

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

14. Commentary on the Exposition of the Discourse on Being
Quick (14. Tuvaṭṭakasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

14. Explanation of the Exposition of the Discourse on Being Quick

150. In the fourteenth, the Tuvaṭṭaka Sutta Exposition, "I ask you" - this too was spoken at that very great assembly, in order to make clear that meaning to certain deities in whom the thought had arisen "What indeed is the practice for the attainment of arahantship?" having had the mind-created buddha ask himself by the former method.

Therein, in the opening question verse first, "I ask" - here the question is classified by way of illuminating what has not been seen and so on. "Kinsman of the sun" means a kinsman by clan of the sun. "Seclusion and the state of peace" means seclusion and the state of peace. "How, having seen" means for what reason having seen, how having become one whose seeing has occurred - this is what is meant.

"Three questions" is a delimitation by counting. "Illuminating what has not been seen" means a question for the purpose of making obvious what has not been seen, not penetrated. "Comparing what has been seen" means for the purpose of connecting what has been seen with the eye of knowledge. "Cutting off doubt" means for the purpose of cutting off whatever uncertainty. "By nature the characteristic is unknown" means the true characteristic of phenomena is not known by nature. "Unseen" means not seen. "Not concluded" is also a reading. "Not weighed" means not weighed as if weighed with a balance. "Not determined" means not determined by way of determination. "Not clear" means not obvious. "Not made clear" means not developed by wisdom. "For the knowledge of that" means for the purpose of knowing the characteristic of that phenomenon. "To see" means for the purpose of seeing. "For the scrutiny" means for the purpose of scrutiny. "For the determination" means for the purpose of determination. "For the making clear" means for the purpose of making a classification. "By other wise persons" means by others endowed with higher intelligence. "Plunged into doubt" means having entered into uncertainty.

"A question by humans" means a question of human beings. "A question by non-human spirits" means a question of serpents, supaṇṇas and so on. "Householders" means the remaining householders. "Those gone forth" is said by way of outward appearance. "Serpents" means serpents such as Suphassa and so on. "Supaṇṇas" is by way of the Supaṇṇa Connected Discourses. "Demons" should be understood by way of the Yakkha Connected Discourses. "Titans" means Pahārāda and so on. "Gandhabbas" means Pañcasikha the gandhabba's son and so on. "Great kings" means the four great kings. "Not defective of any sense-organ" means with faculties not deficient in terms of shape. "That created one" means that Buddha created by the Blessed One.

"A question about cleansing" means a question about distinction mental states. "A question about the past" means a question referring to past mental states. In the case of the future and so on too, the same method applies. "A question about the

wholesome" means a question about blameless mental states. "A question about the unwholesome" means a question about blameworthy mental states. "A question about the undeclared" means a question about mental states contrary to both of those.

"I entreat you" means I command you. "Please tell me" means tell me. "Clan relative" means a relative by clan. "Kinsman of the clan" means one belonging to the clan. "In one way" means in one portion.

"The state of peace" means the state of Nibbāna termed peace. "Whatever mental states lead to the achievement of peace" means whatever mental states beginning with the establishments of mindfulness for the purpose of attaining Nibbāna. "For the touching of peace" means for the purpose of touching Nibbāna through the contact of knowledge. "For the realisation" means for the purpose of making evident. "The great aggregate of morality" means the great heap of morality. In the case of the aggregate of concentration and so on too, the same method applies. The aggregates beginning with morality are mundane and supramundane, but knowledge and vision of liberation is mundane only.

"The splitting of the mass of darkness" means the destruction of the heap of ignorance. "The breaking of illusion" means the breaking of the fourfold illusion. "The extraction of the dart of craving" means the pulling out of the thorn of craving. "The appeasement of volitional activity" means the quenching of volitional activity beginning with merit. "The laying down of the burden" means the placing down of the burden of the five aggregates. "The cutting off of the round of rebirths" means the cutting of the continuation of the round of rebirths. "The quenching of torment" means the quenching of the torment of mental defilements. "The tranquillising of fever" means the subsiding of the disturbance of mental defilements. "God of gods" means a god above gods.

151. Then the Blessed One, because just as one seeing keeps in check the mental defilements, so having seen thus, having become one whose seeing has thus occurred, he attains final nibbāna, therefore, making manifest that meaning, urging that assembly of gods in the abandoning of mental defilements in various ways, beginning with "The root of the term 'obsession'," he spoke five verses.

Therein, in the opening verse first, the meaning in brief - "The term of obsession" (papañcasaṅkhā): because they are termed (saṅkhāta) "obsessions" (papañcā), the obsessions themselves are the "term of obsession" (papañcasaṅkhā). The root of that is the mental defilements beginning with ignorance; that root of the term "obsession" and all that is occurring as "I am" one should keep in check with wisdom. Whatever cravings should arise internally. For the removal of those, for their abandoning, one should always train mindfully; "having established mindfulness" (upaṭṭhitassati) means having been thus, one should train.

"Of internal origination or" means or arisen in the mind. "Before the meal" means the time before the daytime meal. The accusative case is used in the sense of absolute connection, but in meaning it is just the locative "before the meal"; the same method applies to "after the meal" and so on. "After the meal" means the time after the daytime meal. "The first watch" means the first portion of the night. "The middle watch" means the second portion of the night. "The last watch" means the third

portion of the night. "In the dark fortnight" means in the dark fortnight. "In the bright fortnight" means in the bright fortnight. "In the rainy season" means the four months of the rainy season. "In winter" means the four months of winter. "In the hot season" means the four months of summer. "In the first stage of life" means in the first portion of age; the meaning is the first stage of life. And in the three stages of life, for a person with a life span of a hundred years, in each stage of life there are thirty-three years and four months.

152. Thus, for now, having expounded the teaching connected with the three trainings with the pinnacle of arahantship in the first verse, in order to teach again by way of the abandoning of conceit, he spoke the verse "Whatever." Therein, "whatever quality one might directly know internally" means whatever virtue of oneself such as being of noble birth and so on one might know. "Or else externally" means or else externally one might know the virtue of one's teachers and preceptors. "One should not make strength by that" means one should not make conceit by that virtue.

"Of the good" means of those possessing the virtue of peacefulness. "Of the peaceful" means of those whose continuity is quenched. "Not called" means not spoken. "Not proclaimed" means not declared.

153. Now, showing the method of non-performance for him, he spoke the verse "One should not by that be better." Its meaning is - By that conceit one should not imagine "I am better" or "I am inferior" or even "I am equal." And touched by those various qualities such as being of noble birth and so on, one should not stand assigning oneself by the method beginning with "I have gone forth from a noble family."

154. Having thus taught by way of the abandoning of conceit as well, now, in order to teach by way of the peace of all mental defilements, he spoke the verse beginning with "internally only." Therein, "one should find peace only internally" means one should appease all mental defilements such as lust and so on in oneself only. "A monk should not seek peace from another" means setting aside the establishments of mindfulness and so on, one should not seek peace by another means. "Whence non-self" means non-self whence indeed.

"Should not seek" means one should not track by moral rules and austerities and so on. "Should not search for" means one should not look at. "Should not strive after" means one should not look again and again.

155. Now, showing the quality of steadfastness of one who has eliminated the mental corruptions, who is internally at peace, he spoke the verse beginning with "just as in the middle." Its meaning is - Just as in the middle of the great ocean, in the centre reckoned as the middle of the upper and lower portions, measuring four thousand yojanas, or in the middle standing among the mountains, a wave of the ocean does not arise, it remains just stable, unshaken - so one without longing, who has eliminated the mental corruptions, established regarding material gain and so on, would be unshaken; such a monk should not create excess of lust and so on anywhere.

"In height" means by the lower portion. "Deep" means deep for eighty-four thousand yojanas beginning from the surface of the water. "Ubbedho" is also a reading; that is not good. "Below" means the water within. "Above" means the water above. "In the

middle" means in the centre. "Does not tremble" means does not move from its established place. "Does not shake" means does not move here and there. "Does not move" means it is motionless. "Does not quiver" means does not tremble. "Does not quake" means does not turn about. "Does not quake violently" means does not whirl about. "Unstirred" means not stirred. "Unshaken" means imperturbable. "Unmoved" means not made to tremble. "Undisturbed" means not become muddy. "There a wave does not arise" means in that place a wave does not arise.

"In the intervals between the seven mountains" means in between the seven mountains beginning with Yugandhara. "Sīdantarā" means even silk-cotton floss that has fallen into them sinks repeatedly, thus they are "sīdā" (sinking depths); "antarā" because of being situated among the mountains. "Antarasīdā" is also a reading.

156. Now, rejoicing in the proclamation of the Teaching thus taught with the pinnacle of arahantship, and asking about the initial practice for that arahantship, the mind-created buddha spoke the verse "declared." Therein, "declared" means told. "The one with open vision" means endowed with five eyes that are open and unobstructed. "The teaching witnessed firsthand" means the teaching dependent on oneself, directly known by oneself, witnessed by oneself. "The removal of dangers" means the removing of dangers. "Tell the practice" means now tell the practice. "Venerable one" - he said this addressing the Blessed One as "may it be well for you." Or alternatively, the meaning is "tell your good, beautiful practice." "The principal monastic code or else concentration" - he asks by dividing up that very practice. "Practice" - by this he asks about the path. By the others he asks about morality and concentration.

"Through the physical eye too" means through the physical eye together with its constituents. "Through the divine eye too" means it is divine because of being similar to the divine. For deities have a divine sensitivity-eye, produced by good conduct and action, unhindered by bile, phlegm, blood and so on, capable of receiving objects even from afar, because of being free from mental impurities. This too, being the eye of knowledge produced by the power of energy and meditative development, is just such - thus it is divine because of being similar to the divine. It is divine because of having been attained by way of the divine abiding, and because of being dependent on the divine abiding by oneself. It is also divine because of having great radiance through the comprehension of light. It is also divine because of having great range through the seeing of forms gone beyond walls and so on. All that should be understood in accordance with the science of grammar. It is an eye in the meaning of seeing; it is also an eye because, by performing the function of an eye, it is as if possessing an eye; and it is divine and it is an eye - thus "divine eye." Therefore, one with open vision through the divine eye too. Now, in order to speak of the fivefold eye in detail, he said beginning with "How is the Blessed One one with open vision through the physical eye?" "In the physical eye of the Blessed One, five colours are found" - here, in the eye together with its constituents and so on of the Buddha, the Blessed One, five portions are found individually.

"Blue colour" means the colour of a flax flower. "Yellow colour" means the colour of a kaṇikāra flower. "Red colour" means the colour of an indagopaka insect. "Black colour" means the colour of eye ointment. "White colour" means the colour of the morning star. "Where the eyelashes are established" means in whatever place the eyelashes are established and arise. "That is blue, deeply blue" - here "blue" is said

by way of all-inclusive classification. "Deeply blue" means without gaps, thoroughly blue. "Pleasing" means generating confidence. "Beautiful to behold" means beautiful. "Like a flax flower" means like a water-cool flower. "Beyond that" means on the outer side all around that. "Yellow" is all-inclusive. "Deeply yellow" means without gaps, thoroughly yellow. "On both sides the corners of the eyes" means the two corners of the eyes. "Red" is said by way of all-inclusive classification. "Deeply red" means with undiscernible openings, thoroughly red. "In the middle is black" means the middle area of the eyes is black, like eye ointment. "Deeply black" means without gaps, thoroughly black. "Not rough" means pleasing. "Smooth" means sublime. "Like a soapberry" means like the fruit of a soapberry with its skin removed.

"Addāriṭṭhakasamāna" is also a reading; the meaning of that is like a wet crow.

"White" is said by way of all-inclusive classification. "Deeply white" means without gaps, like a silver disc, thoroughly white. "Pure white, bright" - by both these he shows the extreme whiteness. "With the natural physical eye" means with the natural physical eye. "Included in his individual existence" means dependent on his individual existence. "Produced by former good conduct" means produced by the action of bodily good conduct and so on in the individual existences arisen here and there in former times. "He sees all around for a yojana" means with the natural physical eye he will see forms gone beyond walls and so on, free from obstruction, in a yojana measuring four gāvutas all around.

"Both by day and by night" means during the daytime and during the night-time.

"Possessed of four factors" means possessed of four factors, complete darkness, devoid of light. "The sun has set" means the sun that arose generating valour has departed. "It is the Observance day of the dark fortnight" means and it is the fourteenth-day Observance day of the dark fortnight. "There is a dense jungle thicket" means and a thick mass of trees. "A great dark cloud has arisen" means a great dark cloud and a mass of clouds has arisen. "A wall" means or a brick wall. "A door panel" means or a door panel such as a door or window shutter and so on. "A rampart" means or a rampart made of clay and so on. "A mountain" means or a mountain such as a mountain of earth and so on. "A shrub" means or a shrub such as a young shrub and so on. "A creeper" means or a creeper such as a karavinda and so on. "An obstruction for the seeing of forms" means there is no hindrance for the purpose of seeing visual objects. "If one were to mark a single sesame seed" means if one were to make a mark on a single sesame seed. "Were to throw it into a cartload of sesame" means were to throw it into a heap of sesame of two carts. Some, however, say "a cartload means a pot plus two carts." "One could pick out that very sesame seed" means one could pick out and take that very sesame seed that was marked.

