

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

16. The Great Exposition (16. Mahāniddesapāḷi)

14. Exposition of the Discourse on Being Quick
(14. Tuvattakasuttaniddeso)

[Mnd 14, PTS 339-401]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

14. Exposition of the Discourse on Being Quick

Now he will explain the Tuvattakasutta Exposition -

150. I ask you, kinsman of the sun, about seclusion and the state of peace, great sage;
How, having seen, is a monk extinguished, not clinging to anything in the world?

"I ask you, kinsman of the sun": "Asks" means there are three questions - a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt. What is a question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear; one asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the making clear of that - this is a question for illuminating what has not been seen. What is a question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear; one asks a question for the purpose of comparing with other wise persons - this is a question for comparing what has been seen. What is a question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering, "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - he asks a question for the purpose of cutting off doubt - this is a question for cutting off doubt. These are three questions.

There are another three questions - a question by humans, a question by non-human spirits, a question by a created being. What is a question by humans? Humans, having approached the Buddha, the Blessed One, ask a question; monks ask, nuns ask, male lay followers ask, female lay followers ask, kings ask, nobles ask, brahmins ask, merchants ask, workers ask, householders ask, those gone forth ask - this is a question by humans. What is a question by non-human spirits? Non-human spirits, having approached the Buddha, the Blessed One, ask a question; serpents ask, supaññas ask, demons ask, titans ask, gandhabbas ask, great kings ask, Indras ask, Brahmās ask, deities ask - this is a question by non-human spirits. What is a question by a created being? Whatever form the Blessed One creates, mind-made, complete with all major and minor limbs, not defective in any faculty - that created one, having approached the Buddha, the Blessed One, asks a question; the Blessed One answers him - this is a question by a created being. These are three questions.

There are another three questions - a question about one's own welfare, a question about others' welfare, a question about the welfare of both. There are another three questions - a question about welfare pertaining to the present life, a question about welfare pertaining to the future life, a question about ultimate reality. There are another three questions - a question about blamelessness, a question about freedom from defilements, a question about cleansing. There are another three questions - a

question about the past, a question about the future, a question about the present. There are another three questions - a question about the internal, a question about the external, a question about the internal-external. There are another three questions - a question about the wholesome, a question about the unwholesome, a question about the undeclared. There are another three questions - a question about the aggregates, a question about the elements, a question about the sense bases. There are another three questions - a question about the establishments of mindfulness, a question about the right strivings, a question about the bases for spiritual power. There are another three questions - a question about the faculties, a question about the powers, a question about the factors of enlightenment. There are another three questions - a question about the path, a question about the fruit, a question about Nibbāna.

"I ask you" means I ask you, I request you, I entreat you, I inspire confidence in you, "please tell me" - I ask you. "Kinsman of the sun": "Ādicca" is called the sun. The sun is of the Gotama clan, the Blessed One too is of the Gotama clan, the Blessed One is a clan relative of the sun, a kinsman of the clan; therefore the Buddha is "kinsman of the sun" - I ask you, kinsman of the sun.

"About seclusion and the state of peace, great sage": "Seclusion": there are three kinds of seclusion - seclusion of the body, seclusion of the mind, seclusion from clinging. What is seclusion of the body? Here a monk resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw - he dwells with the body in seclusion. He goes alone, stands alone, sits alone, prepares his sleeping place alone, enters the village for almsfood alone, returns alone, sits in a secret place alone, determines upon the walking path alone, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone - this is seclusion of the body.

What is seclusion of the mind? For one who has attained the first meditative absorption, the mind is secluded from the mental hindrances; for one who has attained the second meditative absorption, the mind is secluded from applied and sustained thought; for one who has attained the third meditative absorption, the mind is secluded from rapture; for one who has attained the fourth meditative absorption, the mind is secluded from happiness and suffering; for one who has attained the plane of infinite space, the mind is secluded from perception of material form, perception of aversion, and perception of diversity; for one who has attained the plane of infinite consciousness, the mind is secluded from perception of the plane of infinite space; for one who has attained the plane of nothingness, the mind is secluded from perception of the plane of infinite consciousness; for one who has attained the plane of neither-perception-nor-non-perception, the mind is secluded from perception of the plane of nothingness. For a stream-enterer, the mind is secluded from identity view, sceptical doubt, adherence to moral rules and austerities, underlying tendency to wrong view, underlying tendency to sceptical doubt, and from mental defilements co-existent with these. For a once-returner, the mind is secluded from gross mental fetter of sensual lust, mental fetter of aversion, gross underlying tendency to sensual lust, underlying tendency to aversion, and from mental defilements co-existent with these. For a non-returner, the mind is secluded

from residual mental fetter of sensual lust, mental fetter of aversion, residual underlying tendency to sensual lust, underlying tendency to aversion, and from mental defilements co-existent with these. For a Worthy One, the mind is secluded from lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance, underlying tendency to conceit, underlying tendency to lust for existence, underlying tendency to ignorance, from mental defilements co-existent with these, and externally from all signs - this is seclusion of the mind.

What is seclusion from clinging? "Clinging" is called mental defilements, aggregates, and volitional activities. Seclusion from clinging is called the Deathless, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna - this is seclusion from clinging. Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation; seclusion of the mind is for those with pure minds, who have attained the highest cleansing; seclusion from clinging is for those persons free from clinging, who have gone beyond activities. "Peace": in one way, both peace and the state of peace are that very Deathless, Nibbāna, that which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. For this was said by the Blessed One - "This is the peaceful state, this is the sublime state, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna." Then in another way, whatever mental states lead to the achievement of peace, to the touching of peace, to the realisation of peace, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - these are called the state of peace, the state of shelter, the state of refuge, the state of protection, the state of fearlessness, the state of the imperishable, the state of the Deathless, the state of Nibbāna.

"Great sage" means the Blessed One is a great sage. He sought, searched for, investigated the great aggregate of morality, thus he is a great sage; the great aggregate of concentration, etc. the great aggregate of wisdom... the great aggregate of liberation... he sought, searched for, investigated the great aggregate of knowledge and vision of liberation, thus he is a great sage; the splitting of the great mass of darkness, the breaking of the great illusion, the extraction of the great dart of craving, the unwinding of the great accumulation of wrong views, the casting down of the great banner of conceit, the appeasement of the great volitional activity, the crossing over of the great flood, the laying down of the great burden, the cutting off of the great round of rebirths, the quenching of the great torment, the tranquillising of the great fever, the raising of the great banner of the Dhamma - he sought, searched for, investigated, thus he is a great sage; the great establishments of mindfulness, the great right strivings, the great bases for spiritual power, the great faculties, the great powers, the great factors of enlightenment, the great noble eightfold path, the great ultimate reality, the Deathless Nibbāna - he sought, searched for, investigated, thus he is a great sage; or he was sought, searched for, investigated by influential beings - "Where is the Buddha? Where is the Blessed One? Where is the god of gods? Where is the lord of men?" - thus "great sage" - seclusion and the state of peace, great sage.

"How, having seen, is a monk extinguished?" How, having seen, having perceived, having weighed, having determined, having made clear, having made manifest, one extinguishes one's own lust, extinguishes hate, extinguishes delusion, wrath, etc. hostility... contempt... insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all disturbances... all fevers... all torments... extinguishes, appeases, calms, completely calms, tranquillises all unwholesome volitional activities. "Monk" means either a virtuous worldly monk or a trainee monk - how, having seen, is a monk extinguished.

"Not clinging to anything in the world" means: Not clinging to the four kinds of clinging, not grasping, not adhering, not attaching. "In the world" means in the realm of misery, in the human world, in the heavenly world, in the world of aggregates, in the world of elements, in the world of sense bases. "Anything" means anything pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - not clinging to anything in the world.

Therefore that created one said -

"I ask you, kinsman of the sun, about seclusion and the state of peace, great sage;
How, having seen, is a monk extinguished, not clinging to anything in the world?"

151. "The root of the term 'obsession'," (thus spoke the Blessed One)
"With wisdom one should keep in check all that is 'I am';
Whatever cravings there are internally, for the removal of those, one should always train mindfully.

"The root of the term 'obsession'," (thus spoke the Blessed One) "with wisdom one should keep in check all that is 'I am'." The obsessions themselves are the terms of obsession. The term of obsession of craving, the term of obsession of views. What is the root of the obsession of craving? Ignorance is the root, unwise attention is the root, the conceit 'I am' is the root, shamelessness is the root, moral fearlessness is the root, restlessness is the root - this is the root of the obsession of craving. What is the root of the obsession of views? Ignorance is the root, unwise attention is the root, the conceit 'I am' is the root, shamelessness is the root, moral fearlessness is the root, restlessness is the root - this is the root of the obsession of views.

"Blessed One" is a term of respect. Furthermore, he is the Blessed One because lust is destroyed, he is the Blessed One because hate is destroyed, he is the Blessed One because delusion is destroyed, he is the Blessed One because conceit is destroyed, he is the Blessed One because wrong view is destroyed, he is the Blessed One because the thorn is destroyed, he is the Blessed One because mental defilements are destroyed, he is the Blessed One because he distributed, analysed, and thoroughly analysed the jewel of the Teaching, he is the Blessed One because he makes an end of existences, he is the Blessed One because he is developed in body, developed in morality, developed in mind, developed in wisdom; or he is the Blessed One because he is a partaker of remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human

seclusion, suitable for retreat, or he is the Blessed One because he is a partaker of the requisites of robes, almsfood, lodging and medicine for the sick, or he is the Blessed One because he is a partaker of the taste of meaning, the taste of the Teaching, the taste of liberation, of higher morality, higher consciousness, higher wisdom, or he is the Blessed One because he is a partaker of the four meditative absorptions, the four boundless states, the four immaterial attainments, or he is the Blessed One because he is a partaker of the eight deliverances, the eight bases of overcoming, the nine progressive abiding attainments, or he is the Blessed One because he is a partaker of the ten developments of perception, the ten circular meditation object attainments, the concentration of mindfulness of breathing, the attainment of foulness, or he is the Blessed One because he is a partaker of the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, or he is the Blessed One because he is a partaker of the ten powers of the Truth-finder, the four grounds of self-confidence, the four analytical knowledges, the six direct knowledges, the six qualities of a Buddha, "Blessed One": this name was not made by his mother, not made by his father, not made by his brother, not made by his sister, not made by friends and colleagues, not made by relatives and blood-relations, not made by ascetics and brahmins, not made by deities; this is a designation realised at the end of liberation by the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of omniscient knowledge, that is to say "Blessed One" - "the root of the term 'obsession'," thus spoke the Blessed One.

"With wisdom one should keep in check all that is 'I am'." "Mantā" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. "I am" regarding matter: the conceit "I am," the desire "I am," the underlying tendency "I am"; in feeling, etc. in perception, in activities, regarding consciousness: the conceit "I am," the desire "I am," the underlying tendency "I am." "The root of the term 'obsession'," thus spoke the Blessed One. "With wisdom one should keep in check all that is 'I am'." One should obstruct, keep in check, bring to cessation, appease, make pass away, and tranquillise all of the root of the term 'obsession' and the conceit 'I am' with wisdom - "the root of the term 'obsession'," thus spoke the Blessed One, "with wisdom one should keep in check all that is 'I am'."

"Whatever cravings there are internally" means: "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "Craving" means craving for visible form, etc. craving for mental objects. "Internally" means that craving is of internal origination - internally. Or else "internal" is called consciousness. That consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element. That craving is accompanied by consciousness, conascent, conjoined, associated, having simultaneous arising, having simultaneous cessation, having the same sense-organ, having the same object - thus also "internally" - whatever cravings there are internally.

