

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

10. Commentary on the Exposition of the Discourse on Before the
Break-up (10. Purābhedasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

10. Explanation of the Exposition of the Discourse on Before the Break-up

83. In the tenth, in the analytic explanation of the Purābheda Discourse, beginning with "of what vision" - the origin of this discourse and of the five discourses following it - the Kalahavivāda, Cūḷabyūha, Mahābyūha, Tuvaṭaka, and Attadaṇḍa Discourses - should be understood in general in the same manner as stated in the commentary on the Sammāparibbājanīya Discourse. But in particular, just as at that great assembly, in order to expound the Teaching by way of what was suitable for the deities of lustful temperament, having had the mind-created buddha ask himself, he spoke the Sammāparibbājanīya Discourse, so too at that very great assembly, having known the minds of the deities in whom the thought had arisen "What indeed should be done before the breaking up of the body?" for the purpose of assisting them, having brought through the sky a mind-created buddha with a retinue of twelve hundred and fifty monks, having had him ask himself, he spoke this discourse.

How? Buddhas are great, these are distinctions of beings: whatever in the world with its gods has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - there is nothing whatsoever anywhere, neither a visual object among visual objects classified by way of blue and so on, nor a sound and other objects among sound objects and so on classified by way of drum sounds and so on, that does not come into the range of their knowledge-door. As he said - "Whatever, monks, in the world with its gods, etc. among the generation with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know, that I have directly known." Thus the Blessed One, whose knowledge is unobstructed everywhere, divided all those deities into two portions by way of the capable and the incapable. Beings described by the method beginning with "possessed of obstruction by kamma" are called incapable. Even if they are dwelling in the same monastery, the Buddhas do not look upon them. But the opposite are called capable. Even if they are dwelling far away, having gone, they treat them kindly. At that assembly of deities, having set aside those who were incapable, he comprehended the capable ones. Having comprehended them, "This many here are of lustful temperament, this many are of hateful temperament and so on" - thus he made six portions by way of temperament. Then, reflecting upon the proclamation of the Teaching suitable for them, "For the gods of lustful temperament I shall teach the Sammāparibbājanīya Discourse, for those of hateful temperament the Kalahavivāda Discourse, for those of deluded temperament the Mahābyūha Discourse, for those of discursive-thinking temperament the Cūḷabyūha Discourse, for those of faith temperament the Tuvaṭaka Discourse, for those of intelligence temperament I shall teach the Purābheda Discourse" - having thus determined the teaching, he again attended in mind to that assembly - "Should they know by one's own disposition, or by another's disposition, by the arising of an occasion, or by way of questioning?" Then, having known "They should know by way of questioning," and "Is there indeed anyone capable of taking the disposition of the deities and asking a

question by way of temperament?" - he saw that "Among those five hundred monks, not even one is able." Then, having collected together the eighty great disciples and the two chief disciples, having seen "They too are not able," he thought - "If there were an Individually Enlightened One, would he be able?" Having known "He too would not be able," he collected together thinking "Would anyone among Sakka, Suyāma, and so on be able?" For if anyone among them were able, having had him ask, he himself would answer. But not even anyone among them is able. Then this occurred to him - "Only a Buddha like me would be able; but is there another Buddha anywhere?" - having spread his infinite knowledge across infinite world systems, looking upon the world, he did not see another Buddha. And this is not wonderful, that he should not now see one equal to himself; even on the day of his birth, by the method stated in the commentary on the Brahmajāla Sutta, not seeing one equal to himself, he roared the irrefutable lion's roar: "I am the foremost in the world." Thus, not having seen another equal to himself, he thought - "If I were to ask and I myself were to answer, those deities would not be able to penetrate it. But when another Buddha himself asks and I answer, it will be marvellous, and the deities will be able to penetrate it; therefore I shall create a mind-created buddha" - having attained the meditative absorption that is the basis for direct knowledge, and having emerged, "Let the taking of bowl and robe, the looking ahead, the looking aside, the bending and the stretching be just like mine" - having done the preliminary work with sensual-sphere consciousnesses, he determined with fine-material-sphere consciousness: "Let it come as if the disc of the moon, rising over the eastern enclosure of Yugandhara, were breaking through and coming forth." The assembly of gods, having seen that, said "Has another moon also risen, friend?" Then, having left aside the moon, when it came nearer, "It is not the moon, the sun has risen." Again when it came nearer, "It is not the sun, it is a heavenly mansion." Again when it came nearer, "It is not a heavenly mansion, it is a young god." Again when it came nearer, "It is not a young god, it is a Great Brahmā." Again when it came nearer, "It is not a Great Brahmā, another Buddha also has come, friend," they said.

Therein the worldling deities thought - "For just one Buddha this is the gathering of deities. For two, how great will it be!" The noble deities thought - "In one world system there are not two Buddhas; surely the Blessed One has created another single Buddha similar to himself." Then, while that very assembly of gods was watching, the mind-created buddha, having come and having paid homage to the One of Ten Powers, sat down on a seat prepared at a place directly facing him, made exactly equal. The Blessed One had the thirty-two marks of a great man, the created one too; from the Blessed One's body six-coloured rays issued forth, from the created one's too; the Blessed One's bodily rays struck against the created one's body, the created one's rays struck against the Blessed One's body. Those, having risen up from the bodies of both Buddhas, having reached the highest point of existence, having turned back from here and there, having descended to the limit of the heads of the deities from head to head, became established at the rim of the world-circle. The entire interior of the world-circle shone like a shrine house bound with curved golden rafters. The deities of the ten-thousand world-systems, gathered in a single world-circle, having entered into the interior of the rays of the two Buddhas, stood there.

The created one, even while sitting down, spoke a verse asking about higher wisdom and so on by the method beginning with "of what vision, of what character, is one called 'at peace'."

Therein, as regards the question, to begin with, that created one by "of what vision" asks about higher wisdom, by "of what character" asks about higher morality, and by "at peace" asks about higher consciousness. The remainder is well-known.

For the purpose of elucidating the mind-created buddha and so on, in the Peṭaka -

"He approaches the Teaching, inquiring, the wholesome, connected with benefit;

He does not live, he is not quenched, he is not dead - which person do the Buddhas call that?

"One whose wandering in the round of rebirths is ended, yet not one who has vomited lust, not a trainee either, nor one who has seen the Teaching in this present life;

One who has not eliminated the mental corruptions, bearing the final body - which person do the Buddhas call that?

"Not endowed with the truth of suffering, not with the truth of path - whence then cessation?

Very far, far from the truth of origin - which person do the Buddhas call that?

"Without root, nor dependent on matter, without condition, nor is he unconditioned;

Having the unconditioned as object, nor is he material - which person do the Buddhas call that?"

Was said.

Therein, it should be known that the first verse is spoken with reference to the mind-created buddha, the second verse with reference to the Bodhisatta in his last existence, the third verse with reference to the state of the fruition of arahantship, and the fourth verse with reference to one possessing the mind-door advertent consciousness that precedes the reviewing of Nibbāna in the immaterial-sphere of existence. "With what kind of vision" means by way of what kind of vision. "Of what form" means of what resemblance. "Of what manner" means of what sort. "Of what appearance" means of what mode.

"What I ask" means what person I ask about, explain that to me. "I request" means I entreat. "I entreat" means I command. "I inspire confidence in" means I produce pleasure in your continuity. "Tell" is a term of synopsis of the analytical explanation. "Declare" means speak by way of names, saying "these are the names" of what should be taught. "Teach" means show. "Make known" means cause to know. For one who establishes absorption by way of the door of knowledge is said to "make known." "Establish" means make known; the meaning is cause to proceed. Or, place at the door of knowledge. "Open up" means make unveiled; the meaning is having opened up, show. "Analyse" means making clear by the act of classification, show; this is the meaning. "Make clear" means make into the state of being obvious.

Or else, "declare" is the root term of the six terms beginning with "teach" and so on. The six terms beginning with "teach" and so on are stated for the purpose of revealing this meaning. Therein, "teach" means teach first in brief by way of synopsis, by way of those who understand quickly. For those who understand quickly penetrate what is stated in brief and what is stated first. "Make known" means make known by way of those who understand through elaboration, by satisfying their minds and by sharpening their higher intelligence, by way of analytical explanation in detail of what was first stated in brief. "Establish" means establish by way of detailed exposition, by way of expanding through re-exposition of that very analytical explanation that was described. "Open up" means open up even what has been described by stating it again and again. "Analyse" means analyse even what has been stated again and again by making classification. "Make clear" means make clear by more detailed statement of what has been opened up and by illustrative statement of what has been analysed. This teaching is for the penetration even of those who need to be guided.

84. In answering, however, the Blessed One, without answering higher wisdom and so on in their own form, but explaining only the peace of those mental defilements by the efficacy of which - through higher wisdom and so on - one is called "at peace," in conformity with the dwelling places of the various deities, spoke the verses beginning with "Free from craving." Therein, the connection of the first eight verses should be understood with this verse "Him I call 'at peace'." For those beyond that, with this very last term "he indeed is called 'peaceful'."

The method of the word-by-word explanation - "Free from craving before the dissolution" means whoever, even before the breaking up of the body, has already eliminated craving. "Not dependent on the past" means not dependent on the past, classified as the past period of time and so on. "Not to be reckoned in the middle" means even in the present period of time, he should not be reckoned by the method beginning with "lustful." "For him there is nothing put forward" means for that Worthy One, due to the absence of the two kinds of putting forward, there is nothing put forward even in the future period of time. "Him I call 'at peace'" - thus the explanation here should be understood. This same method applies everywhere.