"With the divine eye" - this is of already stated meaning. "Which is pure" means pure because of being a cause for purification of view through the seeing of passing away and rebirth. For whoever sees only the passing away but not the rebirth, he grasps the annihilationist view. Whoever sees only the rebirth but not the passing away, he grasps the eternalist view of the manifestation of a new being. But whoever sees both of those, since he overcomes both kinds of that wrong view, therefore that seeing of his is a cause for purification of view; and the sons of the Buddha see both of these. Therefore it was said - "Pure because of being a cause for purification of view through the seeing of passing away and rebirth." "Surpassing the human" means having

surpassed the range of humans by the seeing of forms, or surpassing the human because of having surpassed the human physical eye - this should be understood.

"With that divine eye, which is pure and surpasses the human, he sees beings" means he looks at beings just as with the human physical eye. In "passing away and arising," here at the actual moment of death or the actual moment of rebirth, it is not possible to see with the divine eye. But those who are near death and will now pass away - they are "passing away." And those who have taken conception and have just been reborn - they are intended as "arising." It shows that he sees those of such kind who are passing away and arising. "Inferior" means inferior because of being connected with the outcome of delusion. The opposite of that is "superior." "Beautiful" means endowed with desirable, pleasant, and agreeable beauty, because of being connected with the outcome of non-hate. The opposite of that is "ugly"; the meaning is handsome and ill-favoured. "Fortunate" means gone to a fortunate world, or because of being connected with the outcome of non-greed, rich and of great wealth. "Unfortunate" means gone to an unfortunate realm, or because of being connected with the outcome of greed, poor, with little food and drink. "According to their actions" means having arrived at each respective destination according to whatever action was accumulated. Therein, by the former terms beginning with "passing away," the function of the divine eye has been stated. But by this term, the function of the knowledge of rebirth according to beings' actions.

And this is the order of arising of that knowledge -Here a monk, having extended the light downwards towards hell, sees hell beings experiencing great suffering. That seeing is solely the function of the divine eye. He attends thus: "Having done what action indeed are these beings experiencing this suffering?" Then there arises in him knowledge having that action as its object, thinking "Having done such and such a thing." Likewise, having extended the light upwards towards the heavenly world, he sees beings in the Nandana Grove, the Missaka Grove, the Phārusaka Grove, and so on, experiencing great success. That seeing too is solely the function of the divine eye. He attends thus: "Having done what action indeed are these beings experiencing this success?" Then there arises in him knowledge having that action as its object, thinking "Having done such and such a thing." This is called the knowledge of rebirth according to beings' actions. For this there is no separate preliminary work. And just as for this one, so too for the knowledge of future events. For these, having the divine eye as their foundation, succeed together with the divine eye itself.

In the passage beginning with "These beings indeed, sirs," "these" is a term of illustration for those seen with the divine eye. "Vata" is an indeclinable particle in the sense of lamenting. "Bhonto" means the venerable ones. Badly practised conduct, or conduct practised badly because of being putrid with mental defilements - thus it is misconduct. Misconduct by body, or misconduct arisen from the body - thus it is bodily misconduct. The same method applies to the others as well. "Endowed with" means possessed of.

"Revilers of the noble ones" means having become desirous of harm towards the noble ones - Buddhas, Individually Enlightened Ones, and disciples of the Buddha - even down to lay stream-enterers, revilers either by the final case or by the destruction of their virtues; it is said to mean abusers and blamers. Therein, one saying "There is no ascetic practice in them, they are not ascetics" blames by the

final case. One saying "There is no meditative absorption in them, or deliverance, or path, or fruition" and so on should be understood as blaming by the destruction of their virtues. Whether he blames one who has meditative absorption or one who does not have meditative absorption, in both ways it is just reviling of the noble ones. It is an excessively heavy action, similar to a heinous action with immediate bad destination, an obstruction to heaven and an obstruction to the path, but it is curable. Therefore, whoever reviles a noble one, having gone to him, if he is senior to oneself, having sat down squatting, he should ask forgiveness saying "I said such and such things to the venerable one; forgive me for that." But if he is more junior, having paid homage, having sat down squatting, having raised joined palms, he should ask forgiveness saying "I, venerable sir, said such and such things to you; forgive me for that." If he does not accept, or has departed to another direction, he should ask forgiveness either by going himself or by sending a co-resident pupil. If it is not possible either to go or to send, having gone to the presence of whatever monks dwell in that monastery, if they are more junior, having sat down squatting, if they are more senior, having proceeded by the method stated for seniors, he should ask forgiveness by saying "I, venerable sir, said such and such things to the venerable one named so-and-so; may that venerable one forgive me" and thus ask forgiveness. Even if he does not accept face to face, this very same thing should be done. If he is a monk who wanders alone, and neither his place of residence nor the place where he has gone is known, having gone to the presence of one wise monk, it should be said: "I, venerable sir, said such and such things to the venerable one named so-and-so; as I recall it again and again, remorse arises in me; what should I do?" He will say: "Do not worry; the elder forgives you; calm your mind." By him too, facing the direction where the noble one has gone, having raised joined palms, it should be said: "Forgive me." If he has attained final Nibbāna, having gone to the place of the bed where he attained final Nibbāna, even having gone as far as the charnel ground, forgiveness should be asked. When this is done, there is neither an obstruction to heaven nor an obstruction to the path; it becomes merely ordinary.

"Holding wrong views" means having distorted vision. "Undertaking actions based on wrong views" means those who have undertaken various actions through the power of wrong view, and who also instigate others in bodily actions and so on that are rooted in wrong view. And here, although reviling of noble ones is already included by the inclusion of verbal misconduct, and wrong view by the inclusion of mental misconduct, it should be understood that the repetition of these two is for the purpose of showing their greatly blameworthy nature. For reviling of noble ones is greatly blameworthy, similar to the heinous offences of immediate retribution. And this too was said -

"Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this accomplishment is, Sāriputta. Without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there."

And there is nothing else more blameworthy than wrong view. As he said -

"I do not, monks, perceive any other single phenomenon that is thus greatly

blameworthy as this, monks, wrong view. Wrong view is paramount, monks, among greatly blameworthy things."

"Upon the body's collapse" means by the relinquishment of the clung-to aggregates. "After death" means at the taking up of the aggregates produced immediately thereafter. Or alternatively, "upon the body's collapse" means by the arrest of the life faculty. "After death" means beyond the death consciousness. "Realm of misery" and so on - all this is entirely a synonym for hell. For hell is a realm of misery because of being devoid of income reckoned as merit, which is the cause of heaven and liberation, or because of the absence of income of happiness. "Unfortunate realm" means the destination and shelter of suffering; or an unfortunate realm because it is a destination produced by corrupt action through the abundance of hate. "Nether world" because doers of wrong-doing fall therein helplessly; or a nether world because those who are being destroyed fall therein with their limbs and minor limbs being broken apart. "Hell" because there is no income associated with gratification therein.

Or alternatively, by the term "realm of misery" he explains the animal realm; for the animal realm is a realm of misery because of being devoid of a fortunate destination. But not an unfortunate realm, because of the existence of influential beings such as nāga kings and so on. By the term "unfortunate realm" he explains the sphere of ghosts; for that is both a realm of misery and an unfortunate realm because of being devoid of happiness and because of being a destination of suffering, but not a nether world, because of not having fallen, like the class of titans. By the term "nether world" he explains the class of titans. For that, in the aforesaid meaning, is both a realm of misery and an unfortunate realm, and is called a nether world because of having fallen from all accumulations. By the term "hell," hell itself of many kinds beginning with Avīci is explained. "Arisen" means approached; the intention is that they were reborn there. The bright side should be understood by the reverse of what has been stated. But this is the distinction - therein, by the term "fortunate realm" the human destination too is included. By the term "heaven," the destination of gods only. Therein, a beautiful destination is a fortunate destination. "Heaven" because it is well foremost in objects such as forms and so on. All that too is called "world" in the sense of crumbling and disintegrating - this is the meaning of the word. "Thus with the divine eye" and so on - all this is a concluding statement.

"Thus he sees with the divine eye" - this is the meaning here in brief: The knowledge of the divine eye proceeds in four objects by way of limited, present, internal and external objects. The knowledge of rebirth according to beings' actions proceeds in five objects by way of limited, exalted, past, internal and external objects. The knowledge of future events proceeds in eight objects by way of limited, exalted, immeasurable, path, future, internal, external and indeterminate objects.

"And if the Blessed One wishes" means the Blessed One desiring. "He could see one world system" means he could survey one world-circle. "A thousandfold minor" - here, as far as the moon and sun revolve, shining and illuminating the directions, so far extends the thousandfold world; this is called the thousandfold minor. "Minor" means small. "A twofold thousandfold middling world system" - here, having counted a thousand world-circles by a thousandfold portion, the twofold thousandfold middling

world system is the name for what measures ten hundred thousand world-circles. By this much, what is called the birth-field of the Buddhas has been shown. For when Bodhisattas in their final existence pass away from the heavenly world and on the day of taking conception in the mother's womb, and on the day of emergence from the mother's womb, and on the day of the great renunciation, and on the days of the supreme enlightenment, the turning of the wheel of the Teaching, the relinquishing of the life-formation, and the final Nibbāna, this much extent trembles.

A threefold thousandfold also. "A great thousandfold world system" - the third beginning from the thousandfold is the threefold thousandfold; because the first thousandfold was multiplied a thousandfold to calculate the middling, and the middling was multiplied a thousandfold to calculate it, it is calculated by great thousands, thus it is the great thousandfold. By this much, a world measuring a hundred thousand ten million world-circles has been shown. But the Elder Tissatthera, son of an accountant, said thus: "This is not the measure of the threefold-thousandfold great-thousandfold world system. For this is a place where the teachers' recitation-based text has declined in oral transmission; but the extent measuring ten times a hundred thousand ten million world-circles is what is called the threefold-thousandfold great-thousandfold world system." By this much, what is called the field of authority of the Blessed One has been shown. For within this interval, the authority of the Āṭānāṭiya protection, the Isigili protection, the Dhajagga protection, the Bojjhaṅga protection, the Khandha protection, the Mora protection, the Mettā protection, and the Ratana protection pervades.

"Or else, as much as he wishes" means or as much as he might desire. By this, the domain-field has been shown. For there is no measurable limit to the domain-field of the Buddhas, and to illustrate its non-existence they bring this simile: Having filled a hundred thousand ten million world-circles up to the Brahmā world with mustard seeds, if someone were to come along placing one mustard seed in each world-circle in the eastern direction, all those mustard seeds would come to utter exhaustion. But not the world-circles in the eastern direction. In the southern and other directions too, the same method applies. Therein, there is nothing that is outside the domain of the Buddhas. "So much he could see" means he could survey that much. "Thus pure is the divine eye of the Blessed One" - thus he concluded the discussion of the divine eye.

"How is the Blessed One one with open vision through the eye of wisdom too?" means in what manner is he one with uncovered vision through the eye of wisdom? From "Of great wisdom, of broad wisdom" and so on up to the conclusion "that is to say, in wisdom" is of the same meaning as stated above.

"With the Buddha-eye" means with the knowledge of the diversity of faculties and with the knowledge of the inclinations and underlying tendencies. The name "Buddha-eye" belongs to these two knowledges, "all-seeing eye" to omniscient knowledge, and "eye of the teaching" to the three path knowledges. "Surveying the world, he saw beings" means he saw beings. In "with little dust in their eyes" and so on: those for whom, in the manner already stated, the dust of lust and so on in the eye of wisdom is little, they have little dust in their eyes. Those for whom that is great, they have much dust in their eyes. Those whose faculties beginning with faith are sharp, they have sharp faculties. Those whose faculties are soft, they have soft faculties. Those

for whom those very same dispositions beginning with faith are beautiful, they are of good disposition. Those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct. Those who see the world beyond and fault as danger, they are called those who see the danger in the world beyond and in fault.

"In a pond of water lilies" means in a waterlily pond. The same method applies to the others as well. "Nourished while submerged within" means those which are nourished while just submerged within. "Having risen above the water, stand" means having surpassed the water, they stand. Therein, whichever ones have risen above and are standing, they are standing awaiting the touch of the sun's rays, and are those that will bloom today. Those that stand level with the water, they are those that will bloom tomorrow. Those that have not risen above the water and are nourished while submerged within, they are those that will bloom on the third day itself. But there are also others called diseased waterlilies that have not risen above the water, which will never bloom and will only become food for fish and turtles; those have not been included in the canonical text, but they have been brought in and explained, thus they are illustrated.

