

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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16. The Great Exposition (16. Mahāniddesapāḷi)

16. Exposition of the Discourse to Sāriputta
(16. Sāriputtasuttaniddeso)

[Mnd 16, PTS 445-510]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

16. Exposition of the Discourse to Sāriputta

Now he will explain the Sāriputtasutta Exposition -

190. "Never before have I seen," (thus said the Venerable Sāriputta)
Nor heard of from anyone;
A Teacher of such lovely speech, the leader of the group has come from
Tusita.

"Never before have I seen": Before this, that Blessed One had not been seen before by me with this eye, in this individual existence. When the Blessed One, having completed the rains retreat in the Tāvatiṃsa realm at the foot of the Pāricchattaka tree on the Paṇḍukambala stone, surrounded by the host of gods, descended in the middle by a jewelled stairway to the city of Saṅkassa, this sight had not been seen before - "never before have I seen."

"Thus said the Venerable Sāriputta": "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "thus". "Venerable": this is a term of endearment, a term of respect, a term of reverence, a term of deference - "venerable". "Sāriputta": this is that elder's name, term, designation, description, conventional expression, name, naming, appellation, language, phrasing, speech - "thus said the Venerable Sāriputta."

"Nor heard of from anyone": "Not" is a rejection. "Or": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "or". "From anyone": whether from a warrior, or a brahmin, or a merchant, or a worker, or a householder, or one gone forth, or a god, or a human being - "nor heard of from anyone."

"A Teacher of such lovely speech": Of such lovely speech, of sweet speech, of endearing speech, of heart-touching speech, with a charming voice like the song of a cuckoo. And from the mouth of that Blessed One there issues forth a voice endowed with eight factors - distinct and intelligible and charming and pleasant to hear and compact and euphonious and deep and resonant. And when that Blessed One informs the assembly with his voice, the sound does not go outside the assembly; that Blessed One has a voice like Brahmā, speaking like a cuckoo - "of such lovely speech."

"Teacher": the Teacher, the Blessed One, is a caravan leader. Just as a caravan leader helps beings cross the wilderness, helps them cross the wilderness of thieves, helps them cross the wilderness of wild beasts, helps them cross the wilderness of famine, helps them cross the waterless wilderness, helps them cross over, helps them cross out, helps them cross through, causes them to reach a place of security; just so the Blessed One, the caravan leader, helps beings cross the wilderness, helps them cross the wilderness of birth, helps them cross the wilderness of ageing, helps them cross

the wilderness of disease, etc. the wilderness of death, helps them cross the wilderness of sorrow, lamentation, suffering, displeasure and anguish, helps them cross the wilderness of lust, helps them cross the wilderness of hate, the wilderness of delusion, the wilderness of conceit, the wilderness of views, the wilderness of mental defilements, helps them cross the wilderness of misconduct, helps them cross the thicket of lust, the thicket of hate, the thicket of delusion, the thicket of conceit, the thicket of views, the thicket of mental defilements, helps them cross the thicket of misconduct, helps them cross over, helps them cross out, helps them cross through, causes them to reach the secure end, the Deathless, Nibbāna. Thus too the Blessed One is a caravan leader.

Or the Blessed One is a leader, a trainer, a conciliator, one who makes known, one who convinces, one who looks after, one who inspires confidence. Thus too the Blessed One is a caravan leader.

Or the 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. Thus also the Blessed One is a caravan leader - a Teacher of such lovely speech.

"Come from Tusita as leader of a following": The Blessed One, having passed away from the Tusita realm, mindful and fully aware, descended into his mother's womb. Thus also he came from Tusita as leader of a following.

Or the gods are called Tusita. They, satisfied, content, delighted, greatly pleased, filled with joy and happiness, came from the world of gods as leader of a following. Thus also he came from Tusita as leader of a following. Or the Worthy Ones are called Tusita. They, satisfied, content, delighted, with fulfilled thoughts, came as leader of a following of Worthy Ones. Thus also he came from Tusita as leader of a following.

"Leader of a following": the Blessed One is a leader of a following. A teacher of a group is a leader of a following, the Teacher of a group is a leader of a following, one who looks after a group is a leader of a following, one who exhorts a group is a leader of a following, one who instructs a group is a leader of a following, one who confidently approaches a group is a leader of a following, the group listens to him, lends an ear, applies the mind to final liberating knowledge - thus a leader of a following, one who raises a group from the unwholesome and establishes them in the wholesome is a leader of a following, leader of a following of monks, leader of a following of nuns, leader of a following of male lay followers, leader of a following of female lay followers, leader of a following of kings, of a following of warriors etc. of a following of brahmins etc. of a following of merchants etc. of a following of workers etc. of a following of gods etc. leader of a following of Brahmās, one who has a Community, one who has a following, a teacher of a group. "Come" means approached, fully approached, fully attained, to the city of Saṅkassa - come from Tusita as leader of a following.