"Before the collapse of the body" means even before the collapse of the material body. "Of individual existence" means of the entire individual existence. "Before the discarding of the corpse" means before the discarding of the corpse, before the laying down of the body. "Before the arrest of the life faculty" means even before the arrest of the twofold life faculty.

"The past is called the past period of time" means the portion reckoned as the past end is spoken of as "the past period of time, the elapsed time." "Referring to the past period of time" means dependent on the past time, craving has been abandoned.

Showing yet another exposition of the Bhaddekaratta, he said beginning with "or else." Therein, "I was of such matter" means "even though being dark, I was of the colour of a sapphire" - thus, "I was of such matter" is by way of pleasant matter only. "Of such feeling" is by way of wholesome, pleasant, and pleasurable feeling only. "Of such perception" is by way of perception and so on that are associated with that only. "Of such activities." "I was of such consciousness in the past period of time, therein

one does not pursue delight" means one does not continue rolling on craving or wrong view associated with craving regarding those matter and so on. Showing by another method of exposition the Mahākaccāna Bhaddekaratta exposition, he said beginning with "or else, thus my eye was." Therein, "eye" means eye-sensitivity. "Forms" means forms originating from four sources. By this method the remaining sense bases too should be understood. "Consciousness" means the consciousness that is the support. "Does not delight in that" means one does not delight in that eye and forms by way of craving and wrong view. "Thus my mind was, thus mental phenomena" - here, however, "mind" means the life-continuum consciousness. "Mental phenomena" means the three-plane mind-object. "Laughing, talking and playing" means laughing showing the teeth, and talking by verbal expression, and playing such as bodily amusement and so on - these are laughing, talking and playing. "Does not enjoy that" means one does not delight in those laughing and so on. "Does not desire that" means one does not make it desirable. "Does not find happiness on account of that" means one does not reach contentment on account of that.

"Present" means that which has arisen dependent on this or that condition. "Not to be reckoned as lustful" means he should not be brought to the reckoning as lustful through lust. The same method applies further above as well. Regarding "may I be of such matter" and so on, the delight, which is reckoned as the occurrence of craving and wrong view, should be understood as the pursuing, by way of sublime and pleasant matter and so on only. "Does not direct" means does not place by way of aspiration. "By reason of non-aspiration" means not by the cause of placing an aspiration.

85. "Fearless" means not trembling on account of this or that loss. "Not boastful" means one whose habit is not to boast about morality and so on. "Without remorse" means free from remorse of the hands and so on. "Speaking with wisdom" means one who speaks words having grasped them with wisdom. "Unagitated" means free from restlessness. "He indeed is restrained in speech" means he is restrained and self-controlled in speech; he is one who speaks words free from the four faults.

"Without wrath" means what has indeed been said - what was spoken as "not prone to wrath, without wrath, free from wrath," wishing to speak about wrath first, he said "but first wrath should be explained." "First wrath should be explained" means wrath should be spoken of first. "Wrath arises in ten ways" means wrath arises for ten reasons. "He has done harm to me" means he has caused my decline; by this method the meaning should be understood in all terms. "Or else wrath arises without reason" means wrath arises without cause. For a certain one becomes angry thinking "the rain god rains too much," becomes angry thinking "it does not rain," becomes angry thinking "the sun is scorching," becomes angry thinking "it does not scorch," becomes angry even when the wind blows, becomes angry even when it does not blow, being unable to sweep becomes angry at the Bodhi tree leaves, being unable to put on his robe becomes angry at the wind, having stumbled becomes angry at the stump. With reference to this it was said - "Or else wrath arises without reason." Therein, in the nine instances below, because it has arisen with reference to beings, there is a distinction of course of action.

But striking without reason, having arisen regarding activities, does not constitute a

distinction of course of action. "Having arisen striking the mind" means resentment of the mind. Stronger than that is repulsion. Aversion is by way of striking against. "One is hostile" (paṭivirujjhati) thus it is opposition (paṭivirodha). Irritation is by way of being agitated. "Fury" and "rage" - the term is extended by means of a prefix. Hate is by way of being hostile. "Corruption" and "wickedness" - the term is extended by means of a prefix. "Mental corruption" means the state of the mind having gone wrong, the manner of being overturned. "Arising while corrupting the mind" means ill-will. Wrath is by way of being angry. The manner of being angry is anger. The state of one who is angry is the state of being angry. "One becomes corrupted" (dussati) thus it is hate (dosa). "Hating" (dussanā) means the manner of being hostile. "The state of having hated" (dussitattaṃ) means the state of having become hostile. Being corrupted in the sense of abandoning one's natural state is corruption (byāpatti). "Being corrupted" (byāpajjanā) means the manner of being corrupted. "One opposes" (virujjhati) thus it is opposition (virodha). "One opposes again and again" thus it is hostility (paṭivirodha). Or this is said by way of the manner of opposing and the manner of counter-opposing. A fierce one is called fierce (caṇḍa), an obstinate person; the state of that is ferocity (caṇḍikka). By this there is no well-established speech; it is only badly spoken and incomplete - thus it is harshness (asuropa). For at the time of anger there is no such thing as complete speech; even if anyone has it, that is negligible. Others, however, say "harshness (assuropa) is from the causing of tears (assuropāna) in the sense of producing tears (assujanana)"; that is without reason, because pleasure too produces tears. "Displeasure" (anattamanatā) is the absence of pleasure, being the opposite of the pleasure stated below. But since that belongs to consciousness alone, not to a being, therefore "of consciousness" was said.

"The excessive and slight degrees should be known" means the state of being excessive and the state of being slight, the state of being powerful and the state of being weak - this is the meaning. "At a certain time" means at one time. "Kañci kāla" is also a reading. "Is only enough to agitate the mind" means to the measure of agitating the mind, to the measure of making the mind defiled - this is the meaning. "Cittālasakaraṇamatto" is also a reading; that is not good. Its meaning is only enough to cause weariness of the mind. "But not yet enough to contract and distort the face" means the contraction and distortion of the face does not yet occur. "But not yet enough to move the jaws" means the moving of the two jaws back and forth does not yet occur. "But not yet enough to utter harsh speech" means going out externally by bringing forth from the mouth harsh speech that wounds the vital spots of others does not yet occur. "But not yet enough to look around in all directions" means looking again and again in the directions and intermediate directions for the purpose of a stick and so on for the purpose of attacking another does not yet occur.

"But not yet enough to seize a stick or weapon" means taking up a stick and a single-edged weapon and so on for the purpose of striking does not yet occur. "But not yet enough to raise a stick or weapon" means having raised up the aforesaid stick or weapon, striking does not yet occur. "But not yet enough to strike with a stick or weapon" means this twofold hurling for the purpose of striking another does not yet occur. "But not yet enough to cause cutting and wounding" means by hurling a stick, weapon, and so on, splitting another's body in two and causing wounds in various ways does not yet occur. "Chiddavicchiddakaraṇa" is also a reading. "But not yet

enough to break and crush" means having broken the body, crushing it to bits does not yet occur. "But not yet enough to tear off limbs" means having seized the major and minor limbs, removing and dragging them off does not yet occur. "But not yet enough to deprive of life" means depriving of the life faculty does not yet occur. "But not yet established for the complete relinquishment of all" means having destroyed another's life entirely, being established for the purpose of destroying one's own life does not yet occur. This is what is meant - when, having deprived another of life, one stands for the purpose of depriving oneself of life, then it is called the complete relinquishment of all. For this was said by the Blessed One -

"Having cut off wrath one sleeps happily, having cut off wrath one does not grieve;
Of wrath with its poisonous root, with its sweet tip, brahmin,
The noble ones praise the murder, for having cut that off one does not grieve."

"When" (yato) means whenever (yadā). "Having destroyed another person" means having killed another person. "Destroys oneself" means kills oneself. "Has reached the highest intensity" means has gone to an exceedingly powerful state. "Has attained the highest expansion" means has attained an exceedingly extensive state. "Because wrath has been abandoned" means by the state of having been abandoned of wrath of the aforesaid kind through the path of non-returning. "Because the basis of wrath has been fully understood" means by the state of having been known, having pervaded through the full understandings of the known and of judgement, the basis which has become the support of wrath, which has become the cause, reckoned as the grounds of what is dear and what is not dear. "Because the cause of wrath has been cut off" means by the state of having been cut off of the productive cause of wrath, the arising of consciousness accompanied by displeasure.

"Fearful" means one who is habitually afraid. "Frightened" means one who is excessively afraid. "Terrified" means one who is afraid on all sides. "Fears" means fear arises. "Experiences terror" means reaches a deformed state. "Is a boaster" means one who is habitually given to speaking praise of oneself. "A vaunter" means one who is habitually given to speaking praise in various ways and in many kinds. "Or by birth" means or by the achievement of birth such as the state of being a warrior and so on. "Or by clan" means or by a superior clan such as the Gotama clan and so on. "Or by being a son of good family" means or by the state of being of a great family. "Or by beauty of complexion" means or by the state of having a body endowed with beauty. For the body is called "pokkhara" (lotus); the meaning is by the state of being handsome through the achievement of beauty. "Or by wealth" and so on are of manifest meaning only.

