

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

16. Commentary on the Exposition of the Discourse to Sāriputta
(16. Sāriputtasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

16. Explanation of the Exposition of the Discourse to Sāriputta

190. In the sixteenth, "never have I seen" is the analytic explanation of the Sāriputta Discourse. Therein, "before from here" means before the descent here at the city of Saṅkassa. "Of lovely speech" means of beautiful speech. "Come from Tusita as leader of a following" means come from Tusita because of having passed away from the Tusita realm and come into his mother's womb. A leader of a following because of being a teacher of a group. Or, come as a leader of a following from the heavenly world termed Tusita in the sense of contentment, or come as a leader of a following of Worthy Ones who are Tusita.

"With this eye" means with this natural physical eye included in this individual existence. "In this individual existence" means in this final individual existence. "In the Tāvātimsa realm" means in the Tāvātimsa god realm. "At the foot of the Pāricchattaka" means beneath the coral tree. "On the Paṇḍukambala stone" means on the surface of the stone resembling a red blanket. "Having completed the rains retreat" means one who has finished keeping the rains retreat. "Surrounded by the host of gods" means surrounded by the community of gods. "Descended" means came down. "This sight before" means apart from this sight, before. "Not seen" means not seen before at any other time.

"Of a warrior or" means not heard from a warrior speaking. In the case of brahmins and so on too, the same method applies.

In "of sweet speech" and so on, one who speaks sweetly, accomplished in phrasing, is one of sweet speech. One who speaks what generates affection, what is worthy of affection, is one of endearing speech. One who speaks what is fit to be placed in the heart-touching mind is one of heart-touching speech. "With a charming voice like the song of a cuckoo" means one whose sweet voice is like the sound of the cuckoo bird. "Distinct" means unhindered, not stumbling here and there. "Intelligible" means easily understood. "Charming" means sweet. "Pleasant to hear" means pleasant to the ear. "Compact" means dense. "Euphonious" means not spread out. "Deep" means not shallow. "Resonant" means having a full sound. "Of him" means of that Teacher. "Outside the assembly" means outside of the assembly. "Does not go forth" means does not go out. Why? So that such a sweet sound may not perish without reason. "Having a voice like Brahmā" means others have broken voices, or cracked voices, or voices like crows, but this one is endowed with a voice similar to the voice of the Great Brahmā. For the Great Brahmā's voice is pure because it is unhindered by bile and phlegm; the Blessed One too cleans the site by the deed done; due to the purity

of the site, the voice arising from the navel onwards arises pure, endowed with just eight factors. "Speaks like a cuckoo" means speaking like a cuckoo; the meaning is having a sweet voice like the cry of an intoxicated cuckoo.

"Helps them cross" means he makes them pass beyond the place that is not secure. "Helps them cross over" means he helps them cross by bringing them to a place of security. "Helps them cross out" means he helps them cross by causing them to go out from the place that is not secure. "Helps them cross through" means he helps them cross by taking hold of them; the meaning is he helps them cross as if taking hold of them by the hand. All this is nothing but the placing in a place of security by means of crossing, crossing over, and so on; therefore he said - "Causes them to reach a place of security." "Beings" means beings accessible to instruction. Birth itself is a wilderness because of its great density, great harmfulness, and difficulty of crossing over - thus it is the wilderness of birth; that wilderness of birth.

"The group listens to him" means the group listens to his word, hears it, and distinguishes it. "Lends an ear" means with the desire to listen, one applies and establishes the ear. "Applies the mind to final liberating knowledge" means one directs the mind that wishes to know. "Having raised a group from the unwholesome" means having raised up the multitude of people from the unwholesome that has arisen from lack of proficiency. "Establishes them in the wholesome" means places them in the wholesome that has arisen from proficiency. "One who has a Community" means one who has a monastic community by way of a category - thus one who has a Community. By way of a following, a group belongs to him - thus a leader of a following. The teacher of a group is a teacher of a group.

191. In the second verse, "for the world with its gods, just as appears" means he appears to humans just as to the world with its gods. Or "just as appears" means he appears according to truth, without distortion. "The one with vision" means the one with the highest eye. "Alone" means alone by what is reckoned as going forth and so on. "Delight" means the delight in renunciation and so on.

"An imitation" means an earring that is an imitation of gold. "Like a clay earring" means like an earring made of clay. "Like a half-māsa coin covered with gold" means like a copper coin covered with gold. "Covered by a retinue" means concealed by a retinue. "Unclean within" means impure from within by lust and so on. "Shining outwardly" means beautiful outwardly by robes and so on.

"And with unaffected postures" means with uncontrived postures. "Accomplished in aspiration" means with fully complete aspiration.

"Of pure reputation" means of purified fame and reputation; the meaning is the sound of praise as it really is. "Whose fame and renown have spread" means one accustomed to conducting himself having taken up the sound of fame and renown. If asked, where is he of pure reputation? In the passage stated having expanded by the method beginning with "in the realm of nāgas and in the realm of supaṇṇas." "And even more than that" means he appears even more surpassing than the manner stated, by way of those amenable to instruction.

"All the darkness of lust" means the entire darkness of lust. In the case of the darkness of hate and so on too, the same method applies. "That which causes blindness" means that which causes the obstruction of the light of wisdom. "That which removes vision" means the non-production of the eye of wisdom. "That which causes not knowing" means that which causes the non-knowing through knowledge. "That which suppresses wisdom" means that which destroys the eye of wisdom. "That which is connected with vexation" means that which belongs to the portion of affliction. "That which does not lead to Nibbāna" means it does not lead to the purpose of the unconditioned, deathless Nibbāna.

"All that by that enlightenment-knowledge he understood" means that entirety he understood by way of the knowledge of the four paths. By way of the first path, he knew and comprehended. By way of the second path, he again directly knew and penetrated. By way of the third path, he attained penetration and fully awakened. By way of the fourth path, he rightly awakened through penetration without remainder. "He attained, contacted, realised" - this triad should be connected by way of fruition. By way of the first and second, he obtained. By way of the third, he experienced through the contact of knowledge. By way of the fourth, he made it directly visible. Or alternatively, for each individual fruition too, all three are indeed obtained.

"Delight in renunciation" means the delight arisen in dependence on going forth and so on. "Delight in seclusion" means the delight arisen in bodily seclusion and so on. "Delight in peace" means the delight in the appeasement of mental defilements. "Delight in enlightenment" means the delight arisen in one who reviews the path.

192. In the third verse, "for the many here who are bound" means here for the many pupils such as warriors and so on. For pupils, because their livelihood is dependent on the teacher, are called "bound." "There is a coming with a question" means I have come desirous of a question, or the coming of those who are desirous with a question, or there is a coming with a question.

Even though the term "Buddha" is absent, in the passage "that Buddha," wishing to indicate that one who is the Buddha, "Buddha" was stated. "Self-become" means come to be by oneself without instruction. "Without a teacher" is the explanation of the meaning of the term "self-become." For whoever penetrates the truths without a teacher, he is called the Self-Become One. "Regarding things not heard before" and so on is the elucidation of the meaning of the state of being without a teacher. "Not heard before" means not heard from a teacher. "Sāmaṃ" means by oneself. "Awakened to" means thoroughly and rightly penetrated. "And therein attained omniscience" means and regarding those truths he attained the state of omniscience. Just as those who penetrate the truths become omniscient, so because of having penetrated the truths, it is thus stated. "Attained omniscience" is also a reading. "And mastery over the powers" means he attained the state of lordship over the ten powers of the Truth-finder. He who has thus come to be, he is said to be the Buddha. Therein, the Buddha is a distinguished being designated with reference to the continuity of aggregates cultivated by the attainment of the unsurpassed deliverance, the sign of which is unobstructed knowledge regarding all phenomena, or designated with reference to the full enlightenment to the truths, which is the proximate cause for omniscience. To this extent, the elucidation of the Buddha by way of meaning has been made.

Now, making clear by way of phrasing, he said beginning with "Buddha - in what sense is he a Buddha?" Therein, just as in the world one who has understood is called "understood," so he is a Buddha as one who has awakened to the truths. Just as winds that dry up leaves are called "leaf-dryers," so he is a Buddha as one who awakens the generation. "A Buddha through omniscience" means it is said that he is a Buddha through the higher intelligence capable of awakening to all phenomena. "A Buddha through all-seeing" means it is said that he is a Buddha because all phenomena have been seen by the eye of knowledge. "A Buddha through not needing to be guided by another" means it is said that he is a Buddha because of being a Buddha by himself, not capable of being awakened by another. "A Buddha through having blossomed forth" means it is said that he is a Buddha in the sense of having blossomed forth like a lotus, through the blossoming forth of various virtues. "A Buddha in the sense of one who has eliminated the mental corruptions" and so on - by these six methods of exposition, it is said that he is a Buddha because of being awakened from the sleep of all mental defilements, like a man awakened from sleep by the abandoning of phenomena that cause contraction of the mind. "Term" and "reckoned" are one in meaning; the meaning is by the portion of the expression "reckoned." Through the absence of the defilement of craving and the defilement of views, in the sense of being without defilement, because all mental defilements together with their latent tendencies have been abandoned, it is stated with the qualification of the word "completely." "Completely free from mental defilements" means free from all mental defilements, with the remainder being lust, hate, and delusion.