For just as those flowers are fourfold, just so there are four persons: one who understands quickly, one who understands through elaboration, one who needs to be guided, and one for whom the word is the maximum. Whatever person for whom there is full realisation of the teaching at the time of utterance, this is called a person who understands quickly. Whatever person for whom, when what has been spoken in brief is being analysed in detail as to meaning, there is full realisation of the teaching, this is called a person who understands through elaboration. Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, there is full realisation of the teaching, this is called a person who needs to be guided. Whatever person for whom, even though hearing much, even though reciting much, even though remembering much, even though teaching much, there is no full realisation of the teaching in that birth, this is called a person for whom the word is the maximum. Therein, the Blessed One, surveying the ten-thousandfold world system resembling a waterlily pond and so on, saw in every respect thus: those who understand quickly are those that will bloom today, those who understand through elaboration are those that will bloom tomorrow. Therein, for three persons, the Blessed One's proclamation of the Teaching accomplishes its purpose in this very individual existence; for those for whom the word is the maximum, it serves for the purpose of habituation in the future.

In "of lustful temperament" and so on: one who has conduct towards the object by way of finding pleasure, this one has that, thus one is of lustful temperament. One who has conduct towards the object by way of being hostile, this one has that, thus one is of hateful temperament. One who has conduct towards the object by way of being confused, this one has that, thus one is of deluded temperament. One who has conduct towards the object by way of thinking, by way of pondering, this one has that, thus one is of discursive temperament. One who has conduct towards the object by way of resolute faith, this one has that, thus one is of faithful temperament. Knowledge itself is conduct, or conduct by knowledge, or conduct of knowledge, or

conduct from knowledge - this one has that, thus one is of wise temperament. "Of lustful temperament" means one in whom lust is prominent, one in whom lust is abundant. In the remaining cases too, the same method applies.

"He speaks the talk on foulness" means he tells the tenfold talk connected with foulness beginning with the bloated and so on. For this was said: "Foulness is to be developed for the abandoning of lust." "He tells the development of friendliness" means he speaks of the development of friendliness, the softening of the mind. For this was said: "Friendliness is to be developed for the abandoning of anger." "In recitation" means in rehearsal. "In questioning" means in the commentary. "In hearing the Teaching at the right time" means in further hearing of the scriptural Teaching at the fitting and appropriate time. "In discussing the Teaching" means in discussion together with others. "In dwelling with teachers" means in attending upon teachers. "He establishes" means he establishes in the presence of teachers. "He tells mindfulness of breathing" means he speaks of the meditation subject associated with mindfulness of breathing. For this was said: "Mindfulness of breathing is to be developed for the arrest of applied thoughts." "He tells the confidence-inspiring sign" means he speaks a discourse productive of confidence such as the Cūḷavedalla, the Mahāvedalla, and so on. "The Buddha's excellent enlightenment" means the penetration of Buddhahood of the Buddha, the Blessed One. "The Teaching's excellent nature as Teaching" means the well-proclaimedness of the ninefold supramundane Teaching. "The Community's excellent practice" means the good practice beginning with the state of being well-practised of the eightfold noble Community. "And the moral precepts of oneself" means and the moral precepts belonging to oneself. "He tells the sign of insight" means he speaks of what is connected with rise and fall and so on. "The characteristic of impermanence" means the aspect of non-existence after having come to be. "The characteristic of suffering" means the aspect of oppression through rise and fall. "The characteristic of non-self" means the aspect of not being subject to control.

"Standing on a rocky mountain peak" means standing as if on a solid rocky mountain peak; for indeed there is no task of raising and stretching the neck and so on for the purpose of seeing for one standing there facing forward. "Such a simile" means a corresponding simile of a rocky mountain. Now here this is the meaning in brief - just as a man, standing just as he was on a rocky mountain peak, might see the populace all around with his eyes. The wise one, the one of beautiful wisdom, the all-seeing one through the knowledge of omniscience, the Blessed One, having ascended the palace made of the Teaching, made of wisdom, himself free from sorrow, may he look upon, consider, and examine the populace sunk in sorrow and overcome by birth and ageing.

Now here this is the intention - just as indeed, having made a great field all around at the foot of a mountain, and having made huts there on the embankments of the paddy fields, one might light fires at night, and there would be darkness possessed of four factors; then, for a man with eyes standing on the summit of that mountain and looking down at the ground, neither the field, nor the embankments of the paddy fields, nor the huts, nor the people sleeping there would be visible; but in the huts only the flames of fire would be visible. Thus, for the Truth-finder who, having ascended the palace of the Teaching, surveys the orders of beings, those beings who

have not done good, even though seated beside his right knee in the same dwelling, do not come into the range of the Buddha-eye; they are like arrows shot in the night. But those persons accessible to instruction who have done good, even though standing far from him, come into range; they are just like fire and like the Himalaya mountain. And this too was said -

"The peaceful shine forth from afar, like the Himalaya mountain;
The unpeaceful here are not seen, like arrows shot in the night."

"The knowledge of omniscience" means here one who understood all, classified as the fivefold path of what is to be understood, is omniscient. For all phenomena, classified as conditioned, unconditioned, and so on, are just five paths of what is to be understood: activities, alteration, characteristic, Nibbāna, and concept. The state of being omniscient is omniscience; omniscience itself is knowledge - where "the knowledge of omniscience" (sabbaññutāññāṇa) should be said, "the knowledge of omniscience" (sabbaññutaññāṇa) is said. "Omniscient" - there could be fivefold omniscient ones: omniscient by sequence, omniscient at once, omniscient constantly, omniscient by capacity, and omniscient by what is known. Among these, because of the impossibility of a time for knowing all sequentially, omniscience by sequence does not exist; because of the absence of grasping all objects at once, omniscience at once does not exist; because of the arising of consciousness according to its respective object such as eye-consciousness and so on, because of the opposition of the life-continuum consciousness, and because of the absence of logical fitness, constant omniscience does not exist; from the remainder, there could be omniscience by capacity through the ability to know all, or omniscience by what is known through having known all phenomena; since for the omniscient by capacity there is no actual knowing of all, that too is not fitting; "There is nothing unseen by him here, etc. the all-seeing one" - because it was stated thus, only omniscience by what is known is fitting. For when this is so, by way of function, by way of non-delusion, by way of the accomplishment of reason, and by way of being bound to adverting, it is indeed omniscience. "By that knowledge" means by that knowledge of knowing all.

Again, by another method of exposition, for the purpose of establishing the state of omniscience, he spoke the verse beginning with "there is nothing unseen by him." Therein, "there is nothing unseen by him here" means for that Truth-finder, here in this world of three elements, or in this present time, there is not, there does not exist, even a trifle that is called unseen by the eye of wisdom. "There is" (atthi) is a verb in the present tense; by this he shows the state of being known of all phenomena belonging to the present time. But here the letter "da" is employed for the ease of verse composition. "And also unknown" (atho aviññāta) - here "atho" is an indeclinable particle used in connecting words. "Unknown" means there was no phenomenon whatsoever called unknown belonging to past time - this is the remainder of the reading. When taking the word "atthi" as an indeclinable, it is fitting even without the remainder of the reading. By this he shows the state of being known of all phenomena belonging to past time. "To be unknown" (ajānitabba) means there will not be, there does not exist, any phenomenon whatsoever called to be unknown belonging to future time. By this he shows the state of being known of all phenomena belonging to future time. Or here the prefix "a" is merely a specification of the act of knowing. "He directly knew all that is to be understood" (sabbaṃ abhiññāsi yadatthi

neyya) - here whatever phenomenon belonging to the three times or free from time that is to be understood, to be known, exists, all that the Truth-finder directly knew, knew through superior knowledge of omniscience, penetrated; here, because the word "atthi" encompasses what belongs to the three times and what is free from time, the word "atthi" should be seen as indeed an indeclinable. "The Truth-finder is thereby the all-seeing one" (tathāgato tena samantacakkhu) means because of being without exception by way of time and by way of location, the eye of knowledge that proceeds all around, from every side, is the all-seeing eye; by that aforesaid reason, it is said that the Truth-finder is the all-seeing one, the omniscient one. By this verse, through a teaching based on the standpoint of the person, the knowledge of omniscience has been established.

"Not by hearsay" (na itihitiha) means it is not the case that "thus indeed it was, thus indeed it was." "Not by tradition" (na itikirāya) means it is not the case that "thus indeed is this." "Not by lineage" (na paramparāya) means it is not even by talk handed down in succession. "Not by accomplishment of the Canon" (na piṭakasampadāya) means it is not the case that "it agrees with our canonical tradition." "Not by logical reasoning" (na takkaheṭu) means it is not even by the grasp of reasoning. "Not by reflection on appearances" (na ākāraparivitakkena) means it is not even by reflection on reasons thus: "this is a good reason." "Not by acceptance of a view after pondering it" (na diṭṭhinijjhānakkhantiyā) means it is not even the case that "it agrees with the view grasped by us after pondering and accepting it."

"Or else concentration" means here "concentration" means wholesome unified focus of mind is concentration. In what sense is it concentration? In the meaning of composing. What is this composing? It is the even and right placing, the establishing of consciousness and mental factors upon a single object - this is what is said. Therefore, whatever mental state by whose power consciousness and mental factors, not being distracted and not being scattered, remain evenly and rightly upon a single object - this should be understood as composing. Now of that concentration -

"Its characteristic is non-distraction, its function is the destruction of distraction;

Its manifestation is non-wavering, and its proximate cause is happiness."

Concentration remains upon the object by way of an undisturbed and unshakeable state - thus it is stability. The next pair of terms is augmented by way of a prefix. Furthermore, it remains having united the associated mental states in the object - thus it is steadiness. It remains having plunged into and entered into the object - thus it is position. For on the wholesome side, only four mental states plunge into the object - faith, mindfulness, concentration, and wisdom. For that very reason faith is called "confidence," mindfulness "non-floating," concentration "position," and wisdom "penetration." But on the unwholesome side, three mental states plunge into the object - craving, wrong view, and ignorance. For that very reason these are called "mental floods." But here unified focus of mind is not powerful. Just as in a place where dust rises, when it has been sprinkled with water and swept, the dust settles for only a short time, and as it dries and dries it rises again in its natural state, just so on the unwholesome side unified focus of mind is not powerful.

Non-disturbance is the opposite of disturbance that occurs by way of restlessness and sceptical doubt. It is by way of restlessness and sceptical doubt that the mind going is distracted. But this is non-distraction because such distraction does not occur. It is by way of restlessness and sceptical doubt that the mind is disturbed, being carried here and there; but this is the state of one whose mind is thus undisturbed - the state of undisturbed mind. "Serenity" means serenity is threefold: serenity of mind, settlement of legal cases, and stilling of all activities. Therein, unified focus of mind in the eight attainments is called serenity of mind. For having come to that, the agitation of the mind and the struggling of the mind are stilled and appeased; therefore it is called "serenity of mind." The sevenfold settlement beginning with verdict in the presence is called settlement of legal cases. For having come to that, those various legal cases are stilled and appeased; therefore it is called "settlement of legal cases." But since all activities, having come to Nibbāna, are stilled and appeased, therefore that is called "the stilling of all activities." In this meaning, serenity of mind is intended. It exercises the function of lordship in the characteristic of concentration - thus it is the concentration faculty. "One does not waver regarding restlessness" - this is the power of concentration. "Right concentration" means exact concentration, concentration leading to liberation.

157. Then the Blessed One, since sense restraint is the protection of morality, or since this Teaching being taught in this order was suitable for those deities, therefore showing the practice beginning from sense restraint, he began with "with the eyes" and so on. Therein, "one should not be greedy with the eyes" means one should not be greedy with the eyes by way of wishing to see what has not been seen and so on. "One should shut out the ear from village talk" means one should shut out the ear from pointless talk.

"With greediness of the eyes" means with greediness of the eyes by way of the greediness arisen at the eye-door. "What is unseen should be seen" means it is fitting to see a visual object not previously seen. "What is seen should be surpassed" means it is fitting to go beyond a visual object previously seen. "From park to park" means from a park such as a flower park to a fruit park and so on, or to a flower park and so on. "Long wandering" means walking about for a long time. "Unsettled wandering" means walking about without a fixed destination. "He is devoted to the seeing of forms" means he is engaged again and again for the purpose of seeing visual objects.

"Having entered the inhabited area" means having entered within the threshold. "Having set out on the street" means having descended into the middle of the street. "Looking at house fronts" means looking at house doors. "Looking upwards" means looking in the upper direction with face turned upward.

"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 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 this, just as in 'he shoots with a bow' and so on, is called a statement inclusive of the constituents. Therefore 'having seen a form with eye-consciousness' - this is the meaning here." "One who grasps at signs" means he grasps, by way of desire and lust, the sign that is the basis of mental

defilements - whether the sign of femininity or masculinity, or the sign of beauty and so on - and does not remain with merely what has been seen. "One who grasps at features" means he grasps the manner - distinguished as hands, feet, smiling, laughing, speaking, looking at, looking around, and so on - which has obtained the conventional expression "feature" because of making the mental defilements manifest by following each feature. In the passage beginning with "since if he were to dwell": for whatever reason, because of non-restraint of the eye-faculty, these mental states beginning with covetousness would flow in upon, follow after, and submerge this person dwelling with the eye-faculty unrestrained, with the eye-door unclosed by the door panel of mindfulness. "He does not proceed to restrain it" means he does not proceed for the purpose of closing that eye-faculty with the door panel of mindfulness. And being in such a state, he does not guard the eye-faculty. It is also said "he does not commit to restraint of the eye-faculty." Therein, although there is neither restraint nor non-restraint in the eye-faculty itself. For neither mindfulness nor forgetfulness arises in dependence on the eye-sensitivity. But further, when a visual object comes into the range of the eye, then, when the life-continuum has arisen twice and ceased, the functional mind-element, accomplishing the adverting function, arises and ceases; then eye-consciousness accomplishes the seeing function; then the mind-element accomplishes the receiving function; then the resultant rootless mind-consciousness element accomplishes the investigating function; then the functional rootless mind-consciousness element, accomplishing the determining function, arises and ceases; immediately after that, impulsion runs.