"For the removal of those, one should always train mindfully" means: "Always" means always, at all times, at every time, constantly, permanently, continually, continuously, uninterruptedly, in succession, like waves of water, without interval, in continuity,

connected, touched, before the meal, after the meal, in the first watch, in the middle watch, in the last watch, in the dark fortnight, in the bright fortnight, in the rainy season, in winter, in summer, in the first stage of life, in the middle stage of life, in the last stage of life. "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful; in feelings, etc. In mind... etc. developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful. Also for four other reasons one is mindful - mindful through avoiding unmindfulness, mindful through having done what should be done with mindfulness, mindful through having destroyed the states that oppose mindfulness, mindful through not forgetting the signs of mindfulness. Also for four other reasons one is mindful - mindful through being endowed with mindfulness, mindful through mastery of mindfulness, mindful through proficiency in mindfulness, mindful through not falling away from mindfulness. Also for four other reasons one is mindful - mindful through existing, mindful through being peaceful, mindful through being calmed, mindful through being endowed with peaceful qualities. Mindful through recollection of the Buddha, mindful through recollection of the Dhamma, mindful through recollection of the Community, mindful through recollection of morality, mindful through recollection of generosity, mindful through recollection of the deities, mindful through mindfulness of breathing, mindful through mindfulness of death, mindful through mindfulness of the body, mindful through recollection of peace. Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, the direct path - this is called mindfulness. One who is endowed with this mindfulness, fully endowed, approached, fully approached, attained, fully attained, possessed of it - he is called mindful.

"Should train" means there are three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom. What is the training in higher morality? Here a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; the minor aggregate of morality... the great aggregate of morality, morality is the support, the beginning, good conduct, self-control, restraint, the entrance, the chief for the attainment of wholesome mental states - this is the training in higher morality.

What is the training in higher consciousness? Here a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: "One who is equanimous and mindful, one who dwells in happiness" - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and

displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity - this is the training in higher consciousness.

What is the training in higher wisdom? Here a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading to the complete destruction of suffering. He understands as it really is: "This is suffering"; he understands as it really is: "This is the origin of suffering"; he understands as it really is: "This is the cessation of suffering"; he understands as it really is: "This is the practice leading to the cessation of suffering"; he understands as it really is: "These are the mental corruptions"; he understands as it really is: "This is the origin of mental corruptions"; he understands as it really is: "This is the cessation of mental corruptions"; he understands as it really is: "This is the practice leading to the cessation of mental corruptions" - this is the training in higher wisdom.

"For the removal of those, one should always train mindfully" means: For the removal of those cravings, for their subduing, for their abandoning, for their appeasement, for their relinquishment, for their tranquillity, one should train in higher morality, one should train in higher consciousness, one should train in higher wisdom; these three trainings - one should train by attending to them, one should train by understanding, one should train by seeing, one should train by reviewing, one should train by resolving the mind, one should train by resolving through faith, one should train by arousing energy, one should train by establishing mindfulness, one should train by concentrating the mind, one should train by understanding with wisdom, one should train by directly knowing what should be directly known, one should train by fully understanding what should be fully understood, one should train by abandoning what should be abandoned, one should train by developing what should be developed, one should train by realising what should be realised - one should practise, one should fully practise, having accepted one should proceed - for the removal of those, one should always train mindfully.

Therefore the Blessed One said -

"The root of the term 'obsession'," (thus spoke the Blessed One)

"With wisdom one should keep in check all that is 'I am';

Whatever cravings there are internally, for the removal of those, one should always train mindfully."

- 152.** Whatever quality one might directly know, internally or else externally; One should not make strength by that, for that is not called quenching by the good.

"Whatever quality one might directly know internally" means: Whatever virtue of oneself one might know, whether in wholesome mental states or in indeterminate mental states. What are one's own virtues? "I may have gone forth from a high family," or "I may have gone forth from a wealthy family," or "I may have gone forth from a family of eminent wealth," or "I may be well-known, famous among householders and those gone forth," or "I may be an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick," or "I may be one versed in the discourses," or "I may be an expert in monastic discipline," or "I may be a speaker of

the Teaching," or "I may be a forest dweller," or "I may be an almsfood eater," or "I may be a wearer of rag-robles," or "I may be a three-robe wearer," or "I may be a successive house-to-house alms goer," or "I may be one who refuses food offered later," or "I may be one remaining in a sitting position," or "I may be one who uses whatever seat is assigned," or "I may be an obtainer of the first meditative absorption," or "I may be an obtainer of the second meditative absorption," or "I may be an obtainer of the third meditative absorption," or "I may be an obtainer of the fourth meditative absorption," or "I may be an obtainer of the attainment of the plane of infinite space," or of the attainment of the plane of infinite consciousness... of the attainment of the plane of nothingness... or "I may be an obtainer of the attainment of the plane of neither-perception-nor-non-perception" - these are called one's own virtues. Whatever virtue of oneself one might know, understand, cognise, recognise, penetrate - "whatever quality one might directly know internally." "Or else externally" means: Those virtues may belong to one's preceptor or teacher - "or else externally."

"One should not make strength by that" means: By one's own virtue or by others' virtue one should not make strength, should not make obstinacy, should not make conceit, should not make elevation, should not make rising up, should not generate conceit because of that, should not be obstinate because of that, very stiff, with head raised - "one should not make strength by that."

"For that is not called quenching by the good" means: By the good, the peaceful, the good persons, the Buddhas, the disciples of the Buddhas, the Individually Enlightened Ones, that is not called quenching - not spoken, not proclaimed, not declared, not taught, not made known, not established, not unveiled, not analysed, not made clear, not explained - "for that is not called quenching by the good."

Therefore the Blessed One said -

"Whatever quality one might directly know, internally or else externally;
One should not make strength by that, for that is not called quenching by the good."

153. One should not imagine oneself better by that, nor inferior, or else equal;
Touched by various forms, one should not stand imagining oneself.

"One should not imagine oneself better by that" means: One should not generate arrogance thinking "I am superior" through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other - one should not imagine oneself better by that.

"Nor inferior, or else equal" means: One should not generate inferiority complex thinking "I am inferior" through birth or through clan, etc. or by some subject matter or other. One should not generate conceit thinking "I am equal" through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other - nor inferior, or else equal.

"Touched by various forms" means: Touched, overcome, included, endowed with in manifold ways - touched by various forms.

"One should not stand imagining oneself" means: "Oneself" is called the self. One should not stand forming, assigning, putting forward a consideration about oneself - one should not stand imagining oneself.

Therefore the Blessed One said -

"One should not imagine oneself better by that, nor inferior, or else equal; Touched by various forms, one should not stand imagining oneself."

154. One should find peace only internally, a monk should not seek peace from another;
For one internally at peace, there is no self, whence non-self?

"One should find peace only internally" means: Internally one should appease lust, should appease hate, should appease delusion, wrath... etc. hostility... contempt... insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all disturbances... all fevers... all torments... all unwholesome volitional activities one should appease, calm, completely calm, extinguish, tranquillise - one should find peace only internally.

"A monk should not seek peace from another" means: From another, by a path of impurity, by wrong practice, by a path not leading to liberation, apart from the establishments of mindfulness, apart from the right strivings, apart from the bases for spiritual power, apart from the faculties, apart from the powers, apart from the factors of enlightenment, apart from the noble eightfold path, one should not seek, should not search for, should not strive after peace, calming, complete calming, quenching, tranquillity - a monk should not seek peace from another.

"For one internally at peace" means: For one whose lust is internally at peace, whose hate is at peace, whose delusion is at peace... etc. for one whose all unwholesome volitional activities are at peace, calmed, completely calmed, quenched, tranquillised - for one internally at peace.

There is no self, whence non-self? "There is not" is a rejection. "Self" means view of self does not exist; "non-self" means annihilationist view does not exist. "Self" means there is nothing grasped; "non-self" means there is nothing to be released. For whom there is something grasped, for him there is something to be released. The Worthy One has transcended that grasping, that grip, that releasing, has passed beyond growth and decline. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him -there is no self, whence non-self?

Therefore the Blessed One said -

"One should find peace only internally, a monk should not seek peace from another;
For one internally at peace, there is no self, whence non-self?"

155. Just as in the middle of the ocean, a wave does not arise, it remains stable;
So established, without longing, a monk should not create excess anywhere.

"Just as in the middle of the ocean, a wave does not arise, it remains stable" means: The ocean is eighty-four thousand yojanas deep in height. Below, for forty thousand yojanas, the water trembles due to fish and turtles. Above, for forty thousand yojanas, the water trembles due to winds. In the middle, for forty thousand yojanas, the water does not tremble, does not shake, does not move, does not quiver, does not quake, does not quake violently. Unstirred, unshaken, unmoved, undisturbed, not swaying, calmed - there a wave does not arise, it remains stable, the ocean. Thus also, just as in the middle of the ocean, a wave does not arise, it remains stable.

Or else, in the intervals between the seven mountains, there are seven great oceans between the sinking depths. There the water does not tremble, does not shake, does not move, does not quiver, does not quake, does not quake violently. Unstirred, unshaken, unmoved, undisturbed, not swaying, calmed - there a wave does not arise, it remains stable, the ocean. Thus also, just as in the middle of the ocean, a wave does not arise, it remains stable.

"So established, without longing" means: "So" is the application of the simile.

"Established" means he does not tremble in gain, does not tremble in loss, does not tremble in fame, does not tremble in disgrace, does not tremble in praise, does not tremble in blame, does not tremble in happiness, does not tremble in suffering, does not shake, does not move, does not quiver, does not quake, does not quake violently - thus established. "Without longing" means longing is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. One for whom this longing, craving, has been abandoned, cut off, completely cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called without longing. Because longing has been abandoned, he is without longing; he does not stir in gain, does not stir in loss, does not stir in fame, does not stir in disgrace, does not stir in praise, does not stir in blame, does not stir in happiness, does not stir in suffering, does not move, does not quiver, does not quake, does not quake violently - thus established, without longing.

"A monk should not create excess anywhere" means: "Swellings" means the seven swellings - swelling of lust, swelling of hate, swelling of delusion, swelling of conceit, swelling of wrong view, swelling of mental defilement, swelling of action - one should not create, should not generate, should not produce, should not bring forth, should not bring into existence. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally - a monk should not create excess anywhere.

Therefore the Blessed One said -

"Just as in the middle of the ocean, a wave does not arise, it remains stable;
So established, without longing, a monk should not create excess anywhere."

156. "The one with open vision declared the teaching witnessed firsthand, the removal of dangers;

Tell the practice, venerable one, the principal monastic code or else concentration."

"The one with open vision declared": "Declared" means praised, told, taught, described, established, opened, analysed, made clear, made manifest - declared.

"The one with open vision": the Blessed One is one with open vision through five eyes - one with open vision through the physical eye, one with open vision through the divine eye, one with open vision through the eye of wisdom, one with open vision through the Buddha-eye, one with open vision through the all-seeing eye.