"Remorse" is a term of synopsis of the analytical explanation. Therein, "remorse" means what is contemptibly done is badly done; the state of that is remorse. It has the characteristic of subsequent regret, the function of sorrowing over what was done and what was not done, the manifestation of regret, the proximate cause of what was done and what was not done; it should be seen as like slavery. "Remorse of the hands too" means what is contemptibly done by the hands is badly done; the state of that is remorse of the hands. In the case of remorse of the feet and so on too, the same method applies.

"Perceiving what is not allowable as allowable" means one eats bear meat thinking it is pork, eats leopard meat thinking it is deer meat, consumes food that is not allowable thinking it is allowable food, eats at the improper time with the perception that it is the proper time, drinks a beverage that is not allowable thinking it is an allowable beverage. This is perceiving what is not allowable as allowable. "Perceiving what is allowable as not allowable" means one eats pork thinking it is bear meat, eats deer meat thinking it is leopard meat, consumes allowable food thinking it is not allowable food, eats at the proper time with the perception that it is the improper time, drinks an allowable beverage thinking it is a not allowable beverage. This is perceiving what is allowable as not allowable. "Perceiving what is faultless as faulty" means perceiving what is faultless as having faults. "Perceiving what is faulty as faultless" means perceiving what has faults as faultless. "The act of having remorse" means the manner of having remorse. "The state of having remorse" means the state of being remorseful. "Regret of the mind" means the deformed state of recourse of consciousness. "Mental perplexity" means the perplexity of consciousness.

"Because of what has been done and because of what has not been done" means because of the fact of having done bodily misconduct and so on, and because of the fact of not having done bodily good conduct and so on. "Bodily misconduct was done by me" means conduct badly practised by me through the body because of being putrid with mental defilements was done by the body. "Bodily good conduct was not done by me" means conduct well practised by me through the body was not done. In the case of verbal misconduct, verbal good conduct and so on too, the same method applies, ending with cessation.

"Of consciousness" means not of a being, not of a person. "Restlessness" means the agitated mode. "Non-appeasement" means not appeasement. "The mind is distracted" means distraction of the mind; "turmoil of consciousness" means the confused state of consciousness, like confused vehicles, confused oxen and so on. By this, the writhing regarding a single object is spoken of. For restlessness writhes regarding a single object, while sceptical doubt regarding various objects. "This is called restlessness" means this state of being agitated is spoken of.

"Having abandoned false speech" - here, "falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive. With the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech.

Another method - "falsely" means a subject matter that is not factual, that is untrue. "Speech" means the communicating of that as factual, as true. But by characteristic, false speech is the volition that gives rise to the intimation as true, of one who wishes to communicate to another an untrue subject matter as true; that is false speech. "Having abandoned" means having given up this immorality reckoned as the volition of lying. "Abstains" means from the time of abandoning onwards, he is simply abstaining from that immorality. "There is no 'I shall transgress' for him" - phenomena cognisable by eye and ear, how much more those cognisable by body - by this method, the meaning should be understood in other similar passages too.

"He speaks the truth" - thus he is a truth-speaker. "He connects truth with truth, joins them together" - thus he is devoted to truth. The meaning is that he does not speak falsely now and then. For whatever man sometimes speaks falsely, sometimes truthfully, because his truth is interrupted by false speech, truth is not joined with truth; therefore he is not devoted to truth. But this one is not like that; even for the sake of his life, not having spoken falsely, he connects truth with truth indeed - thus he is devoted to truth.

"Reliable" means firm, of firm speech - this is the meaning. For one person is not of firm speech, like turmeric dye, like a stump buried in a heap of chaff, and like a gourd placed on a horse's back; another is of firm speech, like an inscription on rock, like a gate post; even when someone is cutting off his head with a sword, he does not speak two different things - this one is called reliable.

"Trustworthy" means one who is to be relied upon, one who is to be believed - this is the meaning. For a certain person is not trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "do not believe his word." Another is trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "if it was said by him, this itself is the standard; now there is nothing to be further examined; it is just so" - this one is called trustworthy.

"Not a deceiver of the world" means by that truthfulness he does not deceive the world - this is the meaning.

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

"For the division of these" means for the division of those in whose presence what was heard from those referred to as "here." "Or one who reunites those who are divided" means having approached one by one two friends, or those having the same preceptor and so on, who have become divided for whatever reason, and having said such things as "For you who are born in such a family, who are so very learned, this is not proper," he is a maker and a supporter of reconciliation.

"A promoter" means a promoter of reconciliation. Having seen two people who are united, having said such things as "For you who are born in such a family, who are endowed with such virtues, this is befitting," he is a maker of strengthening - this is the meaning. "Concord is his delight" - thus "rejoicing in concord"; the meaning is that where there are no united people, he does not even wish to dwell there.

"Samaggarāmo" is also a reading; the meaning here is the same. "Delighting in concord" means delighted among those who are united; the meaning is that he does not even wish to go elsewhere, leaving them. One who rejoices having seen or having heard those who are united - thus "taking delight in concord." "A speaker of words that create concord" means whatever speech makes beings united, he speaks that very speech which illuminates the virtue of concord, and not the other.

The volition that is exclusively harsh, instigated by bodily and verbal action that wounds the vital spots of another, is harsh speech. "Nelā": "ela" is called fault; "there is no ela in it" - thus "nelā"; the meaning is faultless, as the "ela" stated here in "Faultless, with white covering." "Pleasing to the ear": pleasant to the ears through the sweetness of phrasing; it does not produce pain in the ear like the piercing of a needle. Through the sweetness of meaning, without generating irritation in the whole body, it generates affection - thus "affectionate." It goes to the heart; without being repelled, it enters the mind with ease - thus "going to the heart." Through the completeness of qualities, it exists formerly - thus "urbane"; also "urbane" as delicate like a woman brought up in a city; also "urbane" as "this belongs to the city." The meaning is the talk of city-dwellers. For city-dwellers are indeed proper in their talk; they call one who is merely a father "father," they call one who is merely a brother "brother." Such talk is pleasant to many people - thus "pleasing to many people." By its very pleasant nature, it is agreeable to many people and promotes growth of mind - thus "agreeable to many people."

Idle chatter is the unwholesome volition that conveys what is unbeneficial, originating from bodily and verbal action. "He speaks at the right time" - thus "one who speaks at the right time"; the meaning is he speaks having discerned the proper time for what should be said. He speaks only what is factual, true, real, and of intrinsic nature - thus "one who speaks what is factual." He speaks having made it based only upon what is beneficial pertaining to the present life and the future life - thus "one who speaks what is beneficial." He speaks having made it based upon the nine supramundane teachings - thus "one who speaks on the Teaching." He speaks having made it based upon the discipline of restraint and the discipline of abandoning - thus "one who speaks on the discipline."

"Nidhāna" is called a place of depositing; "there is nidhāna in it" - thus "worth treasuring"; the meaning is he speaks words fit to be treasured in the heart. "Timely": even though speaking such words, he does not speak at an improper time thinking "I will speak words worth treasuring"; but the meaning is he speaks only having waited for the proper time. "Reasonable" means with analogy, with reason - this is the meaning. "Well-defined" means having shown the delimitation, he speaks in such a way that its boundary is evident - this is the meaning. "Connected with the goal": he speaks what is accomplished in meaning, because it cannot be exhausted even by one analysing it by many methods. Or alternatively, whatever benefit that speaker of what is beneficial speaks, because of being connected with that benefit, he speaks words connected with the goal; it is said that he does not set aside one thing and speak of another. "He speaks speech free from the four faults" means he speaks speech free from the four faults beginning with lying. "From the thirty-two kinds of pointless talk" means from the thirty-two kinds of talk that is an obstruction to heaven and deliverance.

"Ten topics of discussion" means the ten causes that serve as the basis for talk based upon the end of the round of rebirths, beginning with fewness of wishes. "Talk on fewness of wishes": here "of few wishes" means devoid of desire, without wishes, free

from craving. For here the phrasing is as if with a remainder, but the meaning is without remainder. For indeed there is not even the slightest desire whatsoever for one who has eliminated the mental corruptions.

But here this distinction should be known: excessive desire, evil desire, great desire, and fewness of wishes - Therein, the longing of one unsatisfied with his own gain for another's gain is called excessive desire. For one possessed of that, even a ripe cake fallen into one's own bowl from a single portion appears as if not well-cooked and as if small; but that very same one, thrown into another's bowl, appears as if well-cooked and as if large. But the making known of non-existent virtues and immoderation in accepting is called evil desire; that has come right here itself by the method beginning with "here a certain one being faithless wishes 'May people know me as faithful.'" And a person possessed of that becomes established in hypocrisy. But the making known of existing virtues and immoderation in accepting is called great desire; that too has come by this method: "here a certain one being faithful wishes 'May people know me as faithful,' being moral wishes 'May people know me as moral.'" A person possessed of that is difficult to satisfy, and even a mother who has given birth is unable to win his heart. Therefore this is said -

"A great mass of fire, the ocean, and also a greedy person;
Let one give requisites by the cartload, these three are unsatisfiable."