Therein too, neither at the time of the life-continuum nor at any one time of the adverting and so on is there restraint or non-restraint. But at the moment of impulsion, if immorality or forgetfulness or not knowing or impatience or idleness arises, there is non-restraint. Even though being thus, it is called "non-restraint of the eye-faculty." Why? Because when that non-restraint exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too. Like what? Just as when the four gates of a city are unrestrained, although the house-doors, porches, inner rooms and so on inside are restrained, nevertheless all the goods inside the city are unprotected and unguarded. For having entered through the city gate, thieves could do whatever they wish. Just so, when immorality and so on have arisen in the impulsion, when that non-restraint exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too.

"Offerings given in faith" means given having believed in action and its fruit, and in this world and the world beyond. "This one is my relative" or "this one is my friend," or "this one will reciprocate," or "this was previously done by him" - not given in such a way is the meaning. For things given in such a way are indeed not called offerings given in faith. "Food" - this is merely the heading of the teaching; but as regards meaning, having consumed food given in faith, having worn robes, making use of lodgings, consuming medicine as a requisite for the sick - all this is included in what has been said.

"Seyyathidaṃ" is an indeclinable particle. Its meaning is, which is it. "Dancing" means whatever dancing; it is not proper even for one going along the road to see it by stretching out the neck. "Singing" means whatever singing. "Music" means whatever

music. "Plays" means a theatrical display. "Story-telling" means the Bhārata, Rāmāyana and so on. It is not proper even to go to the place where it is recited. "Hand-clapping" means bronze cymbals; some also say hand-clapping. "Cymbals" means a solid drum; some say the raising up of a dead body by means of a spell. "Drums" means a four-sided covered drum; some say a pot-like sound. "Magic shows" means the movements of dancers; or that which makes beautiful; the meaning is inspired art. "Acrobatic shows" means playing with iron balls; some also say the game of washing hempen cloth of the outcasts. "Bamboo-pole climbing" means playing by raising up a bamboo pole.

"Washing" means bone-washing; in certain countries, it is said, when relatives have died, they do not cremate them but bury them. Then, having known that their bodies have become putrid, having taken them out, having washed the bones, having anointed them with perfumes, they place them. They, at the time of a festival, having placed the bones in one place and having placed liquor and so on in another place, crying and lamenting, drink liquor. And this too was said: "There is, monks, in the southern countries a festival called 'washing'; there is food and drink and hard food and soft food and lickable food and drinkable food and dancing and singing and music. There is this washing, monks; I do not say it does not exist." But some say that "washing" means bone-washing by means of magic. Regarding elephant fights and so on, it is not proper for a monk either to fight together with elephants and so on, or to make them fight, or to see them fighting. "Wrestling matches" means wrestling. "Military parades" means where fighting is given. "Battle arrays" means the place for counting troops. "The massing of the army" means the encampment of the army, the settling of the army by means of cart formations and so on. "Troop reviews" means the reviewing of the military unit stated in the manner beginning with "three elephants are the smallest elephant unit."

"Is not one who grasps at signs" means he does not grasp at the sign of the aforesaid kind by way of desire and lust. Thus the remaining terms too should be understood by the method opposite to what was stated. And just as below it was said that when immorality and so on have arisen in the impulsion, when that non-restraint exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too, so here when morality and so on have arisen, the door too is guarded, and the life-continuum too, and the adverting and other process consciousnesses too. Like what? Just as when the city gates are restrained, although the houses and so on inside are unrestrained, nevertheless all the goods within the city are well-protected and well-guarded, and when the city gates are closed, there is no entry for thieves. Just so, when morality and so on have arisen in the impulsion, the door too is guarded, and the life-continuum too, and the adverting and other process consciousnesses too. Therefore, even though arising at the moment of impulsion, it is said to be "restraint of the eye-faculty." From here onwards, the meaning should be understood by the method stated below and above.

"Seeing shows" means because of seeing spectacles. "Village talk" means the talk of those who dwell in villages. "Thirty-two" means thirty-two. Because of not leading to liberation from the paths to heaven and deliverance, talk that has become pointless is "pointless talk." Therein, talk that has arisen about kings by the method beginning with "Mahāsammata, Mandhātā, Dhammāsoka were of such great majesty" is talk

about kings. The same method applies to talk about thieves and so on. Among those, by the method beginning with "such and such a king was handsome, good-looking," talk that is merely household-based talk is pointless talk. But when it proceeds thus: "Even he, of such great majesty, has gone to destruction," it stands in the state of a meditation subject. Among thieves too, "Mūladeva was of such great majesty, Meghamāla was of such great majesty" - dependent on their deeds, "Oh, what heroes!" - talk that is merely household-based talk is pointless talk. Regarding battles too, in the Bhārata war and so on, "such and such a one was thus killed by such and such a one, thus pierced" - talk by way of gratification of sensual pleasure alone is pointless talk. But when it proceeds thus: "Even they have gone to destruction," everywhere it becomes just a meditation subject.

Furthermore, regarding food and so on, it is not proper to speak by way of gratification of sensual pleasure thus: "We ate, consumed, drank, and used what was so colourful, so fragrant, so flavourful, so accomplished in touch." But having made it purposeful, it is proper to speak thus: "Formerly we gave food, drink, cloth, beds, garlands, and odours endowed with such colour and so on to the virtuous ones; we made offerings at the shrine." But regarding talk about relatives and so on, it is not proper to say by way of gratification: "Our relatives are heroes, able" or "Formerly we travelled about in such varied vehicles." But having made it purposeful, it is proper to speak thus: "Those relatives of ours too have gone to destruction" or "Formerly we gave such sandals to the Community." Talk about villages too, by way of well-settled, poorly-settled, having plenty of food, famine, and so on, "The inhabitants of such and such a village are heroes, able" - thus by way of gratification, it is not proper to say; but having made it purposeful, it is proper to say "They had faith, had confidence" or "They have gone to destruction and passing away."

The same method applies to talk about towns, cities, and countries too. Talk about women too, dependent on beauty, figure, and so on, by way of gratification, is not proper; but just so it is proper thus: "They had faith, had confidence, have gone to destruction and passing away." Talk about heroes too, "The warrior named Nandimitta was a hero" - by way of gratification, is not proper. But just so it is proper: "He had faith, he has gone to destruction and passing away." Talk about streets too, "Such and such a street is well-settled, poorly-settled, its people are heroes, able" - by way of gratification, is not proper. But just so it is proper: "They had faith, had confidence, have gone to destruction and passing away."

"Talk about wells" means talk about water-places; it is also called "talk about water-fords"; or talk about water-carrying slave-women. That too, "They are pleasing, skilled in dancing and singing" - by way of gratification, is not proper; it is proper by the method beginning with "they had faith, had confidence." "Talk about the dead" means talk about deceased relatives. Therein, the judgment is the same as for talk about present relatives.

"Talk about diversity" means the remaining pointless talk of various natures, freed from the preceding and following talks. "Speculations about the world" means: "By whom was this world created? It was created by such and such a one. The crow is white because of the whiteness of its bones; the heron is red because of the redness of its blood" - such is the worldly sophistic conversational talk.

"Tales about the sea" means: why is the ocean called "sāgara"? Because it was dug by the god Sāgara, it is called "sāgara"; because it made itself known by the hand-gesture "it was dug by me," it is called "samudda" - such and similar is the useless talk of tales about the sea. "Becoming" means growth. "Non-becoming" means deterioration. "Thus becoming, thus non-becoming" - talk carried on by stating whatever this or that useless reason is talk about becoming and non-becoming.

"Should shut out" means one should make an obstruction. "Should ward off" means one should prevent from the object. "Should restrain" means one should prevent by doing so rightly and without remainder. "Should guard" means one should make protection. "Should protect" means one should safeguard. "Should close" means one should make a closing. "Should cut off" means one should cut off the ear.

"Are not content with that" means they do not attain contentment with that sour and other flavour. "They seek again and again" means they search for higher and higher.

158. "By contact" means by the contact of disease. "And should not yearn for existence" means for the purpose of dispelling that contact, one should not aspire to sensual existence and other forms of existence. "And should not tremble among fearful things" means one should not tremble among fearful things such as lions, tigers and so on, which are the conditions for that contact, or one should not tremble regarding the remaining objects of the nose-faculty and mind-faculty. Thus the complete sense restraint has also been stated. Or, having shown sense restraint by the former, by this he shows: "One dwelling in the forest, having seen or heard something frightful, should not tremble."

"In one way" means by one reason. "Both fear and fearful are the same" means both what is called fear and what is called fearful, whether small or great, are merely a sign of fright. To show that very meaning, he said beginning with "for this was said." "Fear" means fear arisen on that condition. "Frightfulness" is a description of the manner. "Trepidation" means trembling of the body through the influence of fear. "Terror" means the bristling of the body hair, the state of standing upward. Having shown fear by function through this pair of terms, he then shows it by intrinsic nature with "mental excitement, fright." "Excitement" means a coward; "fright" means agitation of consciousness. "Fear of birth" means fear arisen dependent on birth. The same method applies in the remaining ones too. Fear arisen from kings is fear of kings. The same method applies in the remaining ones too. "Fear of self-censure" means the fear that arises for an evil-doer who censures oneself. "Fear of censure by others" means the fear that arises from censure by another.

"Fear of punishment" means the fear that arises dependent on punishment imposed by a king for a householder, and on disciplinary punishment for one gone forth. "Fear of an unfortunate realm" means the fear that arises dependent on the four realms of misery. "Fear of waves" means the fear that occurs for one descending into the water in the great ocean. In the great ocean, it is said, the wave called mahinda rises sixty yojanas, the wave called taraṅga fifty yojanas, and the wave called rohaṇa rises forty yojanas. Fear of waves is the fear that occurs dependent on such waves. Fear that occurs from crocodiles is fear of crocodiles. Fear from whirlpools of water is fear of

whirlpools. Susukā is called a fierce fish; fear from that is fear of fierce fish. "Fear of livelihood" means fear from livelihood is fear of livelihood. "Fear of ill-repute" means fear from censure.

159. "Having obtained, one should not make storage" means having obtained whatever of these food and so on by righteousness, having thought "for one dwelling in a forest lodging, it is difficult to obtain," one should not make storage.

"Cooked rice" means produced from the rice grains of seven kinds of grain - rice, paddy, barley, wheat, millet, varaka, and kudrūsaka - and those in conformity with grain. "Food made with flour" means produced from barley. "Flour" means flour made from rice and so on. "Fish" is of water origin. "Meat" is obvious. "Mango beverage" means a beverage made from either unripe or ripe mangoes. Therein, when making it from unripe ones, one should split young mangoes, throw them into water, cook them in the sunshine by the heat of the sun, strain them, and combine them with honey, sugar, camphor, and so on accepted on that same day. "Rose-apple beverage" means a beverage made from rose-apple fruits. "Banana with seeds beverage" means a beverage made from plantain fruits with seeds. "Seedless banana beverage" means a beverage made from plantain fruits without seeds. "Madhuka beverage" means a beverage made from the natural juice of madhuka flowers. That, however, mixed with water is proper; pure is not proper. "Grape beverage" means a beverage made by crushing grapes in water, like mango beverage. "Lotus root beverage" means a beverage made by crushing the lotus roots of red waterlilies, blue waterlilies, and so on. "Sweet lovi-lovi beverage" means a beverage made from sweet lovi-lovi fruits, like mango beverage. "Kosamba beverage" means a beverage made from kosamba fruits. "Jujube beverage" means a beverage made from jujube fruits. "Jujube fruit beverage" means a beverage made from large jujube fruits, like mango beverage. These are eleven beverages; those too cooked by the heat of the sun are proper.

"Ghee beverage" means a beverage of ghee. "Oil beverage" means a beverage of sesame oil and so on. "Milk beverage" means a beverage of milk. "Rice gruel beverage" means a beverage of cool rice gruel and so on. "Juice beverage" means a beverage of vegetable juice and so on. "Flour sweet-meat" means first, the flour of the seven kinds of grain, those in conformity with grain, and leguminous seeds, and also jackfruit flour, breadfruit flour, ambāṭaka flour, sāla flour, and milk-creeper flour - flour sweet-meat made from the flour of these and so on. Cake sweet-meat too is made from these very same things. "Root sweet-meat" means radish root, alkaline root, cuccu root, and so on. "Bark sweet-meat" means sugar-cane bark and so on. "Leaf sweet-meat" means neem leaves, kuṭāja leaves, paṭola leaves, sulasa leaves, and so on. "Flower sweet-meat" means radish flowers, alkaline plant flowers, white varaṇa flowers, drumstick flowers, waterlily flowers, lotus flowers, and so on. "Fruit sweet-meat" means the sweet-meat of the fruits of jackfruit, breadfruit, palmyra, coconut, ambāṭaka, tamarind, citron, wood-apple, gourd, pumpkin, phussa fruit, timbarūsaka, sesamum, brinjal, banana with seeds, seedless banana, madhuka, and so on.