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 - blue colour, yellow colour, red colour, black colour, and white colour. The eyelashes of the Blessed One and where the eyelashes are established, that is blue, deeply blue, pleasing, beautiful to behold, like a flax flower. Beyond that is yellow, deeply yellow, golden-coloured, pleasing, beautiful to behold, like a kaṇikāra flower. And on both sides the corners of the eyes of the Blessed One are red, deeply red, pleasing, beautiful to behold, like indagopaka insects. In the middle is black, deeply black, not rough, smooth, pleasing, beautiful to behold, like a soapberry. Beyond that is white, deeply white, pure white, bright, pleasing, beautiful to behold, like the morning star. With that natural physical eye, included in his individual existence, produced by former good conduct, the Blessed One sees all around for a yojana both by day and by night. Even when there is darkness possessed of four factors: The sun has set. It is the Observance day of the dark fortnight. There is a dense jungle thicket. A great dark cloud has arisen. Even in such darkness possessed of four factors, he sees all around for a yojana. There is no wall, or door panel, or rampart, or mountain, or shrub, or creeper that is an obstruction for the seeing of forms. If one were to mark a single sesame seed and throw it into a cartload of sesame, one could pick out that very sesame seed. Thus pure is the natural physical eye of the Blessed One. Thus the Blessed One is one with open vision through the physical eye.

How is the Blessed One one with open vision through the divine eye? The Blessed One with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate. He understands beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world." Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate; he understands beings according to their actions. And if the Blessed One wishes, he could see one world system, he could see two world systems, he could see three world systems, he could see four world systems, he could see five world systems, he could see ten world systems, he could see twenty world systems, he could see thirty world systems, he

could see forty world systems, he could see fifty world systems, he could see a hundred world systems, he could see a thousandfold minor world system, he could see a twofold thousandfold middling world system, he could see a threefold thousandfold world system, he could see a great thousandfold world system. Or else, as much as he wishes, so much he could see. Thus pure is the divine eye of the Blessed One. Thus the Blessed One is one with open vision through the divine eye.

How is the Blessed One one with open vision through the eye of wisdom too?The Blessed One is of great wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom, skilled in the varieties of wisdom, of distinguished knowledge, having attained the analytical knowledges, having attained the four grounds of self-confidence, bearing the ten powers, a bull among men, a lion among men, an elephant among men, a remarkable man among men, a beast of burden among men, of infinite knowledge, of infinite power, of infinite fame, wealthy, of great riches, possessing wealth, a leader, a trainer, a conciliator, one who makes known, one who convinces, one who looks after, one who inspires confidence. For that Blessed One is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; and now the disciples dwell following the path, having become endowed with it afterwards.

For that Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. There is nothing unknown, unseen, not understood, not realised, not touched by wisdom for that Blessed One. With reference to the past, the future, and the present, all phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door. Whatever is to be understood, that is a phenomenon to be known, whether one's own benefit or others' benefit or both's benefit, whether benefit pertaining to the present life or benefit pertaining to the future life, or shallow benefit or profound benefit or hidden benefit or concealed benefit or benefit to be inferred or benefit that has been inferred or faultless benefit or benefit free from defilement or cleansing benefit or ultimate benefit - all that turns within the Buddha's knowledge.

All bodily action follows the Buddha, the Blessed One's knowledge, all verbal action etc. all mental action etc. Regarding the past, the Buddha, the Blessed One's knowledge is unobstructed; regarding the future and the present, knowledge is unobstructed. As much as is to be understood, so much is knowledge; as much as is knowledge, so much is to be understood; knowledge has what is to be understood as its limit; what is to be understood has knowledge as its limit; having gone beyond what is to be understood, knowledge does not proceed; having gone beyond knowledge, there is no path of what is to be understood. Those phenomena stand at each other's limit. Just as when two casket-lids are properly joined, the lower casket-lid does not go beyond the upper, the upper casket-lid does not go beyond the lower, standing at each other's limit; just so the Buddha, the Blessed One's what is to be understood and knowledge stand at each other's limit. As much as is to be understood, so much is knowledge; as much as is knowledge, so much is to be understood; knowledge has what is to be understood as its limit; what is to be

understood has knowledge as its limit. Having gone beyond what is to be understood, knowledge does not proceed; having gone beyond knowledge, there is no path of what is to be understood. Those phenomena stand at each other's limit.

The Buddha, the Blessed One's knowledge proceeds regarding all phenomena. All phenomena are bound to the Buddha, the Blessed One's adverting, bound to his wish, bound to his attention, bound to the arising of his consciousness. The Buddha, the Blessed One's knowledge proceeds regarding all beings. The Blessed One knows the disposition of all beings, knows their underlying tendencies, knows their temperament, knows their inclination; he understands beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct, capable and incapable. The world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, turns within the Buddha's knowledge.

Just as whatever fish and turtles, at least including the timitiṅgala, turn about within the great ocean; just so this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, turns about within the Buddha's knowledge. Just as whatever birds, at least including the garuḷa Venateyya, turn about in a region of space; just so even those who are equal to Sāriputta in wisdom, they too turn about in a region of the Buddha's knowledge; the Buddha's knowledge, having pervaded and overcome the wisdom of gods and humans, stands. Even those wise warriors, wise brahmins, wise householders, wise ascetics, who are subtle, experienced in controversy, like hair-splitters, who go about, methinks, demolishing wrong views with their wisdom, they, having prepared and prepared questions, approach the Truth-finder and ask what is hidden and concealed. Those questions are as if spoken and answered by the Blessed One, with reasons indicated. And they become disciples of the Blessed One. Then the Blessed One alone outshines there, that is to say, in wisdom. Thus the Blessed One is one with open vision through the eye of wisdom too.

How is the Blessed One one with open vision through the Buddha-eye as well? The Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. Just as in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and stand level with the water; some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, and having risen above the water, stand untainted by the water; just so the Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties, of good disposition and of poor disposition, easy to instruct and difficult to instruct, some dwelling seeing the danger in the world beyond and in fault, some not dwelling seeing the danger in the world beyond and in fault. The Blessed One knows - "This person is

of lustful temperament, this one is of hateful temperament, this one is of deluded temperament, this one is of discursive temperament, this one is of faithful temperament, this one is of wise temperament." To a person of lustful temperament the Blessed One speaks the talk on foulness; to a person of hateful temperament the Blessed One tells the development of friendliness; a person of deluded temperament the Blessed One establishes in recitation, in questioning, in hearing the Teaching at the right time, in discussing the Teaching at the right time, in dwelling with teachers; to a person of discursive temperament the Blessed One tells mindfulness of breathing; to a person of faithful temperament the Blessed One tells the confidence-inspiring sign - the Buddha's excellent enlightenment, the Teaching's excellent nature as Teaching, the Community's excellent practice, and the moral precepts; to a person of wise temperament the Blessed One tells the sign of insight - the characteristic of impermanence, the characteristic of suffering, the characteristic of non-self.

"Just as one standing on a rocky mountain peak might see the populace all around;
so too, O wise one, having ascended the palace made of the Teaching, O all-seeing one;
free from sorrow, look upon the populace sunk in sorrow, overcome by birth and ageing."

Thus the Blessed One is one with open vision through the Buddha-eye as well.

How is the Blessed One one with open vision through the all-seeing eye as well? The all-seeing eye is called the knowledge of omniscience. The Blessed One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of the knowledge of omniscience.

"There is nothing unseen by him here, nor anything unknown to be known;
he directly knew all that is to be understood, therefore the Truth-finder is the all-seeing one."

Thus the Blessed One is one with open vision through the all-seeing eye as well - the one with open vision declared.

"The teaching witnessed firsthand, the removal of dangers": "The teaching witnessed firsthand" means not by hearsay, not by tradition, not by lineage, not by accomplishment of the Canon, not by logical reasoning, not by inferential reasoning, not by reflection on appearances, not by acceptance of a view after pondering it - directly known by oneself, witnessed by oneself, the teaching - the teaching witnessed firsthand. "The removal of dangers": "Dangers" - there are two kinds of dangers - obvious dangers and concealed dangers. What are the obvious dangers? Lions, tigers, panthers, bears, hyenas, wolves, buffaloes, elephants, snakes, scorpions, centipedes, thieves or young men, whether having done their deed or not having done their deed, eye disease, ear disease, nose disease, tongue disease, body disease, head disease, outer ear disease, mouth disease, tooth disease, cough, asthma, catarrh, burning, fever, stomach disease, fainting, dysentery, griping, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, scratches, scabies, blood and bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind,

illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, illnesses arising from the result of action, cold, heat, hunger, thirst, defecation, urination, contact with gadflies, mosquitoes, wind, sun, and serpents, and so on - these are called obvious dangers.

What are the concealed dangers? Bodily misconduct, verbal misconduct, mental misconduct, the mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt, lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, impetuosity, conceit, arrogance, vanity, negligence, all mental defilements, all misconducts, all disturbances, all fevers, all torments, all unwholesome volitional activities - these are called concealed dangers.

"Dangers": in what sense are they dangers? They are dangers because they overcome, they are dangers because they lead to decline, they are dangers because they dwell therein. How are they dangers because they overcome? Those dangers overcome, master, overpower, submerge, exhaust, and crush that person. Thus they are dangers because they overcome - dangers.

How are they dangers because they lead to decline? Those dangers lead to the obstruction and decline of wholesome mental states. Of which wholesome mental states? Of right practice, conforming practice, non-opposing practice, non-conflicting practice, practice according to meaning, practice in accordance with the Teaching, of fulfilment in the precepts, of guarding the doors of the sense faculties, of moderation in eating, of the pursuit of wakefulness, of mindfulness and full awareness, of the pursuit of development of the four establishments of mindfulness, of the four right strivings, of the four bases for spiritual power, of the five faculties, of the five powers, of the seven factors of enlightenment, of the pursuit of development of the noble eightfold path - they lead to the obstruction and decline of these wholesome mental states. Thus also they are dangers because they lead to decline - dangers.

How are they dangers because they dwell there? There these evil unwholesome mental states arise in dependence on individual existence. Just as creatures dwelling in holes lie in holes, creatures dwelling in water lie in water, creatures dwelling in forests lie in forests, creatures dwelling in trees lie in trees; just so there these evil unwholesome mental states arise in dependence on individual existence. Thus also "they dwell there" means - dangers.

For this was said by the Blessed One - "A monk with a pupil, monks, with a teacher, dwells in suffering, not comfortably. And how, monks, does a monk with a pupil, with a teacher, dwell in suffering, not comfortably? Here, monks, for a monk, having seen a form with the eye, there arise evil unwholesome mental states, thoughts subject to mental fetters, those evil unwholesome mental states dwell within him, flow along within him. Therefore he is called 'one with a pupil'. They occur to him, evil unwholesome mental states occur to him. Therefore he is called 'one with a teacher'.

"Furthermore, monks, for a monk, having heard a sound with the ear... etc. Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... having cognised a mental object with the

mind, there arise evil unwholesome mental states, thoughts subject to mental fetters, those evil unwholesome mental states dwell within him, flow along within him. Therefore he is called 'one with a pupil'. They occur to him, evil unwholesome mental states occur to him. Therefore he is called 'one with a teacher'. Thus, monks, a monk with a pupil, with a teacher, dwells in suffering, not comfortably." Thus also "they dwell there" means - dangers.

For this was said by the Blessed One - "There are these three inner stains, inner enemies, inner foes, inner murderers, inner adversaries, monks. Which three? Greed, monks, is an inner stain, an inner enemy, an inner foe, an inner murderer, an inner adversary. Hate, monks, etc. Delusion, monks, is an inner stain, an inner enemy, an inner foe, an inner murderer, an inner adversary. These, monks, are the three inner stains, inner enemies, inner foes, inner murderers, inner adversaries."

"Greed is a producer of harm, greed is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is greedy does not know benefit, one who is greedy does not see the Teaching;
Then there is deep darkness, when greed overcomes a man.

"Hate is a producer of harm, hate is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is angry does not know benefit, one who is angry does not see the Teaching;
Then there is deep darkness, when hate overcomes a man.

"Delusion is a producer of harm, delusion is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is deluded does not know benefit, one who is deluded does not see the Teaching;
Then there is deep darkness, when delusion overcomes a man."