"A Buddha as one who has gone the direct path" - since the verbal roots having the meaning of going also have the meaning of awakening, the verbal roots having the meaning of awakening are indeed also of the meaning of going; therefore it is said that he is a Buddha because of having gone the direct path. And here the direct path

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"Path, road, way, track, straight road, highway;
Boat, crossing-bridge, raft, mattress, and footbridge."

Among the many names for path, it is stated by the name "path" (ayana), by the name stated as "path" (magga). Therefore a path that is one single path, not one that becomes a road dividing in two - this is the meaning. Or alternatively, a path to be travelled by one alone is the direct path. "By one" means by one who is secluded, having abandoned the company of groups. "To be travelled" means to be practised; or "they travel by means of this," thus it is a path (ayano); the meaning is they go from saṃsāra to Nibbāna. "The path of the foremost" means one-way (ekāyano). "Of the foremost" means of the highest. And the Perfectly Enlightened Ones are the highest of all beings; therefore it is said that the path that has become the path of the foremost, the path that has become the way of the Perfectly Enlightened Ones. Or alternatively, "it goes" (ayati) thus it is a path (ayano); the meaning is it goes, it proceeds. "A path that goes in one" is the direct path. It means a path proceeding in the one Buddha's Dispensation only, not elsewhere. Furthermore, "it goes to one" means one-way. It means that although in the preliminary stage it proceeds by the

method of meditative development through various approaches, in the later stage it goes to one Nibbāna alone; therefore "the direct path" means the path going to one Nibbāna - this is the meaning.

"A Buddha as one who alone has fully awakened to the unsurpassed perfect enlightenment" means it is said that he is a Buddha not because of being awakened by others, but because of having by himself fully awakened to the unsurpassed perfect enlightenment. "A Buddha because of the destruction of non-understanding and the attainment of higher intelligence" - this is a synonymous expression, since "buddhi," "buddha," and "bodha" are synonyms. Therein, just as a cloth is called "blue cloth, red cloth" because of its connection with the qualities of blue and red, so this was said to inform that he is a "Buddha" because of his connection with the qualities of a Buddha.

Then further, "Buddha - this name" and so on was said for the purpose of making known that "this designation follows the meaning." Therein, "friends" means companions. "Colleagues" means dependants. "Relatives" means those on the father's side. "Blood-relations" means those on the mother's side. "Ascetics" means those who have gone forth into the going forth. "Brahmins" means those who address others as "sir," or those who have calmed evil and warded off evil. "Deities" means Sakka and so on, and Brahmās. "At the end of deliverance" means deliverance is the path of arahantship; the end of deliverance is the fruition of arahantship; the name that exists at that end of deliverance is the name "pertaining to the end of deliverance." For the state of omniscience succeeds by the path of arahantship, and is accomplished at the arising of the fruition of arahantship. Therefore the state of omniscience exists at the end of deliverance. That name based on a characteristic too is indeed one that exists at the end of deliverance. Therefore it was said - "This pertains to the end of deliverance of the Buddhas, the Blessed Ones." "At the foot of the Bodhi tree, together with the attainment of omniscient knowledge" means together with the attainment of omniscient knowledge at the aforesaid moment at the foot of the great Bodhi tree. "A designation realised" means a designation arisen through the realisation of the fruition of arahantship or through the realisation of all phenomena. That is to say, the designation "Buddha." This is the elucidation of the Buddha by way of phrasing. From here onwards, "you will bear this burden" is the conclusion; since the method has been stated in the respective places, it proceeds according to the canonical text itself.

193. In the fourth verse, "who is disgusted" means being troubled by birth and so on. "An empty seat" means a secluded bed and chair. "Or in caves of mountains" means in mountain caves; it should be connected as "or resorts to an empty seat."

"Being disgusted with birth" means being disgusted at birth. With ageing. In the case of "with disease" and so on too, the same method applies. "Resorting to" in such passages as these means of one resorting to. "Cultivating" means of one associating with. "Pursuing" means of one rightly associating with. "Frequenting" means of one associating with again and again. "Practising" means of one associating with having approached. "Mountain slopes" means mountain interiors.

194. In the fifth verse, "high and low" means inferior and superior. "In lodgings" means in lodgings such as dwelling-places and so on. "How many fearful things are there" means how many causes of fear are there. "Kuvanto" is also a reading, and its meaning is "chirping."

"Kuvanto" means making a noise. "Chirping" means making an inarticulate sound. "Roaring" means making an acclamation. "Making sounds" means speaking speech. "How many" is a question. "How much" is a question of measure. "To what extent" is a question of limit. "How numerous" is a question of measure and limit. "Those fearful things" means those dangers that produce fear, objects of fear. When "how numerous" is asked, in order to show the object, he answers with "lions, tigers, panthers" and so on.

195. In the sixth verse, "how many dangers" means how many misfortunes. "Untravelled direction" means Nibbāna. For that is "untravelled" because of never having been gone to before, and "direction" because it should be so defined. Therefore it was said - "untravelled direction." "The Deathless direction" is also a reading. "Abhisambhave" means might overcome. "In a secluded" means at the border.

"That direction has not been gone to before" means whatever direction has not been gone to before even in a dream. "That direction has not been gone to before" means this direction, according to the method stated, has not been gone to before. "During this long period of time" means during this long period of time.

"Filled to the brim" means evenly filled, having brought it up to the inner rim-line of the mouth. "Without spilling" means having made it without pouring out and without sprinkling over. "A bowl of oil" means a bowl with oil placed in it. "Would carry" means would bear, would take and go. "So one should guard one's own mind" means just as that oil-filled bowl, having placed one's own mind between the two - namely the resort of mindfulness of the body and the associated mindfulness - so that even for a moment it is not distracted to an external resort, so the wise one who practises meditation should guard and protect it. Why? For of this -

"Of the mind difficult to control, quick, alighting wherever it wishes;
The taming of the mind is good, a tamed mind brings happiness."

Therefore -

"Very difficult to see, very subtle, falling wherever it wishes;
The wise one should guard the mind, a guarded mind brings happiness."

For this -

"Far-wandering, travelling alone, bodiless, dwelling in the cave;
Those who will restrain the mind, will be freed from Māra's bondage."

But for the other -

"For one of unsettled mind, not understanding the Good Teaching,
For one of wavering confidence, wisdom is not fulfilled."

But for one whose companion is a firm meditation subject -

"For one whose mind is not filled with desire, whose heart is not struck;
For one who has abandoned merit and evil, there is no fear for the vigilant
one."

Therefore this -

"The mind is agitated and fickle, difficult to guard and difficult to restrain;
The wise one makes it straight, as a fletcher does an arrow."

Thus making it straight, one should guard one's own mind.

"Aspiring to the direction never gone to before" means having undertaken the work in this meditation subject of mindfulness of the body, aspiring to the direction never gone to before in the round of rebirths without discernible beginning, one should guard one's own mind in the manner stated - this is the meaning. But what is this direction? -

"Mother and father are the eastern direction, teachers are the southern
direction;
Children and wife are the western direction, friends and colleagues are the
northern direction.

"Slaves and workers are below, ascetics and brahmins are above;
These directions should a householder capable in the family venerate."

Here first, mothers, fathers and so on are called "directions."

"Four directions and four intermediate directions, above and below, these ten
directions;
In which direction dwells the king of serpents, the six-tusked one that was
seen in a dream?"

Here the directions themselves, distinguished as eastern and so on, are called
"directions."

"Householders who give food, drink, and clothing, who invite - they call that
too a direction;
This is the supreme direction, Setaketu, having reached which the afflicted
become happy."

Here Nibbāna is called "direction." Here too that very same is intended. It is seen and pointed out by such terms as "elimination of craving, dispassion" and so on; therefore it is called "direction." But in the round of rebirths without discernible beginning, it is called "the direction never gone to before" because it has never been gone to before, not even in a dream, by any ignorant worldling. By one aspiring for that, exertion in mindfulness of the body is to be done. In "going" and so on, here "going" means approaching near through the arising of the path. "Going" means going at the moment of duration. "Advancing" means passing beyond through the arising of fruition.

