator\(^{1621}\), how does the occurrence by the state of adverting etc.\(^{1622}\)?

In order to show that occurrence, the fivefold cosmic order are adopted (paṅcavidham niyāmaṃ nāma gaṇhiṇsu). And, the cosmic order (niyāma) is just a distinctive nature of being supportable the conditioned state/effect (paccayauppanna) by dhammas’ own natural function / or a distinctive nature of being supportable the conditioned state/effect which has dhamma’s own natural function.\(^{1623}\)

Taṁtaṁsadisaphaladānaṃ (giving fruition similar with their respective\(^{1624}\)) means giving fruition suitable for their own respective. And, the meaning of the compound word “sadisavipākadānaṃ”\(^{1625}\) (giving similar result) is giving suitable result. A singular expression as “this story (idam vatthum)” is described due to the state of the story in one stanza, [though there are three stories]. Jagatippadeso (spot/place in the earth) means other spot/place in the world from the aforesaid [three spots]. Indeed, evil action prevented by favorable time, rebirth, body and effort

\(^{1619}\) In the Sinhalese edition, the word “vuttam” seems to be omitted by mistake.

\(^{1620}\) Ptn (Ve) III p. 51.

\(^{1621}\) Such as Brahmā, Vishnu etc.

\(^{1622}\) By the word ‘etc.’, the receiving, the investigating, etc. should be understood.

\(^{1623}\) The first way shows the natural function of the conditioning state (paccayā). And, the second way shows the natural function of the conditioned state (paccayuppana). See Dhs-at (Ve) p. 131.

\(^{1624}\) Cf. Pe Maung Tin renders it into “a giving of this and that similar modes of fruition”. See Exp p. 360.

\(^{1625}\) Sinhalese edition reads the word “Sadisavipākadānanti” as “Yadi savipākadānanti” which seems to be a scribal error.
would not mature. It is not that the evil action prevented by spot/place would not mature. The cosmic order (niyāmo), which is the cause of earthquake of ten thousand universes, of dhammas that are a rebirth-linking etc. which are the proximate cause of omniscient knowledge is called "dhamma order (dhammaniyyāmo)". By this words "ayaṃ idha adhippeto (this meaning is intended here)", the state of adverting etc. is by virtue of the cosmic order, not by virtue of the creator.

Imasmīṁ ṭhāne (in this place) means in the place where the sixteen resultant cittas are explained. The simile of machine for squeezing sugar-cane, which should be worked by the twelve people, is not said by virtue of performing function together with a single object in a single door of twelve cittas, but by virtue of simply performing its own function in a single door of twelve cittas. The statement "catunnam pana duhetukakusalacittānaṁ aṭṭhatarajavanassa...patitṭhāti (but ... of any javana among the four kinds of two-rooted kusala citta ...persists...)") is said [by the commentator] to show the rootless registration (ahetukatadārammaṇaṁ) arising immediately after [the two-rooted] javana which is the same [with two-rooted kamma] producible a rootless-rebirth-linking citta (ahetuka-paṭisandhi-janaka-sadisa-javanānantaraṁ). However, when the three-rooted javana runs in a person
having rootless rebirth-linking *citta*, the occurrence of rootless registration is not prevented due to *kamma* which can give the rebirth-linking result **(patīsandhīyayakena)**. Similarly, also for a person having two-rooted rebirth-linking *citta*, the two-rooted registration *citta* arising immediately after three-rooted *javana* should be regarded as ‘not forbidden’. And, the explanation of the resultants** by means of *kamma* producible rebirth-linking which has the complete sixteen resultant *cittas* points at simply only the entrance of that occurrence of the registration. Thus, the sixteen resultant *cittas* etc. of also one three-rooted etc. *kamma* having the resultant in the course of existence should be connected by the way mentioned [in the Commentary]. Therefore, since one *kamma* can produce some result in some place [i.e. the rebirth-linking or the course of existence], various kinds of registration *citta* are distinguished by the distinction of conditions called *javana* following the registration *citta* due to absence of different *kamma*, when the various kinds of registration *citta* take place. Hence, the determination (**niyamo** of the registration *citta* is said by means of the *javana*, not by means of the registration *citta* arising due to various *kammas*. Due to this reason (**evanca katvā**), the rootless registration *citta* arising immediately after the insight knowledge *javana* (**nānānantaram**) is said in the *Patīhāna* as “he practices insight into the impermanence, suffering and non-self of the rooted aggregate. When *kusala* or *akusala* ceases, the rootless resultant arises as the registration *citta.*” And, the rooted registration *citta* arising immediately after the *akusala* *javana* is said in the *Patīhāna* as “when *kusala* or *akusala* ceases, the rooted resultant arises as the

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1629 Due to the inferior two-rooted *kamma*.
1630 Sinhalese edition reads the word “duhetukapatīsandhikassapi” as “duhetukapatīsandhikassāpi” which seems to be used in the same sense.
1631 The opinion of the elder Cūlanāga.
1632 The complete sixteen *cittas* are 8 rootless *kusala* resultant *cittas* (ahetuka-kusalavipāka-citta) and 8 great resultant *cittas* (mahāvipākacitta).
1634 Ciddy edition reads it as ‘niyamo’, but Sinhalese edition read it as ‘niyamo’ which appears more accurate.
1635 Ptn (Ve) III p. 48.
registration". And, the registration citta is not prohibited after bearing in mind as ‘the registration is not shown by this elder [Cūlanāga].

This statement “yañña pana javanena ... taṁ kusalaṁ sandhāya vuttaṁ (and it is said with reference to the kusala which is said as ‘the registration citta is determined by javana”) is said after bearing in mind as ‘akusala javana [127] does not have the same result of the registration citta unlike kusala javana’. And, when it is said with reference to the determination of instigation, non-instigation (sanaṅkhārikāsaṅkhārikaniyāmanam), that word is not unfit also in akusala. This word “atthānametam (this reason is impossible)” is said with reference to ‘absence of the unwisely or wisely determining when [the life-continuum] is wisely or unwisely adverted’ by virtue of being determined etc.

The word “patisiddham (prohibition)” is said [by the commentator] after bearing in mind that only what is not said is prohibited. By sense-sphere kamma arising due to craving for sensual pleasure, the resultant registration citta enjoying an object of sublime and supra-mundane cittas cannot arise. Thus, absence of the registration citta in the sublime and supra-mundane object should be understood. (See Table 8-3)

Table 8-3: The Absorption Javana Process

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<th>Magga</th>
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<td>Jhāna</td>
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B: life-continuum (bhavanga); M: Mind-door adverteng (manovāravājana); P: preparation (parikamma); U: access (upacāra); A: conformity (anuloma); G: change-of-lineage (gottabha).