Therefore the Elder Sāriputta said -

"Never before have I seen, (thus said the Venerable Sāriputta)
Nor heard of from anyone;
A Teacher of such lovely speech, come from Tusita as leader of a following."

191. For the world with its gods, just as the one with vision appears;
Having dispelled all darkness, alone he attained delight.

"For the world with its gods" means for the world with its gods, including Māra, including Brahmā, with the generation of ascetics and brahmins, with gods and humans - for the world with its gods.

"Just as the one with vision appears" means just as the deities see the Blessed One seated on the Paṇḍukambala stone at the foot of the Pāricchattaka tree in the Tāvātimsa realm expounding the Teaching, so do humans see him. Just as humans see him, so do deities see him. Just as he appears to the gods, so he appears to humans. Just as he appears to humans, so he appears to the gods. Thus also "just as the one with vision appears." Or just as some venerable ascetics and brahmins, being untamed, appear with the appearance of the tamed; being unpeaceful, appear with the appearance of the peaceful; being not at peace, appear with the appearance of those at peace; being unquenched, appear with the appearance of the quenched.

"Like an imitation, like a clay earring, like a half-māsa coin covered with gold;
They wander in the world covered by a retinue, unclean within, shining
outwardly."

The Blessed One does not appear thus. The Blessed One, by what is factual, actual, true, in accordance with reality, not reversed, by intrinsic nature, being tamed appears with the appearance of the tamed; being peaceful appears with the appearance of the peaceful; being at peace appears with the appearance of those at peace; being quenched appears with the appearance of the quenched; and the Buddhas, the Blessed Ones, have unaffected postures and are accomplished in aspiration. Thus also "just as the one with vision appears."

Or the Blessed One, of pure reputation, whose fame and renown have spread, in the realm of nāgas, in the realm of supaṇṇas, in the realm of yakkhas, in the realm of asuras, in the realm of gandhabbas, in the realm of the great kings, in the realm of Indra, in the realm of Brahmā, in the realm of the gods - such and such is he, and even more than that. Thus also "just as the one with vision appears."

Or the Blessed One, endowed with the ten powers, with the four grounds of self-confidence, with the four analytical knowledges, with the six direct knowledges, with the six qualities of a Buddha, appears, is known, is discerned through his majesty, power, virtue, energy, and wisdom.

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

Thus also "just as the one with vision appears."

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

How is the Blessed One one with 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. And 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. 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, pure, 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, and 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 vision through the physical eye.

How is the Blessed One one with vision through the divine eye too? 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 vision through the divine eye too.

How is the Blessed One one with 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.

Regarding the past, the Buddha, the Blessed One's knowledge is unobstructed; regarding the future, knowledge is unobstructed; regarding the present, knowledge is unobstructed. All bodily action follows the Buddha, the Blessed One's knowledge. All verbal action... all mental action follows the Buddha, the Blessed One's knowledge. 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 timitimiṅgala, 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 set forth. 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 vision through the eye of wisdom too.

How is the Blessed One one with 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 one's own 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 vision through the Buddha-eye as well.

How is the Blessed One one with 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 vision through the all-seeing eye as well - just as the one with vision appears.

"Having dispelled all darkness" means having driven away, having expelled, having left, having abandoned, having dispelled, having put an end to, having brought to obliteration all the darkness of lust, the darkness of hate, the darkness of delusion, the darkness of conceit, the darkness of wrong view, the darkness of mental defilement, the darkness of misconduct, that which causes blindness, that which removes vision, that which causes not knowing, that which suppresses wisdom, that which is connected with vexation, that which does not lead to Nibbāna - having dispelled all darkness.

"Alone he attained delight." "Alone" means the Blessed One is alone in the sense of going forth, alone in the sense of being without a companion, alone in the sense of abandoning craving, alone as one completely free from lust, alone as one completely free from hate, alone as one completely free from delusion, alone as one completely free from mental defilements, alone as one who has gone the direct path, alone as one who has fully awakened to the unsurpassed perfect enlightenment.

How is the Blessed One alone in the sense of going forth? The Blessed One, while still young, a youth with black hair, endowed with the blessing of youth, in the first stage of life, against the wishes of his unwilling parents, with tearful faces, weeping, lamenting, having left the congregation of kinsmen, having cut off all impediments of household life, having cut off the impediment of children and wife, having cut off the impediment of relatives, having cut off the impediment of friends and colleagues, having cut off the impediment of storage, having shaved off hair and beard, having put on ochre robes, having gone forth from home into homelessness, having entered

the state of owning nothing, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone - thus the Blessed One is alone in the sense of going forth.