But the concealment of existing virtues and moderation in accepting is called fewness of wishes. A person endowed with that, through the desire to conceal even the virtue existing in himself, being faithful, does not wish "May people know me as faithful." Being moral... secluded... is very learned... one putting forth strenuous energy... accomplished in concentration... one who is wise... being one who has eliminated the mental corruptions, does not wish "May people know me as one who has eliminated the mental corruptions" - just as the Elder Majjhantika. But a monk of few wishes thus gives rise to unarisen material gain, makes arisen material gain lasting, and pleases the minds of donors; for in whatever way he, through his fewness of wishes, takes little, in that very way people, faithful to his practice, give much.

There is also another fourfold one of few wishes - one of few wishes regarding requisites, one of few wishes regarding ascetic practices, one of few wishes regarding the Scriptures, and one of few wishes regarding achievement. Therein, one of few wishes regarding the four requisites is one of few wishes regarding requisites. He knows the disposition of the donor, knows the disposition of the gift, and knows his own strength. For if the gift is abundant but the donor wishes to give little, he takes little according to the donor's disposition. The gift is little but the donor wishes to give much - he takes little according to the disposition of the gift. Even when the gift is abundant and the donor too wishes to give much, having known his own strength, he takes only in measure.

One who does not wish to make known to others the existence in himself of the undertaking of ascetic practices is called one of few wishes regarding ascetic practices. But whoever does not wish to make known his state of being very learned, this one is called one of few wishes regarding the Scriptures. But whoever, having become a certain one among stream-enterers and so on, does not wish to make known his state of being a stream-enterer and so on, this one is called one of few

wishes regarding achievement. But one who has eliminated the mental corruptions, having abandoned excessive desire, evil desire, and great desire, is called one of few wishes because of being endowed with the pure fewness of wishes that is in every respect the opposite of desire, reckoned as non-greed. One who says "Friends, excessive desire, evil desire, and great desire - these qualities are to be abandoned," having shown the danger in those, "one should undertake and practise such fewness of wishes" - speaks talk on fewness of wishes.

In the passages beginning with "talk on contentment" and so on, we shall explain only the distinctive meaning; the explanation, however, should be understood by the very method already stated. "Talk on contentment" means talk based upon contentment with whatever requisites. And this contentment is twelvefold. That is: Regarding robes, there is contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable - thus it is threefold. So too regarding almsfood and so on.

Here is the detailed explanation of that - Here a monk obtains a robe, whether beautiful or ugly. He sustains himself with just that, does not desire another, and even when obtaining one does not take it. This is his contentment with whatever is obtained regarding robes. But then whoever is either naturally weak or overcome by illness and ageing, and becomes wearied when wearing a heavy robe. He, having exchanged it with a fellow monk, even while sustaining himself with a light one, is still content. This is his contentment according to one's strength regarding robes. Another is one who obtains superior requisites. He, having obtained among woollen cloth robes and so on a certain costly robe, or many robes, having given them away thinking "Let this be for the elders, for those long gone forth, this is suitable for the very learned, this for the sick, this for those of little gain," and having taken their old robe, or having picked up rags from a rubbish heap and so on, having made a double robe from them and wearing it, is still content. This is his contentment according to what is suitable regarding robes.

Here again a monk obtains almsfood, whether coarse or superior; he sustains himself with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding almsfood. But whoever obtains almsfood that is opposed to one's own nature or opposed to one's illness, by the use of which there is discomfort for him, he, having given that to a fellow monk, having eaten suitable food from his hand, even while practising the ascetic duty, is still content. This is his contentment according to one's strength regarding almsfood. Another obtains much superior almsfood; he, having given that, just as with the robe, to elders, those long gone forth, the very learned, those of little gain, and the sick, even while eating either their leftovers or mixed food obtained by walking for almsfood, is still content. This is his contentment according to what is suitable regarding almsfood.

Here again a monk obtains a lodging, whether agreeable or disagreeable; by that he produces neither pleasure nor displeasure; at the very least, he is satisfied even with a mat of grass, with whatever he has obtained. This is his contentment with whatever is obtained regarding lodging. But whoever obtains a lodging that is opposed to one's own nature or opposed to one's illness, where dwelling there is discomfort for him, he, having given that to a fellow monk, even while dwelling in a suitable lodging

belonging to that monk, is still content. This is his contentment according to one's strength regarding lodging.

Another, of great merit, obtains many superior lodgings such as rock cells, pavilions, pinnacled buildings, and so on; he, having given those, just as with the robe, to elders, those long gone forth, the very learned, those of little gain, and the sick, even while dwelling anywhere at all, is still content. This is his contentment according to what is suitable regarding lodging. Whoever too, having reflected "An excellent lodging is indeed a ground for heedlessness; for one seated there, sloth and torpor descend upon him; and for one overcome by sleep, upon waking again, evil thoughts manifest," does not accept such a lodging even when it has been obtained; he, having rejected that, even while dwelling in the open air, at the root of a tree, and so on, is still content. This is his contentment according to what is suitable regarding lodging.

Here again a monk obtains medicine, whether coarse or superior; whatever he obtains, he is satisfied with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding the requisite for the sick. But one who is in need of oil obtains molasses; he, having given that to a fellow monk, having taken oil from his hand, or having sought something else, even while preparing medicine, is still content. This is his contentment according to one's strength regarding the requisite for the sick.

Another, of great merit, obtains much superior medicine such as oil, honey, molasses, and so on; he, having given that, just as with robes, to elders, those long gone forth, the very learned, those of little gain, and the sick, even while sustaining himself with whatever they bring, is still content. But whoever, when in one vessel the four sweets are placed and in another urine-soaked yellow myrobalan, being told "Take, venerable sir, whichever you wish," if his illness is appeased by either of those, then, thinking "Urine-soaked yellow myrobalan has been praised by the Buddha and others," having rejected the four sweets, even while preparing medicine with the urine-soaked yellow myrobalan, is supremely content. This is his contentment according to what is suitable regarding the requisite for the sick. But among the three kinds of contentment individually in each requisite, contentment according to what is suitable is the foremost. A Worthy One is content in each requisite with all three of these.

"Talk on solitude" means talk based upon seclusion. For there are three kinds of seclusion - seclusion of the body, seclusion of the mind, and seclusion from clinging. Therein, one goes alone, one stands alone, one sits alone, one prepares one's sleeping place alone, one enters the village for almsfood alone, one returns alone, one goes forward alone, one determines upon the walking path alone, one walks alone, one dwells alone - this is called seclusion of the body. The eight meditative attainments are called seclusion of the mind. Nibbāna is called seclusion from clinging.

For this too was said - "Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation. Seclusion of the mind is for those with pure minds, who have attained the highest cleansing. Seclusion from clinging is for persons free from clinging, who have gone beyond activities."

"Talk on aloofness from society": here bonding through hearing, bonding through seeing, bonding through conversation, bonding through shared use, and bodily bonding - thus bonding is fivefold. Among these, here a monk hears: "In such and such a village or town there is a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion." He, having heard that, sinks down, becomes dejected, is not able to maintain the holy life, without declaring weakness in the training, returns to the lower life. Thus lust arisen by way of the ear-consciousness process in one hearing either the achievement of beauty and so on being spoken of by others, or the sound of laughter, talk, or song by oneself, is called bonding through hearing.

Here a monk does not indeed hear, but he himself sees a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion. He, having seen her, sinks down, becomes dejected, is not able to maintain the holy life, without declaring weakness in the training, returns to the lower life. Thus lust arisen by way of the eye-consciousness process in one looking at a form of the opposite kind is called bonding through seeing.

Lust arisen by way of mutual conversation and discussion is called bonding through conversation. Lust arisen by way of a monk taking what belongs to a nun, or a nun taking what belongs to a monk, and making use of it, is called bonding through shared use. Lust arisen by way of seizing the hand and so on is called physical contact. A Worthy One, with these five types of bonding, is aloof from all four assemblies together, and is both one freed from grasping and one freed from bonding. One speaking the praise of aloofness from society speaks talk on aloofness from society.

"Talk on arousal of energy": here, one whose energy has been exerted, whose bodily and mental energy is complete, does not allow a mental defilement arisen while walking to reach standing, does not allow a mental defilement arisen while standing to reach sitting, does not allow a mental defilement arisen while sitting to reach lying down, and goes about like one who crushes and seizes a black snake with a stick, and like one who treads upon the neck of an enemy - one speaking the praise of such a one who is putting forth strenuous energy speaks talk on arousal of energy.

In "talk on morality" and so on, "morality" means the fourfold purification morality. "Concentration" means the eight attainments that serve as the foundation for insight. "Wisdom" means mundane and supramundane knowledge. "Liberation" means the liberation of the fruition of arahantship. "Knowledge and vision of liberation" means the nineteenfold reviewing knowledge. One making known the virtues of morality and so on speaks talk on morality and so on.

"Talk on the establishments of mindfulness" and so on, ending with "having gone beyond attachment and the net, he is a sage," should be understood in accordance with what has been stated previously.

86. "Without attachment" means free from craving. "Seeing seclusion in contacts" means he sees the seclusion from self-nature and such states in present eye-contact and so on. "And he is not led by views" means he is not led by any view among the sixty-two views.

"One does not grieve over a changed object" means when any object whatsoever has been lost, having abandoned its natural state, one does not fall into sorrow. "Or regarding a changed" means regarding an object that is perishing.