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1636 Ptn (Ve) III p. 48.
1637 Cf. Ab-t III p. 530 fn. 1, 2.
1638 Sinhalese edition reads the word “avattite (to be adverted)” as “dvattane (turning)”. The Atthaṅkāni-attavoyojana comments as “...avattanam avattitam, bhavasadhanam”. See Dhs-a p. 390.
1639 It shows that the adverteng and the determining cannot be respectively reversed such as when there is methodical and wise adverteng, there is methodical and wise determining.

By the word ‘etc’, being bent (parināmata), being trained (samudācara) and dwelling in a suitable place (patirūpaṣevāsa), association with the good (sappurisupanissaya) etc. should be taken. See Dhs-a p. 58; p. 75; Cf. Exp p. 77; pp. 99-100 (The section of the determination of the occasion (samayavavatthāna) in this commentary). Also see Ab-t III p. 531.
The life-continuum *citta* can cause to arise the adverting *citta* which bends towards [an object] in the object coming into the sphere. Hence, the adverting *citta* arises due to bending (*ninnattā*)\(^{1640}\) [towards an object] in the object. However, the life-continuum *citta* always concerns only in its own object\(^{1641}\). Thus, the life-continuum *citta* arises only due to concerning only in its own object without adverting, owing to absence of the adverting after being a condition of consciousness which has a different object. *Cinṇattā* (due to habit) means due to being frequently occurred in the previous without the adverting. *Samudācārattā*\(^{1642}\) (due to practice) means due to previously being frequently produced in an object coming into the sphere and in a rebirth-linking object. Or, by the word “*cinṇattā*”, being practiced by a person is said. By the word “*samudācārattā*”, being frequently occurred by oneself is said. These words “*nīrodhassa anantarapaccayaṃ nevasaṅhārā saṅhāryatanaṃ* (*jhāna javana* which is the base of neither-perception-nor-non-perception which is the proximity condition of the attainment of cessation\(^{1643}\)” is said with reference to reaching to the cessation arising immediately only after the *jhāna* pertaining to the base of neither-perception-nor-non-perception, not with reference to the state of the proximity condition of the attainment of cessation just as of immateriality, aggregates\(^{1644}\). Further, there is no any *jhāna* of the base of neither-perception-nor-non-perception arising without the preparation *javana* (*parikammava vinā*). The adverting of the preparation *javana* is the adverting of that *jhāna* [which is the base of neither-perception-nor-non-perception without preparation]. Thus, the adverting of the preparation *javana* should be existed by the state together with the adverting of

\(^{1640}\) Cf. Pe Maung Tin renders it into “from tendency”. See Exp p. 367.

\(^{1641}\) A *kamma*, a sign of *kamma* (*kammanimitta*), a sign of destiny (*gatinimitta*) are the object of the life-continuum *citta* (*bhavanga*).

\(^{1642}\) Sinhalese edition reads the word “*samudācārattā*” as “*samudācārattā*” which seems to be a scribal error. The etymology of this word is as follows:

- *saṃ* (together) + *ud* (forth/upwards) + *acāra* (to practice) + *ttā*.

\(^{1643}\) Cf. Pe Maung Tin translates it as “…psychic attainments: the sphere of neither perception nor non-perception when it is in the causal relation of contiguity to trance”. See Exp p. 367.

\(^{1644}\) Sinhalese edition reads the word “*urāpakkhandhānaṃ*” as “*anupakkhandhānaṃ*” which seems to be a scribal error.
also this jhāna [which is the base of neither-perception-nor-non-perception without preparation] just as of the other first jhāna etc.\textsuperscript{1645}

Moreover, here, the intention [of the commentator] should be regarded [as follows]: The state of bending towards (ninna) etc. in the state of the proximity condition of the attainment of cessation of the jhāna which is the base of neither-perception-nor-non-perception is not seen elsewhere. [Why?] Because, [the jhāna which is the base of neither-perception-nor-non-perception] arises also in the arising place of the preparation which does not attain the result of the cessation [such as the forth arūpa-jhāna] (atadatthaparikammabhāve).\textsuperscript{1646} And, also without the state of bending towards (ninna) etc., (atha)\textsuperscript{1647} the jhāna [which is the base of neither-perception-nor-non-perception] is the proximity condition of that cessation. By being the proximity condition of that cessation (tatha),\textsuperscript{1648} [the jhāna which is the base of neither-perception-nor-non-perception] can arise. Similarly, when the element of rootless mind-consciousness [accompanied by indifference which is the investigating citta] as aforesaid [in the commentary] arises without the adverting though the element of rootless mind-consciousness [which is the investigating citta] has no state of bending towards (ninna) etc., the element of rootless mind-consciousness [which is the investigating citta] can arise without the adverting. Due to this reason, the instance "ariyamaggacittam maggānantarāni phalacittāni (the ariyan path citta, fruition citta arising immediately after a path)" is said. Indeed, if the above instance "ariyamaggacittam maggānantarāni phalacittāni" is said with reference to absence of the adverting which has the object as nibbāna, the change-of-lineage and the cleansing (gotrabhuvodānāni) might be the evidences. [Why?] Because, the state of absence of the adverting of the ariyan path citta and the fruition citta arising