How is the Blessed One alone in the sense of being without a companion? He, having thus gone forth, alone resorts to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. He walks alone, 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 - thus the Blessed One is alone in the sense of being without a companion.

How is the Blessed One alone in the sense of abandoning craving? He, thus alone, without a companion, diligent, ardent, resolute, dwelling on the bank of the river Nerañjarā at the foot of the Bodhi tree, making the great striving, having scattered Māra together with his army, the Dark One, the Destroyer, the kinsman of the heedless, abandoned, dispelled, put an end to, brought to obliteration craving, the net-like, the spreading, the clinging.

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths.

"Having known this danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

Thus the Blessed One is alone in the sense of abandoning craving.

How is the Blessed One alone as one completely free from lust? Because lust has been abandoned, he is alone as one completely free from lust; because hate has been abandoned, he is alone as one completely free from hate; because delusion has been abandoned, he is alone as one completely free from delusion; because mental defilements have been abandoned, he is alone as one completely free from mental defilements.

How is the Blessed One alone as one who has gone the direct path? The direct path is called 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.

"The one who sees the end of birth's destruction, understands the one-way path, compassionate for welfare;
By this path they crossed before, will cross, and those who are crossing the flood."

Thus the Blessed One has gone the direct path - alone.

How is the Blessed One alone one who has fully awakened to the unsurpassed perfect enlightenment - alone? Enlightenment is called the knowledge of the four paths, the wisdom faculty, the power of wisdom, the enlightenment factor of investigation of

phenomena, investigation, insight, right view. The Blessed One by that enlightenment-knowledge understood "all activities are impermanent", understood "all activities are suffering", understood "all phenomena are non-self", understood "ignorance is the condition for activities", etc. understood "birth is the condition for ageing and death"; understood "from the cessation of ignorance comes the cessation of activities", etc. understood "from the cessation of birth comes the cessation of ageing and death"; understood "this is suffering", understood "this is the origin of suffering", understood "this is the cessation of suffering", understood "this is the practice leading to the cessation of suffering"; understood "these are the mental corruptions", etc. understood "this is the practice leading to the cessation of mental corruptions"; understood "these phenomena are to be fully understood", "to be abandoned", "to be developed", understood "to be realised"; understood the origin, passing away, gratification, danger, and escape of the six sense bases of contact; understood the origin, passing away, gratification, danger, and escape of the five aggregates of clinging; understood the origin, passing away, gratification, danger, and escape of the four primary elements; understood "whatever has the nature of arising, all that has the nature of cessation."

Or whatever is to be understood, to be comprehended, to be awakened to, to be fully awakened to, to be attained, to be contacted, to be realised - all that by that enlightenment-knowledge he understood, comprehended, awakened to, fully awakened to, rightly awakened to, attained, contacted, realised. Thus the Blessed One alone fully awakened to the unsurpassed perfect enlightenment - alone.

"Attained delight": "Delight" means the delight in renunciation, the delight in seclusion, the delight in peace, the delight in enlightenment - he attained, fully attained, reached, contacted, realised - alone he attained delight.

Therefore the Elder Sāriputta said -

"For the world with its gods, just as the one with vision appears;
Having dispelled all darkness, alone he attained delight."

192. To that Buddha, unattached, such a one, without deceit, who has come with a following;
For the many here who are bound, there is a coming with a question.

"To that Buddha, unattached, such a one": "Buddha": that Blessed One, self-become, without a teacher, by himself awakened to the truths regarding phenomena not heard before, and therein attained omniscience, and attained mastery over the powers.

"Buddha": in what sense is he a Buddha? He is a Buddha as one who has awakened to the truths, a Buddha as one who awakens the generation, a Buddha through omniscience, a Buddha through all-seeing, a Buddha through not needing to be guided by another, a Buddha through having blossomed forth, a Buddha in the sense of one who has eliminated the mental corruptions, a Buddha in the sense of one without impurities, a Buddha as one completely free from lust, a Buddha as one completely free from hate, a Buddha as one completely free from delusion, a Buddha as one completely free from mental defilements, a Buddha as one who has gone the direct path, a Buddha as one who alone has fully awakened to the unsurpassed perfect enlightenment, a Buddha because of the destruction of non-understanding

and the attainment of higher intelligence. "Buddha": 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 "Buddha" - that Buddha. "Unattached": there are two supports - support of craving and support of views. What is support of craving? Whatever is made a boundary, made a restriction, made an end, possessed, cherished by what is reckoned as craving - "This is mine, that is mine, this much is mine, to this extent is mine, mine are forms, sounds, odours, flavours, tangible objects, bed-coverings, outer garments, female and male slaves, goats and sheep, chickens and pigs, elephants, cattle, horses and mares, fields, sites, unwrought gold, gold, villages, market towns, royal cities, countries, provinces, treasuries, and storehouses" - even the entire great earth one cherishes through the influence of craving, as far as the one hundred and eight thoughts of craving - this is support of craving.