"Not by scheming" means not by deceiving. "Not by talking" means not by talking for the purpose of requisites. Having seen people who have come to the monastery, "For what purpose have you come, sirs?" - to invite monks. "If so, go; I shall take it and come afterwards" - not by talking thus. Or else, having presented oneself, "I am Tissa,

the king is devoted to me, such and such a king and such and such a king's minister is devoted to me" - not by talking thus. "Not by hinting" means not by hinting through whatever bodily or verbal action that generates in others the perception of giving requisites. "Not by belittling" means whatever action of reviling others and so on, because just as a bamboo splinter scrapes off and wipes away ointment, so it scrapes off and wipes away another's virtue; or because just as by grinding perfume ingredients the pursuit of perfume comes about, so by grinding and crushing another's virtues this becomes a pursuit of gain; therefore it is called "belittling." Not by such belittling. "Not by seeking gain with gain" means here "seeking" means pursuit; for what is obtained from one place and carried to another place - this is called the pursuit of gain with gain. Not by such pursuit of gain with gain.

"Not by giving wood" means not by giving wood for the sake of requisites; for it is not proper to give to attendants wood that has arisen at the monastery or has been brought from the forest and guarded and protected, thinking "Thus they will give me requisites." For one who earns his livelihood thus lives by wrong means of livelihood through improper search; he incurs blame in this very life and in the future state he becomes one who fills up the realms of misery. One who gives one's own individual wood for the purpose of a skilful stratagem commits the wrong-doing of corrupting families; one who gives another individual's property with a thieving mind should be dealt with according to the value of the goods. The same method applies even in the case of what belongs to the monastic community. But if one gives that by authority, one commits the offence of disposing of heavy goods. But which wood is heavy goods and which is not? As for what is unplanted and naturally grown, that is heavy goods only in a place designated by the Community; beyond that it is not heavy goods. And in a planted place, it is entirely heavy goods; in measure, what is the size of a needle handle is heavy goods.

In "not by giving bamboo" and so on too, "not by giving bamboo" means not by giving bamboo for the sake of requisites - and so on; all should be understood by the very method stated in "not by giving wood." But bamboo, in measure, what is the size of an oil tube is heavy goods, not less than that. People go to the monastery and request bamboo; monks, saying "It belongs to the monastic community," do not dare to give it; people request again and again or threaten; then it is proper for monks to say "Having done the labour, take it" - this is not called giving bamboo. If they give adzes, hatchets, and so on, or solid food, or soft food for the purpose of the labour, it is not proper to accept them.

But in the Vinaya Commentary it is said: "People whose houses have been burnt, taking and going, should not be prevented." If a bamboo pest arises in the Community's bamboo grove, the bamboo perishes for those who do not have it cut down. "What should be done?" - this should be told to people on the alms round. If they do not wish to cut it down, they should be told "You will receive an equal share." If they still do not wish, they should be told "You will receive two portions." Even so, when they are unwilling, there is no use in what is lost; they should be told "When you have the opportunity, you will do the labour; cut it down and take it" - this is not called giving bamboo. The same method applies even when fire has arisen in a bamboo grove or in the case of bamboos being carried away by water.

Regarding the giving of leaves, this is the judgment concerning heavy goods -For

leaves too, where they are sold, perfume-makers and others take them for the purpose of wrapping perfumes and so on; only in such a place where they are difficult to obtain are they heavy goods. This, then, is the judgment regarding kiṃsuka leaves, ear-ornaments, palm leaves, and so on. Palm-leaf too should be discussed in this very place - For palm-leaf too, in a naturally grown palm grove, is heavy goods only in a place designated by the Community, not beyond that; in planted palms, all is heavy goods; its measure is even an empty book of eight finger-breadths at the lower end. Grass too should be included right here and discussed. But where there is no grass, there they thatch with palm leaves, coconut leaves, and so on. Therefore those too are included under grass. Thus, among muñja grass, straw, and so on, any grass of a fistful in measure. And among coconut leaves and so on, even a single leaf given to the Community, or grown there, or grass grown on the Community's grass-site outside the monastery, or guarded and protected, is heavy goods. But that, when the work of the Community and the work of the shrine have been done, the surplus may be given for individual work. The same method applies also in the case of wood and bamboo mentioned above.

Regarding the giving of flowers, flowers are heavy goods only in places thus defined: "Having given up the flowers on these trees, let them bring the proceeds for the purpose of rice gruel and meals; let them bring the proceeds on these for the restoration of lodgings." If novices, having plucked flowers, make a heap, a monk who is the flower-distributor endowed with five factors, having counted the community of monks, makes portions. He is permitted to give to the assembly that has arrived without asking permission of the Community. But by one who is not authorized, it should be given having asked permission. But to whom is it permissible for a monk to give flowers, and to whom is it not permissible? It is permissible to give to parents, even having carried them to their house or even having summoned them from the house, saying "Make a material offering"; but it is not permissible for the purpose of adornment. But for the remaining relatives, it should not be given by carrying to them; having summoned them, it should be given for the purpose of veneration. For the rest of the people, it should be given by one not expecting anything in return to one who has arrived at a place of veneration; this is not called giving of flowers.

When many flowers are blooming at the monastery, a monk going for almsfood, having seen people, should say "Venerate with the many flowers at the monastery." There is no fault in the mere words; but it should not be said with the thought "People will come bringing solid and soft food." If he says it, the solid and soft food should not be consumed. People, by their own nature, having asked "Are there flowers at the monastery?" say "On such and such a day we shall come to the monastery; do not allow the novices to pluck the flowers." The monk forgot to tell the novices, the flowers were plucked by the novices, the people, having approached the monk, said: "We informed you on such and such a day thus: 'Do not allow the novices to pluck the flowers.' Why did you not prevent them?" It should be said: "My mindfulness lapsed; the flowers have merely been plucked, the offering has not yet been made." It should not be said: "Take them and make your offering." If he says it, the material gains should not be consumed. Another monk tells the novices: "The inhabitants of such and such a village said 'Do not pluck the flowers.'" The people too, having brought material gains and having given a gift, say: "Our people are not many; command the novices to pluck flowers together with us." "Almsfood has been obtained by the

novices. Those who do not go on the alms round, they themselves will know, lay followers" - thus it should be said. Having obtained this much of a method, there is no fault in having the novices pluck flowers by making them as sons or brothers; this is not called giving of flowers.

Regarding the giving of fruit, fruit too, just like flowers, is heavy goods only when defined. When there is much fruit and non-fruit at the monastery, troublesome people come and request; the monks, saying "It belongs to the Community," do not venture to give; the people, being remorseful, revile and abuse. Therein, what should be done? Having determined either by fruits or by trees, an agreement should be made: "Those taking this many fruits from such and such a tree and such and such a tree, or those taking fruits from this many trees, should not be prevented." Thieves or lords taking by force should not be prevented. For being angered, they might destroy even the entire monastery; but the danger should be explained.

Regarding the giving of bathing powder, bathing powders that have been pounded are not heavy goods; bark that has not been pounded, standing on the tree just as it is, is heavy goods. But bath powder is proper for one who is not sick when prepared for dyeing. For one who is sick, it is proper indeed to give whatever bath powder.

"Not by giving bath powder" means by the giving of sirīsa powder and so on, according to the method stated. Regarding the giving of clay, clay is heavy goods only where it is difficult to obtain. That too, at the lower limit, is only the measure of a lump of thirty pala of molasses; below that, it is not heavy goods.

Regarding the giving of wooden toothbrushes, a wooden toothbrush is heavy goods only when uncut. Those novices for whom the turn for wooden toothbrushes comes from the Community, they are not permitted to give separately to their own teachers and preceptors. But those who, having determined "This many wooden toothbrushes are to be brought," have taken turns, they are permitted to give the surplus to their teachers and preceptors. Many wooden toothbrushes should not be taken by a single monk from the toothbrush enclosure; only one each should be taken daily. Even by one dwelling separately, having counted the community of monks, one should go having taken only as many as come to oneself. In the meantime, when visitors have arrived or when some depart for another direction, they should be placed back at the very place from which they were taken. "Not by giving water for washing the face" means not by the giving of water for washing the face.

In the passage beginning with "not by flattery" and so on, flattery is called speech of praise, having placed oneself in a low position like a slave, and having smoothed over even the faulty speech of another, out of desire for affection. "Not by bean-soup-like behaviour" means not by the state of being similar to bean soup. "The state of being similar to bean soup" is a designation for making one's livelihood by a mixture of truth and falsehood. For just as when bean soup is being cooked, many beans become cooked and a few do not, just so in a person who makes his livelihood by a mixture of truth and falsehood, there is much falsehood and little truth. Or just as there is no place where bean soup cannot enter, just so there is no place where a person whose conduct is a mixture of truth and falsehood cannot find a footing. Like a crossroads, it finds a footing in whatever place is desired. Therefore that false speech of his is called "bean-soup-like behaviour." "Not by acting as a servant" means not by

the state of performing the work of a servant. For the work of a servant is servitude, the state of that is acting as a servant; this is a designation for amusing children by making ornaments and so on. "Not by pressing on chairs" means not by suddenly entering a house and sitting down on a small chair.

In the passage beginning with "not by the science of building-sites" and so on, the science of building-sites is the treatise for knowing what is well-situated and what is ill-situated regarding villages, market towns, cities, and so on. Worldly knowledge is the remaining knowledge such as the science of bodily marks, signs, and so on, which has become pointless because of not leading to liberation from the paths to heaven and deliverance. Palmistry is the knowing of the marks of good fortune and ill fortune of women and men. Astrology is the treatise for knowing the conjunctions of the constellations.

"Not by going as a messenger" means not by going having performed messenger duty. "Not by going as an errand-runner" means not by the going of one sent from house to house having taken the messages of laypeople. "Not by running errands on foot" means by carrying messages and counter-messages of those various laypeople in different villages, different regions, and so on. For this running errands on foot is proper by way of going somewhere having taken the message of one's own parents, and of those who attend upon one's parents. It is also proper to carry a message even to carpenters who are doing work for a shrine, or for the monastic community, or for oneself. People say "We will give a gift, we will make an offering, please inform the community of monks"; They give almsfood or medicine or a robe saying "Please give it to such and such an elder by name," or they hand over garlands, odours, ointments, and so on, or flags, banners, and so on, saying "Make an offering at the monastery." It is proper to carry all of it; it is not called running errands on foot. For one who goes having taken other messages, there is a fault at each and every step.

"Not by medical treatment" means not by becoming a physician and making medicine for the treatment of the body and so on. However, medicine should be made for five fellow practitioners of the Teaching: for a monk, for a nun, for a female trainee, for a novice, and for a female novice. For it is not allowable to refrain from making medicine for these who are engaged in the three trainings, who share the same morality, faith, and wisdom. It is proper to do it for these five as well: for one's parents, for their attendants, for one's own steward, and for one who is ready to leave household life. However, for these ten as well - for the elder brother, the younger brother, the elder sister, the younger sister, the younger mother, the elder mother, the younger father, the elder father, the paternal aunt, and the maternal aunt - when doing it for them, one should take their own medicine, merely prepare it, and give it. If it is not sufficient, one's own property should be given temporarily. For the lineage of their sons, up to the seventh generation of the family, there is no offence of making an intimation without being asked for one having the four requisites brought, or of medical treatment for one making medicine, or of the offence of corrupting families.

"Not by almsfood for almsfood" - here, to whom should almsfood be given, to whom should it not be given? It should be given to parents, to their attendants, to the steward, to one ready to leave household life, to one who has arrived, to a bandit thief, and even to a ruler. Having given to these, what is received afterwards is not

called almsfood for almsfood. "Not by giving in return for giving" means not by giving again to those to whom one has given. "Righteously" means arisen through righteousness. "Impartially" means by bodily good conduct and so on. "Having obtained" means obtained by body. "Having got" means having reached with the mind. "Having attained" means having fully reached. "Having gained" means having gained through knowledge. "Having received" means having obtained again and again.

"Storage of food" - here the discussion of food is twofold: by way of monastic discipline and by way of detachment. By way of monastic discipline, first, whatever food accepted today becomes stored on the following day; in its use there is an expiation. But having given what one has received oneself to novices, having had what they received set aside, it is proper to eat it on the second day; but it is not detachment.

In the case of storage of beverages too, the same method applies. Here, "beverage" means the eight beverages beginning with mango beverage, and those that are in conformity with them.