Thus also "they dwell there" means - dangers.

For this was said by the Blessed One - "Three mental states, great king, arising internally in a person, arise for his harm, suffering, and uncomfortable abiding. Which three? Greed, great king, is a mental state arising internally in a person that arises for his harm, suffering, and uncomfortable abiding. Hate, great king, etc. Delusion, great king, is a mental state arising internally in a person that arises for his harm, suffering, and uncomfortable abiding. These, great king, are the three mental states arising internally in a person that arise for his harm, suffering, and uncomfortable abiding.

"Greed and hate and delusion, harm the evil-minded person;
Arise from oneself, like the fruit destroys the bark-cored tree."

Thus also "they dwell there" means - dangers.

For this was said by the Blessed One -

"Lust and hate, from this source do they arise, discontent, delight, and terror,
from here are they born;
From here arising do mental thoughts release, like boys releasing a crow."

Thus also "they dwell there" means - dangers.

"The removal of dangers" means the removal of dangers, the abandoning of dangers, the appeasement of dangers, the relinquishment of dangers, the tranquillising of dangers, the Deathless, Nibbāna - the teaching witnessed firsthand, the removal of dangers.

"Tell the practice, venerable one" means: Tell the practice - right practice, conforming practice, non-opposing practice, non-conflicting practice, practice according to meaning, practice in accordance with the Teaching, fulfilment in the precepts, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, mindfulness and full awareness, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, and Nibbāna and the practice leading to Nibbāna - tell, declare, teach, make known, establish, open up, analyse, make clear, proclaim - tell the practice. "Venerable one" means that created one addresses the Buddha, the Blessed One. Or else, whatever Teaching you declare, teach, make known, establish, open up, analyse, make clear, proclaim - all that is beautiful, good, excellent, blameless, to be practised - tell the practice, venerable one.

"The principal monastic code or else concentration" means: "The principal monastic code" means morality, the support, the beginning, good conduct, self-control, restraint, the entrance, the chief for the attainment of wholesome mental states. "Or else concentration" means that which is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - the principal monastic code or else concentration.

Therefore that created one said -

"The one with open vision declared the teaching witnessed firsthand, the removal of dangers;
Tell the practice, venerable one, the principal monastic code or else concentration."

157. One should not be greedy with the eyes, one should shut out the ear from village talk;
And one should not covet flavours, nor should one cherish anything in the world.

"One should not be greedy with the eyes": How is one greedy with the eyes? Here a certain one is endowed with greediness of the eyes - "What is unseen should be seen, what is seen should be surpassed" - from park to park, from pleasure grove to pleasure grove, from village to village, from market town to market town, from city to

city, from country to country, from province to province, he is devoted to long wandering and unsettled wandering for the seeing of forms. Thus also one is greedy with the eyes.

Or else a monk, having entered the inhabited area, having set out on the street, goes unrestrained, looking at elephants, looking at horses, looking at chariots, looking at infantry, looking at women, looking at men, looking at boys, looking at girls, looking at the market place, looking at house fronts, looking upwards, looking downwards, he goes looking about in all directions. Thus also one is greedy with the eyes.

Or else a monk, having seen a form with the eye, is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. Thus also one is greedy with the eyes.

While some ascetics and brahmins, while living on food offered by the faithful, engage in watching shows such as these: dancing, singing, music, plays, story-telling, hand-clapping, cymbals, drums, magic shows, acrobatic shows, bamboo-pole climbing, washing of an elephant, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights, stick fights, fist fights, wrestling matches, military parades, battle arrays, and troop reviews. Thus also one is greedy with the eyes.

How is one not greedy with the eyes? Here a monk, having entered the inhabited area, having set out on the street, goes restrained, not looking at elephants, not looking at horses, not looking at chariots, not looking at infantry, not looking at women, not looking at men, not looking at boys, not looking at girls, not looking at the market place, not looking at house fronts, not looking upwards, not looking downwards, not looking about in all directions. Thus also one is not greedy with the eyes.

Or else a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Thus also one is not greedy with the eyes.

While some ascetics and brahmins, while living on food offered by the faithful, do not engage in watching shows such as these: dancing, singing, music, plays, story-telling, etc. troop reviews. He abstains from watching such shows. Thus also one is not greedy with the eyes.

"One should not be greedy with the eyes": One should abandon, dispel, put an end to, bring to obliteration greediness of the eyes; one should dwell abstaining, refraining, desisting from greediness of the eyes, gone out, escaped, free, unbound, with a mind rid of barriers - one should not be greedy with the eyes.

One should shut out the ear from village talk. Village talk is called the thirty-two kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about chief ministers, talk about armies, talk about dangers, talk about battles, talk about food, talk about drink, talk about clothes, talk about vehicles, talk about beds, talk about

garlands, talk about perfumes, talk about relatives, talk about villages, talk about market towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the departed, talk about diversity, tales about the world, tales about the sea, talk about becoming and non-becoming, thus or thus. One should shut out the ear from village talk. One should shut out, ward off, restrain, guard, protect, close, cut off the ear from village talk - one should shut out the ear from village talk.

And one should not covet flavours. "And flavours" means root flavour, trunk flavour, bark flavour, leaf flavour, flower flavour, fruit flavour, sour, sweet, bitter, pungent, salty, alkaline, acidic, astringent, pleasant, unpleasant, cold, hot. There are some ascetics and brahmins who are greedy for flavours; they wander about seeking the finest flavours with the tip of the tongue; having obtained sour, they seek non-sour; having obtained non-sour, they seek sour, etc. having obtained cold, they seek hot; having obtained hot, they seek cold. They, having obtained whatever, are not content with that, they seek again and again; lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding pleasing flavours. One for whom this craving for flavour has been abandoned, cut off, etc. burnt by the fire of knowledge - he, having reflected wisely, takes food - not for amusement, etc. blamelessness and comfortable dwelling.

Just as one might anoint a wound only for the purpose of healing, or just as one might lubricate an axle only for the purpose of conveying a load, or just as one might eat the flesh of one's son as food only for the purpose of crossing over the wilderness; just so a monk, having reflected wisely, takes food - not for amusement, etc. blamelessness and comfortable dwelling - he should abandon, dispel, put an end to, bring to obliteration craving for flavour; abstaining from craving for flavour, refraining, desisting, gone out, escaped, free, unbound, he should dwell with a mind rid of barriers - and one should not covet flavours.

And one should not cherish anything in the world. "Selfish attachment" - there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view. Having abandoned selfish attachment through craving, having relinquished selfish attachment through wrong view, one should not cherish the eye, should not grasp, should not fondle, should not be established in it; The ear... the nose... The tongue... The body... forms... sounds... odours... flavours... tangible objects... family... group... residence... material gain... fame... praise... happiness... robes... almsfood... lodging... requisite of medicines for the sick... the sensual element... the material element... the immaterial element... sensual existence... fine-material existence... immaterial existence... percipient existence... non-percipient existence... neither-percipient-nor-non-percipient existence... single-aggregate constituent existence... four-aggregate constituent existence... five-aggregate constituent existence... the past... the future... the present... regarding phenomena that are seen, heard, sensed, and to be cognised, one should not cherish, should not grasp, should not fondle, should not be established in them. "Anything" means anything pertaining to matter, pertaining to

feeling, pertaining to perception, pertaining to activities, pertaining to consciousness. "In the world" means in the realm of misery, etc. in the world of sense bases -and one should not cherish anything in the world.

Therefore the Blessed One said -

"One should not be greedy with the eyes, one should shut out the ear from village talk;
And one should not covet flavours, nor should one cherish anything in the world."

158. When touched by contact, a monk should not lament anywhere;
And should not yearn for existence, and should not tremble among fearful things.

"When touched by contact": "Contact" means the contact of disease. One may be touched, overcome, included, endowed with the contact of disease; one may be touched, overcome, included, endowed with eye disease, with ear disease... etc. with nose disease... with tongue disease... with body disease... with head disease... with ear disease... with mouth disease... with tooth disease... with cough... with asthma... with catarrh... with burning... with digestive fever... with stomach disease... with fainting... with dysentery... with colic... with cholera... with leprosy... with boils... with skin disease... with consumption... with epilepsy... with ringworm... with itch... with scab... with scabies... with scabies... with blood disease... with bile disease... with diabetes... with shoulder disease... with blisters... with ulcer... with illness originating from bile... with illness originating from phlegm... with illness originating from wind... with illness from the combination of humours... with illness arising from change of season... with illness arising from uneven care... with illness caused by contrivance... with illness arising from the result of action... with cold... with heat... with hunger... with thirst... with defecation... with urination... one may be touched, overcome, included, endowed with the contact of gadflies, mosquitoes, wind, sun, and serpents - "when touched by contact".

"A monk should not lament anywhere" means: Lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation, speech, prattle, confused talk, wailing, act of wailing, state of wailing - one should not create, should not generate, should not produce, should not bring forth, should not bring into existence. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally - a monk should not lament anywhere.

"And should not yearn for existence" means: One should not long for sensual existence, one should not long for fine-material existence, one should not long for immaterial existence, one should not pray for, one should not yearn for - and should not yearn for existence.

"And should not tremble among fearful things" means: "Fearful" means in one way both fear and fearful are the same. For this was said by the Blessed One - "Surely this is that fear and dread coming without abandoning." External objects are mentioned: lions, tigers, panthers, bears, hyenas, wolves, buffaloes, horses, elephants, snakes, scorpions, centipedes, thieves or young men, whether having done their deed or not having done their deed. And in another way, fear is called internal, consciousness-

originated - fear, frightfulness, trepidation, terror, mental excitement, fright; fear of birth, fear of ageing, fear of illness, fear of death, fear of kings, fear of thieves, fear of fire, fear of water, fear of self-censure, fear of censure by others, fear of punishment, fear of an unfortunate realm, fear of waves, fear of crocodiles, fear of whirlpools, fear of fierce fish, fear of livelihood, fear of ill-repute, fear of timidity in assemblies, fear of intoxication, fear of an unfortunate realm - fear, frightfulness, trepidation, terror, mental excitement, fright. "And should not tremble among fearful things" means having seen or having heard fearful things, one should not tremble, should not shudder, should not shudder violently, should not be frightened, should not be terrified, should not be extremely terrified, should not fear, should not experience terror; one should be fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, one should dwell - and should not tremble among fearful things.

Therefore the Blessed One said -

"When touched by contact, a monk should not lament anywhere;
And should not yearn for existence, and should not tremble among fearful things."

- 159.** Of food and also of beverages, of solid food and also of cloths;
Having obtained, one should not make storage, nor should one be distressed not obtaining those.

"Of food and also of beverages, of solid food and also of cloths." "Of food" means cooked rice, food made with flour, flour, fish, meat. "Of beverages" means eight beverages - mango beverage, rose-apple beverage, banana with seeds beverage, seedless banana beverage, honey beverage, grape beverage, lotus root beverage, sweet lovi-lovi beverage. There are also eight other beverages - kosamba beverage, jujube beverage, jujube fruit beverage, ghee beverage, oil beverage, milk beverage, rice gruel beverage, juice beverage. "Of solid food" means flour sweet-meat, cake sweet-meat, root sweet-meat, bark sweet-meat, leaf sweet-meat, flower sweet-meat, fruit sweet-meat. "Of cloths" means six robes - linen, cotton, silk, woollen blanket, hempen, hemp - of food and also of beverages, of solid food and also of cloths.