"Eye-contact" means having made the eye the sense-base, the contact co-arisen with eye-consciousness is eye-contact. The same method applies in the remaining ones too. And here, the former ones have the eye-sensitivity and so on as their sense-base only; mind-contact, whether based on the heart-organ or without a sense-base, is all contact belonging to the four planes. "Designation-contact" means by method of exposition this is indeed its name. For the three immaterial aggregates, themselves becoming the supporting basis, give the name "designation-contact" to the contact co-arisen with them. "Impingement-contact" means but without qualification, impingement-contact is the contact belonging to the five doors. Designation-contact is the contact belonging to the mind-door. "Contact experienced as pleasant" means the contact that is conducive to and productive of pleasant feeling. The same method applies in the other two as well. "Wholesome contact" means the contact co-arisen with the twenty-one wholesome consciousnesses. "Unwholesome" means the contact co-arisen with the twelve unwholesome consciousnesses. "Indeterminate" means the contact co-arisen with the fifty-six indeterminate consciousnesses. "Sensual-sphere" means the contact co-arisen with the fifty-four sensual-sphere consciousnesses. "Fine-material-sphere" means associated with the fifteen fine-material-sphere consciousnesses beginning with wholesome and so on. "Immaterial-sphere" means associated with the twelve immaterial-sphere consciousnesses by way of wholesome and indeterminate.

"Empty" means the path arisen for one seeing with insight by way of observation of non-self is empty; the contact co-arisen with that is empty contact. The same method applies in the other two as well. "Signless" means here the path arisen for one seeing with insight by way of observation of impermanence is signless. "Desireless" means the path arisen for one seeing with insight by way of observation of suffering is desireless. "Mundane" means "world" is called the round of rebirths in the sense of crumbling and disintegrating; because of being included in that, engaged in the world - thus mundane, a phenomenon of the three planes. "Supramundane" means higher than the world, crossed over - thus supramundane; because of not being included in the world too - thus supramundane. "Or of a self" means or by way of individual existence. "Or of what belongs to a self" means or of what is dependent on self.

87. "Withdrawn" means gone away from that because lust and so on have been abandoned. "Not fraudulent" means not one who deceives by the three bases of scheming. "Not greedy" means one whose nature is not to covet; it is said to mean devoid of the craving of longing. "Without stinginess" means without the five kinds of stinginess. "Not impudent" means without bodily impudence and so on. "Not loathsome" means because of being accomplished in morality and so on, he is not to be loathed, is unadulterated, and is agreeable. "And not given to slander" means not engaged in divisive action that is to be brought together in two ways.

"Because lust has been abandoned" means by the state of having been abandoned of the mental defilement of lust through the path of arahantship. "The conceit 'I am' has been abandoned" means the conceit of elevation as "I am" has been abandoned by way of eradication.

"Three bases of scheming" means three causes of deceiving. In the passage beginning with "the basis of scheming called use of requisites," the deceiving that becomes the cause of offering even by cartloads thenceforth - by rejecting through evil desire on the part of one who actually desires them when invited with robes and so on, and having known those householders to have well-established confidence in oneself, then by accepting without revealing the mere desire for their favour when they, thinking "Oh, the noble one is of few wishes, he does not wish to accept anything; it would be well gained for us indeed if he would accept even a trifle," bring superior robes and so on by various means - should be understood as the basis of scheming called use of requisites. But the deceiving through deportment done with the intention of being honoured on the part of one having evil desires should be understood as the basis of scheming called deportment. But the deceiving in this way and that way through speech proclaiming the attainment of super-human achievement on the part of one having evil desires should be understood as the basis of scheming called indirect talk.

"What is called use of requisites" - here "use of requisites" is thus called "called use of requisites." "They invite" means here householders invite monks saying "Accept almsfood." Or this itself is the reading. Some read "nimantetī" or "vadantī." They cause such ones to be invited. The origination of the reading "nimantentī" should be seen. "He rejects the robe" means he refuses the robe. "This is suitable, that an ascetic" means whatever wearing of robes an ascetic does, this is suitable, befitting. "Or rags from shops" means cloths at shop doorways, without borders, old rags. "Having collected" means having gathered together. "By wandering for gleanings" means by going about for almsfood. "By morsels of almsfood" means by morsels obtained having made into a lump. "Or with cattle-urine" means or with cow's urine. "Should make medicine" means should perform the function of medicine. "Based on that" means from that point onwards. "An advocate of austere practices" means one who advocates the virtues of ascetic practice. "They invite more and more" means they invite again and again. "Through the presence" means by the presence; the meaning is by the state of existing. "Generates" means obtains. Because it is possible to do through the presence of faith, he said beginning with "through the presence of faith." Gifts are easily obtained and those worthy of offerings too, but faith is difficult to obtain. For the faith of a worldling is unstable; at each step it becomes different. Therefore, even a chief disciple like Mahāmoggallāna, being unable to be a surety, said: "For two of these things, friend, I am a surety - for wealth and for life; but for faith you yourself are the surety."

"Thus you will be excluded from merit" - here "by merit" (puñña) is an instrumental expression used in the sense of separation. You will be declined from merit, turned away. "Frowning" (bhākuṭikā) means the making of a frown by showing the face in the state of being fixed in the former position of exertion; what is meant is contraction of the face. One whose habit is making a frown is "a frowner" (bhākuṭiko); the state of a frowner is "the act of frowning" (bhākuṭiyaṃ). "Scheming" (kuhanā) means deceiving. The act of a schemer (kuhassa āyanā) is "the act of scheming" (kuhāyanā). The state of one who has schemed (kuhitassa bhāvo) is "the state of being a schemer" (kuhitattaṃ).

"Having evil desires" (pāpiccho) means one who wishes to display qualities one does

not possess. "Overcome by desire" (icchāpakato) means afflicted by desire; the meaning is troubled. "With the intention of being honoured" (sambhāvanādhippāyo) means with the disposition of esteem. "Adjusts his walking" (gamanam saṇṭhapeti) means he constructs his walking beginning with stepping forward; what is meant is he makes it pleasing. The same method applies to the others as well. "Walks with intention" (pañidhāya gacchati) means having set up an aspiration, he walks. The same method applies in the remaining ones too. "Walks as if concentrated" (samāhito viya gacchati) means he walks as if having attained access concentration. The same method applies in the remaining ones too.

"He is as if a meditator within range" (āpāthakajjhāyīva hoti) means he displays a state of calmness as if entering meditative absorption before people who have come into his presence. "Of deportment" (iriyāpathassa) means of the four postures. "Setting up" (āṭhapanā) means displaying, or placing with regard. "Placing" (ṭhapanā) means the manner of placing. "Adjusting" (saṇṭhapanā) means constructing; what is meant is making it pleasing. "Connected with the noble teaching" (ariyadhammasannissitam) means bound to the supramundane teaching. "Key" (kuñcikā) means an instrument for opening. "Friends" (mittā) means those possessing affection. "Acquaintances" (sandiṭṭhā) means those merely seen. "Companions" (sambhattā) means firm friends. "Tent" (uddaṇḍa) is a particular type of shelter.

"Excessively frowning" (korajikakorajiko) means one who contracts and contracts, what is meant is one who contracts excessively. Or the reading is "koracakakoracako." "Excessively knitting the brows" (bhākuṭikabhākuṭiko) means one exceedingly given to contraction of the face. "Excessively fraudulent" (kuhakakuhako) means one who deceives exceedingly. "Excessively chattering" (lapakalapako) means one who converses exceedingly. "One who gains esteem through his mouth" (mukhasambhāviko) means one who is esteemed by others through the power of his own mouth; some say "one with a fixed mind" (appitacitto). "Peaceful" (santānam) means peaceful by the calming of mental defilements. "Of attainments" (samāpattīnam) means of those to be attained. "Profound" (gambhīram) means having a deep foundation. "Hidden" (gūḷham) means difficult to show. "Subtle" (nipuṇam) means fine. "Concealed" (paṭicchannam) means having an intention difficult to penetrate by the meaning of the terms. "Supramundane" (lokuttaram) means illustrating the Teaching. "Connected with emptiness" (suññatāpaṭisaññuttam) means connected with Nibbāna. Or else "supramundane, connected with emptiness" (lokuttarasuññatāpaṭisaññuttam) means connected with Nibbāna, which is the supramundane teaching in its true nature.

"Bodily impudence" means what exists in the body is bodily. In the case of verbal and mental too, the same method applies. "Without showing respect" means devoid of the act of esteem. "Of those walking without sandals" means in the vicinity of those walking who are without sandals; or the genitive case is used in the sense of disrespect. "Wearing sandals" means having mounted sandals, he walks up and down. "While they walk on a low walking path" means while they walk on ground without a defined boundary, on walking paths that have been made by setting a boundary, strewing sand, and fitting a support - even on low walking paths while they walk. "He walks on a high walking path" means he walks on a high walking path furnished with a brick wall and enclosed by a railing. If it is enclosed by a wall and

fitted with a porch, or well-covered by being between mountains, between forests, or between grounds, it is proper to walk on such a walking path; even on one that is not covered, it is proper after leaving the precincts. "Stands jostling" means he stands excessively close. "Stands in front" means he stands even to the east. "Speaks while standing" means he speaks without bending down, like a stump. "Gesticulating with arms" means he speaks having thrown his arms about again and again.

"Having intruded" means having entered the sitting place of all. "He excludes even junior monks from their seats" means not sitting on his own allotted seat, entering either before or after, he is called one who prevents them from a seat.

"Without asking permission he puts in firewood" means without asking permission and without looking for approval, he throws wood into the fire. "Closes the door" means he closes it in the sweat room.