"At the edge" means situated at the edge. "At the remote" means situated in the depths of the forest thicket. "At the border" means situated at the border due to being far away. "At the rock's edge" means at the edge of mountains. "At the forest's edge" means at the edge of forest thickets. "At the river's edge" means at the edge of rivers. "At the water's edge" means at the border of waters. "Where there is no ploughing, no sowing" means where tilling and sowing are not done. Situated having gone beyond the inhabited area. "Not frequented by people" means in a lodging not frequented by people by way of tilling and sowing.

196. In the seventh verse, "what would be his ways of speech" means: what kind of words would his be.

"Having abandoned false speech" - here, "falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive. With the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech. Another method - "Falsely" means a subject matter that is not factual, that is untrue; "speech" means the communicating of that as factual, as true. But by characteristic, false speech is the volition that gives rise to the intimation as true, of one who wishes to communicate to another an untrue subject matter as true. That is of little fault when the welfare it destroys is small, and of great fault when it is great. Furthermore, for householders, that which occurs by the method beginning with "it does not exist" through unwillingness to give what is one's own property is of little fault; that which is spoken for the purpose of destroying welfare after having become a witness is of great fault. For those gone forth, having obtained even a little oil or ghee, that which occurs by the method of exaggeration with the intention of amusement, such as "today in the village oil flows like a river, methinks," is of little fault; but for those who speak by the method beginning with claiming to have seen what has not been seen, it is of great fault.

There are four requisite factors of it - an untrue subject matter, a mind intent on deceiving, the appropriate effort, and the other's cognition of that meaning. There is one mode of action, which is only by one's own hand. And that should be understood as the act of deceiving another by body, or by something connected to the body, or by speech. If by that act the other person knows that meaning, one is bound by the action of false speech at the very moment of the volition that gives rise to the act.

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

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

"Trustworthy" means one who is to be relied upon, one who is to be believed - this is

the meaning. For a certain person is not trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "do not believe his word." Another is trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "if it was said by him, this itself is the standard; now there is nothing to be further examined; it is just so" - this one is called trustworthy. "Not a deceiver of the world" means by that truthfulness he does not deceive the world - this is the meaning.

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

Therein, the volition of one with a defiled mind, which is instigated by bodily and verbal action, for the purpose of dividing others or for the desire to be dear to oneself, is divisive speech. That is of little fault due to the lesser virtue of the one whose division it causes, and of great fault due to the great virtue of that one.

There are four requisite factors of it - another person to be divided; either the aim of division, thinking "thus they will become separated, they will become estranged"; or the desire to be dear, thinking "thus I shall become dear, trustworthy"; the corresponding effort; and the other's cognition of that meaning.

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

"Concord is his delight" - thus "rejoicing in concord"; the meaning is that where there are no united people, he does not even wish to dwell there. "Samaggarāmo" is also a reading; the meaning is the same. "Delighting in concord" means delighted among those who are united; the meaning is that he does not even wish to go elsewhere, leaving them. One who rejoices having seen or having heard those who are united - thus "taking delight in concord." "A speaker of words that create concord" means whatever speech makes beings united, he speaks that very speech which illuminates the virtue of concord, and not the other.

The volition that is exclusively harsh, instigated by bodily and verbal action that wounds the vital spots of another, is harsh speech. Even an action that wounds the vital spots, due to the gentleness of mind, is not harsh speech. For parents sometimes say to their little children thus "May thieves cut you to pieces!" yet they do not wish

even a waterlily petal to fall upon them. And teachers and preceptors sometimes say to their dependants thus "Why do these shameless ones without moral fear conduct themselves so? Expel them!" Yet they wish for them the achievement of scriptural learning and realisation. And just as due to the gentleness of mind it is not harsh speech, so too due to the gentleness of words it is not non-harsh speech. For indeed, for one who wishes to have someone killed, the words "Make this one lie down comfortably" are not non-harsh speech; rather, due to the harshness of mind, that is indeed harsh speech. That, with reference to whomever it is directed - is of little fault due to the lesser virtue of that one, and of great fault due to the great virtue of that one. There are three requisite factors of it - another person to be reviled, an angered mind, and the reviling.

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

Idle chatter is the unwholesome volition that conveys what is unbeneficial, originating from bodily and verbal action. That is of little fault when the practice is slight, and of great fault when the practice is great. There are two requisite factors of it - the aim of pointless talk such as the war of the Bhāratas, the abduction of Sītā, and so on; and the telling of such talk.

"He speaks at the right time" - thus "one who speaks at the right time"; the meaning is he speaks having discerned the proper time for what should be said. He speaks only what is factual, real, and of intrinsic nature - thus "one who speaks what is factual." He speaks having made it based only upon what is beneficial pertaining to the present life and the future life - thus "one who speaks what is beneficial." He speaks having made it based upon the nine supramundane teachings - thus "one who speaks on the Teaching." He speaks having made it based upon the discipline of restraint and the discipline of abandoning - thus "one who speaks on the discipline." "Nidhāna" is called a place of depositing; "there is nidhāna in it" - thus "worth treasuring"; the meaning is he speaks words fit to be treasured in the heart. "Timely": even though speaking such words, he does not speak at an improper time thinking "I will speak words worth treasuring"; but the meaning is he speaks only having waited for the proper time. "Reasonable" means with analogy, with reason - this is the meaning. "Well-defined" means having shown the delimitation, he speaks in such a way that its boundary is evident - this is the meaning. "Connected with the goal" means accomplished in meaning, because it cannot be exhausted by one analysing it by many methods. Or alternatively, whatever benefit that speaker of what is

beneficial speaks, because of being connected with that benefit, he speaks words connected with the goal; it is said that he does not set aside one thing and speak of another.

"With the four kinds of good verbal conduct" means with the four kinds of speech stated by the method beginning with "having abandoned lying," which are proper and well practised. "Endowed" means not fallen away. "He speaks speech free from the four faults" means he speaks speech free from, devoid of, the four faults beginning with what is disagreeable.

"There is improper resort": although the Elder wished to speak about the conduct of an ascetic and the resort of an ascetic, he raised the terms "there is improper resort, there is proper resort"; but just as a man skilled in the road, when pointing out the road, saying "Leave the left, take the right," first points out the dangerous road, the side road, which should be released, and afterwards the secure road, the straight road, which should be taken - just so the General of the Teaching, similar to a man skilled in the road, having first pointed out the improper resort which should be abandoned and which is censured by the Buddha, wishing afterwards to point out the proper resort, said beginning with "What is improper resort?" For a road pointed out by a man may succeed or may not, but a road pointed out by the Truth-finder is unmistakable, like a thunderbolt released by Indra, unfailing, and reaches only the city of Nibbāna. Therefore it was said - "The man who knows the road well", Tissa, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One."

Or because, just as for a man who has removed sweat, stain, and dirt by bathing including the head, the arrangement of adornment such as garlands, scents, and ointments is accomplished in form, so too for one who has abandoned bad qualities, the conjunction with good qualities is accomplished in form; therefore, wishing to point out the proper resort afterwards, like the arrangement of adornment such as garlands, scents, and ointments for one who has removed sweat, stain, and dirt, having first pointed out the improper resort which should be abandoned, like sweat, stain, and dirt, he too said beginning with "What is improper resort?"

Therein, "resort" means an appropriate place to approach for the purpose of almsfood and so on. An inappropriate place is improper resort. "Prostitutes would be his resort" - thus "one who frequents prostitutes"; the meaning is a place to be approached by way of association with a friend. Therein, prostitutes are women who live by their beauty; one who approaches them by way of association with a friend, through affection, because of the ease of intimacy with anyone whatsoever, is called one who frequents prostitutes. Therefore it is not proper to approach thus. Why? Because of failure in safeguarding. For one approaching thus, even the ascetic practice that has been long guarded and protected perishes in just a few days. Even if it does not perish, he receives reproach. But one approaching for the purpose of an offering should approach having established mindfulness.

"Widows" are called those whose husbands have died or those whose husbands have gone abroad. "Unmarried grown-up women" means old unmarried girls. "Eunuchs" means those who are abundant in talk based upon worldly material gains, excessive in defilements, with unallayed fever of passion, sexless persons. The danger in approaching all of them should be understood in the manner already stated. In the

case of nuns too, the same method applies. Furthermore, monks are indeed those abundant in the holy life, likewise nuns. They, through intimacy with one another, destroy in just a few days the ascetic practice that has been guarded and protected. However, it is proper to go as one inquiring after the sick. It is proper indeed for a monk, having obtained flowers, to go for the purpose of veneration and also for the purpose of giving exhortation.