"Having obtained, one should not make storage." "Having obtained" means having obtained, having got, having attained, having gained, having received - not by scheming, not by talking, not by hinting, not by belittling, not by seeking gain with gain, not by giving wood, not by giving bamboo, not by giving leaves, not by giving flowers, not by giving fruit, not by giving bathing powder, not by giving bath powder, not by giving clay, not by giving wooden toothbrush, not by giving water for washing the face, not by flattery, not by bean-soup-like behaviour, not by acting as a servant, not by pressing on chairs, not by the science of building-sites, not by worldly knowledge, not by palmistry, not by astrology, not by going as a messenger, not by going as an errand-runner, not by running errands on foot, not by medical treatment, not by new construction work, not by almsfood for almsfood, not by giving in return for giving - righteously, impartially, having obtained, having got, having attained, having gained, having received - having obtained. "One should not make storage" means storage of food, storage of beverages, storage of cloths, storage of vehicles,

storage of beds, storage of perfumes, storage of material things - one should not make, should not generate, should not produce, should not bring forth, should not bring into existence - having obtained, one should not make storage.

"Nor should one be distressed not obtaining those." "I do not obtain food, or I do not obtain beverage, or I do not obtain cloth, or I do not obtain a family, or I do not obtain a group, or I do not obtain a residence, or I do not obtain material gain, or I do not obtain fame, or I do not obtain praise, or I do not obtain happiness, or I do not obtain a robe, or I do not obtain almsfood, or I do not obtain lodging, or I do not obtain the requisite of medicines for the sick, or I do not obtain an attendant of the sick, or I am unknown" - one should not tremble, should not be frightened, should not be terrified, should not fear, should not experience terror; one should be fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, one should dwell - nor should one be distressed not obtaining those.

Therefore the Blessed One said -

"Of food and also of beverages, of solid food and also of cloths;
Having obtained, one should not make storage, nor should one be distressed not obtaining those."

- 160.** A meditator should not be desirous of wandering about, he should refrain from remorse and not be negligent;
Then a monk should dwell in seats and beds that are quiet.

"A meditator should not be desirous of wandering about": "A meditator" means a meditator through the first meditative absorption, a meditator through the second meditative absorption, a meditator through the third meditative absorption, a meditator through the fourth meditative absorption, a meditator through meditative absorption with applied and sustained thought, a meditator through meditative absorption without applied but with sustained thought only, a meditator through meditative absorption without applied and sustained thought, a meditator through meditative absorption with rapture, a meditator through meditative absorption without rapture, a meditator through meditative absorption accompanied by rapture, a meditator through meditative absorption accompanied by comfort, a meditator through meditative absorption accompanied by pleasure, a meditator through meditative absorption accompanied by equanimity, a meditator through meditative absorption on emptiness, a meditator through meditative absorption on the signless, a meditator through meditative absorption on the desireless, a meditator through mundane meditative absorption, a meditator through supramundane meditative absorption, delighting in meditative absorption, devoted to unity, regarding the ultimate reality as important - a meditator.

"Should not be desirous of wandering about": How is one desirous of wandering about? Here a certain one, endowed with desire for wandering about, dwells devoted to long wandering and unsettled wandering from park to park, from pleasure grove to pleasure grove, from village to village, from market town to market town, from city to city, from country to country, from province to province. Thus too one is desirous of wandering about.

Or else a monk, even within the monastery, is endowed with desire for wandering

about. Without purpose, without reason, agitated, with an unquiet mind, he goes from residential cell to residential cell, he goes from dwelling to dwelling, he goes from half-roofed house to half-roofed house, he goes from mansion to mansion, he goes from long building to long building, he goes from cave to cave, he goes from rock cell to rock cell, he goes from hut to hut, he goes from pinnacle chamber to pinnacle chamber, he goes from watchtower to watchtower, he goes from pavilion to pavilion, he goes from tent to tent, he goes from assembly hall to assembly hall, he goes from circular pavilion to circular pavilion, he goes from tree-root to tree-root. Or wherever monks sit, he goes there; there he becomes a second to one, or a third to two, or a fourth to three. There he speaks much idle chatter, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about vehicles, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about villages, talk about market towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - or such. Thus too one is desirous of wandering about.

"Should not be desirous of wandering about": One should abandon, dispel, put an end to, bring to obliteration the desire for wandering about; abstaining from the desire for wandering about, refraining, desisting, gone out, escaped, free, unbound, one should dwell, wander, go about, conduct oneself, proceed, maintain oneself, sustain oneself, keep oneself going with a mind rid of barriers; one should delight in seclusion, be devoted to seclusion, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings, a meditator, delighting in meditative absorption, devoted to unity, regarding the ultimate reality as important - a meditator should not be desirous of wandering about.

"He should refrain from remorse and not be negligent": "Remorse" means remorse of the hands is also remorse, remorse of the feet is also remorse, remorse of the hands and feet is also remorse; perceiving what is not allowable as allowable, perceiving what is allowable as not allowable; perceiving what is faultless as faulty, perceiving what is faulty as faultless; whatever such remorse, the act of having remorse, the state of having remorse, regret of the mind, mental perplexity - this is called remorse.

Furthermore, remorse, regret of the mind, mental perplexity arises for two reasons - because of what has been done and because of what has not been done. How does remorse, regret of the mind, mental perplexity arise because of what has been done and because of what has not been done? "Bodily misconduct was done by me, bodily good conduct was not done by me" - remorse, regret of the mind, mental perplexity arises; "Verbal misconduct was done by me, good verbal conduct was not done by me" - remorse, regret of the mind, mental perplexity arises; "Mental misconduct was done by me, good mental conduct was not done by me" - etc. "Killing living beings was done by me, abstention from killing living beings was not done by me" - remorse arises - etc. mental perplexity; "Taking what is not given was done by me - sexual misconduct was done by me - lying was done by me - divisive speech was done by me - harsh speech was done by me - idle chatter was done by me - covetousness was done by me - anger was done by me - wrong view was done by me, right view was

not done by me" - remorse, regret of the mind, mental perplexity arises. Thus remorse, regret of the mind, mental perplexity arises because of what has been done and because of what has not been done.

Or else, "I am not one who fulfils morality" - remorse, regret of the mind, mental perplexity arises; "I am one with unguarded doors in the faculties" - etc. "I am immoderate in food" etc. "I am not devoted to wakefulness" etc. "I am not endowed with mindfulness and full awareness" etc. "The four establishments of mindfulness have not been developed by me" etc. "The four right strivings have not been developed by me" etc. "The four bases for spiritual power have not been developed by me" etc. "The five spiritual faculties have not been developed by me" etc. "The five powers have not been developed by me" etc. "The seven factors of enlightenment have not been developed by me" etc. "The noble eightfold path has not been developed by me" etc. "Suffering has not been fully understood by me" etc. "The origin has not been abandoned by me" etc. "The path has not been developed by me" etc. "Cessation has not been realised by me" - remorse, regret of the mind, mental perplexity arises. "He should refrain from remorse": from remorse one should hold back, should refrain, should abstain, one should abandon remorse, should dispel it, should put an end to it, should bring it to obliteration. One should dwell abstaining from remorse, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers - he should refrain from remorse.

"He should not be negligent": one should be one who acts carefully, one who acts with perseverance, one who acts steadfastly, one who is not sluggish in conduct, one who has not laid down desire, one who has not laid down the responsibility, diligence with regard to wholesome qualities. "When might I fulfil the incomplete aggregate of morality, or support with wisdom here and there the complete aggregate of morality?" Whatever desire and effort and endeavour and enthusiasm and strength and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit and diligence there is therein with regard to wholesome qualities. "When might I fulfil the incomplete aggregate of concentration" - etc. the aggregate of wisdom... the aggregate of liberation... the aggregate of knowledge and vision of liberation... "When might I fully understand suffering that has not been fully understood, or abandon defilements that have not been abandoned, or develop the path that has not been developed, or realise cessation that has not been realised?" Whatever desire and effort and endeavour and enthusiasm and strength and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit and diligence there is therein regarding wholesome mental states - he should refrain from remorse and not be negligent.

"Then a monk should dwell in seats and beds that are quiet": "Then": this is word-connection - etc. Seat is called that on which one sits - a bed, a chair, a mattress, a straw-mat, a piece of leather, a grass spread, a leaf spread, a straw spread. Bed is called lodging, dwelling, a lean-to, a mansion, a long building, a cave - then in seats and beds.

"A monk should dwell in quiet places": In lodgings that are quiet, without shouting, having an atmosphere of loneliness, suitable for human seclusion, appropriate for retreat, one should wander, one should go about, one should dwell, one should conduct oneself, one should proceed, one should maintain oneself, one should sustain

oneself, one should keep oneself going - then a monk should dwell in seats and beds that are quiet.

Therefore the Blessed One said -

"A meditator should not be desirous of wandering about, he should refrain from remorse and not be negligent;
Then a monk should dwell in seats and beds that are quiet."

- 161.** One should not cultivate sleep, the ardent one should devote oneself to wakefulness;
One should abandon weariness, deceit, laughter, play, sexual intercourse together with adornment.

"One should not cultivate sleep": Having divided the night and day into six portions, one should proceed with five portions, one should lie down for one portion - one should not cultivate sleep.

"The ardent one should devote oneself to wakefulness": Here a monk during the day by walking and sitting should purify the mind of obstructive mental states; during the first watch of the night by walking and sitting should purify the mind of obstructive mental states; during the middle watch of the night he should lie down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising; during the last watch of the night, having risen, by walking and sitting should purify the mind of obstructive mental states.

"One should devote oneself to wakefulness": one should devote oneself to wakefulness, should associate with it, should pursue it, should indulge in it, should resort to it, should practise it - one should devote oneself to wakefulness.

"Ardent": Ardour is called energy. Whatever mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, presence, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort. One who is endowed with this ardour, fully endowed, approached, fully approached, attained, fully attained, possessed of it - he is called ardent - the ardent one should devote oneself to wakefulness.

"One should abandon weariness, deceit, laughter, play, sexual intercourse together with adornment": "Weariness": weariness, becoming weary, the state of being weary, being overcome by weariness, laziness, becoming lazy, the state of being lazy. Deceit is called deceptive conduct. Here a certain one, having practised misconduct by body, etc. having practised misconduct by speech, by mind, for the purpose of concealing that, directs an evil wish. He wishes "May they not know me," he thinks "May they not know me," he speaks words "May they not know me," he exerts himself bodily "May they not know me." Whatever such deceitfulness, transgression, deception, fraud, scattering, evasion, concealment, complete concealment, covering, complete covering, not making manifest, not making open, thorough covering, evil doing - this is called deceit. "Laughter": here a certain one laughs excessively showing his teeth. For this was said by the Blessed One - "This, monks, is childishness in the Noble One's discipline, that is to say, excessive teeth-showing laughter."

"Play": there are two kinds of play -bodily play and verbal play. What is bodily play? They play with elephants, they play with horses, they play with chariots, they play with bows, they play with eight-row boards, they play with ten-row boards, they play in space, they play on circular paths, they play santikā, they play khalikā, they play ghaṭikā, they play with hand-sticks, they play with dice, they play with leaf-pipes, they play with toy ploughs, they play with somersaults, they play with windmills, they play with toy measures, they play with toy chariots, they play with toy bows, they play at guessing letters, they play at guessing thoughts, they play at mimicking defects - this is bodily play. What is verbal play? Mouth-drumming, mouth-cymbals, mouth-kettledrums, mouth-twisting, mouth-horns, mouth-tabors, acting, chattering, singing, jesting - this is verbal play.