In the case beginning with "storage of cloth," what is not determined and not assigned is storage and disturbs detachment. This is merely the indirect teaching; but directly, one should be content with three robes; having obtained a fourth, it should be given to another. If one is not able to give it to anyone, but the one to whom one wishes to give it has gone for the purpose of recitation or for the purpose of interrogation, it should be given as soon as he has arrived; not to give it is not proper. But when robes are insufficient, with mindful expectation, it is proper to keep them for the permitted period. Through the unavailability of needle, thread, and robe-making monks, it is proper to keep them even beyond that period, having performed a disciplinary legal act. But to keep them thinking "When this one is worn out, where shall I obtain another like it?" is not proper, and it is storage and destroys detachment.

In the case of storage of vehicles, "vehicle" means a litter, a chariot, a cart, a palanquin, a sedan chair, a hammock - this is not a vehicle for one gone forth. But sandals are indeed a vehicle for one gone forth. For one monk, one pair for the purpose of the forest, one pair for the purpose of a foot-wiping cloth - at most two pairs of sandals are proper; having obtained a third, it should be given to another; for to keep them thinking "When this one is worn out, where shall I obtain another?" is not proper, and it is storage and destroys detachment.

In the case of storage of beds, "bed" means a bed. For one monk, one in the inner room, one in the day-quarters - at most two beds are proper; having obtained more than that, it should be given to another monk or to a group; not to give it is not proper, and it is indeed storage and disturbs detachment.

In the case of storage of perfumes, when a monk has an affliction of itching, scabies, skin disease and so on, perfume is proper. When that disease has subsided with that perfume, it should be given to other sick persons. Or it should be applied at the door for five-finger house-fumigation and so on. But to keep it thinking "It will be useful when the disease recurs" is not proper, and it is storage of perfume and disturbs detachment.

"Material things" should be seen as the remainder of what was stated beginning with food and so on. That is: Here a certain monk, thinking "They will be of help at such a time," has sesame, rice-grains, green gram, beans, coconut, salt, fish, meat, dried flesh, ghee, oil, molasses, vessels and so on brought and keeps them. He, during the rainy season, early in the morning, having had rice gruel cooked by novices and having eaten it, sends them saying: "Novice, it is difficult to enter the village in the water and mud; go to such and such a family and announce that I am seated in the monastery; bring curds and so on from such and such a family." Even when asked by monks "What, venerable sir, will you not enter the village?" he says "The village is difficult to enter now, friends." They, saying "Very well, venerable sir, you stay; we shall seek almsfood and bring it," go. Then the novice too, having brought curds and so on, having prepared food and curry, presents it; while he is eating that very thing, attendants send food; from that too he eats whatever is agreeable. Then monks, having taken almsfood, come; from that too he eats whatever is agreeable, stretching his neck. Thus he passes even four months. This monk is called "one who lives the livelihood of a shaven-headed householder, not the livelihood of an ascetic." Such is what is called storage of material things.

However, at a monk's dwelling place, it is proper to store this much: one measure of rice-grains, one lump of molasses, and a quarter-measure of ghee, for the sake of thieves who may arrive at an improper time. For they, not receiving even this much material hospitality, might deprive one even of life; therefore, if even this much is not available, it is proper to have it brought and stored. And in a time of difficulty, whatever therein is allowable, it is proper to consume that even oneself. However, for one who stores even much in a hut for what is allowable, there is no storage.

160. "A meditator should not be desirous of wandering about": one who delights in meditative absorption and should not be desirous of wandering about. "He should refrain from remorse and not be negligent": he should dispel remorse beginning with hand-remorse and so on. And here he should not be negligent through acting attentively.

"Devoted to unity" means engaged in solitude. "Regarding the ultimate reality as important" means regarding the highest good as important. Or the reading is "regarding one's own welfare as important."

"One who delights in seclusion": delight is pleasure; having withdrawn from this and that object, one for whom there is delight in seclusion, in solitude - he is one who delights in seclusion. "Would" means might be. "Devoted to that" means devoted to seclusion. By these he shows fulfilment in the precepts. What is the reason for this? For one failing in morality, even unified focus does not succeed. "Devoted internally to serenity of mind" means engaged in the serenity of one's own mind. For here "internally" or "of oneself" - this is one in meaning, only the phrasing is different. But this is an accusative expression used in the locative sense. "Anu" - this is accomplished through connection with this prefix.

"With meditative absorption not neglected" means one whose meditative absorption has not been struck down externally, or one whose meditative absorption has not been destroyed. For this "nirākaraṇa" means removal and destruction. And its usage

should be seen in such passages as "having rejected obstinacy, humble in conduct" and so on. "Endowed with insight" means engaged in the sevenfold observation. The sevenfold observation is: observation of impermanence, observation of suffering, observation of non-self, observation of disenchantment, observation of dispassion, observation of cessation, and observation of relinquishment. These were expanded upon in the Visuddhimagga. "One who develops empty dwellings" means one who increases empty dwellings. And here, a monk who, having taken up a meditation subject by way of serenity and insight, enters an empty dwelling night and day and sits down, should be understood as "one who develops empty dwellings." Even one who is building mansions of one storey and so on should be regarded as one who develops empty dwellings.

In "one who acts carefully" and so on, one who acts carefully by way of careful performance regarding the development of wholesome mental states such as giving and so on, or regarding the person or the gift. "Would" means might be. The state of being constant is perseverance; one who acts with perseverance by way of acting with perseverance. One who acts steadfastly by way of acting without interruption. Just as a chameleon, having gone a little way, stops for a little while, and does not go continuously, just so whatever person, having given a gift on one day, or having made an offering, or having heard the Teaching, or having practised the ascetic duty, does it again only after a long time, does not carry it on continuously. He is called "one who acts without perseverance, one who acts with halting." But whoever is not thus, he is one who acts steadfastly. "One who is not sluggish in conduct" means by the presence of pervasion reckoned as continuous performance, one who is not of sluggish conduct. "One who has not laid down desire" means one who has not laid down desire by way of the state of not having laid down the desire of energy in performing the wholesome. "One who has not laid down the responsibility" means one who does not lower the responsibility of energy; the meaning is one whose mind has not drawn back.

"Unremitting" means non-turning back. "Determination" means the state of being a support in performing the wholesome. "Pursuit" means engaging in. "Diligence" means the continuous presence of mindfulness.

161. "Weariness, deceit, laughter, play" means laziness and deceit and laughter and bodily and verbal play. "Together with adornment" means together with decoration.

"Having divided the night and day into six portions" means having made a sixfold portion by way of the first watch, the middle watch, and the last watch, three for the night, and likewise for the day. "One should attend to five portions" means having given up the middle watch of the night, one should not fall into sleep during the remaining five portions. "One should lie down for one portion" means one should lie down mindful and fully aware for the one portion of the middle watch and fall into sleep.

"Here a monk during the day too, in the forenoon, at midday, in the evening" - the three daytime portions too are taken. "By walking and sitting" means dwelling the whole day by just these two postures, from the obstruction of the mind, by obstructive mental states, by the five mental hindrances, or by all unwholesome mental states. "Should purify the mind" means one should cleanse the mind from

those mental states. Although standing is not taken here, it should indeed be taken by making it connected with walking and sitting. "The first watch" means during the entire first watch.

"Sleeping place" - here there are four sleeping places: the sleeping place of one who enjoys sensual pleasures, the sleeping place of ghosts, the lion's sleeping place, and the Truth-finder's sleeping place. Therein, "Mostly, monks, one who enjoys sensual pleasures sleeps on the left side" - this is the sleeping place of one who enjoys sensual pleasures. For among them, mostly there are none who sleep on their right side. "Mostly, monks, ghosts sleep lying on their backs" - this is the sleeping place of ghosts. For because of having little flesh and blood, struck by the mass of bones, they are unable to sleep on one side; they sleep only on their backs. "A lion, monks, the king of beasts, prepares his sleeping place on his right side, etc. he is delighted" - this is the lion's sleeping place. For because of the abundance of energy, the lion, the king of beasts, having placed the two front paws in one place, the hind paws in one place, having inserted the tail between the thighs, having observed the position of the front paws, hind paws, and tail, having placed the head on top of the two front paws, sleeps. Even having slept during the day, when awakening he awakens without being startled, but having raised his head, he observes the position of the front paws and so on. If anything has shifted from its position, "This is not suitable for your birth, nor suitable for your valour," becoming displeased, he sleeps right there and does not depart for his food resort. But when they have remained without shifting, "This is suitable for your birth and valour," full of mirth, having risen, having stretched with a lion's stretch, having shaken off the mass of his mane, having roared the lion's roar three times, he departs for his food resort. The sleeping place of the fourth meditative absorption is called the Truth-finder's sleeping place. Among those, here the lion's sleeping place has come. For this is called the highest sleeping place because it is a posture abundant in energy.

"Foot upon foot" means the left foot upon the right foot. "Overlapping" means placing over, having placed slightly beyond. For when ankle rubs against ankle, or knee against knee, feeling arises repeatedly, the mind does not become fully focused, and the sleeping place is uncomfortable. But when placed beyond so that they do not rub together, feeling does not arise, the mind becomes fully focused, and the sleeping place is comfortable. Therefore it was said - "overlapping foot upon foot." "Mindful and fully aware" means having become endowed with mindfulness and with the wisdom of full awareness. By this, mindfulness and full awareness that thoroughly comprehends is spoken of. "Having attended to the perception of rising" means having placed in the mind the perception of rising that delimits the time of rising, thus: "I shall rise at such and such a time." For one who has lain down having done thus rises at the very time that was determined.

In the description of the energy faculty, "mental" - this is said for the purpose of explaining that energy is definitely mental in nature, for this energy: "Whatever, monks, is bodily energy, that too is the enlightenment factor of energy; whatever is mental energy, that too is the enlightenment factor of energy. Thus this goes to the synopsis" - in such discourses and so on, although it is called 'bodily' because it arises in one who is doing walking and so on, there is nothing bodily like body-

consciousness; but it is only mental - in order to explain this, "mental" is said. "Arousal of energy" means arousal reckoned as energy. For this word "arousal" is used in many meanings: action, offence, performance, energy, injury, and upsetting.

"Whatever suffering comes into being, all is with effort as condition;
With the cessation of efforts, there is no coming into being of suffering."

Here it is used in the sense of action. In "He commits violations and is remorseful," here it is offence. In "Great sacrifices, great undertakings, they are not rich in result," here it is the performance of raising sacrificial posts and so on. In "Begin, go forth, engage in the Buddha's teaching," here it is energy. In "They kill living beings for the ascetic Gotama," here it is injury. In "He abstains from damaging seed and plant life," here it is upsetting such as cutting and breaking. But here energy alone is intended. Therefore he said: "'Arousal of energy' means arousal reckoned as energy." For energy is called "arousal" by way of arousing. This is its term for intrinsic nature. Exertion is by way of emerging from idleness. Effort is by way of stepping upon successive stages. Striving is by way of exerting oneself having risen up. Endeavour is by way of endeavouring. Enthusiasm is by way of striving. Enthusiasm is by way of exceeding striving. Strength is in the meaning of firmness. Steadfastness is that which bears the wholesome continuity by way of bearing consciousness and mental factors, or by way of occurrence without interruption.

Another method - And this is exertion for the dispelling of sensual pleasures. And this is effort for the cutting of bondage. And this is striving for the crossing over of the flood. And this is effort in the sense of going to the far shore. And this is enthusiasm in the sense of being a forerunner. And this is enthusiasm in the sense of exceeding. And this is strength for the unfastening of the cross-bar. And this is steadfastness for the causing of stability.

"Let only skin and sinews and bones remain" - at the time of such occurrence, by way of unflagging effort, there is unflagging effort; the meaning is firm effort, strong effort. Because this energy does not abandon desire in the place of performing wholesome action, does not abandon the burden, does not lower it down, does not give it up, and brings about an unretreating state of mind, therefore "not abandoning desire, not abandoning the burden" is said. Just as, however, at a place where the ground is broken by water of that kind, they say to the yoke-bearing ox "Hold on!", and he, even pressing the ground with his knees, bears the burden and does not allow it to fall to the ground, just so energy does not abandon the burden in the place of performing wholesome action but exerts itself; therefore "taking up the burden" is said. It exercises the function of lordship in the characteristic of exertion - thus it is the energy faculty. It does not waver regarding idleness - this is the power of energy. Through the endeavour in wholesome states that are exact and leading to liberation, it is right effort.

"Weariness" means inborn laziness. "Becoming weary" means the manner of becoming weary. "Being overcome by weariness" means the state of having the mind overpowered by weariness. The state of one who is lazy is laziness; the manner of becoming lazy is becoming lazy. The state of one who has become lazy is the state of being lazy. Thus by all these terms, bodily laziness by way of mental defilements is spoken of.