"Tavern" means a house for drinking liquor; it is not free from drunkards who cause obstacles to the holy life. There, it is not proper to approach them in the manner of a fellow drunkard; it is an obstacle to the holy life. In "he dwells in company with kings" and so on, "kings" means whether consecrated or unconsecrated, those who govern the kingdom. "Royal ministers" means those endowed with a great measure of supremacy similar to the supremacy of kings. "Sectarians" means outsider wandering ascetics of distorted vision. "Disciples of sectarians" means their donors of requisites by way of devotion; the meaning is that he has become one who is in association with them.

"With not becoming association" means not becoming association is association that is contrary to the three trainings, adverse association. By which one reaches an obstacle to the holy life, transgression of regulations, and decline in detachment. As follows? Sharing sorrow together with kings and royal ministers, rejoicing together, sharing the same happiness and suffering, when duties to be done have arisen committing oneself to exertion in them; having the same desire, preference, and conduct as sectarians and disciples of sectarians, or intimacy of affection and respect that brings about the state of having the same desire, preference, and conduct. Therein, association with kings and royal ministers causes obstacles to the holy life; with the other disciples of sectarians, it leads to the taking up of their views. However, it is proper for one who is able to break their doctrine and cause them to take up one's own view to approach them.

Now, to show improper resort by yet another method, "or whatever families" and so on was begun. Therein, "faithless" means devoid of faith in the Buddha and so on. They do not believe that "the Buddha is omniscient, the Teaching is leading to liberation, the Community is practising well." "Without confidence" means they are unable to make the mind confident and undisturbed. "Abusive and insulting" means both abusive and insulting. "You are a thief, you are a fool, you are deluded, you are a camel, you are an ox, you are a donkey, you are bound for the realm of misery, you are doomed to Niraya Hell, you are an animal, there is no fortunate realm for you, only an unfortunate realm is to be expected for you" - thus they revile with the ten grounds for reviling. "Let it be, now we shall strike you, bind you, slay you" - thus they abuse by showing fear. This is the meaning.

"Wishing harm" means they do not wish welfare; they wish only harm. "Wishing ill" means they wish only what is harmful; they do not wish welfare. "Wishing discomfort" means they do not wish comfort; they wish only discomfort. "Wishing insecurity" means they do not wish security and fearlessness from the four mental bonds; they wish only what is fearful. In "of monks," here novices too are included. In "of nuns," here female trainees and female novices too. For indeed, for all those who have gone forth with reference to the Blessed One and those who have gone for refuge, for all four assemblies, those families wish only harm. "Such families" means such families

as warrior-caste families and so on. "Frequents" means lives in dependence on. "Associates with" means approaches. "Attends upon" means approaches again and again. "This is called" means this threefold improper resort should be understood as "improper resort": that relating to prostitutes and so on in the case of frequenting prostitutes and so on, that relating to kings and so on in the case of being in company with kings and so on, and that relating to faithless families and so on in the case of frequenting faithless families and so on.

His improper resort should be understood by this method too -That beginning with prostitutes, first, should be understood as improper resort on account of dependence on the five types of sensual pleasure. As he said - "And what, monks, is a monk's improper resort, another's domain? That is to say, the five types of sensual pleasure." That beginning with kings is improper resort because of not being a decisive support for the pursuit of meditative absorption, because of producing the wheel of material gain, honour, and desire, and because of being a cause for failure in view; and that beginning with faithless families is improper resort because of bringing about deterioration of faith and corruption of mind.

Entering the inhabited area and so on, and grasping at signs having seen a form with the eye and so on, and pursuit of seeing shows having consumed food given in faith, and the five types of sensual pleasure - these four kinds too should be understood as improper resort by way of the arising of mental defilements.

"Do not, monks, walk in improper resort" means do not walk in a place inappropriate to walk in. "In another's domain" means in the domain of the enemy. "For those walking in improper resort, monks" means for those walking in an inappropriate place. "Cara" is also a reading. "Will gain" means will obtain, will find. "Māra" means the Māra who is a son of a god and the Māra who is death. "Access" means a weak spot, a fissure, an opening.

In the description of proper resort, "he does not frequent prostitutes" and so on should be understood as the opposite of what was stated. But this is the distinction - "The four establishments of mindfulness are the resort" means the four establishments of mindfulness are the resort in the sense of a place appropriate to walk in. "One's own" means in what belongs to oneself. "In the paternal domain" means in the domain handed down from the father.

"Of one with aroused energy" means of one possessing the energy of the four right strivings that are properly established. "Of one who has attained strength" means of one who has reached power. "Of one of firm effort" means of one with steady energy. "For the purpose of which he was sent forth" means by whom individual existence was relinquished for the sake of arahantship. "And regarding one's own meaning" means and regarding one's own welfare, the fruition of arahantship. "And regarding the true method" means and regarding the noble eightfold path. "And regarding characteristic" means and regarding the penetration of the characteristics beginning with impermanence. "And regarding cause" means and regarding the cause. "And regarding the possible and impossible" means regarding the possible and the impossible; the meaning is regarding what is a cause and what is not a cause. Now, in order to show in detail, he said beginning with "all activities are impermanent."

197. In the eighth verse, "unified, prudent" means with fully focused mind, wise.

"Blows the gross stain of gold" means he removes the coarse dirt of gold by means of connection with fire. "Blows thoroughly" means removes completely. "Blows completely" means removes by making it incapable of recurring in a new existence. Some say "burns up." "Even the middling" means even that which is more subtle than that. "Even the subtle" means even that which is exceedingly subtle. "Just so" is the application of the simile. "Blows even the gross mental defilements of oneself" means he removes the gross mental defilements such as bodily misconduct and so on by the ardour of energy. "Even the middling mental defilements" means those middling between the gross and the subtle, such as sensual thought and so on. "Even the subtle" means even the exceedingly smooth mental defilements such as thoughts about relatives and so on. "By right view one blows away wrong view" means by right view associated with the path together with insight, one removes wrong view, which is reckoned as the opposite. In the case of right thought and so on too, the same method applies.

198. When the Venerable Sāriputta had thus praised the Blessed One with three verses, and having been asked with five verses about lodging, resort, morality, ascetic practices and so on for the benefit of the five hundred pupils, in order to make known that meaning, the answer was begun by the method beginning with "for one who is disgusted." Therein, the meaning of the first verse to begin with is -Sāriputta, for a monk who is disgusted with birth and so on, who indeed resorts to empty seats and beds, desiring highest enlightenment, that which is comfortable, that which is comfortable abiding, that which is according to the conforming teaching and that which is the conforming teaching, that I shall tell you as one who understands - as one who understands would speak, thus I say. "Which is comfortable abiding" means which is pleasant abiding. "From the seeing of unsuitable forms" means by the seeing of forms unsuitable for an ascetic such as the forms of women and so on. "For one desiring to awaken to that enlightenment" means for one wishing to awaken to that enlightenment reckoned as the knowledge of the four paths. "For one desiring to awaken along with it" means for one desiring to awaken through suitable practice. "For one desiring to penetrate it" means for one desiring to pierce through it by making it face to face. "For one desiring to fully awaken to it" means for one wishing to rightly awaken by way of non-return to the abandoned mental defilements. "For one desiring to attain it" means for one desiring to reach it. "For one desiring to realise it" means for one desiring to arrive at the realisation through attainment. Or else, "for one desiring to awaken" means for one desiring to know the knowledge of the path of stream-entry. "For one desiring to awaken along with it" means for one desiring to know again the knowledge of the path of once-returning. "For one desiring to penetrate it" means for one desiring to know the knowledge of the path of non-returning by way of penetration. "For one desiring to fully awaken to it" means for one desiring to rightly know the knowledge of the path of arahantship. "For one desiring to attain it" means for one desiring to attain all four. "For one desiring to touch it" means for one desiring to touch it by the touching of knowledge. "For one desiring to realise it" means for one desiring to make it directly visible through reviewing.

"Insight in the preliminary stage of the four paths" means the insight knowledges of rise and fall and so on that have arisen in the earlier portion of the four noble paths.

199. In the second verse, "living within the boundaries" means living within the four boundaries beginning with morality. "Of gadflies and stinging insects" means of tawny flies and the remaining flies. For they, having swooped down from here and there, bite; therefore they are called "stinging insects." "Of human contact" means of contact from thieves and so on.