\textsuperscript{1645} See Dhs-at p. 132.
\textsuperscript{1646} Sinhalese edition reads the word "ditthā atadathaparikammabhāve" as "nīṭṭhānam tadaatthaparikammabhāve" which seems to be a scribal error.
\textsuperscript{1647} Dhs-dt p. 209: "...athāti ninnādissave asāntepi attho".
\textsuperscript{1648} Dhs-at p. 132: "Tathā ca uppajjatitī "anantarapaccayo hoti"ātī padassa atthāmaṃ vivarati (make clear)."
immediately after a path (ētesam) can be accomplished only by the change-of-lineage and the cleansing (teheva). And, since it is said "the conformity (anulomam) with limited object and with sublime object is related to the attainment of fruition by the proximity condition" at the time of the attainment of fruition, the cittas which have the attainment of fruition (phalasamāpatticittāni) thus "fruition citta arising immediately after a path" might not to be put aside due to the state of being deprived of the advertising which has the same object. Further, actually, the change-of-lineage and the cleansing (gotrabhuvodānāni) do not arise as habit (cinnāni) and practice (samudācārāni) in the Nibbāna. The habit and the practice only (cinnasamudācārāneva) arise in the other object [which is not nibbāna object]. Moreover, since the cittas which have the attainment of fruition manifest the preparation (parikamma) for the benefit of that attainment of fruition after the path cognitive process (maggaviññito), the cittas which have the attainment of fruition [arise as the habit and the practice in the nibbāna]. Thus, [the commentator] does not make the inclusion of those [that are the change-of-linage, the cleansing and the citta which has the attainment of fruition]. And, the citta which has the attainment of fruition (phalasamāpatticittam) arising immediately after the conformity (anulomānantaraṇca) arises habitually, practically. [The citta which has the attainment of fruition (phalasamāpatticittam)] arising immediately after the jhāna which is the base of neither-perception-nor-non-perception does not arise [habitually, practically]. [Why?] Because, there is no the preparation for the benefit of the fruition citta, just as [absence of the preparation] in the fruition arising immediately after the path (maggānantarassa). Thus, by the words "emerging from cessation

1649 Ptn (Ve) II p. 404; U-Nārada, Conditional Relations II p. 415.
1650 Sinhalese edition reads the compound word "tadathaparikammasabbhāvāti" as "...sabbhāvāti" which seems to be a scribal error.
1651 Dhst-di p. 209: "tatttha phalasamāpatticittatiti nibbāne cinnasamudācāranevoti yojana".
1652 Sinhalese edition reads the word "samudācāram" as "samudācāram". The reason is mentioned in the above footnote. See fn. 1642.
1653 Through the following cognitive processes, the meaning can be understood:
2) Parikamma – Upacāra – Anuloma – Gotrabhu – 4th jhāna – 4th jhāna – Noirodha (7days) – Phala (anāgāmi or arahatta phala).
(niruddha vuṭṭhahantassa)\textsuperscript{1654}, the fruition arising immediately after the cessation (taṇḍa) is also [made] as the evidence. This sentence "ārammaṇena pana vinā nuppajjati (but [citta] can not arise without object)" is said in order to specify the object [of the investigating citta accompanied by indifference] after putting the question "what is the object of the element of the rootless mind-consciousness accompanied by indifference (atha kimassārammaṇam)"\textsuperscript{1655}. Because, this element of mind-consciousness accompanied by indifference (etassa) [which is the investigating citta accompanied by indifference] cannot take the object as sublime dhamma (mahaggatarammaṇattābhāvā).

In the discourse on the Resultant (tattha\textsuperscript{1656} vipākakathāyam), pointing out the simile such as born-blind, cripple is in order to show that the resultant citta (vipākassa) cannot arise without support [of rūpa base]. This object-seizing (vissayḍāh) is said in order to show the resultant such as eye-consciousness etc. (cakkhuvinṇaṇād vipākassa) by grasping its own object of eye etc. base. The word "upanissayamatthaso\textsuperscript{1657} (decisive support condition, result\textsuperscript{1658})" is said in order to show result of that resultant such as eye consciousness etc.\textsuperscript{1659} by the decisive support condition and for the benefit of seeing etc. of eye etc.\textsuperscript{1660} Hadayavatthumeva (only heart base) is said as the life-continuum arises dependent on only the heart base solely without another base and object. Just as cittas which arise before [the

\textsuperscript{1654} Dhs-a p. 278.
\textsuperscript{1655} Dhs-a p. 278.
\textsuperscript{1656} Sinhalese edition reads the word "tathāti" as "tathāpi" which seems to be more accurate, because the word "tathā" cannot be found in the Commentary. Here, due to defining the meaning of the stanza by the words "juccandhapitahasappiupamānidassanam" etc., the word "tathā" which is not indicated by this sub-commentary should not be taken from the commentary’s words "tathā suttan'ī, eko..." which is occurring after the stanza.
\textsuperscript{1657} Sinhalese edition reads the word "upanissayamatthaso" as "upanissayamattaso" which seems to be a scribal error.
\textsuperscript{1658} Cf. Pe Maung Tin renders it into "sufficing condition, purpose". See Exp p. 367.
\textsuperscript{1659} Sinhalese edition reads the word "ca tasseva" as "etasseva". Here, the particle "ca" seems to be omitted by mistake. And, here the pronoun "tassa" may be substituted by "etassa".
\textsuperscript{1660} The meaning of "upanissaya" is the decisive support condition for arising eye-consciousness etc. And, the meaning of "attha" is "for the benefit" etc. as 'the resultant eye-consciousness has a benefit of seeing'. See Ab-t III p. 537 fn. 1.
adverting etc.] depend on the heart base and then other objects\textsuperscript{1661} are taken after following the sensitive bases (\textit{pasādavaṭṭha}), dissimilarly the life-continuum \textit{citta} [depends only on the heart base and takes an object only as \textit{kamma}, a sign of \textit{kamma} or a sign of destiny]. Also in this word "\textit{hadayārupavatthu kāṇṭa} ([the adverting \textit{citta} depending on the physical heart base])", the intention should be understood as [the adverting \textit{citta}] which follows other base [except the heart base]. Because, the [fivefold consciousness] \textit{citta} arises depending on the sensitive base just as ascending cobweb of a spider. The remaining \textit{cittas}, which follow that fivefold consciousness,\textsuperscript{1662} arise just as going etc.\textsuperscript{1663} the web. Since the meaning 'impinging the sensitive matter and shaking the life-continuum arise simultaneously just as striking the web, stirring of the spider' is illustrated, the statement "each object reaches... (\textit{ekēkaṁ ... ācācchati})" is shown.

This words "\textit{bhavaṅgassa āvāṭṭitakālo} (the moment to make advert the life-continuum\textsuperscript{1664})" is said after bearing in mind [as follows:]

- 'to make advert the life-continuum is only the state of proximity condition similar with giving a sign to the adverting, which is similar to a person who massages the king's feet, to the eye-consciousness etc. which is similar to a door-keeper'.