Sexual intercourse is that which is the bad teaching, the village practice, the outcast practice, the gross, that which ends in water, the secret, the attainment of two by two. Why is it called sexual intercourse? It is the nature of both who are lustful, filled with lust, leaking, obsessed, with minds overcome, of both who are similar - for that reason it is called sexual intercourse. Just as both makers of disputes are called a pair, both makers of quarrels etc. both makers of brawls... both makers of legal cases... both makers of contention... both disputants... both conversers are called a pair; just so it is the nature of both who are lustful, filled with lust, leaking, obsessed, with minds overcome, of both who are similar - for that reason it is called sexual intercourse.

"Adornment": there are two kinds of adornment -there is adornment of household life, there is adornment of one gone forth. What is the adornment of household life? Hair and beard and garlands and odours and cosmetics and ornaments and decorations and garments and beds and seats and head-wrappings and rubbing and massaging and bathing and kneading and mirrors and eye-ointment and garland-cosmetics and face-powder and face-cream and bracelets and top-knot bands and decorated walking sticks and swords and umbrellas and decorated sandals and turbans and gems and horse-tail fans and white garments and long-fringed robes and so on - this is the adornment of household life. What is the adornment of one gone forth? Decorating robes, decorating bowls, decorating lodgings, or decorating this foul body, or decorating external requisites, adorning, embellishing, thoroughly embellishing, greediness, the state of greediness, fickleness, the state of fickleness - this is the adornment of one gone forth.

"One should abandon weariness, deceit, laughter, play, sexual intercourse together with adornment": One should abandon, should dispel, should put an end to, should bring to obliteration weariness and deceit and laughter and play and sexual intercourse together with adornment, together with retinue, together with accessories, together with requisites - one should abandon weariness, deceit, laughter, play, sexual intercourse together with adornment.

Therefore the Blessed One said -

"One should not cultivate sleep, the ardent one should devote oneself to wakefulness;
One should abandon weariness, deceit, laughter, play, sexual intercourse together with adornment."

- 162.** One should not practise the Atharva Veda, dream interpretation, or reading marks, and also not astrology;
Nor interpreting animal cries, nor inducing conception, nor medical treatment -
one devoted to me should not pursue these.

"One should not practise the Atharva Veda, dream interpretation, or reading marks, and also not astrology." Practitioners of the Atharva Veda employ the Atharva Veda; when a city is besieged or when a battle is present, against enemies of the opposing army, against adversaries, they produce calamity, they produce misfortune, they produce disease, they cause fever, they cause colic, they cause cholera, they cause dysentery. Thus practitioners of the Atharva Veda employ the Atharva Veda.

Dream interpreters interpret dreams: whoever sees a dream in the earlier period of the day, thus is the result. Whoever sees a dream at the noon period of the day, thus is the result. Whoever sees a dream in the afternoon period of the day, thus is the result. Whoever in the first watch of the night, etc. whoever in the middle watch of the night... whoever in the last watch of the night... whoever lying down on the right side... whoever lying down on the left side... whoever lying down on the back... whoever lying down face downward... whoever sees the moon... whoever sees the sun... whoever sees the great ocean... whoever sees Sineru, the king of mountains... whoever sees an elephant... whoever sees a horse... whoever sees a chariot... whoever sees infantry... whoever sees the massing of the army... whoever sees a pleasant park... whoever sees a pleasant forest... whoever sees pleasant ground... whoever sees a pleasant pond, thus is the result. Thus dream interpreters interpret dreams.

Experts in interpreting signs announce the signs - the characteristic of gems, the characteristic of sticks, the characteristic of cloth, the characteristic of swords, the characteristic of arrows, the characteristic of bows, the characteristic of weapons, the characteristic of women, the characteristic of men, the characteristic of girls, the characteristic of boys, the characteristic of female slaves, the characteristic of male slaves, the characteristic of elephants, the characteristic of horses, the characteristic of buffaloes, the characteristic of bulls, the characteristic of oxen, the characteristic of goats, the characteristic of rams, the characteristic of fowl, the characteristic of quail, the characteristic of lizards, the characteristic of earrings, the characteristic of tortoises, the characteristic of deer, and so on. Thus experts in interpreting signs announce the signs.

Astrologers announce the constellations. There are twenty-eight constellations. By this constellation one should enter a house, by this constellation one should bind a crown, by this constellation one should arrange a marriage proposal, by this constellation one should take out seeds, by this constellation one should enter into communion. Thus astrologers announce the constellations.

"One should not practise the Atharva Veda, dream interpretation, or reading marks, and also not astrology." One should not practise the Atharva Veda, dream interpretation, reading marks, and astrology; one should not conduct oneself in them, should not fully practise them, should not undertake and carry on with them. Or else one should not take them up, should not learn them, should not keep them, should

not reflect upon them, should not distinguish them, should not employ them - one should not practise the Atharva Veda, dream interpretation, or reading marks, and also not astrology.

Nor interpreting animal cries, nor inducing conception, nor medical treatment - one devoted to me should not pursue these. "Cry" is called the speech of animals. Experts in interpreting animal cries announce the speech of animals - they know the cries and calls of birds or quadrupeds. Thus experts in interpreting animal cries announce the speech of animals. Those who induce conception establish the embryo. For two reasons an embryo does not remain - either due to insects or due to wind disorders. They give medicine for the counteraction of insects or wind disorders. Thus those who induce conception establish the embryo. "Medical treatment" means five medical treatments - ophthalmology, surgery, bodily treatment, treatment of spirits, paediatrics. "One devoted" means one devoted to the Buddha, one devoted to the Teaching, one devoted to the Community; either he cherishes the Blessed One, or the Blessed One takes that person under his care. For this was said by the Blessed One - "Those monks, monks, who are deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated - those monks, monks, are not my own; and those monks, monks, have departed from this Teaching and discipline, and they do not attain growth, increase, and expansion in this Teaching and discipline. But those monks, monks, who are not deceitful, not prattlers, wise, without obstinacy, well concentrated - those monks, monks, are my own; and those monks, monks, have not departed from this Teaching and discipline, and those monks attain growth, increase, and expansion in this Teaching and discipline."

"Deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated;
They do not grow in the Teaching, taught by the Perfectly Enlightened One.

"Not deceitful, not prattlers, wise, without obstinacy, well concentrated;
They indeed grow in the Teaching, taught by the Perfectly Enlightened One."

Nor interpreting animal cries, nor inducing conception, nor medical treatment - one devoted to me should not pursue these. Interpreting animal cries and inducing conception and medical treatment - one devoted to me should not pursue, should not indulge in, should not associate with, should not resort to, should not practise, should not conduct oneself in, should not undertake and carry on with. Or else one should not take them up, should not learn them, should not keep them, should not reflect upon them, should not distinguish them, should not employ them - nor interpreting animal cries, nor inducing conception, nor medical treatment - one devoted to me should not pursue.

Therefore the Blessed One said -

"One should not practise the Atharva Veda, dream interpretation, or reading marks, and also not astrology;
Nor interpreting animal cries, nor inducing conception, nor medical treatment - one devoted to me should not pursue."

- 163.** A monk should not tremble at blame, nor should he be elated when praised;
He should dispel greed together with stinginess, wrath and slander.

"Should not tremble at blame": Here some monks blame by birth or by clan or by being a son of good family or by beauty of complexion or by wealth or by study or by field of work or by field of craft or by subject of study or by learning or by discernment or by some subject matter or other - they blame, censure, reproach; when blamed, censured, reproached, by blame, by censure, by reproach, by disrepute, by disparagement, one should not tremble, should not shudder, should not shudder violently, should not be frightened, should not be terrified, should not be extremely terrified, should not fear, should not experience terror; one should be fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, one should dwell - should not tremble at blame.

"Nor should he be elated when praised, a monk": Here some monks praise by birth or by clan or by being a son of good family or by beauty of complexion or by wealth or by study or by field of work or by field of craft or by subject of study or by learning or by discernment or by some subject matter or other - they praise, laud, proclaim, extol; when praised, lauded, proclaimed, extolled, by praise, by lauding, by renown, by commendation, one should not make elevation, should not make rising up, should not make conceit, should not make obstinacy; one should not generate conceit because of that, should not be obstinate because of that, very stiff, with head raised - nor should he be elated when praised, a monk.

"He should dispel greed together with stinginess, wrath and divisive speech": "Greed" means whatever greed, being greedy, the state of being greedy, passion, attachment, the state of being attached, covetousness, greed, unwholesome root. "Stinginess" - there are five kinds of stinginess - stinginess regarding residence, etc. Grasping is called stinginess. "Wrath" means whatever resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind. "Divisive speech" means here a certain one is a speaker of divisive speech; having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people. Thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord - this is called divisive speech.

Furthermore, one engages in divisive speech for two reasons - through desire to be dear, or with the intention of causing division. How does one engage in divisive speech through desire to be dear? "I shall be dear to him, I shall be agreeable to him, I shall be trusted by him, I shall be intimate with him, I shall be a good friend to him." Thus one engages in divisive speech through desire to be dear. How does one engage in divisive speech with the intention of causing division? "How might these become different, become separated, become divided, become split, become in two factions, become in two parties, might be broken apart, might not come together, might dwell in suffering, not comfortably." Thus one engages in divisive speech with the intention of causing division. "He should dispel greed together with stinginess, wrath and divisive speech": One should drive away, should dispel, should abandon, should

remove, should put an end to, should bring to obliteration greed and stinginess and wrath and divisive speech - he should dispel greed together with stinginess, wrath and divisive speech.

Therefore the Blessed One said -

"A monk should not tremble at blame, nor should he be elated when praised; He should dispel greed together with stinginess, wrath and slander."

- 164.** One should not engage in buying and selling, a monk should not make blame anywhere;
And one should not be attached in the village, one should not cajole people out of desire for gain.

"One should not engage in buying and selling": Those buyings and sellings that are rejected in the monastic discipline are not intended in this meaning. How does one engage in buying and selling? Together with the five, exchanging a bowl or a robe or any other requisite, either making deception or aspiring to profit. Thus one engages in buying and selling. How does one not engage in buying and selling? Together with the five, exchanging a bowl or a robe or any other requisite, neither making deception nor aspiring to profit. Thus one does not engage in buying and selling. "One should not engage in buying and selling": One should not engage in buying and selling, should not stand firm in it, one should abandon buying and selling, dispel it, put an end to it, bring it to obliteration, one should dwell abstaining from buying and selling, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers - one should not engage in buying and selling.

"A monk should not make blame anywhere": What are the mental defilements that make blame? There are some ascetics and brahmins possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they understand the mind; there are also deities possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they understand the mind. They might censure one with gross mental defilements or with middling mental defilements or with subtle mental defilements. What are gross mental defilements? Bodily misconduct, verbal misconduct, mental misconduct - these are called gross mental defilements. What are middling mental defilements? Sensual thought, thought of anger, thought of violence - these are called middling mental defilements. What are subtle mental defilements? Thought of relatives, thought of country, thought of immortality, thought connected with sympathy for others, thought connected with material gain, honour and fame, thought connected with not being despised - these are called subtle mental defilements. One should not be censured with gross mental defilements or with middling mental defilements or with subtle mental defilements, one should not make blame, one should not create mental defilements that make blame, should not generate them, should not produce them, should not bring them forth, should not bring them into existence; one should abandon mental defilements that make blame, dispel them, put an end to them, bring them to obliteration; one should dwell abstaining from mental defilements that make blame, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers. "Anywhere" means anywhere, in

anything, in any place, internally or externally or internally-externally - a monk should not make blame anywhere.

"And one should not be attached in the village" means: How does one become attached in the village? Here a monk dwells in company with laypeople in the village, rejoicing together, sharing another's sorrow, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them. Thus also one becomes attached in the village.

Or else a monk, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a market town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He clings here and there, grasps here and there, is bound here and there, comes to calamity and disaster here and there. Thus also one becomes attached in the village.