"Four boundaries" means four limits, delimitations. "Reviewing the state of inner corruption" means looking at the contemptible state within, the state devoid of morality. "He walks within the boundary of restraint by morality" means he walks and wanders within the delimitation of restraint by morality. "He does not break the limit" means he does not disturb the limit of morality, the delimitation of morality.

"Reviewing the exposition on the blazing" means looking at the teaching on the blazing. "Reviewing the simile of greasing the axle, covering the wound, and the son's flesh" means looking at the simile of greasing the axle for the carter, and the simile of covering the wounds with oil and rags for the leper, and the simile of eating the son's flesh for the wife and husband who had set out across the wilderness. "Reviewing the dwelling of one with an auspicious night" means -

"One should not pursue the past, nor long for the future;
That one indeed is called 'one who has an auspicious night,' the peaceful sage
declares."

Looking at the dwelling of one with an auspicious night as thus stated. "They, having flown up again and again, bite" means having swooped down again and again, they bite.

200. In the third verse, "those of other doctrines" means, excluding the seven co-religionists, all of them are outsiders. "The seeker of the wholesome" means one who is seeking wholesome mental states.

"Setting aside the seven co-religionists" means excluding monks, nuns, female trainees, novices, female novices, male lay followers, and female lay followers. "And there are also other things to be overcome" means there are also other things to be crushed, they exist, they are found.

201. In the fourth verse, "by the contact of illness" means by the contact of disease. "Cold and heat" means cold and heat. "He, touched by these in many ways" means he, being touched by illness and so on in many ways. "Without attachment" means one who has become without occasion for volitional activity, consciousness, and so on. "Due to the disturbance of internal elements or" means due to the agitation of the liquid element inside the body or due to the agitation of other elements. "Heat" means heat arises due to the agitation of the heat element inside the body. "Of consciousness accompanied by volitional activities" means of consciousness associated with wholesome and unwholesome volition. "Does not give opportunity" means does not make room or support. "Steadfastly resolved" means one who takes hold having descended.

202. Having thus answered the meaning asked by the three verses beginning with

"for a monk who is disgusted," now, answering what was asked by the method beginning with "what would be his ways of speech," he said beginning with "one should not commit theft." Therein, "should touch" means should experience. "Whatever agitation of the mind one should cognise" means whatever agitation of the mind one should know, all that one should dispel as "the side of the Dark One."

"Having abandoned taking what is not given" - here, the taking of what is not given is taking what is not given; it means appropriating what belongs to another, theft, robbery. Therein, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. In the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is taking what is not given. That is of little blame when the property of another is inferior, and of great blame when it is superior. Why? Because of the superiority of the object. When the objects are equal, it is of great blame in respect of the property belonging to those of superior virtue; with reference to each one of superior virtue, it is of little blame in respect of the property belonging to one of inferior virtue in each case.

There are five requisite factors of it -belonging to another, perception of it as belonging to another, intention to steal, effort, and carrying away by that means. "Having abandoned" means having given up this immorality reckoned as the volition of taking what is not given. "Abstains" means from the time of abandoning onwards, he is simply abstaining from that immorality. "He takes only what is given" - thus he is one who takes what is given. "Even in mind he expects only what is given" - thus he is one who expects what is given. "He steals" - thus a thief; not by stealing, but by non-stealing. By the very state of non-stealing, by being pure. "Oneself" means by one's own individual existence; what is meant is that having made one's individual existence non-stealing and pure, he dwells. From here onwards, the method is the same as already stated.

"Friendliness" is by way of being friendly. The act of friendliness is friendly feeling. The state of the mind that has been affected by friendliness, that is endowed with friendliness, is the state of being friendly. "It sympathises" - thus sympathy; the meaning is it protects. The act of sympathy is sympathetic feeling. The state of one who has been sympathised with is the state of being sympathetic. "Seeking welfare" is by way of searching for welfare. "Compassion" is by way of compassionate feeling. By all these terms, friendliness that has reached only access and absorption is stated. "Extensive" - here, extensiveness should be seen by way of pervading. But by way of plane, that is exalted. By way of mastery, it is limitless. And by way of having beings as its object, it is limitless. By the abandoning of the adversary of ill-will, it is without enmity. By the abandoning of displeasure, it is without affliction; what is meant is free from suffering.

"Agitated" means displeased. "Stirred up" means muddled. "Set in motion" means unable to settle. "Struck" means brought to a state of being struck by an object. "Shaken" means trembling. "Gone astray" means one who has left the monastic community. "Not calmed" means not quenched.

In such passages as "that Māra" and so on, he kills by urging the public towards harm, thus he is "Māra". He is "the Dark One" because of the nature of his dark actions. He is "the lord" because of being the ruler of the sensual-sphere of existence. He is "the ender" because of leading to death. He is "Namuci" in the sense of not allowing release. "Māra's hook" means Māra's hook. "Māra's bait" means Māra's bait, in the sense of being dependent on the round of rebirths. "Māra's domain" means Māra's domain, in the sense of exercising control. "Māra's abode" means Māra's abode, in the sense of resort. "Māra's resort" means Māra's resort, in the sense of roaming freely as one wishes. "Māra's bondage" means Māra's bondage, in the sense of being difficult to release from. "With painful rise" means with painful bondage.

203. "One should stand having uprooted their root": whatever root beginning with ignorance belongs to that wrath and arrogance, one should stand having dug that up too. "One should surely overcome": overcoming this pleasant and unpleasant, one should definitively overcome; the intention is that one should not strive therein with laxity.

"Ignorance is the root" and so on: ignorance is the root of wrath by way of decisive support, consciousness, and so on. Unskillful attention and the conceit 'I am' - these two are only by way of decisive support. Shamelessness, moral fearlessness and restlessness - these three are roots by way of decisive support, consciousness, and so on; likewise for arrogance too.

204. "Having put wisdom in front" means having made wisdom the forerunner. "With good rapture" means endowed with good rapture. "One should overcome the four states of lamentation" means one should overcome the states subject to lamentation being spoken of in the following verse.

"Abundant in investigation" means abundant in examining. "Abundant in thorough investigation" means abundant in inquiry with distinction. "Abundant in looking" means abundant in seeing. "Abundant in examining" means abundant in searching. "One who dwells with clear objects" means one who dwells having made things manifest and known.

"Going forward and returning" - here first, "going forward" is called going. "Returning" is turning back. Both of these are found in the four postures. In going, first, one who brings the body forward in front is called going forward. One who turns back is called stepping back. Even in standing, while remaining standing, one who bends the body forward in front is called going forward. One who bends it back behind is called stepping back. In sitting too, while remaining seated, one who moves towards the front part of the seat is called going forward. One who moves back towards the rear part is called stepping back. In lying down too, the same method applies.

"Acts with full awareness" means one who does all tasks with full awareness, or one who practises full awareness itself. For he indeed produces full awareness in going forward and so on; he is nowhere devoid of full awareness. Regarding "when looking ahead and looking aside," here, looking ahead means looking in front. Looking aside means looking in the intermediate directions. There are also others called looking down, looking up, and looking behind, by way of looking below, above, and behind. These are not taken up here. But only these two are taken up as being appropriate, or by this heading all are indeed taken up.

"When bending and stretching" means in the bending and stretching of the joints. "Wearing the double robe, bowl and robes" - here, the use of the double robe and robes by way of wearing as an inner robe and putting on as an upper robe, and of the bowl by way of receiving almsfood and so on, is called wearing. Regarding "eating" and so on, "eating" means in the eating of almsfood. "Drinking" means in the drinking of rice gruel and so on. "Chewing" means in the chewing of flour-cakes and other hard food. "Tasting" means in the tasting of honey, molasses and so on. "In the act of defecating and urinating" means in the performing of defecation and urination. Among "walking" and so on, "walking" means in the act of going. "Standing" means in the act of standing. "Seated" means in the act of sitting.

"Sleeping" means in the act of lying down. "Waking" means in the act of being awake. "Speaking" means in the act of talking. Therein, when the derivative materiality of the sound sense base is not occurring, there is no such thing as speaking; when it is occurring, there is - thus the discerning monk is called one who acts with full awareness regarding speaking. Even when expounding the Teaching under the heading of the bases of liberation, even when speaking talk based upon the ten subjects of talk having abandoned the thirty-two kinds of pointless talk, one is called one who acts with full awareness regarding speaking. "Remaining silent" means in the act of not talking. Therein, when the derivative materiality of the sound sense base is occurring, there is no such thing as silence; when it is not occurring, there is - thus the discerning monk is called one who acts with full awareness regarding remaining silent. Even when seated having taken up a meditation subject agreeable to one's own mind among the thirty-eight objects, even when having attained the second meditative absorption, one is called one who acts with full awareness regarding remaining silent. And here, one posture has come in two places. That one, below in "going forward and returning," here is spoken of by way of journeying to and from the village for the alms round. In "walking, standing," here it should be understood as spoken of by way of lifting and placing the feet in the monastery. "Through recollection of the Buddha's qualities" and so on have already been made clear below in the respective places.