Performing the receiving etc. (\textit{sampaticchānādikāraṇaṁ}) just without seeing\textsuperscript{1665} [the object] of the resultant mind-element etc. (\textit{vipākamanodhātu-ādīnāṁ}) is said\textsuperscript{1666} by virtue of the state similar with merely grasping something firmly,\textsuperscript{1667} of the state

\textsuperscript{1661} Except a \textit{kamma}, a sign of \textit{kamma}, a sign of destiny.
\textsuperscript{1662} In Sinhalese edition, the two words "\textit{tadanugatāni sesacittānī́tī}" are compounded into "\textit{tadanugatāsesacittānī́tī}" in the Sinhalese edition.
\textsuperscript{1663} By the word etc., 'the drinking of the marrow (\textit{yusupivanāṁ}), returning (\textit{puna-āgamanā}) should be understood.
\textsuperscript{1664} Cf. Pe Maung Tin renders it into "the adverting by the five doors, setting life-continuum in motion". See Exp p. 369.
\textsuperscript{1665} Sinhalese edition reads the word "\textit{adisvāva}" as "\textit{adisvā ca}" which seems to be a scribal error.
\textsuperscript{1666} Sinhalese edition reads the word "\textit{vuttām}" as "\textit{vuttā}". The reading "\textit{vuttām}" seem to be more accurate, because the word '\textit{vuttā}' is grammatically connected with the word 'sampaticchānādikāraṇaṁ'.
\textsuperscript{1667} Sinhalese edition reads the compound word "\textit{gālhagahanamatta...}" as "\textit{gālhagahanamatta...}". According to Pāli grammar, the reading 'gālhagahanā' seems to be more accurate. See Keb p. 50 No. 58; Prs p. 26 No. 40.
similar with merely knowing broad and square, with merely knowing the coin
(kahāpana\textsuperscript{1668}) and of the state similar with merely making subsumption [into some
jewelry]. [The resultant mind-element etc. performing the receiving etc. just without
seeing the object] is not said because a child who grasps it firmly does not see the
coin. And, the intended meaning is that the receiving etc. have the state similar with
grasing it firmly etc. Thus should be understood.

By the words “\textit{pandaram etam} (this is a white thing)”, the illustration should be
understood as follows:

- the eye-consciousness accomplishes only seeing function due to the
  similarity of the state with seeing a white visible object.

Similarly, it should be applied also to the ear-door etc. by means of hearing etc. A
person who has habit of making molasses by means of heat is called “\textit{goliyako}”. Or,
profit as molasses is called “\textit{goliyako}\textsuperscript{1669}”. The word “\textit{upanissayato (because of a
sufficing condition)}” is not said with reference to the decisive condition. However,
in the word ‘\textit{upanissayato (because of a sufficing condition)}’, the condition – when
there is no condition [such as eye, light etc.], there is no result [such as eye-
consciousness etc.] – is intended as ‘\textit{upanissayo (sufficing condition)}’. This word
\textit{“ālokasannissitam (dependence on light)’} is also said with reference to clear
occurrence \textsuperscript{1670} of eye-consciousness when there is light. This word
\textit{“ālokasannissitam (dependence on light)’} is not said with reference to the state of
the decisive condition. [The life-continuum] arising only by itself without reaching to
the state of proximity condition of the functional \textit{citta} [i.e. the adverting] is called
\textit{“mandathāmagatam (reaching to the state of having unprofitable strength\textsuperscript{1671})”}.

\textsuperscript{1668} According to R.C. Childers, a coin called \textit{Kahāpana} was a square copper, silver or gold coin. It
was no doubt originally a \textit{kahāpana} weight of one of these metals, and would therefore vary greatly in
value according to the metal it was made of. There was a copper \textit{kahāpana} which was probably worth
about a penny. But, sometimes shows that a gold coin is meant in the \textit{Mahāvamsa} p. 157. See DPL p.
\textsuperscript{1669} Sinhalese edition reads it as “\textit{poliyako}’ which seems to be a scribal error. Cf. All \textit{Atthasālīni}
editions read it as “\textit{koliyakena}”.
\textsuperscript{1670} Sinhalese edition reads the word “\textit{sabhāvam}’ as “\textit{sabhāvam}’ which seems to be a scribal error.
\textsuperscript{1671} Cf. Pe Maung Tin renders it into “when it is weakened”. See Exp p. 372.
Asañkhārikasaññkhārikasu dosaṃ disvā (after seeing a fault in occurrence of instigated result due to non-instigated kamma/ in occurrence of non-instigated result due to instigated kamma) means after seeing a fault that the non-instigated kamma (asañkhārikakammassa) gives the instigated result (saññkhārikavipākesu), and that the instigated kamma (saññkhārikakammassa) gives the non-instigated result (asañkhārikavipākesu), the result should not have the opposed nature to the kamma. Further, the rootless resultant which have function of merely falling etc. into a visible object etc. do not have the intrinsic nature opposed to the instigated kamma. Thus, there is no state of non-instigation (asañkhārikatā). Due to absence of intrinsic nature opposed to the non-instigated kamma, also there is no state of instigation. Thus, arising of those rootless resultant is prescribed by the both kammas [i.e. instigated kamma and non-instigated kamma] due to not being opposed to the both kammas. Cittaniyāmaṇa (fixing citta) means fixing the registration citta.

By the sentence “kiriyato pañcāti imesaṃ...patiṭṭhāti (five from functional cittas, then in these ... is established...)”, the registration citta arising immediately after the functional javana cittas is said [by the elder Mahādatta]. However, the registration immediately followed only by dhammas having the nature giving the resultant (vipākadhammadhammānameva) has been said in the Paṭṭhāna as “when kusala or akusala has ceased, the resultant arises as the registration citta” and, having been said only kusala and akusala in the Paṭṭhāna by saying “learners or common wordings practice insight into the impermanency of the kusala”, the registration arising immediately after those kusala and akusala has been said. The registration arising immediately after abyākata is not said. And, in somewhere Pāli, the passage which is mentioned about the registration citta arising immediately after

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1672 Cf. Pe Maung Tin renders it into “seeing a flaw in the theory of automatic moral kamma giving non-automatic result”. See Exp p. 373.
1673 By the word ‘etc’; the receiving (sampaticchana) etc. should be understood.
1674 Cf. Atths p. 28: “somanassasahagatakiriyajavanāvasāne somanassasahagatāneva tadārammanāni bhavanti (at the end of functional javana accompanied by joy, there arise registration citta also accompanied by joy-Bhikkhu Bodhi, CMS, p. 171)”
1675 Ptn (Ve) 1 p. 414; 415; U-Nārada, Conditional Relations I, p. 400; 403.
1676 Ptn (Ve) 1 p. 155; U-Nārada, Conditional Relations I, p. 143.
the functional javana is not found. There is no reason in the absence of mentioning, though also there is the registration citta arising immediately after the functional javanas. Therefore, this opinion of the elder Mahādatta should be investigated. Indeed, it is proper that the life-continuum follows javana which has wavering just as flowing river follows a boat. However, the registration citta does not follow the functional javana which has becoming tranquility of an Arahant who has six-fold factors’ equanimity just as flowing river does not follow leaf-cup.