What is support of views? Identity view with twenty bases, wrong view with ten bases, extreme-grasping view with ten bases. Whatever such view, wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, grasping, formal acceptance, adherence, adherence, wrong path, wrong path, wrong course, sphere of sectarian doctrines, grasping through perversion, grasping through reversal, grasping through distortion, wrong grasping, grasping "what is actual" in what is not actual, as far as the sixty-two wrong views - this is support of views.

For the Buddha, the Blessed One, support of craving has been abandoned, support of views has been relinquished; because support of craving has been abandoned, because support of views has been relinquished, the Blessed One is unattached to the eye, the ear... the nose... The tongue... The body... unattached to the mind, regarding 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... he is unattached to phenomena that are seen, heard, sensed, and to be cognised, independent, not clinging, not approaching, not attached, not inclined, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - that Buddha, unattached.

"Such is he": the Blessed One is such in five ways -such regarding the desirable and undesirable, such as one who has given up, such as one who has crossed over, such as one who is released, such as one described thereby.

How is the Blessed One such regarding the desirable and undesirable? The Blessed One is such in gain, such in loss, such in fame, such in disgrace, such in praise, such in blame, such in happiness, such in suffering; if some were to anoint one arm with fragrance, and some were to pare one arm with an axe, in that there is no lust, in

that there is no aversion, having abandoned attraction and aversion, having passed beyond elation and dejection, having transcended compliance and opposition. Thus the Blessed One is such regarding the desirable and undesirable.

How is the Blessed One such as one who has given up? By the Blessed One, lust has been given up, vomited out, released, abandoned, relinquished; hate, etc. 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 have been given up, vomited out, released, abandoned, relinquished. Thus the Blessed One is such as one who has given up.

How is the Blessed One such a one as one who has crossed over? The Blessed One has crossed over the mental flood of sensuality, crossed over the mental flood of becoming, crossed over the mental flood of views, crossed over the mental flood of ignorance, crossed over the entire path of wandering in the round of rebirths, crossed over, gone out, passed over, transcended, gone beyond. He has completed his dwelling, accomplished his conduct, traversed the journey, gone to the direction, gone to the summit, protected the holy life, attained the highest view, developed the path, abandoned the mental defilements, penetrated the unshakable, realised cessation. Suffering has been fully understood by him, the origin has been abandoned, the path has been developed, cessation has been realised; what should be directly known has been directly known, what should be fully understood has been fully understood, what should be abandoned has been abandoned, what should be developed has been developed, what should be realised has been realised. He is one whose cross-bar has been lifted, whose moat has been filled in, whose pillar has been pulled out, who is unbolted, a noble one whose flag has fallen, whose burden has been laid down, who is unbound, who has abandoned five factors, who is endowed with six factors, who has one safeguard, who has four supports, who has rejected individual truths, who has completely relinquished all seeking, who has undisturbed thought, who has calmed bodily activity, who has a well-liberated mind, who has well-liberated wisdom, a consummate one, one who has lived the holy life, the highest person, the supreme person, one who has attained the supreme attainment. He neither accumulates nor diminishes; having diminished, standing firm, he neither abandons nor clings; having abandoned, standing firm, he neither sews together nor heaps up; having scattered, standing firm, he neither extinguishes nor kindles; having extinguished, he stands firm; through being endowed with the aggregate of morality of one beyond training, he stands firm; through being endowed with the aggregate of concentration of one beyond training, he stands firm; through being endowed with the aggregate of wisdom of one beyond training, he stands firm; through being endowed with the aggregate of liberation of one beyond training, he stands firm; through being endowed with the aggregate of knowledge and vision of liberation of one beyond training, he stands firm; having established the truth, he stands firm; having transcended longing, he stands firm; having consumed the fire of mental defilements, he stands firm; through not going around, he stands firm; having taken up the mat, he stands firm; through resorting to freedom, he stands firm; through purity of friendliness, he stands firm; through purity of compassion, he stands firm; through purity of altruistic joy, he stands firm; through purity of equanimity, he stands firm; through absolute purity, he stands firm; through purity of non-

identification, he stands firm; through being liberated, he stands firm; through being content, he stands firm; he stands at the limit of the aggregates, he stands at the limit of the elements, he stands at the limit of the sense bases, he stands at the limit of destinations, he stands at the limit of rebirths, he stands at the limit of conception, he stands at the limit of becoming, he stands at the limit of wandering in the round of rebirths, he stands at the limit of the round of rebirths, he stands in the final existence, he stands in the final body, the Blessed One bearing the final body.