"Discontent" means the rejecting of delight. "Discontentedness" means the state of not delighting. "Dissatisfaction" means the state of being dissatisfied. "Lack of delight" means the state of not finding delight. "Longing" means the state of dissatisfaction. "Anxiety" means agitation by way of dissatisfaction itself.

205. "What shall I eat" means what shall I consume. "Or where shall I eat" means or where shall I eat. "Alas I slept in suffering, where shall I sleep today" means this night I slept in suffering, on the coming night where shall I sleep. "These thoughts" means these four thoughts - two dependent on almsfood and two dependent on lodging. "Wandering without an abode" means wandering without impediment, wandering free from craving.

"On a board or" means and on a wooden chair with curved legs and so on. "The coming night" means on the night of arrival. "Leading to deploring" means leading to deploring with distinction. "Leading to lamentation" means leading to deploring all around.

206. "At the proper time" means having obtained food reckoned as almsfood at the time for almsfood, or clothing reckoned as robes at the time for robes, righteously and impartially - this is the intention. "He should know moderation" means he should know the measure in both possession and use. "Here" means in the Dispensation, or this is merely an indeclinable particle. "For the purpose of contentment" means for the purpose of contentment; what is said is that he should know moderation for that purpose. "He, guarded in those" means that monk is guarded in those requisites. "Wandering restrained" means one whose dwelling is restrained, whose postures are guarded, and whose doors of body, speech, and mind are guarded - this is what is said. "Yaticārī" is also a reading; the meaning is the same. "Provoked" means irritated. What is said is "offended."

"One should know moderation for two reasons" means one should know the measure in two ways. "From acceptance, or" means from the time of receiving what is being given by others, or. "From use, or" means from the time of consuming, or. "Even when little is being given" means even when a small amount is being given. "Out of sympathy for families" means out of sympathy towards families. "Out of protection for families" means for the purpose of protecting families. "He accepts" means he takes even a little. "Even when much is being given" means even when no small amount is being given. "He accepts a robe sufficient for tending the body" - here, it tends the body, nourishes it - thus it is "for tending the body." "Sufficient for tending the belly" means it tends the belly, nourishes it - thus it is "for tending the belly." For a monk endowed with contentment with whatsoever requisites, eight requisites are proper: three robes, a bowl, an adze for cutting wooden toothbrushes, one needle, a waistband, and a water strainer. And this too was said -

"The three robes and a bowl, an adze, a needle, and a waistband;
With a water strainer these are eight, for a monk devoted to exertion."

All of those serve both for tending the body and for tending the belly. How? First, the three robes, by wearing as a lower garment and putting on as an upper garment, at the time of going about, tend the body, nourish it - thus they serve for tending the body. Having filtered water with the corner of the robe, at the time of drinking and at the time of taking edible fruits and non-fruits, they tend the belly, nourish it - thus they serve for tending the belly.

The bowl too, by drawing up water with it, at the time of bathing and at the time of preparing the furnishings of the hut, serves for tending the body. Having taken food, at the time of eating, it serves for tending the belly. The adze too, with it, at the time of cutting wooden toothbrushes and at the time of preparing the limbs, legs, robe-poles, hut-sticks, and furnishings of beds and chairs, serves for tending the body. At the time of cutting sugar-cane and chipping coconuts and so on, it serves for tending the belly. The needle, at the time of sewing robes, serves for tending the body. Having pierced a cake or a fruit, at the time of eating, it serves for tending the belly. The waistband, having tied it, at the time of going about, serves for tending the body. Having tied up sugar-cane and so on, at the time of taking them, it serves for tending the belly. The water strainer, having filtered water with it, at the time of bathing and at the time of preparing the furnishings of the lodging, serves for tending the body; at

the time of filtering drinking water and beverages, and having taken sesame seeds, rice grains, flattened rice and so on with it, at the time of eating, it serves for tending the belly.

"Having reflected wisely" means having reflected by means of the method, the path, having known, having reviewed - this is the meaning. And here, the reviewing stated by the method beginning with "for warding off cold" should be understood as "having reflected wisely." Therein, "robe" means any one among the inner robe and so on.

"Uses" means consumes, or wears as a lower garment, or wears as an upper robe.

"Only for" is a term of delimiting restriction of the limit of purpose. For this much only is the purpose for the practitioner in using the robe, that is to say, "for warding off cold" and so on, nothing more beyond this. "Of cold" means of whatever cold that has arisen either by way of internal disturbance of the elements or externally by way of seasonal change.

"For warding off" means for the purpose of repelling. So that it does not produce affliction in the body, for the purpose of dispelling it. For when the body is struck by cold, one with a distracted mind is unable to strive wisely. Therefore the Blessed One allowed that the robe should be used for warding off cold. This same method applies everywhere. Only here, "of heat" means of the heat of fire; its origination should be understood in forest fires and so on. "Of the contact of gadflies, mosquitoes, wind, sun, and creeping creatures" - here, "gadflies" means biting flies. They are also called "blind flies." "Mosquitoes" means mosquitoes themselves. "Wind" means those distinguished as dusty, dust-free, and so on. "Sun" means the heat of the sun.

"Creeping creatures" means whatever move along creeping, beings of the snake kind such as snakes and so on; their contact is twofold: the contact of being bitten and the contact of being touched. That too does not afflict one who is seated having put on the robe. Therefore, in such places, one uses it for the purpose of warding them off.

"Only for" - the repetition of this term is for the purpose of showing the delimiting restriction of the fixed purpose. "For the purpose of covering the parts that arouse shame" is the fixed purpose; the others occur only sometimes. Therein, "the parts that arouse shame" means those various private parts. For in whatever limb, when it is being uncovered, shame is agitated and perishes, because of agitating that shame, it is called "that which arouses shame." "For the purpose of covering that which arouses shame" means for the purpose of covering the parts that arouse shame. "For the purpose of covering the parts that arouse shame" is also a reading.

"Almsfood" means whatever food. For whatever food that has fallen into the bowl of a monk through going for alms is called "almsfood." Or, the falling of lumps is almsfood; the assembling of alms obtained here and there, the collection - thus it is said. The remainder is the same as the method stated below.

"Lodging" means sleeping and sitting. For wherever one sleeps, whether in a dwelling-place or in a lean-to and so on, that is "sleeping" (sena). Wherever one sits, sits down, that is a "seat" (āsana); combining those together, it is called "lodging" (senāsana). "For the purpose of dispelling the dangers of the seasons and for the delight of seclusion" means the season itself is the danger of the seasons in the sense of oppression. For the purpose of dispelling the danger of the seasons and for the purpose of the delight of seclusion. Whatever unsuitable season that causes bodily affliction and mental distraction is to be dispelled by the use of lodging - for the

purpose of dispelling that and for the purpose of the happiness of solitude, is what is said. And indeed the dispelling of the dangers of the seasons has already been stated by way of warding off cold and so on. But just as in the use of robes it was said "covering the parts that arouse shame is the fixed purpose, the others occur from time to time," so too here it should be understood that this was said with reference to the fixed dispelling of the dangers of the seasons. Or alternatively, this season of the aforesaid kind is just the season itself. But danger is twofold: open danger and concealed danger. Therein, open danger means lions, tigers, and so on; concealed danger means lust, hate, and so on. Where they do not cause affliction through lack of protection and through seeing unsuitable forms and so on, a monk knowing thus and reviewing that lodging and using it, should be understood as one who, having reflected wisely, uses the lodging for the purpose of dispelling the dangers of the seasons.

"Requisite of medicines for the sick" - here "requisite" (paccaya) means in the sense of going against the disease, in the sense of going to the opposite - this is the meaning. This is a designation for whatever is suitable for anyone. "Medicine" (bhesajja) means the work of a physician, because it is permitted by him. The requisite for the sick itself is the medicine, thus "requisite of medicines for the sick"; whatever is suitable for one who is sick, the work of a physician such as oil, honey, molasses, and so on - this is what is said. "Requisite" (parikkhāra) - but in such passages as "well equipped with seven city requisites," it is called a retinue. In such passages as "The chariot has morality as its accessory, meditative absorption as its axle, energy as its wheels," it means an ornament. In such passages as "Whatever requisites for life should be obtained by one gone forth," it means materials. But here both materials and retinue are applicable. And that medicine as a requisite for the sick is also a retinue of life, and also materials because of protecting by not giving an opportunity for the arising of life-destroying illness. As long as it continues, so is its state of being a cause; therefore it is called "requisite." Thus medicine as a requisite for the sick and that is a requisite - thus "requisite of medicines for the sick"; that requisite of medicines for the sick. Whatever is suitable for one who is sick, permitted by a physician, a requisite for life such as oil, honey, molasses, and so on - this is what is said.