"Deceptive conduct" means deceptive action. "He speaks words 'May they not know me'" means a monk, knowingly transgressing the regulation, makes it weighty, but speaks as if at peace, saying "There is no place of transgression for us." "He exerts himself bodily" means he makes an effort with the body, thinking "May no one know this evil deed done by me." Because of concealing existing faults, it is like eye-deluding magic - thus it is deceit; the state of a deceitful one is deceitfulness. Because of concealing again after having done evil, beings transgress by means of this - thus it is transgression. Because of showing otherwise through bodily and verbal actions, one deceives - thus it is deception. By means of this, beings act fraudulently - thus it is fraud; the meaning is they act wrongly. Because of casting away evil deeds, saying "I do not do thus" - thus it is scattering. Because of avoiding, saying "I do not do thus" - thus it is evasion. Because of concealing by body and so on - thus it is concealment. Concealment from every side is complete concealment. Just as one covers dung with grass and leaves, so one conceals evil with bodily and verbal actions - thus it is covering. Covering from every side is complete covering. Not showing by making it clear - thus it is not making manifest. Not showing by making it open - thus it is not making open. Covering well is thorough covering. Because of doing evil again by means of concealing the evil that has been done - thus it is evil doing. "This is called" means this deceit, having the characteristic of concealing what has been done, is called deceit. A person endowed with which is like an ember concealed by ashes, like a stump concealed by water, and like a knife wrapped in a rag. "Laughs excessively showing his teeth" means exceeding the proper measure, having opened his teeth and shown them to others, having aroused laughter and pleasure, he laughs.

"Bodily play" means play occurring through the body. The same method applies to verbal play as well. "They play with elephants" means they play with elephants for the purpose of playing, for the purpose of sport such as running in front, running back, sitting on the back, and so on. The same method applies to horses and chariots as well. "They play with eight-row boards" means "in each row there are eight squares" - thus it is an eight-row board (aṭṭhapadaṃ); on that eight-row board. The same method applies to ten-row boards as well. "In space" means they play just in space as with eight-row and ten-row boards. "On circular paths" means having made various circular path designs on the ground, they play by navigating the path that must be navigated there. "They play santikā" means they play the santikā game; pieces or stone pebbles placed together, without shaking them, they remove and bring them near using only the fingernail. If any one of them moves there, it is a defeat.

"Khalikā" means they play with dice on a gambling board. "Ghaṭikā" means ghaṭikā is called the game of striking a short stick with a long stick; they play with that. "With hand-sticks" means having moistened the hand-stick with lac or madder or rice-water, saying "what will it be?" and striking it on the ground or on a wall, they play by showing the forms of elephants, horses, and so on. "With dice" means with a ball. "With leaf-pipes" means leaf-pipes is called a leaf-tube; they play by blowing it. "With toy ploughs" means with a small plough, a plaything for village boys. "With somersaults" means with the game of turning over; it means they play by turning upside down either by grasping a stick in the air or by placing the head on the ground. "With windmills" means a windmill is called a revolving wheel made from palm leaves and the like, which spins by the force of the wind; they play with that.

"With toy measures" means toy measures is called a leaf-tube; with it they play by measuring sand and the like. "With toy chariots" means with a small chariot. "With toy bows" means with a small bow. "At guessing letters" means guessing letters is called the game of guessing letters written in the air or on the back; they play with that. "At guessing thoughts" means guessing thoughts is called the game of guessing what has been thought in the mind; they play with that. "At mimicking defects" means mimicking defects is called whatever faults of the one-eyed, the crippled, the hunchbacked, and so on - the game of displaying by imitating each respective defect; they play with that. "Mouth-drumming" means playing like a drum with the sound of the mouth. "Mouth-cymbals" means making the sound of a drum smeared with the mouth. "Mouth-kettledrums" means making the sound of a drum struck with the mouth. "Mouth-twisting" means making a sound by twisting the lip flesh crooked. "Mukhatalika" is also a reading; blowing by turning the mouth around. "Mouth-horns" means playing a drum with the mouth. "Acting" means teaching by showing dramatic performance. "Naṭṭaka" is also a reading. "Chattering" means making loud exclamations. "Singing" means singing. "Jesting" means making laughter and sport. "This is verbal play" means this play is born of speech, arisen at the verbal door.

Regarding "hair and beard" and so on: the cutting of hair with scissors without leaving more than the proper amount, and the trimming of the beard leaving the moustache, and cotton, and garlands such as one-sided garlands and so on, and odours such as root-odours and so on, and cosmetics that produce colouring of the skin. Regarding "the neck" and so on: ornaments and decorations for the neck and so on, and head-dresses, adornments, and decorations fastened on the head, and variegated garments for clothing the body, and the adornment of tying up the hair in a bun. "Parāsana" is also a reading. And head-wrapping reckoned as a cloth for wrapping the head.

Regarding rubbing and so on: the body odour of children born from the mother's womb disappears at the time of about twelve years. For the purpose of removing their body odour, they rub them with scented powder and so on. Such rubbing is not proper. But they lay meritorious children on their thighs, anoint them with oil, and massage them for the purpose of achieving the proper shape of hands, feet, thighs, navel, and so on. Such massaging is not proper.

"Bathing" means the bathing of those very children with scents and so on. "Kneading" means the strengthening of the arms by striking the hands and feet with mallets and so on, as for great wrestlers. "Mirror" means it is not proper to carry about any mirror whatsoever. "Eye-ointment" means only decorative eye-ointment. "Garland" means either a bound garland or an unbound garland. "Cosmetic" means whatever produces colouring of the skin. "Face-powder" and "face-cream" mean: for the purpose of removing dark spots and so on from the face, they apply clay paste. When the blood is thereby disturbed, they apply mustard paste; when the impurities are thereby consumed, they apply sesame paste; when the blood has thereby subsided, they apply turmeric paste; when the complexion has thereby improved, they powder the face with face-powder. All that is not proper.

Regarding bracelets and so on: they go about having tied variegated conch-shell pieces and so on on their hands. That or any other hand ornament whatsoever is not proper. Others go about having tied a top-knot, and they encircle it with golden strips,

pearl strings, and so on. All that is not proper. Others go about having taken a four-cubit stick or else another decorated rod; likewise they hang on the left side a medicine container well-encased, decorated with figures of women, men, and so on; others a sword extremely sharp with a sheath of many-coloured designs, an umbrella stitched with five-coloured threads and decorated with sea-monster tooth designs and so on, sandals variegated with gold, silver, and so on and encircled with peacock feathers and so on. Some, having shown a hair-line border measuring a jewel's length and four finger-breadths in width, like a streak of lightning on the face of a cloud, tie a turban-cloth on the forehead and wear a crest-jewel, carry a yak-tail fan. All that is not proper.

"Or of this foul body" means of this corpse-body made of the four primary elements. "Embellishing" means making it a plaything. "Thoroughly embellishing" means making it a plaything from every side. "Greediness" means the state of longing. "The state of greediness" means the state of being greedy, the state of longing. "Fickleness" means the making of decoration. "The state of fickleness" means the state of being fickle.

Regarding "together with adornment" and so on: "together with adornment" means together with decoration. "Together with retinue" means together with the retinue reckoned as the making of skin-colouring. "Together with accessories" means together with accessories. "Together with requisites" means together with requisites.

162. "The Atharva Veda" means the practice of Atharva Veda spells. "Dreams" means the science of dream interpretation. "Marks on the body" means the reading of marks on gems and so on. "Should not practise" means one should not engage in. "And animal cries" means the repeated cry of deer and so on.

"Practitioners of the Atharva Veda" means those who know spells for injuring others. "They employ the Atharva Veda" means practitioners of the Atharva Veda, it is said, having eaten unsalted food for a week, having spread out grass, lying on the ground, having practised austere asceticism, on the seventh day having prepared a cemetery ground, standing at the seventh step, turning and turning the hand, they mutter a spell with the mouth; then their action succeeds. With reference to such a practice, he said "they employ the Atharva Veda." Therein, "they employ" means they are properly engaged in it. "When a city is besieged" means when a city has been seized by surrounding and blocking it on all sides. "When a battle is present" means having approached and standing in conflict. "Against enemies, against adversaries" means against hostile foes. "They produce calamity" means bodily shaking and trembling; they cause the production of that. "Misfortune" means they cause bodily affliction. "Disease" means illness. "Fever" means ageing. "Colic" means bloating. "Cholera" means piercing. "Dysentery" means bloody diarrhoea. "They cause" means they produce.

"Dream interpreters" means those who explain dreams. "They announce" means they explain. In "whoever sees a dream in the earlier period of the day" and so on, the accusative case is used in the sense of absolute connection; the meaning is "in the earlier period of the day." "Thus is the result" means such a result occurs by way of the desirable and undesirable. "Lying down face downward" means having become face downward, one lying down sees. Thus dream interpreters interpret dreams.

But one seeing that dream sees it for four reasons: either from disturbance of the elements, or from what was previously experienced, or from divine intervention, or from an advanced sign. Therein, one whose elements are disturbed through the conjunction of conditions causing the disturbance of bile and so on sees a dream from disturbance of the elements, and seeing, one sees various kinds of dreams. One seeing from what was previously experienced sees an object previously experienced in the past. One seeing from divine intervention sees objects through the power of deities. One seeing from an advanced sign sees a dream that is an advanced sign of benefit or harm about to arise by the force of merit and demerit. Therein, whatever dream one sees from disturbance of the elements and from what was previously experienced, that is not true. Whatever one sees from divine intervention, that is either true or false. For angered deities, wishing to destroy by means, show things even in a reversed manner. But whatever one sees from an advanced sign, that is absolutely true. From the combination and differentiation of these four root causes too, there is indeed differentiation of dreams. And moreover, this fourfold dream is seen only by learners and worldlings, because illusions have not been abandoned. Those beyond training do not see them, because illusions have been abandoned.

But does one seeing this see it while asleep, or while awakened, or while neither asleep nor awakened? And what here - If one sees it while asleep, a contradiction with the Abhidhamma arises. For one sleeps with the life-continuum consciousness; that is not an object such as a sign of matter and so on, nor is it associated with lust and so on; but for one seeing a dream, such consciousnesses arise. Then if one sees it while awakened, a contradiction with the Vinaya arises. For whatever one sees while awakened, one sees with fully functional consciousness; and in a transgression committed with fully functional consciousness, there is no such thing as no offence; but in a transgression committed by one seeing a dream, there is certainly no offence at all. Then if one neither asleep nor awakened sees it, who indeed sees it? And this being so, the very absence of dreams would result, not the absence. Why? Because one overcome by light sleep sees it. For this was said: "One who has reached the middle, great king, overcome by light sleep, sees a dream."

"Overcome by light sleep" means engaged in the sleep of a monkey. For just as the sleep of a monkey is quickly changing, so that sleep which, because of being interspersed again and again with wholesome and other consciousnesses, is quickly changing. During the occurrence of which there is again and again an emerging from the life-continuum, engaged in that, one sees a dream. Therefore this dream is wholesome, unwholesome, and also indeterminate. Therein, it should be understood that at the end of a dream, for one performing worship of shrines, hearing the Teaching, expounding the Teaching and so on, it is wholesome; for one performing killing of living beings and so on, it is unwholesome; freed from both extremes, at the moment of adverting and registration, it is indeterminate. This, because of having a weak basis, is unable to drag along conception through volition; but during occurrence, supported by other wholesome and unwholesome states, it gives result.

Regarding reading marks on gems and so on, the meaning is: they announce the characteristics of gems and so on by way of colour, shape and so on, thus: "such a gem is praised, such a gem is not praised, it is the cause of the owner's health, supremacy and so on, or it is not." Therein, "the characteristic of weapons" means the

remaining weapons apart from swords and so on. Reading marks on women and so on too should be understood by way of the growth and deterioration of whatever family those women, men and so on dwell in. But regarding reading marks on goats and so on, this distinction too should be known: "the meat of such goats and so on should be eaten, and of such ones it should not be eaten."

And furthermore, here regarding the characteristic of lizards, in paintings, ornaments and so on too, this distinction too should be known: "when there is such a lizard, such and such a thing happens." Reading marks on earrings should be understood by way of both ornamental earrings and house-tops. Reading marks on tortoises is just similar to reading marks on lizards. Reading marks on deer is stated as all-inclusive, by way of the characteristics of all quadrupeds. "Thus experts in interpreting signs announce the signs" means thus those who recite the treatise on signs announce and speak of the signs.