"Goes down" means he enters the water landing place. "Bathes" means he applies oil treatment to the body. "Comes up" means he ascends to the shore from the water landing place.

"Even turning aside" means even having gone beyond. "Inner chambers" means sleeping quarters established in the inner room.

"Hidden" means concealed. "Concealed" means covered by others.

"Or without being invited" means not commanded and not requested by the elders saying "Recite the Teaching."

"Of bad character" means of inferior character. "Of impure and suspicious conduct" means one whose conduct and association is to be remembered by others with the suspicion "This one is immoral" - thus "of impure and suspicious conduct." "Of suspicious conduct" - some also read it making the conjunction with the letter "sa." "Of concealed actions" means one whose bodily and verbal actions are concealed. "Not a recluse" means he is not an ascetic. "Claiming to be a recluse" means one who claims "I am an ascetic." "Not a practitioner of the holy life" means devoid of the excellent conduct. "Claiming to be a practitioner of the holy life" means the opposite of what has been stated. "Rotten inside" means having reached the state of being rotten inside due to being devoid of wholesome mental states internally. "Filled with desire" means soaked with lust. "Rubbish-born" means having the nature of refuse. "Accomplished in good conduct and lawful resort" - here a monk dwells respectful, deferential, endowed with shame and moral fear, well dressed, well robed, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment, with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, endowed with mindfulness and full awareness, of few wishes, content, putting forth strenuous energy, one who acts carefully in the fundamentals of conduct, abounding in respectful consideration - this is called good conduct. Thus, for now, good conduct should be understood.

Resort, however, is threefold: resort as decisive support, resort as safeguarding, and resort as binding. Therein, what is resort as decisive support? A good friend endowed with the qualities of the ten subjects of talk, in dependence on whom one hears what has not been heard, purifies what has been heard, removes uncertainty, makes one's

view straight, makes one's mind confident; or else, by following whose example one grows in faith, in morality, in learning, in generosity, in wisdom. This is called resort as decisive support.

What is resort as safeguarding? Here a monk, having entered the inhabited area, having set out on the street, goes with eyes downcast, seeing only a yoke's length, well-restrained, not looking at elephants, not at horses, not at chariots, not at infantry, not at women, not at men, not looking upwards, not looking downwards, not looking about in the directions and intermediate directions. This is called resort as safeguarding.

What is resort as binding? The four establishments of mindfulness, where one binds the mind. For this was said by the Blessed One - "And what, monks, is a monk's own resort, his own paternal domain? That is to say, the four establishments of mindfulness." This is called resort as binding. Thus endowed with this good conduct and with this resort, etc. possessed of it. For that reason too it is called "accomplished in good conduct and lawful resort."

"Seeing danger in the slightest faults" means one whose nature is to see danger in faults that are immeasurable in smallness, of the type of training rules transgressed unintentionally, unwholesome mental arisings, and so on. "Having accepted, he trains in the training rules" means whatever is to be trained in among the training rules, having rightly taken up all of that, he trains. And here, by the phrase "restrained by the restraint of the Pātimokkha," to that extent the morality of Pātimokkha restraint has been shown by way of a teaching based on the standpoint of the person. But "accomplished in good conduct and lawful resort" and so on - all of that should be understood as having been said in order to show the practice by which that morality succeeds for one who has thus practised.

88. "Not attached to pleasures" means free from the intimacy of craving with regard to the types of sensual pleasure, which are the bases of comfort. "Smooth" means possessed of smooth bodily action and so on. "Discerning" means endowed with the discernment of scriptural learning, questioning, and achievement. "Not faithless" means he does not believe anyone regarding the teaching attained by himself. "He does not become dispassionate" means because of the elimination of lust, due to being already dispassionate, he does not now become dispassionate.

"For those in whom this" means for those persons there is desire, craving, with regard to the types of sensual pleasure, which are the bases of comfort. "Has not been abandoned" means craving associated with intimacy has not been abandoned by the path of arahantship. "Craving for visible form flows from the eye for them" means for those, craving having visible form as object, associated with the impulsion process of the cognitive process occurring from the eye-door, arises. "Leaks" means it flows from location as far as the highest existence, from phenomena as far as change-of-lineage. "Streams" means it streams downward like a river stream. "Proceeds" means it proceeds by way of arising again and again. The same method applies in the remaining doors too. In the bright side, by the reverse of what has been stated, craving has been well abandoned by the path of arahantship. Craving for visible form does not flow from the eye for them.

"Endowed with smooth bodily action" means possessed of and united with bodily action that is not harsh and is soft. In the case of verbal action and so on too, the same method applies. In "with smooth establishments of mindfulness" and so on, the establishments of mindfulness and so on are a mixture of mundane and supramundane. One who has the wisdom reckoned as the three varieties of discernment, capable of discerning, explaining, and defining, by way of learning, questioning about meaning and so on, and achievement of mundane and supramundane phenomena - he is discerning. "In dependence on that learning, discernment arises for him" means for that person, having clung to learning, knowledge is born, knowledge comes face to face. "The four establishments of mindfulness" means the thirty-seven qualities conducive to enlightenment are stated by way of a mixture of mundane and supramundane. The paths and fruits are by way of produced supramundane. The four analytical knowledges and the six higher knowledges should be known as stated by way of the culmination of deliverance.

Therein, "the four analytical knowledges" means four varieties of knowledge - this is the meaning. The six knowledges are superior, beginning with the various kinds of supernormal power and ending with the elimination of mental corruptions. "For him" means for another; "the meaning becomes discerned" - this is the connection.

"Meaning" means, in brief, cause and effect. For because that is approached, attained, and reached by following the cause, therefore it is called "meaning." But in detail, whatever is conditionally arisen, Nibbāna, the meaning of what is said, result, and functional - these five phenomena should be known as meaning; for one who reviews that meaning, that meaning becomes known and obvious in detail.

"Phenomenon" means, in brief, condition. For because it arranges, sets going, and causes to reach this and that, therefore it is called "phenomenon." But in detail, whatever cause that produces a fruit, the noble path, what is said, wholesome, and unwholesome - these five phenomena should be known as phenomenon; for one who reviews that phenomenon, that phenomenon becomes known and obvious in detail. Whatever intrinsic language, unerring conventional expression, there is regarding that meaning and phenomenon, for one who, having made as object that spoken, said, and uttered sound of intrinsic language in its speech, saying, and utterance, reviews it, that language becomes known and obvious.

Herein, "when the meaning is known, the meaning becomes discerned" means now, having brought back that word, when the meaning of the aforementioned variety has become obvious, the meaning of the aforementioned variety becomes discerned for that person, becomes directed towards knowledge. "When the teaching is known, the teaching becomes discerned" means when the teaching of the aforementioned variety has become obvious, the teaching of the aforementioned variety becomes discerned. "When the language is known, the language becomes discerned" means when the language of the aforementioned variety has become obvious, the language of the aforementioned variety becomes discerned. "Knowledge regarding these three knowledges" means for one who, having made as object the knowledge applicable to all regarding these three - meaning, teaching, and language - reviews them, the knowledge that has reached the varieties in those three knowledges; or the knowledge that has reached the detail by way of range, function, and so on in those three aforesaid knowledges is the analytical knowledge of discernment. "With this analytical knowledge of discernment" means one is endowed with this wisdom of the

aforementioned kind, of the aforesaid detail. "He is called discerning" - he said by way of conclusion. "For one who has no learning" means learning is the Buddha's teaching. For indeed, for one who learns it, the analytical knowledges become clear. For whatever person such learning does not exist. "No inquiry" means inquiry is the discussion determining obscure terms and meaning terms in the Pāḷi, commentaries, and so on. For indeed, for one who explains the meaning in the learnt Pāḷi and so on, the analytical knowledges become clear. "No achievement" means achievement is the attainment of arahantship. For indeed, for one who has attained arahantship, the analytical knowledges become clear. For one who does not have the threefold success of the aforementioned kind. "What will become discerned for him" means for what reason will knowledge that has reached the varieties present itself for that person.

"Sāmaṃ" means by oneself. "Directly known by oneself" means comprehended by oneself through that knowledge. "The teaching witnessed by oneself" means the teaching penetrated by oneself and reviewed. "He does not believe anyone" means because of being self-witnessed, he does not believe others, he does not go by faith. "Ignorance is the condition for activities" and so on is stated by way of showing the mode of dependent conditions with twelve terms. "From the cessation of ignorance" and so on are stated with reference to the turning back of the round of rebirths. "This is suffering" and so on is by way of showing the truths. "These are the mental corruptions" and so on is by another method of exposition, by way of mental defilements, by way of showing conditions. "These phenomena are to be directly known" and so on is by way of showing phenomena that are to be directly known, to be fully understood, to be abandoned, to be developed, and to be realised. "Of the six sense bases of contact" and so on is by way of showing the arising, passing away, gratification, danger, and escape of the sense bases of contact. Of the five aggregates of clinging, the rise and fall in twenty-five ways, and the gratification in them by way of desire and lust, and their change as danger, and Nibbāna termed as escape. Of the four primary elements, the origin beginning with ignorance, and the passing away upon the cessation beginning with ignorance - stated by way of showing such things and so on. These phenomena should be understood by the method stated in each respective place.