"Arisen" means born, come to be, produced. "Afflicting" - here "affliction" (byābādha) means disturbance of the elements and leprosy, boils, abscesses, and so on originating from that; because of having arisen from affliction, they are "afflicting." "Feelings" means unpleasant feelings, feelings that are the result of unwholesome action; of those afflicting feelings. "With freedom from affliction as the highest aim" means with freedom from suffering as the highest aim. Until all that suffering is abandoned - this is the meaning.

"He is content" means he is content through contentment with requisites. "With any robe whatsoever" means with whichever among coarse, fine, rough, superior, durable, or worn-out ones. Then the meaning is that among whatever is obtained and so on, he is content with any whatsoever. For regarding robes there are three kinds of contentment - contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable. The same method applies to almsfood and so on too.

"Speaks in praise" means one is content but does not speak the praise of contentment, one is not content but speaks the praise of contentment, one is neither content nor speaks the praise of contentment, one is both content and speaks the praise of contentment. To show that, "and speaks in praise of contentment with any robe whatsoever" was said. "Wrong way of earning" means the various kinds of wrong way of earning, classified as the pursuit of going on messenger duty and errand-running. "Improper" means inappropriate. "Not having obtained" means not having got. Just as a certain one, thinking "How shall I obtain a robe?" being together with monks of merit, practising deceit, is frightened and agitated, a content monk thus not having obtained a robe is not agitated. "Having obtained" means having got righteously and impartially. "Not greedy" means one whose greed has disappeared. "Not infatuated" means not having fallen into infatuation through excessive craving. "Not transgressing" means not overwhelmed by craving, not enveloped. "Seeing the danger" means seeing the danger in the offence of wrong way of earning and in greedy use. "With wisdom of escape" means understanding precisely the escape stated as "only for warding off cold." "With contentment with any robe whatsoever" means with contentment with whatever robe. "He does not exalt himself" means he does not make self-exaltation thus: "I am a rag-robe wearer, I undertook the rag-robe wearer's practice at the very ordination hall; who is there equal to me?" "He does not scoff at others" means he does not scoff at others thus: "But these other monks are not rag-robe wearers" or "They do not even have so much as the rag-robe wearer's practice."

"Whoever therein is skilled" means whoever in that contentment with robes speaks in praise, or in those is skilled, clever, experienced. "Not lazy" means free from laziness through perseverance. "Fully aware and mindful" means endowed with the wisdom of full awareness and with mindfulness. "Ancient" means not recently arisen.

"Primordial" means to be known as "foremost." "Established in the noble lineage" means firmly established in the lineage of the noble ones. "Noble lineage" - just as there is a warrior lineage, a brahmin lineage, a merchant lineage, a worker lineage, an ascetic lineage, a family lineage, a royal lineage, so too this eighth noble lineage, being the noble tradition, is called the noble succession. And this noble lineage is declared the foremost among these lineages, just as black aloeswood odours and the like are among root odours and the like. But who are those noble ones whose lineage this is? Noble ones are called Buddhas and Individually Enlightened Ones and disciples of the Truth-finder; the lineage of these noble ones is the noble lineage. For before this, at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles, four Buddhas arose - Taṇhaṅkara, Meṅkera, Saraṇaṅkara, and Dīpaṅkara; they were noble ones; the lineage of those noble ones is the noble lineage. In the period after the final nibbāna of those Buddhas, having passed beyond one incalculable period, a Buddha named Koṇḍañña arose, etc. In this cosmic cycle, four Buddhas arose - Kakusandha, Koṇāgamana, Kassapa, and our Blessed One Gotama; the lineage of those noble ones is the noble lineage. Furthermore, the lineage of the noble ones - all Buddhas, Individually Enlightened Ones, and disciples of the past, future, and present - is the noble lineage; he is established in that noble lineage.

"With any almsfood whatsoever" means with whatever almsfood. In the case of lodging and so on too, the same method applies. "In the sense bases" means in the

sense bases beginning with the eye.

"Restrained" means controlled. "Controlled" means one who is controlled. "Prepared" means exceedingly controlled. "Guarded" means protected. "Protected" means placed as if in a casket. "Watched over" means set in order. "Restrained" means closed by the shutting of the doors. "Jeered at" means blamed. "Scoffed at" means disparaged. "Struck" means made to undergo offence. "Blamed" means despised. "Reproached" means reviled.

"With harshness" means with speech that cuts to the quick. "With harshness" means with severity. "Should not reply" means having retaliated, one should not speak.

207. "Engaged in meditative absorption" means engaged in meditative absorption by the producing of the unarisen and by the practising of the arisen. "Having undertaken equanimity, with concentrated mind": having produced the equanimity of the fourth meditative absorption, one whose mind is concentrated. "One should cut off thought and its dwelling place and remorse" means one should cut off sensual thought and other such thoughts, perception of sensuality and other such perceptions as the dwelling place of thought, and hand-remorse and other such remorse.

"For the arising of the unarisen first meditative absorption" means for the purpose of producing the first meditative absorption that is unarisen in that individual existence, or that having arisen has declined, for the purpose of attaining it in one's own continuity. In the passage beginning with "one practises the arisen first meditative absorption," here "practises" means one practises with regard, makes it well-practised, develops, cultivates, cultivates abundantly, and does again and again.

"Equanimity" means the equanimity of neutrality arisen in the fourth meditative absorption. "Equanimity" is the term for its intrinsic nature. "Looking on" means the manner of looking on closely. "Looking on with indifference" means looking on having become superior. "Evenness of consciousness" means the evenness of consciousness, the state of balance having avoided deficiency and excess of consciousness. "Tranquillity of consciousness" means the non-impudence of consciousness; the meaning is the state of non-rigidity. "Neutrality of consciousness" means not of a being, not of a person; the meaning is the state of neutrality of consciousness. "Having undertaken equanimity in the fourth meditative absorption" means dependent on the equanimity of neutrality arisen in the fourth meditative absorption. "With fully focused mind" means one whose consciousness occurs on a single object. "With undistracted mind" means free from restlessness, not with a distracted mind.

The nine thoughts are according to the method already stated. "For sensual thoughts, perception of sensuality is the dwelling place" means the perception of sensuality that has arisen in one who thinks sensual thought - that is the dwelling place, the abode of those thoughts - thus "perception of sensuality is the dwelling place." In the case of thoughts of anger and so on too, the same method applies.

208. "Accused by words, being mindful one should rejoice" means being accused by the words of the preceptor and others, having become mindful, one should delight in that accusation. "One should utter wholesome speech" means one should utter speech arisen from knowledge. "Not excessively" means however, one should not

utter speech that is excessive, having transgressed the limit of time and the limit of propriety. "For the principle of popular talk" means for the talk of disparagement of people. "One should not intend" means one should not arouse intention.

"This is not attained by you" means this is not attained by you. "Unsuitable" means your practice is unsuitable. "Not established in morality" means your practice does not stand established in morality, thus not established in morality; it is said that it is not the practice of one established in morality. Some read "asiliṭṭha" and explain the meaning as "unpolished speech."

"Of treasures" means of treasure-pots filled with gold and silver and so on, deposited and stored here and there. "One who reveals" means like one who, having shown compassion to poor people living in hardship, having said "Come, I shall show you a means of living happily," having led them to the place of the treasure, having stretched out his hand, points out "Take this and live happily." "A fault-finder" means there are two kinds of fault-finders: one who is a seeker of weak spots, thinking "By means of this impropriety or stumbling I shall restrain him in the midst of the Community"; and one who is established in the nature of raising up, by looking at this and that fault, for the purpose of making known what is unknown, for the purpose of supporting what is known, out of desire for the growth of his morality and so on. This is what is intended here. For just as a poor person does not become angry when one who reveals a treasure, even having threatened and struck him saying "Take this!", but is delighted indeed, just so, when such a person, having seen an impropriety or a stumbling, points it out, irritation should not be made; one should be satisfied indeed. One should invite to admonish thus: "Venerable sir, a great deed has been done by you; standing in the place of teacher and preceptor, exhorting me, please speak to me again." "One who speaks reprovably" means a certain one, having seen an impropriety or a stumbling of co-residents and so on, thinking "This one attends upon me carefully with giving water for washing the face and so on; if I should speak to him, he will not attend upon me; thus there will be decline for me" - being unable to speak, he is not one who speaks reprovably. He scatters rubbish in this Dispensation. But whoever, having seen such a fault, trains him by threatening in accordance with the fault, by dismissing, by imposing a punishment, by removing him from the dwelling - this one is called one who speaks reprovably, just as the Perfectly Enlightened One. For this was said: "Restraining again and again, Ānanda, I will speak; removing again and again, Ānanda, I will speak. What is the core will stand." "Intelligent" means endowed with wisdom nourished by the Teaching. "Such" means one should associate with, one should attend upon such a wise person. For a pupil associating with such a teacher, it is only better, not worse; there is only growth, not decline.