Piṇḍajavanaṁ javati (mass-javana takes place) means kusala, akusala and the functional javanas after putting them together have been stated. So, the stated javanas have been said just as putting together (piṇḍitāni). Or, after showing having put together in one registration citta, the javanas are said. Furthermore, the twelve javanas accompanied by indifference\(^{1677}\) is said just as ‘putting together’ by the elder Mahādatta who says this mass-javana after taking four javanas accompanied by indifference from the akusala. However, since it is said in the Pāṭthāna as “[Learners or common worldings] enjoy and delight in kusala. Taking it as object, lust arises, wrong view arises, doubt arises, restlessness arises, and grief arises. When the kusala has ceased, the resultant arises as the registration”\(^{1678}\), the javanas accompanied by indifference, associated with doubt and with restlessness, which arises in the two desirable objects apart [from the javanas rooted in greed accompanied by indifference] might to be put together in the registration which is the kusala resultant cittas. However, there should be existed by the registration which is only the rootless resultant (ahetukavipākeneva) arising immediately after those [javanas accompanied by indifference, associated with doubt and with restlessness]. And, the rootless resultant is taken only by the state of the investigating citta. Thus, there is nothing to

\(^{1677}\) The twelve javanas are four cittas rooted in greed, four sense-sphere kusala cittas and four sense-sphere functional cittas. Here cittas rooted in delusion that are accompanied by indifference are put aside by the elder Mahādatta.

\(^{1678}\) Ptn (Ve) I p. 155; U-Nārada, Conditional Relations I, p. 143.
be taken as new.\textsuperscript{1679} And, [the javanas accompanied by indifference, associated with doubt and with restlessness] are not worthy of putting together also in [the registration] which is rootless resultant (ahetuke). By this intention, [the elder Mahādatta] does not mention ‘putting together’ [for the two javanas accompanied by indifference, associated with doubt and with restlessness].

\textit{Tihetukajavanāvasāne panetha (here at the conclusion of the three-rooted javana)} means in this second opinion of the elder Mahādatta, at the conclusion of the three-rooted javana, in order to show that the three-rooted registration is fitting, the statement ‘the registration is fitting’ is said, because [the three-rooted registration arising immediately after the three-rooted javana has] the same state with the javana. The statement ‘the registration is fitting’ is not said, because the other registration [which is the two-rooted and three-rooted registration] should not be obtained.\textsuperscript{1680} [The other registration which is the two-rooted and three-rooted registration can be obtained.] Indeed, though the three-rooted \textit{kamma} producible the rebirth-linking can produce the two-rooted resultant or the rootless resultant, the three-rooted \textit{kamma} producible the rebirth-linking cannot produce the two-rooted resultant or the rootless resultant immediately after the three-rooted javana. The elder Mahādatta says as follows:

1) occurrence of rootless registration arising immediately after \textit{akusala javana}, which is said by the elder Cūlanāga; [130]

2) and, immediately after \textit{akusala javana} [process], occurrence of the rooted registration immediately after \textit{kusala javana}, which is said by the elder Cūlanāga.

In this opinion of the elder Mahādatta, the proper reason has not appeared. In this way, the statement ‘the registration is fitting’ (\textit{yuttam}) should be comprehended,

\textsuperscript{1679} The investing \textit{citta} (\textit{santīrana}) which has arisen in the place of the registration \textit{citta} (\textit{tadarammana}) is not new \textit{citta} because it has occurred before the determining \textit{citta}.

\textsuperscript{1680} The other registration is the two-rooted and three-rooted registration. See Dhs-dt p. 211: “\textit{āniṣassati duhetukāhetukatadārammanassa alabbhamānattā yuttam na vadatī yojānā”
though it is not said. This is the intention of the commentator. On the other hand, the
instigated and the non-instigated arrangement etc. only by the intention which has
been said in their respective opinion should be taken as the registration which is
fitting. Other intention should not be mixed with another intention. This is the
meaning. *Hetuśadismeṣva* (only similar to the condition) means only similar to the
condition of productive *kamma* (*janakakammahetuśadismeṣva*). *Mahāpakaraṇe āvi
bhavissati* (will be evident in the *Paṭṭhāna*) means the arrangement of the
occurrence will be evident by the *Pāli* passage occurring in the *Paṭṭhāna*.

Here ends Commentary on the Discourse on *Kusala*-Resultant in Sense-Sphere
(*Kāmāvacaraka*ukusalavipaṇḍakathāvaṇṇanā niṭṭhitā)

Commentary on the Discourse of Resultant
in Fine-Material & Immaterial Sphere
(*Rūpāvacara*rūpāvacaravipaṇḍakathāvaṇṇanā)

499. *Anantaraṇyena* (without being obstructed) means without [hindrance such as
desire for sensual pleasure etc. which is] the cause of losing *jhāna*. *Patipadaṁ dibheda*
(the divisions into progress etc.) means the division into progress and object. Also
in that way, the *jhāna* of a person who repeatedly attains after producing the *jhāna* by
painful progress and by sluggish intuition is only the painful progress. When this
*jhāna* is not lost, that result of the painful progress only deserves to exist while the
result of that *jhāna* arises. Further, the state of the predominance of desire etc. is due
to the state of the predominance condition of desire etc. existing at the arising
moment of that *jhāna citta*. The state of the predominance of desire etc. is not by
virtue of oncoming cause/practice of the *jhāna*. Certainly, it is. A single *jhāna* can
arise by various predominaences at various moments. Indeed, only the fourth

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1681 Sinhalese edition reads the words "dukkhapatiṇḍapaṇḍaṁ dandaḥbhīṣṇan ānaṁ jhānaṁ" as
"dukkhapatiṇḍapaṇḍaṁ dandaḥbhīṣṇanānāṁ" which seems to be a scribal error.
1682 It means that the *jhāna* firstly predominated by desire can be the predominance of energy at the
moment of attaining *jhāna*. See Ab-t III p. 545.
jhāna is cultivated by the state of four means to accomplishment. Therefore, the state of the predominance of desire etc. is not said by virtue of oncoming cause of the result.