"Grounded upon the Deathless" means there is no death reckoned as dying for this - thus it is the Deathless. Because of being the antidote to the poison of mental defilements, it is also the Deathless as medicine. Because of inclining towards that, it is grounded upon the Deathless. "Heading for the Deathless" means the Deathless of the aforementioned kind is the further destination, the course, the support for him - thus heading for the Deathless. "With the Deathless as its final goal" means that Deathless, because of being the conclusion of the round of rebirths, is the final goal for him - thus with the Deathless as its final goal.

89. "He does not train out of desire for gain" means he does not train in discourses and so on out of longing for material gain. "Unopposed by craving, he does not covet flavours" means by the absence of opposition, being unopposed, he does not arrive at greed through craving for root flavours and so on.

"By what means indeed" is an indeclinable particle in the quest out of longing for material gain, with reflection on the reason. "For the production of gain" means by

the distinct arising of the four requisites. "Ripening gain" means ripening the requisites.

"For the purpose of self-taming" means for the purpose of taming oneself by wisdom associated with insight. "For the purpose of self-composure" means for the purpose of composing oneself by wisdom associated with concentration. "For the purpose of self-quenching" means for the purpose of one's own final nibbāna without clinging by both twofold knowledge. For this was said: "For the purpose of final nibbāna without clinging, friend, is the holy life lived under the Blessed One." "Only in dependence on fewness of wishes" - here there are four types of few wishes: few wishes regarding requisites, few wishes regarding achievement, few wishes regarding the Scriptures, and few wishes regarding ascetic practices; their different meanings have been expanded below already; having clung to that fewness of wishes. "Only in dependence on contentment" means having clung to the threefold contentment regarding the four requisites; the classification of these has been expanded below already. "Only in dependence on detachment" means the scraping away of mental defilements. "Only in dependence on this being the purpose" means by these wholesome mental states there is this purpose; the state of that is "this being the purpose"; having clung to, in dependence on just that "this being the purpose."

"Flavour" is a term of synopsis of the analytical explanation. "Root flavour" means the flavour arisen dependent on whatever root. In the case of trunk flavour and so on too, the same method applies. "Sour" means buttermilk sourness and so on. "Sweet" means exclusively cow's ghee and so on. But honey, being combined with astringency, when kept for a long time becomes astringent; molasses, being combined with alkalinity, when kept for a long time becomes alkaline. But ghee, even when kept for a long time, though it gives up colour and odour, does not give up flavour - thus that itself is exclusively sweet. "Bitter" means margosa leaves and so on. "Pungent" means ginger, pepper, and so on. "Salty" means sea salt and so on. "Alkaline" means brinjal, palm shoots, and so on. "Acidic" means jujube, emblic myrobalan, wood-apple, sal fruit, and so on. "Astringent" means yellow myrobalan and so on. All these flavours are stated in terms of their physical basis. But here it should be understood that the flavour based on each respective physical basis and the names such as sour and so on are stated. "Pleasant" means a desirable flavour. "Unpleasant" means an undesirable flavour. By this pair of terms, all flavour is also included. "Cold" means cold flavour. "Hot" means hot flavour. Thus this flavour, though divided by the classification of root flavour and so on, is undivided by way of characteristic and so on. For all of it has the characteristic of striking the tongue, the function of being the domain of tongue-consciousness, and the manifestation of being the resort of that very same. "They with the tip of the tongue the finest flavours" means these ascetics and brahmins with the tip of the sensitive tongue the finest flavours. "Seeking" means searching for. "Wander about" means they go about here and there. "They, having obtained sour, seek non-sour" means having obtained buttermilk sourness and so on, they search for non-sour. Thus the whole is to be construed by alternating and alternating.

"Having reflected wisely, he takes food" means having known through the wisdom of reflection, he takes food by means. Now, in order to show the means, "not for amusement" and so on was stated.

Therein, "not for amusement" means he does not take food for the purpose of amusement. Therein, dancers, acrobats, and so on take food for the purpose of amusement. For whatever food one has eaten, the amusement reckoned as dancing, singing, poetry, and praise occurs to an even greater degree, having sought that food not by rule and unrighteously, they take food. But this monk does not take food thus.

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

"Not for adornment" means he does not take food for the purpose of adorning the body. Therein, women who live by their beauty, womankind, those belonging to the harem, and so on drink ghee, molasses, and so on, and take food that is smooth, soft, and tender. Thinking "Thus our limbs and bones will be well-formed, and the complexion of the skin on the body will be clear." But this monk does not take food thus.

"Not for beautification" means he does not take food for the purpose of beautifying the body with flesh. Therein, wrestling wrestlers, boxing wrestlers, servants, and so on nourish the body with very smooth fish, meat, and so on, thinking "Thus our flesh will be abundant for the purpose of enduring blows." But this monk does not take food thus for the purpose of beautifying the body with flesh.

"Only for" is a showing of the delimiting restriction of the purpose of taking food. "For the presence of this body" means he takes food for the purpose of maintaining this material body composed of the four great elements; the meaning is that this is his purpose in taking food. "For sustenance" means he takes food for the purpose of sustaining the life faculty. "For the cessation of harm" means harm is the hunger that arises as a condition of not having eaten; he takes food for the purpose of its cessation, for its appeasement. "For the support of the holy life" means the holy life is the three trainings, the entire Dispensation; he takes food for the purpose of supporting it.

"Thus" is a showing of the means; the meaning is "by this means." "I shall ward off the old feeling" means old feeling is the feeling that arises as a condition of not having eaten; he takes food thinking "I shall ward that off." "And I shall not give rise to a new feeling" means new feeling is the feeling that arises as a condition of having eaten excessively; he takes food thinking "I shall not give rise to that." Or else, new feeling is the feeling that does not arise as a condition of having eaten; when it has not arisen, he takes food only for the purpose of its non-arising.

"And there will be for me progress" means and there will be sustenance for me. "And blamelessness" - here there is what is blameworthy, and there is what is blameless. Therein, unlawful seeking, unlawful acceptance, and use not by rule - this is called blameworthy. But having sought by rule, having accepted by rule, having reviewed, consuming - this is called blameless. A certain one makes what is blameless into what is blameworthy; thinking "It has been obtained by me," he eats exceeding the proper measure, being unable to digest it, he becomes wearied by upward purging,

downward purging, and so on; the monks in the entire monastery take up zealous effort in attending to his body, seeking medicine, and so on; when asked "What is this?" they say "So-and-so's belly is bloated" and so on. They blame and censure him, saying "This one is always thus by nature; he does not know the measure of his own belly." This one makes what is blameless into what is blameworthy. Not doing thus, he takes food thinking "And there will be blamelessness for me."

"And comfortable dwelling" - here too there is comfortable dwelling, and there is uncomfortable dwelling. Therein, the food of these five brahmins - the "bring-hand" one, the "enough-cloth" one, the "rolling-there" one, the "crow-touch" one, and the "eaten-vomited" one - is called uncomfortable dwelling. Among these, the one called "bring-hand," having eaten much, being unable to get up by his own nature, says "bring a hand." The one called "enough-cloth," due to his excessively bloated belly, even having stood up, is unable to put on his cloth. The one called "rolling-there," being unable to get up, rolls about right there. The one called "crow-touch," just as crows are able to touch him, so he eats up to the mouth opening. The one called "eaten-vomited," being unable to hold it in his mouth, vomits right there. Not doing thus, he takes food thinking "there will be comfortable dwelling for me." Comfortable dwelling means having the stomach not full by four or five morsels. For having eaten that much, for one who drinks water, the four postures proceed with ease. Therefore the General of the Dhamma said thus:

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

But in this passage the factors should be combined. "Not for amusement" is indeed one factor, "not for intoxication" is one, "not for adornment" is one, "not for beautification" is one, "only for the presence and sustenance of this body" is one, "for the cessation of harm, for the support of the holy life" is one, "thus I shall ward off the old feeling and shall not give rise to a new feeling" is one, "and there will be for me progress" is one factor, and "blamelessness and comfortable dwelling" - this here is the benefit of food.

But the Elder Mahāsiva said: "The four factors below are called rejecting, but above eight factors should be combined." Therein, "only for the presence of this body" is one factor, "for sustenance" is one, "for the cessation of harm" is one, "for the support of the holy life" is one, "thus I shall ward off the old feeling" is one, "and shall not give rise to a new feeling" is one, "and there will be for me progress" is one, "and blamelessness" is one, but comfortable dwelling is the benefit of food. Thus he takes food endowed with eight factors.

90. "Equanimous" means endowed with six-factored equanimity. "Mindful" means engaged in mindfulness beginning with observation of the body.

"Equanimous" means "endowed with six-factored equanimity" - here, what is the mental factor called six-factored equanimity? Knowledge and so on. When "knowledge" is stated, from the functional, four types of consciousness associated with knowledge are obtained; when "constant abiding" is stated, eight great types of consciousness are obtained; when "there is no being lustful or being averse" is stated, ten types of consciousness are obtained. Pleasure is obtained by way of

habitual practice. "Having seen a form with the eye" means having seen a form with eye-consciousness, which is capable of seeing visible form, by the conventional expression obtained by way of reason as "eye." But the ancients said - The eye does not see visible form because it is without consciousness; consciousness too does not see because it is without eyes. But it sees by means of consciousness having sensitive matter as its basis, through the contact of the door and the object. But in such instances, just as in "he shoots with a bow" and so on, it is called a statement inclusive of the constituents. Therefore "having seen a form with eye-consciousness" - this is the meaning here.