"One should exhort" means one speaking regarding a case that has arisen is called exhorting; one showing the future regarding a case that has not arisen, by way of "there could be disgrace for you too" and so on, is called instructing. Even one speaking face to face is called exhorting; one sending a messenger or a message in one's absence is called instructing. Even one speaking once is called exhorting; one speaking again and again is called instructing. Or one who exhorts is also called instructing - thus one should exhort and instruct. "From what is vile" means one should restrain from unwholesome mental states and establish in wholesome mental

states - this is the meaning. "For he is dear to the good" means such a person is dear to good persons such as the Buddha and so on. But those who have not seen the Teaching, who have not crossed over to the world beyond, who have eyes only for material gains, who have gone forth for the sake of livelihood - to those bad persons, that exhorter and instructor, who shoot with verbal daggers saying "You are not our preceptor, not our teacher; why do you exhort us?" - is disagreeable.

"Common legal act" means a common legal act such as an act for which permission ought to be asked and so on. "Common recitation" means a common recitation such as the recitation of the introduction and so on. "Same training" means the same training. "State of a struck mind" means the state of a mind beaten by wrath. "State of barrenness arisen" means the state of obstinacy. "The five mental rigidities" means the states of obstinacy of consciousness regarding the five - the Buddha, the Teaching, the Community, the training, and fellows in the holy life.

"Speech arisen from knowledge" means a sentence produced by consciousness associated with knowledge. "Should utter" means should give up. "Connected with benefit" means together with benefit, together with reason. "Connected with the Teaching" means connected with the Teaching. "One should not speak speech that has transgressed the time" means one should not speak speech that has passed the time, because that time has been transgressed. "That has transgressed the limit" means one should not speak an utterance that has exceeded the boundary, because the boundary of the utterance has been transgressed. "The limit of time" is by way of both.

"He who indeed, when the time has not arrived" means when the time for one's own speech has not arrived. "For too long a time" means having transgressed the limit, he speaks in excessive measure. "He lies slain" means he is struck down and lies. "Like the offspring of a cuckoo" means like a young cuckoo looked after by a she-crow, born inside a cuckoo.

209. "And further" means then, now, from here onwards also. "Five impurities" means the five impurities beginning with lust for material form. "For the removal of which one who is mindful should train" means for the removal of which, having been one with established mindfulness, one should train in the three trainings. For one training thus, regarding forms, etc. regarding contacts, one should overcome lust, not otherwise.

"Form-impurity" means the impurity of lust and so on arisen dependent on a visual object. In the case of sound-impurity and so on too, the same method applies.

210. Thereupon he, training for the removal of those, gradually - "regarding these phenomena" is the verse. Therein, "these" means regarding matter and so on. "In proper time, rightly investigating the Teaching" means that monk, investigating all conditioned phenomena by the method of impermanence and so on, at that time which is stated by the method beginning with "when the mind is restless, it is the time for serenity." "Having become unified, he would dispel the darkness" means he, with fully focused mind, would dispel all darkness beginning with delusion; there is no doubt here.

"When the mind is restless" means when the mind is not calmed by the force of the energy faculty. For powerful energy, when concentration is weak, overcomes it with restlessness, because energy is on the side of restlessness. Thus when the mind is restless. "The time for serenity" means the time for the development of concentration. "When the mind is concentrated" means when the mind is concentrated through access and absorption. For powerful concentration, when energy is weak, overcomes it with idleness, because concentration is on the side of idleness. Concentration joined with energy is unable to fall into idleness. Energy joined with concentration is unable to fall into restlessness. Therefore both of those should be made equal. For through the equality of both, absorption occurs. "The time for insight" means when thus concentrated, it is the time for varied seeing by way of impermanence and so on; for one whose work is concentration, even powerful faith is fitting. Thus believing and resolving, he attains absorption. But regarding concentration and wisdom, for one whose work is concentration, powerful unified focus is fitting. For thus he attains absorption. But for one whose work is insight, powerful wisdom is fitting. For thus he attains the penetration of characteristics. But even when both are complete, absorption occurs indeed.

"At the proper time he exerts the mind" means at whatever time the mind is sluggish due to excessively slack energy and so on, at that time he exerts that mind by arousing the enlightenment factors of investigation of phenomena, energy, and rapture. "He restrains" means at whatever time the mind is agitated due to excessively aroused energy and so on, at that time he restrains that mind by arousing the enlightenment factors of tranquillity, concentration, and equanimity. "At the proper time he gladdens" means at whatever time the mind is without relish due to sluggishness in the application of wisdom or due to the disappearance of the happiness of peace, at that time one stirs a sense of urgency by reviewing the eight grounds for a sense of urgency. The eight grounds for a sense of urgency are: birth, ageing, illness, and death - these four; suffering in the realms of misery as the fifth; suffering rooted in the round of rebirths in the past; suffering rooted in the round of rebirths in the future; and suffering rooted in the search for food in the present. By recollecting the qualities of the Triple Gem, one generates confidence in him. This is called "at the proper time he gladdens." "At the proper time he concentrates the mind" means at whatever time there is a state of balance of faith and wisdom, and of concentration and energy, at that time one should concentrate the mind.

"At the proper time he looks on with equanimity" means at whatever time, based on right practice, the mind is not sluggish, not agitated, not dull, proceeding evenly upon the object, entered upon the path of serenity, then one does not commit to the tasks of exerting, restraining, or gladdening, like a charioteer when the horses are proceeding evenly. This is called "at the proper time he looks on with equanimity."

"That meditator skilled in timing" means this one of the aforesaid kind, engaged in the practice of the meditation subject, is clever and experienced in the times of exerting, restraining, gladdening, concentrating, and looking on with equanimity. By "at what time" and so on, he asks about the time for exertion and so on.

Now, answering about the time for exertion and so on, he said beginning with "when the mind is sluggish." When the mind has gone to a sluggish state due to excessively slack energy and so on, exertion is by arousing the enlightenment factors of

investigation of phenomena, energy, and rapture. "When agitated, restraint" means when the mind is agitated due to excessively aroused energy and so on, restraint is by arousing the enlightenment factors of tranquillity, concentration, and equanimity. "A mind gone to dullness, one should gladden at that very moment" means a mind that has gone to being devoid of relish due to sluggishness in the application of wisdom or due to the disappearance of the happiness of peace, one should gladden at that moment either by reviewing the eight grounds for a sense of urgency or by recollecting the virtues of the Triple Gem.

"When the mind is gladdened" means at whatever time the mind has been gladdened in the very method stated. "Not sluggish and not agitated" means because of being conjoined by energy and concentration, it is also devoid of sluggishness and restlessness. "Of the sign of serenity" means serenity and sign - the sign of serenity; of that sign of serenity. "That is the time" means that time which was stated as the time devoid of sluggishness and restlessness, that is the time. "One should delight the mind internally" means one should please and cause to delight the mind associated with meditative absorption in the internal resort of the circular meditation object and so on.

"By just this method" means by just this method that has been stated. The syllable "ma" is stated by way of word-junction. "One should look on with equanimity at that very moment" means when that mind is concentrated through access and absorption, then, having understood "the mind is concentrated," without committing to the tasks of exerting, restraining, or gladdening, at that moment one should simply look on with equanimity.

Now, concluding the verse asked "at what time is exertion," he said beginning with "thus the wise one who knows the time." "From time to time should observe the sign of the mind" means from time to time one should observe, should examine the object of the mind associated with concentration - this is the meaning. The remainder is obvious everywhere. Thus he concluded the teaching with the pinnacle of arahantship.

In the Saddhammappajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse to Sāriputta is completed.

The commentary on the Aṭṭhaka Chapter is completed.

The commentary on the Mahāniddeśa named Saddhammappajjotikā is completed.



ABOUT THIS TRANSLATION

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