"Constellations" means the twenty-eight constellations beginning with Kattikā. "One should enter a house by this constellation" means the auspicious ceremony of entering a house should be performed. "One should bind a crown" means the auspicious ceremony of adornment should be performed. "Marriage proposal" means having said both the arranging of marriage thus: "Bring a girl from such and such a family for this boy under such and such a constellation," and the arranging of giving in marriage thus: "Give this girl to such and such a boy under such and such a constellation; thus there will be growth for them," they announce that the auspicious ceremony of marriage, reckoned as the marriage proposal, should be performed. "Taking out seeds" means the carrying out of seeds for the purpose of sowing. "Niharo" is also a reading. "Interpreting animal cries" - this is an all-inclusive term, stated by way of knowledge of the cries of all birds and quadrupeds. "Experts in interpreting animal cries" means those who interpret the sounds of birds and quadrupeds. "They announce the speech of animals" means having heard their sounds, they interpret them. "Cry" means sound. Or "ruda" is also a reading. "Call" means utterance. "Those who induce conception" means those who, by giving medicine for the non-destruction again of an embryo that is perishing, cause the embryo to remain. For an embryo perishes due to three causes: due to wind, due to insects, and due to action. Therein, when it is perishing due to wind, one gives cooling medicine that dispels wind. When it is perishing due to insects, one applies a remedy against the insects. But when it is perishing due to action, even Buddhas are unable to prevent it. Therefore that is not taken up here. "Eye surgery" means medical treatment with a probe. "Surgery" means medical treatment by a surgeon. "Bodily treatment" means medical treatment of the body by preparing root medicines and so on. "Treatment of spirits" means medical treatment of spirits. "Paediatrics" means medical treatment of children. "Deceitful" means those who astonish others. "Obstinate" means those with bodies hardened like a log of wood. "Prattlers" means those whose speech is bound to requisites. "Crafty" means those whose nature is to adorn themselves. "Arrogant" means those with a risen reed of conceit. "Unconcentrated" means devoid of access and absorption concentration.

In "should not take up" and so on: one should not take up by way of grasping the recitation. One should not learn by way of rehearsal. One should not keep by way of placing in the mind. One should not reflect upon by way of placing near. One should

not distinguish by way of examination. One should not employ by way of reciting to others.

163. "Slandorous speech" means divisive speech. And the remaining explanation is of the meaning already stated.

164. "Buying and selling" means one should not engage with the five legitimate ones either by way of fraud or by way of aiming at profit. "A monk should not make blame" means by not producing mental defilements that make blame in oneself, one should not generate blame from other ascetics and brahmins. "And one should not be attached in the village" means one should not be attached in the village through association with laypeople and so on. "One should not cajole people out of desire for gain" means one should not cajole people out of longing for material gain.

"Those buyings and sellings that are rejected in the monastic discipline" means those that are rejected as not being allowable in the training rule on buying and selling by way of giving and receiving; in order to show the buying and selling intended here, he said beginning with "together with the five, a bowl or a robe." Therein, "together with the five" means together with the five legitimate ones. The five legitimate ones are monks, nuns, female trainees, male novices, and female novices. "Making deception or" means having shown a counterfeit, making deception or. "Or aspiring to profit" means or aspiring to growth. "Exchanges" means makes an exchange.

"Possessing supernormal power" means possessing the power of success.

"Possessing the divine eye" means possessing the eye of knowledge similar to the divine. Or else, possessing the eye of knowledge obtained through dependence on divine abiding. "Knowing the minds of others" means those who know the minds of others with their own mind. "They see even from afar" means they see, they perceive, from even one yojana away, from a hundred yojanas away, from a thousand yojanas away, from a hundred thousand yojanas away, from a world-system away, from two, three, four, five, ten, twenty, forty thousand world-systems away, and from even more world-systems away. "Even when near they are not seen" means even when standing nearby or seated nearby, they are not discerned. "And with the mind they understand the mind" means with their own mind too they understand the minds of others. "There are also deities possessing supernormal power" means deities too are thus found possessing the power of success. "Knowing the minds of others" means those who know the minds of others. "With gross mental defilements or" means or with afflictions such as bodily misconduct and so on. "With middling or" means or with sensual thought and so on. "With subtle or" means or with thought of relatives and so on. Bodily misconduct and so on should be understood by way of courses of action, and sensual thought and so on should be understood by way of mental defilements that are the root of the round of rebirths.

Among thought of relatives and so on, a thought arisen referring to relatives through affection based on the household, dependent on the five types of sensual pleasure, thus "My relatives are living happily, endowed with success" - this is thought of relatives. But that which proceeds thus "My relatives have gone to destruction, gone to passing away, had faith, had confidence" is not called thought of relatives.

A thought arisen through affection based on the household of one with a satisfied mind, thus "Our country has plenty of food, with accomplished crops" - this is thought

of country. But that which proceeds thus "In our country the people had faith, had confidence, have gone to destruction, gone to passing away" is not called thought of country.

A thought for the sake of immortality, or an immortal thought - this is thought of immortality. Therein, when suffering has been exhausted through the practice of squatting and other austerities, the self becomes happy in the future state.

"Immortal" means for one performing austerities, the thought connected with that performance of austerities is called thought for the sake of immortality. But one gone to wrong views, when asked such things as "Do you assert eternalism?" resorts to evasion thus: "I do not say it is thus; I do not say it is that way; I do not say it is otherwise; I do not say it is no; I do not say it is not no." That thought of his is connected with wrong views. Just as a fish called amarā, having been caught in water, cannot be killed - it runs here and there and does not come to a grip - just so, because of not settling on one side, it does not die, thus it is called amarā. Having combined both those two kinds together, "thought of immortality" is said.

"Connected with sympathy for others" means connected with household-based affection in the guise of compassion. When attendants are rejoicing or grieving, together with them he rejoices twofold and grieves twofold; when they are happy, he is twofold happy; when they are unhappy, he is twofold unhappy. When duties to be done have arisen, he himself commits to exertion in them. Accomplishing those various duties, he transgresses the regulation and disturbs detachment. Whatever household-based thought there is in that dwelling in company or in that committing to exertion, this is called thought connected with sympathy for others.

"Connected with material gain, honour and fame" means connected by way of making an object of the gain of robes and so on, of honour, and of reputation. "Connected with not being despised" means a thought arising together with the aspiration for the state of not being despised thus: "Oh, indeed, may others not despise me, may they not speak of me having cleaned and purified." That thought which has arisen when the thought "May others not despise me" has arisen, having become dependent on the household reckoned as the five types of sensual pleasure, is the thought connected with not being despised.

"He clings here and there" means he sticks to those various objects. "He grasps here and there" means he enters into the object of the aforesaid kind. "Is bound" means he is bound together with those various objects, becomes one with them. "Calamity and disaster" means decline and destruction here and there. "Commits" means reaches.

"Who has eyes for material gains" means of one who is greedy for material gains such as robes and so on. "Who regards worldly things as important" means of one who, having let go of the supramundane state, conducts himself having made important only worldly things such as form and so on. "Addressing" means having seen people who have come to the monastery, talking from the very beginning thus: "For what purpose have you come, sirs? Is it to invite monks? If so, go; I shall take the monks and come afterwards." Or else, having presented oneself, talking applicable to oneself

thus: "I am Tissa, the king is devoted to me, such and such and such and such a king's minister is devoted to me" - this is addressing. "Talking" means talking of the aforesaid kind when one has been asked, being mindful.

"Conversing" means talking well, having given opportunity to one who is afraid of the householders' dissatisfaction. "Enticing" means talking having raised up thus: "A great householder, a great ship-owner, a great master of giving." "Fully enticing" means talking having raised up from every side. "Persuading" means pressing higher and higher until they say such things as "We will give, venerable sir, we do not get the opportunity" - thus: "Lay followers, formerly at such a time you used to give new gifts; why do you not give now?" This is called wrapping, binding. Or else, having seen sugar-cane in hand, he asks: "From where was it brought, lay followers?" "From the sugar-cane field, venerable sir." "Is the sugar-cane there sweet?" "It should be known by eating, venerable sir." "It is not proper, lay followers, to say 'Give sugar-cane to the monk'" - whatever such talk of entangling even while disentangling, that is persuading. Persuading from every side again and again is fully persuading. "Coaxing" means having raised up thus: "This family knows only me; if a gift arises here, it gives only to me" - thus lifting up and shining is coaxing; it is called illuminating. But coaxing from every side again and again is fully coaxing. "Speaking agreeably" means speaking pleasant words again and again by way of requisites. "Smooth speech" means soft speech. "Kindly speech" means speech endowed with gentle measure, or lax speech. "Gentle speech" means clinging speech. "Non-harsh speech" means sweet speech.

"Ancient maternal and paternal" means formerly arisen, belonging to one's mother and father. "Disappeared" means concealed, gone beyond sight. "I am known" means I become well-known. "The family attendant of so-and-so" means one who frequents the family of such and such a minister. "Of so-and-so" means of such and such a female lay follower. "Having abandoned me" means having given me up.

165. "Engaged" means associated with robes and so on, or employed for that purpose. The entire description of this verse is by the same method as stated above.

166. "One should not be led into untruth" means one should not be led into lying. "By livelihood" means by way of living.

"Fraudulent" means not rightly spoken, because of displaying non-existent virtues. "Thoroughly fraudulent" means fraudulent in every respect. "Whatever there" means whatever in that person. "Fraudulent" means the displaying of non-existent virtues, deceit. "The state of being fraudulent" means the appearance of fraud. "Fraudulence" means the condition of being fraudulent. "Harshness" means a rough condition that cannot bear being touched, like the stalk of a lotus. "The state of harshness" is also a synonym for that very thing. "Deceptiveness, the state of deceptiveness" - by this pair of terms, firm deceit, as if buried and stored away, is stated. Some, however, explain "harshness" as speech after esteeming. "The state of harshness" as the condition of speech after esteeming. "Deceptiveness" as the appearance of adorning. "The state of deceptiveness" as the condition of adorning - thus they explain the meaning. "This is called" means this fraudulence, having the characteristic of making known non-existent virtues of oneself, is called fraudulence. Of a person endowed with which, it is not possible to know the belly or the back.

"On the left side he is a pig, on the right side a wild goat;
By voice he is a hornless calf, by horns an old bull."

Thus he is like the demon-pig spoken of. "Despises" means having surpassed, he imagines.

"Why does this one who lives on abundant food" means who indeed is this person who lives on abundant food. "Devours everything" means he eats everything obtained. "Of little merit" means of meagre merit. "Of little influence" means devoid of a retinue. "Accomplished in wisdom" means one whose wisdom is accomplished, whose wisdom is complete. "Answers a question" means he discusses a question, he declares it.

167. "Having heard much speech, provoked by ascetics or ordinary people" means provoked, struck by others, having heard even much undesirable speech of those ascetics or of other ordinary people of various classes such as warriors and so on. "One should not reply" means one should not answer back. Why? For the peaceful do not make opposition.

"With harshness" means with severity. "Peaceful" means those whose mental defilements are quenched. "Opposition" means an enemy. "A rival wrestler" means a hostile warrior. "An adversary" means a foe. "An opponent" means one opposed by mental defilements; the meaning is they do not make attachment by way of mental defilements.

168. "Having understood this Teaching" means having known all this aforesaid Teaching. "Investigating" means investigating. "Having known the final bliss as 'peace'" means having known the final bliss of lust and so on as "peace."

"Righteous" means bodily good conduct and so on. "Unrighteous" means bodily misconduct and so on. "The path" means the ten wholesome courses of action. "The wrong path" means the ten unwholesome courses of action. "Blameable" means the unwholesome. "Blameless" means the wholesome. "Inferior, sublime, dark, bright, censured by the wise, praised by the wise" - this too is just the wholesome and unwholesome. Therein, bodily good conduct and so on is "righteous" because of making things righteous. Bodily misconduct and so on is "unrighteous" because of making things unrighteous. The ten wholesome courses of action are "the path" because they are the path leading to a good destination. The ten unwholesome courses of action are "the wrong path" because they are opposed to the path leading to a good destination and because they are the path leading to the realm of misery. The unwholesome is "blameable" because of being faulty. The wholesome is "blameless" because of being faultless. Likewise, it is "inferior" because of being associated with delusion, or with hate and delusion, or with greed and delusion. It is "sublime" because of being associated with non-greed, non-hate, and non-delusion. It is "dark" because of having dark result. It is "bright" because of having bright result. It is "censured by the wise" because of being blamed by the wise such as the Buddha and others. Because of being praised by those very same ones, it is "praised by the wise" - this should be known.

169. If one asks, for what reason should one not be negligent - "For he is an overlord" is the verse. Therein, "overlord" means one who overcomes matter and so on. "Unvanquished" means not vanquished by those. "A seer of the teaching face to face, not based on hearsay" means he saw the teaching directly, face to face, not based on hearsay. "Always paying homage and training" means always paying homage, one should train in the three trainings.

"By any mental defilements" means by any mental defilements that cause affliction beginning with lust and so on. "He has overcome those" means he overcame those mental defilements. The remainder is obvious everywhere.

However, here only: by "not greedy with the eyes" and so on, sense restraint; by "of food and also of beverages" and so on, the morality of the wise use of requisites through the aspect of rejecting storage; by sexual intercourse, untruth, fault, divisive speech and so on, the morality of restraint according to the Pātimokkha; by "the Atharva Veda, dreams, marks" and so on, the morality of purity of livelihood; by this "a meditator should not be desirous of wandering about," concentration; by this "a monk examining," wisdom; by this "one should always train mindfully," again in brief the three trainings also; by "then in seats and beds, a monk should dwell in quiet places, one should not cultivate sleep" and so on, the supports, hindrances, inclusion, and removal of morality, concentration, and wisdom have been stated. Thus the Blessed One, having spoken the complete practice to the created one, concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, there was a full realisation similar to that stated in the Purābheda Sutta.

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse on Being Quick 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. 14. Commentary on the Exposition of the Discourse on Being Quick Retrieved from paliverse.org

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