Here ends Commentary on Discourse on Resultant
in Fine-Material & Immaterial Sphere
(Rūpāvacarārūpāvacaravipākakathāvaṇṇanā niṭṭhitā)

Commentary on the Discourse on Supra-Mundane Resultant
(Lokuttaravipākakathāvaṇṇanā)

505. Just as the circle of rebirth is stored up, similarly mundane kamma which is formed by craving etc. is said as “upacitam (accumulated)”. However, the supra-mundane resultant is not formed by craving etc. Hence, the supra-mundane resultant is not said as [upacitattā (accumulation)]. Suddhāgamanavasena (by means of just the fact of arrival) means [by means of arrival] without mixing with its own existing quality and with the existing object which can give the designation of signless and desireless, due to the state of not being taken in showing the designation given as ‘emptiness (suññata)’ for the fruition. This is the meaning. After standing in arrival cause [of the fruition], the path which has the designation as ‘emptiness’, ‘desireless’ gives the three designations for its own fruition; is connected [in the Commentary]. Further, also the path having the designation as ‘signless’ which is different from ‘emptiness’ and ‘desireless’ [gives the three designation]; should be connected only in the same way. Indeed, this connection by ‘emptiness’, ‘desireless’ (etat) is merely showing the method. Actually, after standing in the arrival cause [of the fruition], the [signless] path arising immediately after the contemplation of impermanence and having the three designations due to its own

1683 The four means to accomplishment (iddhipāda) are desire (chanda), energy (vīriya), consciousness (citta), investigation (vimūsā). See Atths (Ve) p. 52. Cf. Bhikkhu Bodhi, CMS, p. 280.
1684 By the word ‘etc’, ignorance (avijja) should be understood.
1685 Sinhalese edition reads the word “agahitabhāvena” as “agahitabhāveneva” which seems to be a scribal error. See Kcb p. 48 No. 28; Prs p. 26 No. 40.
1686 Sinhalese edition reads the word “āgamanīyaṭṭhāne” as “āgamanīya thāne” which seems to be a scribal error.
quality and the object, gives the three designations for its own fruition; is not prevented [by the Commentator]. When the designation is obtained by means of insight-arrival/ by means of insight causing to arise fruition, the designation ‘signless’ for the attainment of fruition which is subsequently resorted to (valañjanakaphalasamāpattiyā) might not be obtained like the path. However, just as the attainment of fruition which is subsequently resorted to (valañjanakaphalasamāpattiyā) also has the division of jhāna and progress like fruition arising immediately after the path. Similarly, the designation ‘signless’ [also for the attainment of fruition which is subsequently resorted to] is also obtained, when the designation ‘emptiness’ etc. is obtained. This word “avūpasantāya (before calmed)” is said with reference to the state of proximity condition for the faith ... and wisdom in such a condition because the other dhammas are not interrupted. By the word “avūpasantāya”, the following is shown:

- the desire etc. produce only predominant results after being the predominant dhammas producible the desire etc. which simultaneously arise immediately after itself.

555. The path which can completely cut off defilements, which has right-view etc. and which has the intrinsic nature able to escape from the circle of rebirth should have only the intrinsic nature escaping from the circle of rebirth also by the fruition which already make defilements to calm. Therefore, also in the fruition, the words “maggāṅgam maggamāryāpannaṁ (path-factor, path-included)” are said. Due to

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1687 See Dhs-a p. 223: “Animittavipassanaṁ kathesi. Vipassanā hi niccanimittam dhuvanimittam sukhanimittam attanimittāca uggāhīte. Tasmā animittāti kathitā. Sā ca kiṁcāpi taṁ nimittam uggāhīte, sayam pana nimittadharmesu caratiṁ sanimittaṁ hoti. Tasmā sayam āgamanīyatthāne thātvā attano maggassa nāmaṁ dātun na sakkoṁ. (for insight severs the sign of permanence, stability, bliss, self. Hence it is spoken of as the signless. Yet, although it severs the sign, it itself frequents states which are signs; thus it occurs with the sign. Therefore, it itself is not able to stand at the place of arrival and give the name to its own path. - Exp pp. 301-302)”.

1688 Cf. Dhs-at p. 135: “Valaṅjana ...pe... bheda hoti maggaṁgamāryāpannaṁ adhippāyo.”.

Dhs-dt p. 211: “casaddho api saddato”.

1689 Like the first jhāna fruition citta of stream entry (pamajjhāna-sotāpatti-phala-citta) arising immediately after the first jhāna path citta of stream entry (pamajjhāna-sotāpatti-magga-citta) etc.

1690 Cf. Dhs-a p. 237: “niyāṇathena pana maggampi bhāveti (the path is cultivated in the sense of escape from the round of rebirths – Exp p. 318)”. 
this, the eight-factors and five-factors\(^\text{1691}\) path have been taken up in the classification of the path (\textit{maggavibhaṅga})\(^\text{1692}\) and in the fruitions.\(^\text{1693}\) In the same way, the factors of enlightenment have been taken up.\(^\text{1694}\) The words \textit{“maggam upādāya (with reference to the path)”} is said concerning with the following:

- due to the similar state with the path, it is called ‘Path’.

Here ends Commentary on the Discourse on Supra-mundane Resultant

\textit{(Lokuttaravipākakathāvaṇṇanā niṭṭhitā)}

Commentary on the Discourse on \textit{Akusala} Resultant

\textit{(Akusalavipākakathavaṇṇanā)}

556. There is no different investigating \textit{citta} among undesirable, undesirable-neutral objects\(^\text{1695}\) just as \textit{cittas} in desirable object, neutral-desirable object\(^\text{1696}\). However, only the undesirable object is said as excessively [undesirable object] and little [undesirable object]. Thus, it is said as twofold.\(^\text{1697}\)

Here ends Commentary on the Discourse on \textit{Akusala} Resultant

\textit{(Akusalavipākakathāvaṇṇanā niṭṭhitā)}

\(^{1691}\) \textit{Vbh} p. 237: “\textit{pañcaṅgiko maggo–sammādiṭṭhi, sammāsaṅkappa, sammāvāyāmo, sammāsaṭṭhi, sammāsamādhi.”}

\(^{1692}\) \textit{Vbh} p. 235ff.