How does one not become attached in the village? Here a monk dwells not in company with laypeople in the village, not rejoicing together, not sharing another's sorrow, not happy when they are happy, not unhappy when they are unhappy, when duties to be done have arisen he himself does not commit to exertion in them. Thus also one does not become attached in the village.

Or else a monk, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a market town for almsfood with body guarded, with speech guarded, with mind guarded, with mindfulness established, with faculties restrained. He does not cling here and there, does not grasp here and there, is not bound here and there, does not come to calamity and disaster here and there. Thus also one does not become attached in the village. "And one should not be attached in the village" means one should not cling in the village, should not grasp, should not be bound, should not be obstructed, one should be not greedy, not attached, not infatuated, not clinging, free from greed, with greed gone, with greed abandoned, etc. one should dwell with a self become divine - and one should not be attached in the village.

"One should not cajole people out of desire for gain" means: What is talking? For one who is dependent on material gain, honour and fame, who has evil desires, who is overcome by desire, who has eyes for material gains, who regards worldly things as important, whatever addressing of others, talking, conversing, enticing, fully enticing, persuading, fully persuading, coaxing, fully coaxing, speaking agreeably, flattery, bean-soup talk, acting as a go-between, backbiting, whatever smooth speech there, kindly speech, gentle speech, non-harsh speech - this is called talking.

Furthermore, one cajoles people for two reasons - either placing oneself low and placing another high one cajoles people, or placing oneself high and placing another low one cajoles people. How does one placing oneself low and placing another high cajole people? "You are very helpful to me, in dependence on you I obtain the requisites of robes, almsfood, lodging and medicine for the sick, even those others who think to give or to do for me, in dependence on you, looking to you, even my ancient maternal and paternal name has disappeared for me. Through you I am known as the family attendant of so-and-so, the family attendant of so-and-so." Thus placing oneself low and placing another high one cajoles people.

How does one placing oneself high and placing another low cajole people?"I am very helpful to you, having come to me you have gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, you abstain from killing living beings, abstain from taking what is not given, abstain from sexual misconduct, abstain from lying, abstain from spirits, liquor and intoxicants that cause negligence. I give you the synopsis, I give you the interrogation, I explain the Observance, I determine the new construction work. But you, having abandoned me, honour others, respect them, revere them, venerate them." Thus placing oneself high and placing another low one cajoles people.

"One should not cajole people out of desire for gain" means:Because of gain, on account of gain, for the reason of gain, for the production of gain, ripening gain, one should not cajole people, one should abandon, dispel, put an end to, bring to obliteration talking, one should dwell abstaining, refraining, desisting from talking, gone out, escaped, free, unbound, with a mind rid of barriers - one should not cajole people out of desire for gain.

Therefore the Blessed One said -

"One should not engage in buying and selling, a monk should not make blame anywhere;

And one should not be attached in the village, one should not cajole people out of desire for gain."

- 165.** And a monk should not be a boaster, nor should he speak speech that is contrived;
He should not train in impudence, nor should he speak contentious talk.

"And a monk should not be a boaster":Here a certain one is a boaster, a vaunter.He boasts, he vaunts: "I am accomplished in morality," or "I am accomplished in ascetic practice," or "I am accomplished in moral rules and austerities," or by birth or by clan or by being a son of good family or by beauty of complexion or by wealth or by study or by field of work or by field of craft or by subject of study or by learning or by discernment or by some subject matter or other. "I have gone forth from a high family," or "I have gone forth from a wealthy family," or "I have gone forth from a family of eminent wealth," or "I am one versed in the discourses," or "I am an expert in monastic discipline," or "I am a speaker of the Teaching," or "I am a forest dweller," or etc. or "I am an obtainer of the attainment of the plane of neither-perception-nor-non-perception" - he boasts, he vaunts. Thus he should not boast, should not vaunt, he should abandon boasting, dispel it, put an end to it, bring it to obliteration, he should dwell abstaining from boasting, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers - and a monk should not be a boaster.

"Nor should he speak speech that is contrived":What is contrived speech? Here a certain one speaks speech contrived for robes, speaks speech contrived for almsfood, speaks speech contrived for lodging, speaks speech contrived for requisite of medicines for the sick - this too is called contrived speech.

Or else because of robes, because of almsfood, because of lodging, because of requisite of medicines for the sick, he speaks truth and he speaks falsehood, he speaks divisively and he speaks non-divisively, he speaks harshly and he speaks non-harshly, he speaks idle chatter and he speaks non-idle chatter, he speaks scheming speech - this too is called contrived speech. Or else with a confident mind he expounds the Teaching to others - "Oh, may they listen to my Teaching, and having listened, may they be pleased with the Teaching, and being pleased, may they show me a sign of their pleasure!" - this is called contrived speech. "Nor should he speak speech that is contrived": At least with reference to the teaching of the Dhamma, he should not speak contrived speech, should not discuss it, should not declare it, should not explain it, should not express it, he should abandon contrived speech, dispel it, put an end to it, bring it to obliteration, he should dwell abstaining from contrived speech, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers - nor should he speak speech that is contrived.

"He should not train in impudence": "Impudence": there are three kinds of impudence - bodily impudence, verbal impudence, mental impudence. What is bodily impudence? Here a certain one shows bodily impudence when gone to the Community, shows bodily impudence when gone to a group, shows bodily impudence in the refectory, shows bodily impudence in the sweat room, shows bodily impudence at the water landing place, shows bodily impudence when entering an inhabited area, shows bodily impudence when having entered an inhabited area.

How does one gone to the Community show bodily impudence? Here a certain one gone to the Community, without showing respect to the elder monks, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, sits having covered himself up to the head, speaks while standing, speaks while gesticulating with his arms. Thus one gone to the Community shows bodily impudence.

How does one gone to a group show bodily impudence? Here a certain one gone to a group, without showing respect to the elder monks, walks wearing sandals while the elder monks walk without sandals, walks on a high walking path while they walk on a low walking path, walks on a walking path while they walk on the ground, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, sits having covered himself up to the head, speaks while standing, speaks while gesticulating with his arms. Thus one gone to a group shows bodily impudence.

How does one show bodily impudence in the refectory? Here a certain one in the refectory, without showing respect to the elder monks, sits having intruded upon them, excludes even junior monks from their seats, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, sits having covered himself up to the head, speaks while standing, speaks while gesticulating with his arms. Thus one shows bodily impudence in the refectory.

How does one show bodily impudence in the sweat room? Here a certain one in the sweat room, without showing respect to the elder monks, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, without asking permission puts in firewood, without asking permission closes the door. Thus one shows bodily impudence in the sweat room.

How does one show bodily impudence at the water landing place? Here a certain one at the water landing place, without showing respect to the elder monks, goes down jostling them, goes down in front of them, bathes jostling them, bathes in front of them, bathes above them, comes up jostling them, comes up in front of them. Thus one shows bodily impudence at the water landing place.

How does one entering an inhabited area show bodily impudence? Here a certain one entering an inhabited area, without showing respect to the elder monks, goes jostling them, goes in front of them, and even turning aside goes in front of the elder monks. Thus one entering an inhabited area shows bodily impudence.

How does one having entered an inhabited area show bodily impudence? Here a certain one having entered an inhabited area, when told "Do not enter, venerable sir," enters; when told "Do not stand, venerable sir," stands; when told "Do not sit, venerable sir," sits; enters where there is no permission, stands where there is no permission, sits where there is no permission; and whatever inner chambers of families there are that are hidden and concealed, where the women of the family, the daughters of the family, the daughters-in-law of the family, the young girls of the family sit, there too he enters suddenly and fondles even a boy's head. Thus one having entered an inhabited area shows bodily impudence - this is bodily impudence.

What is verbal impudence? Here a certain one shows verbal impudence when gone to the Community, shows verbal impudence when gone to a group, shows verbal impudence when having entered an inhabited area. How does one gone to the Community show verbal impudence? Here a certain one, gone to the Community, without respect for the elder monks, without asking permission or without being invited, expounds the Teaching to monks who have come to the monastery, answers questions, recites the Pātimokkha, speaks while standing, speaks while gesticulating with arms. Thus one gone to the Community shows verbal impudence.

How does one gone to a group show verbal impudence? Here a certain one gone to a group, without showing respect to the elder monks, without asking permission or without being invited, expounds the Teaching to monks who have come to the monastery, answers questions, speaks while standing, speaks while gesticulating with his arms; he expounds the Teaching to nuns, male lay followers, and female lay followers who have come to the monastery, answers questions, speaks while standing, speaks while gesticulating with his arms. Thus one gone to a group shows verbal impudence.

How does one who has entered the inhabited area show verbal impudence? Here a certain one who has entered the inhabited area speaks thus to a woman or a girl - "O so-named one, of such-and-such clan, what is there? Is there rice gruel, is there food, is there solid food? What shall we drink, what shall we eat, what shall we chew, or what is there, or what will you give me?" - he prattles on. Thus one who has entered the inhabited area shows verbal impudence - this is verbal impudence.

What is mental impudence? Here a certain one, not having gone forth from a high family, considers himself equal in mind with one who has gone forth from a high family; not having gone forth from a wealthy family, considers himself equal in mind with one who has gone forth from a wealthy family; not having gone forth from a family of eminent wealth, considers himself equal in mind with one who has gone

forth from a family of eminent wealth; not being one versed in the discourses, considers himself equal in mind with one versed in the discourses; not being an expert in monastic discipline, with an expert in monastic discipline... not being a speaker of the Teaching, with a speaker of the Teaching... not being a forest dweller, with a forest dweller... not being an almsfood eater, with an almsfood eater... not being a wearer of rag-robles, with a wearer of rag-robles... not being a three-robe wearer, with a three-robe wearer... not being a successive house-to-house alms goer, with a successive house-to-house alms goer... not being one who refuses food offered later, with one who refuses food offered later... not being one remaining in a sitting position, with one remaining in a sitting position... not being one who uses whatever seat is assigned, considers himself equal in mind with one who uses whatever seat is assigned; not being an obtainer of the first meditative absorption, considers himself equal in mind with an obtainer of the first meditative absorption; not being an obtainer of the second meditative absorption, with the second... not being an obtainer of the third meditative absorption, with the third... not being an obtainer of the fourth meditative absorption, being an obtainer, with the fourth... not being an obtainer of the attainment of the plane of infinite space, with the attainment of the plane of infinite space... not being an obtainer of the attainment of the plane of infinite consciousness, with the attainment of the plane of infinite consciousness... not being an obtainer of the attainment of the plane of nothingness, with the attainment of the plane of nothingness... not being an obtainer of the attainment of the plane of neither-perception-nor-non-perception, considers himself equal in mind with an obtainer of the attainment of the plane of neither-perception-nor-non-perception - this is mental impudence. "He should not train" means he should not train in impudence, should not practise, should not conduct, should not fully conduct, should not undertake and carry on; he should abandon impudence, dispel it, put an end to it, bring it to obliteration; he should dwell abstaining, refraining, desisting from impudence, gone out, escaped, free, unbound, with a mind rid of barriers - he should not train in impudence.

"Nor should he speak contentious talk" means: What is contentious talk? Here a certain one is a maker of such talk - "You do not understand this Teaching and discipline, etc. or disentangle yourself if you can." For this was said by the Blessed One - "When there is contentious talk, Moggallāna, abundance of talk is to be expected; when there is abundance of talk there is restlessness; for one restless there is non-restraint; for one unrestrained the mind is far from concentration." "Nor should he speak contentious talk" means: One should not speak, should not say, should not explain, should not express contentious talk; one should abandon contentious talk, dispel it, put an end to it, bring it to obliteration; one should dwell abstaining, refraining, desisting from contentious talk, gone out, escaped, free, unbound, with a mind rid of barriers - nor should he speak contentious talk.