"He is not glad" means he is not pleased by way of the arising of greed, by way of the arising of desire and lust. "Not unhappy" means he does not have a corrupted mind by way of the arising of aversion. "Equanimous" means he is one who looks on closely by way of occurrence; having become impartial, he maintains the posture. "Mindful and fully aware" means mindful and accomplished in knowledge. "Does not covet what is agreeable" means he does not covet, does not desire a desirable object that increases the mind. "Does not become elated" means he is not delighted. "Does not generate lust" means he does not produce attachment here and there. "His body is steady" means the body beginning with the eye of that one who has eliminated the mental corruptions is steady, motionless, because of being free from trembling. "Disagreeable" means an undesirable object. "Does not become ashamed" means he does not become distressed. "With unestablished mind" means his mind is not fixed through the influence of wrath. "With unslothful mind" means with active mind. "With unmalevolent heart" means with mind free from anger.

"Does not find pleasure in what is enticing" means he does not give rise to lust regarding an enticing subject matter. "Does not become corrupted towards what leads to hate" means he does not give rise to hate regarding a subject matter that gives rise to hate. "Does not become deluded towards what leads to infatuation" means he does not give rise to delusion regarding a subject matter that leads to infatuation. "Does not become agitated towards what leads to agitation" means he does not waver regarding a subject matter that leads to wrath. "Does not become intoxicated towards what is intoxicating" means he does not sink down regarding a subject matter that is intoxicating. "Does not become defiled towards what is defiling" means he is not tormented regarding a subject matter that is tormenting. "In the seen there is merely the seen" means regarding a visual object seen by eye-consciousness, there is merely the seen. "In the heard there is merely the heard" means regarding the sound sense base heard by ear-consciousness, there is merely the heard. "In the sensed there is merely the sensed" means having reached and grasped by nose-consciousness, tongue-consciousness, and body-consciousness, there is merely the grasped. "In the cognised there is merely the cognised" means what is known by mind-consciousness, there is merely the known. "Does not cling to what is seen" means he does not cling by the smearing of craving and wrong view to the visual object seen by eye-consciousness. "Unattracted regarding what is seen" means he is free from craving regarding the visual object. "Unrepelled" means with uncorrupted mind.

"Is found" means is obtained. "Sees" means looks at. "Desire and lust" means affection. "Delights in material forms" means material forms are its delight - thus "delighting in material forms." "Devoted to material forms" (rūparatam) means delighted in material forms. "Contentment in material forms" means rejoicing in material forms.

"They lead the tamed to an assembly" means when going into the midst of a great multitude at parks, playgrounds, and so on, they yoke only a tamed one of the ox breed or the horse breed to a vehicle and lead it. "The king" means a king too, going to such places, mounts only a tamed one. "Among human beings" means among human beings too, one tamed by the four noble paths, who is free from agitation, is alone the foremost. "Whoever endures harsh speech" means whoever endures such transgressive speech even when spoken again and again, does not retaliate, is not distressed - such a tamed one is the foremost; this is the meaning.

"Mules" means those born from a mare by a donkey. "Thoroughbreds" means those capable of quickly understanding whatever task a horse-trainer trains them in. "Sindh horses" means horses born in the Sindh country. "Great serpents" means great elephants, that is to say, tuskers. "One self-restrained" means these mules or thoroughbreds or Sindh horses or elephants are excellent when tamed, not when untamed. But whoever is self-restrained through his own taming by what is reckoned as the four paths, one who has ceased associating with defilements, he is better than that; the meaning is that he surpasses all of these.

"For not by these vehicles" means whatever vehicles there are such as elephant vehicles and so on, not by these vehicles could any person go to that place, the direction of Nibbāna reckoned as "untravelling" because of never having been gone to even in a dream. Just as a person tamed in the preliminary stage by sense-faculty control, and well tamed in the later stage by the development of the noble path, tamed, one who has ceased associating with defilements, wise, goes to that direction never gone to before, attains the plane of the tamed. Therefore self-taming alone is excellent; this is the meaning.

"They do not waver in discriminations" means they do not shake, do not tremble in the discriminations of conceit such as "I am superior" towards a superior and so on. "Free from rebirth" means well freed, having released themselves from rebirth again and again through the conception of renewed existence. "Having attained the plane of the tamed" means having reached and standing firm in the plane of the fruition of arahantship, which is the absolute taming. "They are victorious in the world" means those Worthy Ones are called victorious, having won victory in the world of beings.

And since one with developed faculties is fearless, unchanging, and tamed, therefore, showing that meaning, he spoke the verse "Whose faculties." Its meaning is - Whose six faculties beginning with the eye have been developed by the development of the sensory field through applying the three characteristics beginning with impermanence, and by the development of habituation through causing them to take on the odour of mindfulness and full awareness, and those indeed by the internal development of the sensory field; so too "externally in the entire world" means wherever there is deficiency of the faculties or the origination of deficiency, there they have been developed by not being under the control of covetousness and so on -

thus having become disenchanted, having known, having penetrated this world and the other, the world of aggregates in one's own continuity and the world of aggregates in others' continuity, desiring to die a tamed death, he awaits the time, he waits for the time of the dissolution of life, he looks forward to it, he does not fear death. As he said -

"There is no fear for me in death, there is no attachment to life."

"I do not long for death, I do not long for life;
And I await the time, like a hired servant earning his wages."

"Developed, he is tamed" means thus one with developed faculties, he is tamed.

91. "Dependence" means the dependences of craving and views. "Having known the teaching" means having known the teaching by way of impermanence and so on. "Independent" means thus independent of those dependences. By that he explains that apart from the knowledge of the teaching there is no absence of dependences. "For existence or non-existence" means for eternalism or for annihilation. The description of this verse is clear.

92. "Him I call 'at peace'" means him of such a kind, spoken of in each verse, I call "at peace." "He has crossed over clinging" means he has crossed over this great craving termed clinging because of its nature of spreading and so on.

"Lust for one's own view is covetousness, a bodily knot" means lust termed as finding pleasure in the view grasped by oneself is covetousness, a bodily knot. "Resentment and displeasure towards the doctrines of others" means irritation and dissatisfaction towards the doctrines and counter-doctrines of others is anger, a bodily knot. "One's own morality or ascetic practice or" means morality termed as abstinence from sexual intercourse grasped by oneself, or ascetic practice such as the ox-practice and so on. "Or moral rules and austerities" means or both of those. "Adherence" means one touches from outside by way of "by this there is purity" and so on. "One's own view is dogmatic belief that 'This alone is the truth,' a bodily knot" means the unwise adherence to the view grasped by oneself as "only this is the truth, anything else is vain" is dogmatic belief that "This alone is the truth," a bodily knot. "Mental knots are not found in him" means for that one who has eliminated the mental corruptions, the two view-knots do not exist by the path of stream-entry. The bodily knot of anger by the path of non-returning. The bodily knot of covetousness by the path of arahantship.

93. Now, praising that very same calmed one, he said beginning with "neither sons for him." Therein, sons are the four beginning with those born from oneself. And here, it should be understood that possessions of sons and so on are stated by the name of sons and so on. For they do not exist for him, or due to the absence of those, sons and so on do not exist. "Self" means the eternalist view grasped as "a self exists" does not exist. "Non-self" means the annihilationist view grasped as "one is annihilated."

"There is not" means there is nothing to be grasped. "There is nothing to be released" means there is nothing to be freed. "For whom there is nothing grasped" means for whatever person there is nothing grasped through the influence of craving and wrong

view. "For him there is nothing to be released" means for that person there is nothing to be released. "Who has transcended grasping and releasing" means he has passed beyond grasping and releasing. "Who has passed beyond growth and decline" means he has gone beyond growth and deterioration.

94. "By which worldlings would find fault with him, and also ascetics and brahmins" means by which fault of lust and so on, worldlings, all gods and humans, and ascetics and brahmins outside from here, would say "he is lustful" or "he is corrupted." "That is not esteemed by him" means that fault of lust and so on is not esteemed by that Worthy One. "Therefore he does not tremble in controversies" means for that reason he does not waver in words of blame.

"Does not tremble" is a term of synopsis of the analytical explanation. "Does not stir" means does not make movement. "Does not waver" means does not incline therein. "Does not shake" means does not tremble due to the impossibility of being made to waver. "Does not quake" means does not waver. "Does not quake violently" means does not turn about.

95. "Does not speak among the superior" means having included oneself among the distinguished, one does not speak through the power of arrogance "I am distinguished." The same method applies to the other two. "He does not go to speculation, being free from speculation" means such a one does not go to either of the twofold speculation. Why? Because he is free from speculation, it is said that he has abandoned speculation. The description of this verse too is self-evident.

96. "One's own" means possessed as "mine." "And does not grieve over what is non-existent" means does not grieve over what is non-existent by way of what is not found and so on. "And does not go among phenomena" means does not go among all phenomena by way of desire and so on. "He indeed is called 'peaceful'" means he, such a one, the highest of men, is called "peaceful." The description of this verse too is self-evident. He concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, there was the attainment of arahantship for a hundred thousand koṭis of deities; there is no counting of stream-enterers and so on.

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse on Before the Break-up is finished.



ABOUT THIS TRANSLATION

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PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 16. Commentary on the Great Exposition. 10. Commentary on the Exposition of the Discourse on Before the Break-up Retrieved from paliverse.org

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