\(^{1693}\) Cf. \textit{Vbh-a} p. 319: “\...lokuttaramaggo pañcaṅgiko nāma natthi \‘ti vattabbo. Imāni pana tīni angāni pubbe parisuddhāni vattanti, lokuttaramagkkahāne parisuddhatarāni honti, atthah \‘pañcaṅgiko maggo \‘ti idam kimatham gahitanti? atirekakacccadaṭṭhanatthām. \...there is no supra-mundane path called fivefold; it is eightfold only. But, these three factors occur previously purified, and at the moment of the supra-mundane path they become more purified. Then by this fivefold path, what purpose is taken up? The purpose of showing functions more clearly.’” - Bhikkhu Nāṇamoli, The dispeller of delusion II, p. 39)

\(^{1694}\) \textit{Vbh} p. 226 ff.

\(^{1695}\) There is only investigating \textit{citta} accompanied by indifference.

\(^{1696}\) There are two i.e. investigating \textit{citta} accompanied by joy and accompanied by indifference.

\(^{1697}\) An excessively undesirable object is undesirable object. And, a little undesirable object is undesirable-neutral object.
Chapter Nine:
The Term ‘Abyākata Functional Citta’
(Kiriyābyākataṃ)

Commentary on the Mind-Element
(Manodhātucittavaṇṇanā)

566. Vātapuppham (wind-snapped flower) means vain flower [without fruit]. That flower does not bear fruit though the plant is not broken. However, the flower of a broken plant might bear fruit when the plant is not broken. Similarly, those two advertings which do not bear fruition are the same with the wind-snapped flower, though they have to arise in the continuity of learners or common worldings who do not cut off the root of existence [i.e. ignorance and craving]. And, the functional javana arising only in [the continuity] of the other person [who is an Arahant] is the same with the flower of the broken plant. [Why?] Because, that functional javana might produce a result, when the root of existence [i.e. ignorance and craving] is not cut off.

Commentary on the Element of Functional-Mind-Consciousness
(Kiriyamanoviṇṇāṇadhātucittavaṇṇanā)

568. By the words “lolluppatanḥā pahīnā ([I] have eliminated craving rooted in greed)”, the former occurrence of functional javana citta which is the cause of this smile-producing citta (imassa cittassa) is shown. Further, this simile-producing citta arises without the investigating knowledge (vicāraṇapaññārahatāṁ). Hence, this simile-producing citta arises solely [in the continuity of an Arahant] who can produce simply joy (somanassamattam). Similarly, it should be understood also

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1698 Cf. Exp p. 387 renders it into “frivolous craving of lust have I put away”.
1699 Sinhalese edition reads the word “idam pana cittam” as “idha pana cittam” which seems to be a scribal error.
1700 This simile-producing citta does not arise together with paññā cetasika.
in paying homage to a pagoda etc.\footnote{1701} The words “vattam karonto (performing duty)” are said with reference to the occurrence of citta in the body-door in a tangible object while performing duty. After coming to the five-door, in the respective door, the words “iminā cittena\footnote{1702} somanassito hoti (joyful by this [smile-producing] citta)” are said [by the commentator] with reference to the followings:

1) with reference to [the smile-producing citta] which is obtained;

2) or, with reference to only this [smile-producing citta] arising\footnote{1703} after being the cause of reviewing the elimination etc. of craving rooted in greed only in the five-door.

Thus, the words “evam tāva pañcadvāre labbhati (So far it is thus [this smile-producing citta] is obtained in the five-doors\footnote{1704})” are said [by the commentator]. The mentioned words “this smile-producing citta arises in the continuity of the Blessed One” should be investigated, because it is said “entire bodily action of the Blessed One endowed with these three dhammas is available to the Buddha’s knowledge”\footnote{1705} etc. after saying unobstructed knowledge among the objects of the past.\footnote{1706} Since the rootless citta does not have root, there is no the state of being firmly established. Hence, the condition of power is not fulfilled. Therefore, the word ‘the power of concentration (samādhībalam hoti’) and the word ‘the power of energy (vīryabalam hoti’) are not said in the section of Outline\footnote{1707}. Due only to absence of the state of being firmly established (tato),\footnote{1708} also the jhāna-factors\footnote{1709}.

\footnote{1701} Firstly after arising of the great functional javana process (mahākiriya-javana) which takes an object of offering to a pagoda, this simile-producing javana has to arise.

\footnote{1702} Sinhalese edition omits the word “cittena”. In all Aṭṭhasālinī editions, this word is not omitted, but it is added.

\footnote{1703} Sinhalese edition and the Aṭṭhasālinībhāṣātākā read the word “pavattim” as “pavattam” which seems to be more accurate due to occurrence of the word “idam” which is in the neuter gender. Actually, the word ‘pavattim’ is the feminine gender. See Ab-ṭ III p. 550.

\footnote{1704} Cf. Pe Maung Tin renders it into “so far it is thus obtained in the five doors”. See Exp p. 387.

\footnote{1705} Ps II p. 194.

\footnote{1706} In the previous sentence, it is said that this simile-producing citta arises without the knowledge (paññā). See fn. 1700.

\footnote{1707} Dhs p. 121 No. 568.

\footnote{1708} Dhs-at (Ve) p. 137.

\footnote{1709} By the particle ‘ca (also)’, the powers (balāni) should be understood. See Dhs-at (Ve) p. 137.
are not taken up in the section of Summary of the rootless cittas. And, due only to absence of the state of being firmly established (teneva ca), also in these two rootless cittas, the powers (balāni) are not taken up in the section of Outline (anuddesa) and in the section of Summary (asangahita). However, the word "power of concentration (samādhibalam)" and the word "power of energy (vīriyabalam)" are said in the section of Explanation (niddesavāre) due to the following reasons:

1) Because, [the smile-producing citta] is stronger than the remaining rootless cittas because of its energy.

2) And, because in this smile-producing citta (ettha), concentration and energy (samādhivīriyānam) have the state of mere power just as the initial application etc. (vitakkādinam) have the state of mere jhāna-condition.