Therefore the Blessed One said -

"And a monk should not be a boaster, nor should he speak speech that is contrived;

He should not train in impudence, nor should he speak contentious talk."

166. One should not be led into untruth, fully aware one should not act

fraudulently;

Then by livelihood, by wisdom, by moral rules and austerities, one should not despise another.

"One should not be led into untruth": Untruth is called lying. Here a certain one, having gone to an assembly or having gone to a company, etc. or for the sake of some trifling material gain, he becomes a conscious speaker of falsehood - this is called untruth. Furthermore, lying occurs in three ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me" - by these three ways lying occurs. Furthermore, in four ways... in five ways... in six ways... in seven ways... in eight ways... lying occurs - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his perception, misrepresenting his nature - by these eight ways lying occurs. "One should not be led into untruth": One should not go into untruth, should not be led into untruth, should not carry it, should not collect it; one should abandon untruth, dispel it, put an end to it, bring it to obliteration; one should dwell abstaining, refraining, desisting from untruth, gone out, escaped, free, unbound, with a mind rid of barriers - one should not be led into untruth.

"Fully aware one should not act fraudulently": What is fraudulence? Here a certain one is fraudulent, thoroughly fraudulent; whatever there is fraudulent, the state of being fraudulent, fraudulence, harshness, the state of harshness, deceptiveness, the state of deceptiveness - this is called fraudulence. "Fully aware one should not act fraudulently": Having become fully aware, one should not create fraudulence, should not generate, should not produce, should not bring forth, should not bring into existence; one should abandon fraudulence, dispel it, put an end to it, bring it to obliteration; one should dwell abstaining, refraining, desisting from fraudulence, gone out, escaped, free, unbound, with a mind rid of barriers - fully aware one should not act fraudulently.

"Then by livelihood, by wisdom, by moral rules and austerities, one should not despise another": "Then": this is word-connection - etc. word-sequence - "then." Here a certain one living a rough livelihood despises another living a refined livelihood - "Why does this one who lives on abundant food devour everything, as follows - root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds as the fifth, with the striving of an ascetic with thunderbolt-wheel-tooth-peak?" He, by that rough livelihood, despises another living a refined livelihood.

Here a certain one living a superior life despises another living a rough life - "What then is this one of little merit, of little influence, not an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick?" He by that superior life despises another living a rough life. Here a certain one is accomplished in wisdom. He, when asked, answers a question. He thinks thus: "I am accomplished in wisdom, but these others are not accomplished in wisdom." He by that accomplishment in wisdom despises another. Here a certain one is accomplished in morality, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort,

seeing danger in the slightest faults, having accepted the training rules he trains in them. He thinks thus: "I am accomplished in morality, but these other monks are immoral, of bad character." He by that accomplishment in morality despises another. Here a certain one is accomplished in ascetic practices, being a forest-dweller or an almsfood eater or a wearer of rag-robles or a three-robe wearer or a successive house-to-house alms goer or one who refuses food offered later or one who remains sitting or one who uses whatever seat is assigned. He thinks thus: "I am accomplished in ascetic practices, but these others are not accomplished in ascetic practices." He by that accomplishment in ascetic practices despises another. "Then by livelihood, by wisdom, by moral rules and austerities, one should not despise another": By rough life or by superior life or by accomplishment in wisdom or by accomplishment in morality or by accomplishment in ascetic practices, one should not despise another, should not look down upon, should not generate conceit because of that, should not be obstinate because of that, very stiff, with head raised - then by livelihood, by wisdom, by moral rules and austerities, one should not despise another.

Therefore the Blessed One said -

"One should not be led into untruth, fully aware one should not act fraudulently;
Then by livelihood, by wisdom, by moral rules and austerities, one should not despise another."

- 167.** Having heard much speech, provoked by ascetics or ordinary people;
One should not reply to them with harshness, for the peaceful do not make opposition.

"Having heard much speech, provoked by ascetics or ordinary people." "Provoked" means spoiled, jeered at, struck, scoffed at, blamed, reproached. "Ascetics" means whoever from outside here have approached the wandering life, have attained the wandering life. "Ordinary people" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans; they with many words that are undesirable, unpleasant, disagreeable might revile, might abuse, might irritate, might provoke, might harm, might injure, might harass, might vex, might strike, might afflict, might cause affliction; having heard, having listened to, having learnt, having reflected upon, having discerned their much speech that is undesirable, unpleasant, disagreeable - having heard much speech, provoked by ascetics or ordinary people.

"One should not reply to them with harshness." "With harshness" means with harshness, with roughness, one should not reply, should not retort; one should not revile back one who reviles, should not irritate back one who irritates, should not quarrel back with one who quarrels, should not make dispute, should not make quarrel, should not make strife, should not make contention, should not make conflict; one should abandon, dispel, put an end to, bring to obliteration dispute-quarrel-strife-contention-conflict; one should dwell abstaining, refraining, desisting from dispute-quarrel-strife-contention-conflict, gone out, escaped, free, unbound, with a mind rid of barriers - one should not reply to them with harshness.

"For the peaceful do not make opposition." "Peaceful" - peaceful through the being peaceful of lust, of hate... of delusion... of wrath... of hostility... etc. through the being peaceful, through the being calmed, through the being appeased, through the being burnt up, through the being quenched, through the being gone, through the being tranquillised of all unwholesome volitional activities, he is peaceful, at peace, appeased, quenched, tranquillised - peaceful. "For the peaceful do not make opposition." The peaceful do not make, do not generate, do not produce, do not bring forth, do not bring into existence opposition, a rival wrestler, an adversary, an opponent - for the peaceful do not make opposition.

Therefore the Blessed One said -

"Having heard much speech, provoked by ascetics or ordinary people;
One should not reply to them with harshness, for the peaceful do not make opposition."

- 168.** Having understood this Teaching, a monk should always train mindfully, investigating;
Having known the final bliss as "peace", one should not be negligent in the teaching of Gotama.

"Having understood this Teaching" means: "This" means having understood, having known, having weighed, having determined, having made clear, having made manifest the Teaching that has been told, taught, described, established, opened, analysed, made clear, made manifest. Thus also "having understood this Teaching". Or else, having understood, having known, having weighed, having determined, having made clear, having made manifest the Teaching that is righteous and unrighteous, the path and the wrong path, blameable and unblameable, inferior and sublime, dark and bright, censured by the wise and praised by the wise. Thus also "having understood this Teaching". Or else, having understood, having known, having weighed, having determined, having made clear, having made manifest the Teaching that is right practice, conforming practice, non-opposing practice, non-conflicting practice, practice according to meaning, practice in accordance with the Teaching, fulfilment in the precepts, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, mindfulness and full awareness, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, and Nibbāna and the practice leading to Nibbāna. Thus also "having understood that Teaching".

"A monk should always train mindfully, investigating" means: "Investigating" means investigating, thoroughly investigating, weighing, determining, making clear, making manifest. "All activities are impermanent", etc. "Whatever has the nature of arising, all that has the nature of cessation" - investigating, thoroughly investigating, weighing, determining, making clear, making manifest - "investigating, a monk". "Always" means always, at all times, at every time, etc. in the last stage of life. "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful, etc. he is called mindful. "Should train" means there are three trainings - the training in higher

morality, the training in higher consciousness, the training in higher wisdom, etc. this is the training in higher wisdom. These three trainings - one should train by attending to them, etc. one should train, one should practise, one should fully practise, having accepted one should proceed - "a monk should always train mindfully, investigating".

"Having known the final bliss as 'peace'" means: Having known the final bliss of lust as "peace", of hate... of delusion, etc. having known, having understood, having weighed, having determined, having made clear, having made manifest the final bliss of all unwholesome volitional activities as "peace" - "having known the final bliss as 'peace'".

"He should not be negligent in the teaching of Gotama": In the teaching of Gotama, in the Buddha's Dispensation, in the Conqueror's Dispensation, in the Truth-finder's Dispensation, in the god's Dispensation, in the Worthy One's Dispensation. "He should not be negligent": one should be one who acts carefully, one who acts with perseverance, one who acts steadfastly, one who is not sluggish in conduct, one who has not laid down desire, one who has not laid down the responsibility regarding wholesome mental states. "When might I fulfil the incomplete aggregate of morality, etc. the incomplete aggregate of concentration... the aggregate of wisdom... the aggregate of liberation... the aggregate of knowledge and vision of liberation? When might I fully understand suffering that has not been fully understood, or abandon defilements that have not been abandoned, or develop the path that has not been developed, or realise cessation that has not been realised?" Whatever desire and effort and endeavour and enthusiasm and strength and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit and diligence there is therein regarding wholesome mental states - one should not be negligent in the teaching of Gotama.

Therefore the Blessed One said -

"Having understood this Teaching, a monk should always train mindfully, investigating;
Having known peace as 'this is peace', one should not be negligent in the teaching of Gotama."

169. For he is an overlord, unvanquished, a seer of the teaching face to face, not based on hearsay;
Therefore, in that Blessed One's Dispensation, one should always, diligent, pay homage and train. (Thus spoke the Blessed One)

"For he is an overlord, unvanquished": "Overlord" means an overlord of forms, an overlord of sounds, an overlord of odours, an overlord of flavours, an overlord of tangible objects, an overlord of mental phenomena; unvanquished by any mental defilements; he has overcome those evil unwholesome mental states that are subject to defilement, leading to rebirth, giving anguish, with painful results, leading to future birth, ageing and death - for he is an overlord, unvanquished.

"A seer of the teaching face to face, not based on hearsay": "The teaching witnessed firsthand" means not by hearsay, not by tradition, not by lineage, not by accomplishment of the Canon, not by logical reasoning, not by inferential reasoning, not by reflection on appearances, not by acceptance of a view after pondering it -

directly known by oneself, witnessed by oneself, the teaching witnessed by oneself, he saw, he perceived, he beheld, he penetrated - a seer of the teaching face to face, not based on hearsay.

"Therefore, in that Blessed One's Dispensation": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source. "In that Blessed One's Dispensation": In that Blessed One's Dispensation, in Gotama's Dispensation, in the Buddha's Dispensation, in the Conqueror's Dispensation, in the Truth-finder's Dispensation, in the god's Dispensation, in the Worthy One's Dispensation - therefore, in that Blessed One's Dispensation.

"One should always, diligent, pay homage and train" (thus spoke the Blessed One): "Diligent" means one who acts carefully, etc. diligence with regard to wholesome qualities. "Always" means always, at all times, etc. in the last stage of life. "Pays homage" means paying homage by body, or paying homage by speech, or paying homage by mind, or paying homage by practice in accordance with the meaning, or paying homage by practice in accordance with the Teaching, respecting, revering, honouring, venerating, showing deference. "Trains" - there are three trainings: the training in higher morality, the training in higher consciousness, the training in higher wisdom, etc. this is the training in higher wisdom. These three trainings - one should train by attending to them, etc. one should train by realising what should be realised - one should practise, one should fully practise, having accepted one should proceed. "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One" - one should always, diligent, pay homage and train. (Thus spoke the Blessed One).

Therefore the Blessed One said -

"For he is an overlord, unvanquished, a seer of the teaching face to face, not based on hearsay;

Therefore, in that Blessed One's Dispensation, one should always, diligent, pay homage and train." Thus spoke the Blessed One.

The Exposition of the Tuvaṭṭaka Discourse is fourteenth.



ABOUT THIS TRANSLATION

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

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