Further, since [this smile-producing citta] is neither kusala nor akusala, the words 'right-concentration (sammāsamādhi), wrong-concentration (micchāsamādhi)' and the words 'right-effort (sammāvāyāmo), wrong-effort (micchāvāyāmo)' are not said. This is the intention [of commentator]. Moreover, if so, the word ['right-concentration (sammāsamādhi) and the word 'right-effort (sammāvāyāmo)] might not to be said in the great functional cittas (mahākiriyacittesu). But, [the word 'right-concentration (sammāsamādhi) and the word 'right-effort (sammāvāyāmo)'] have been said. Therefore, due to absence of the nature of either rightly or wrongly

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1710 Sinhalese edition seems to omit the negative particle 'na' by mistake.
1711 Sinhalese edition reads the word "saṅgahavāre" as "bhavaṅgavāre" which seems to be a scribal error.
1712 Dhs p. 121 No. 572. See above p. 330 (Dhs-mt (Ve) pp. 121-122).
1713 Sinhalese edition reads the compound word "teneva" as "teneva ca" which seems to be more accurate. All other editions of the text read it as "teneva".
1714 The word 'anuddesa' means that the words 'samādhibalam hoti (the power of concentration arise)', 'vīriyabalam hoti (the power of energy arises)' is not shown in the section of Outline. And, the word 'asaṅghaḥita' means that the word "dve balāni honti (the two powers arises)" are not taken up in the section of Summary. See Dhs p. 121 No. 568; No. 572; p. 122 No. 574.
1715 Dhs p. 121 No. 571-572.
1716 Here, the commentary shows the reason of 'why the words samādhibalam, vīriyabalam are not said in the smile producing citta' as "niddesavāre panassa...vuttanayeneva veditabbam". See Dhs-a p. 295. Cf. Pe Maung Tin, Exp, p. 387.
1717 First of all, Ven. Ananda summarizes Ven. Buddhaghosa's idea, and then in the next sentence onwards, Ven. Ānanda presents his own view.
1718 See Dhs pp. 122-123 No. 576.
leading to salvation, concentration (sama\ddha) and effort (v\ddya\ma) which do not reach the state of the path-condition are not said as 'right-concentration', 'right-effort' (tatha) in this smile-producing citta. Thus should be regarded.

574. Knowledge of the penetration of other's faculties (indriyaparopariyatta\ddha\na), knowledge of being's inclination and latent disposition (asay\anusa\ya\na\na), and omniscient and unobstructed knowledge (sabba\ddna\nt\ddna\varana\ddna\na) arise immediately after this mind-door adverting. And, knowledge of the twin metamorphosis (vakma\kap\ddhi\riya\na\na), knowledge of the attainment of the great compassion (mah\ddkaru\ddna\sam\ddpa\ddnt\ddna\na) arise immediately after the preparation javana (uppannaparip\ddmaranant\ddna) arising immediately after this mind-door adverting. These knowledges arise only in the object which has been reflected by this adverting. Thus, it is said "cha...ga\ddhanti (six kinds...seize...)". Due to [the state of occupying place] which is a great object, it is great like a big elephant. Thus, it is called "mah\ddga\ddna (great elephant)".

Cf. Actually, in the Dhammasa\ddga\ddnti No. 576, the words 'samma\ddsam\dd\ddhi (right-concentration)' and 'samma\dd\ddya\na (right-effort) are omitted with the repetition symbol 'pe'. It should be understood by the way of the Explanation of kusa\da (kusala\ddnti\ddnta) i.e. the way of Dhs p. 9 No. 1. See Dhs pp. 122-123 No. 576.

Sinhalese edition reads the compound word "niyy\ddnikasabha\ddva\ddhava\ddvo" as "niyy\ddnika...". To read as 'niyy\ddnika...' seems to be more accurate. See Kcb p. 48 No. 28; Prs p. 26 No. 40.

Cf. The path factors cannot be obtained in the rootless cittas (ahetuka citta).

See Ab\d-t III p. 552.

In the commentary, Ven. Buddhaghosa says "neva kusa\da\d{\ddna} n\d{\ddna}kusa\da\d{\ddna} tas\d{\ddna} balanti vatv\ddna thapita\d{\ddnta} (because the smile-producing-citta is neither kusa\da nor akusa\da, therefore it has not been placed as power). With this sentence, Ven. Ananda concludes as due to not being kusa\da, it is not said 'right-concentration and right-effort'; due to not being akusa\da, it is not said 'wrong-concentration and wrong-effort'. If the word 'right-concentration' and the word 'right-effort' are not said, because this smile-producing-citta which is functional citta is neither kusa\da nor akusa\da, the right-concentration and the right-effort should not be said also in the great functional cittas. However, it is said. Therefore, the statement "neva kusa\da\d{\ddna} n\d{\ddna}kusa\da\d{\ddna}" given by Ven. Buddhaghosa is not the proper reason. See Ab\d-t III p. 552 fn. 1-2.

For detail understanding of these knowledges i.e. knowledge of the penetration of other’s faculties, knowledge of being’s inclination and latent disposition, omniscient and unobstructed knowledge, knowledge of the twin metamorphosis, knowledge of the attainment of the great compassion, see Ps I p. 120; pp-122-131. Cf. Cf. Bhikkhu \Nd\namoli, The path of discrimination, pp. 123-131.
Commentary on Functional Cittas in Fine-Material & Immaterial Sphere

(Rūpāvacarārūpāvacarākiriyaçittavānṇanā)

577. Now, the functional cittas which has arisen should be understood. Thus, the word connection should be made.\textsuperscript{1723} The five aggregates are said as “attabhāvo (the individuality)”.\textsuperscript{1724}

Here ends Commentary on Rising of Citta

(Cittuppādaçakravānṇanā niţhiţī)

\textsuperscript{1723} It means that the commentary’s word “yāni” should be connected with the words “kiriyāni jātāni”. According to this syntax, the commentary sentence “idāni yāni kusala attha mahācittāneva khīnāsavassa uppajjanatāya kiriyāni jātāni, tasmā tāni kusalanidde va vuttanayeneva veditabbāni” can be translated as ‘now, because the eight great kusala cittas arise in the continuity of Arahant, the functional cittas which has arisen should be understood only by the method given in the exposition of kusala citta’. See Dhs-a p. 295.

\textsuperscript{1724} Dhs-at (Ve) p. 137: “Ahito aham māno etthāti attā, so eva bhavati uppajjati, na pararipikappito viyā niccoti attabhāvo. Attāti va diţṭhiqaitkehi gahetabbākārena bhavati pavațṭatī attabhāvo.”

Cf. The etymology of the word ‘atta’ is as follows:

\textit{Atta} = ā + dhā (to hold) + ta \Rightarrow a + t + ta. See Prs (Ve) p. 25 No. 38.