"This is his last existence, this is his final body;
The cycle of birth and death, there is no more rebirth for him."

Thus the Blessed One is such a one as one who has crossed over.

How is the Blessed One such a one as one who is released? The Blessed One's mind is released, liberated, well liberated from lust; the mind from hate... the mind from delusion... from wrath... from hostility... from contempt... from insolence... of envy... from stinginess... of deceit... from fraudulence... from obstinacy... from rivalry... from conceit... from arrogance... from vanity... from negligence... from all mental defilements... from all misconduct... from all disturbances... from all fevers... from all torments... from all unwholesome volitional activities the mind is released, liberated, well liberated. Thus the Blessed One is such a one as one who is released.

How is the Blessed One such a one as described accordingly? The Blessed One, when morality is present, is described as moral - such a one as described accordingly; when faith is present, is described as faithful - such a one as described accordingly; when energy is present, is described as energetic - such a one as described accordingly; when mindfulness is present, is described as mindful - such a one as described accordingly; when concentration is present, is described as concentrated - such a one as described accordingly; when wisdom is present, is described as wise - such a one as described accordingly; when true knowledge is present, is described as possessor of the threefold true knowledge - such a one as described accordingly; when direct knowledge is present, is described as possessor of the six higher knowledges - such a one as described accordingly; when the ten powers are present, is described as possessor of the ten powers - such a one as described accordingly. Thus the Blessed One is such a one as described accordingly - to that Buddha, unattached, such a one.

Without deceit, who has come with a following. "Without deceit" means there are three bases for scheming - the basis of scheming called use of requisites, the basis of scheming called deportment, the basis of scheming called indirect talk.

What is the basis of scheming called use of requisites? Here householders invite a monk with the requisites of robes, almsfood, lodging and medicine for the sick. He, having evil desires, overcome by desire, desirous of the requisites of robes, almsfood, lodging and medicine for the sick, out of desire for more, rejects the robe, rejects the almsfood, rejects the lodging, rejects the requisite of medicines for the sick. He speaks thus: "What use is a costly robe to an ascetic! This is suitable that an ascetic should collect rags from cemeteries, or rubbish heaps, or shops, and having made them into a double robe, wear them. What use is costly almsfood to an ascetic! This is suitable that an ascetic should make his livelihood by wandering for gleanings, by morsels of almsfood. What use is a costly lodging to an ascetic! This is suitable that

an ascetic should be a tree-root dweller, or a cemetery dweller, or an open-air dweller. What use is a costly requisite of medicines for the sick to an ascetic! This is suitable that an ascetic should make medicine with cattle-urine or with a piece of yellow myrobalan." Based on that, he wears a coarse robe, uses coarse almsfood, uses a coarse lodging, uses a coarse requisite of medicines for the sick. Householders know him thus: "This ascetic has few wishes, is content, secluded, not in company, putting forth strenuous energy, an advocate of austere practices" - they invite him more and more with the requisites of robes, almsfood, lodging and medicine for the sick. He speaks thus: "Through the presence of three things, a faithful son of good family generates much merit; through the presence of faith, a faithful son of good family generates much merit; through the presence of a gift, a faithful son of good family generates much merit; through the presence of those worthy of offerings, a faithful son of good family generates much merit. You have this faith, and a gift exists, and I am a recipient. If I do not accept, thus you will be excluded from merit. I have no need of this. But out of compassion for you, I accept." Based on that, he accepts much robe, he accepts much almsfood, he accepts much lodging, he accepts much requisite of medicines for the sick. Whatever such frowning, the act of frowning, scheming, the act of scheming, the state of being a schemer - this is the basis of scheming called use of requisites.

What is the case of scheming termed as deportment? Here a certain one, having evil desires, overcome by desire, with the intention of being honoured, thinking "Thus people will honour me," adjusts his walking, adjusts his standing, adjusts his sitting, adjusts his lying down, walks with intention, stands with intention, sits with intention, prepares his sleeping place with intention, walks as if concentrated, stands as if concentrated, sits as if concentrated, prepares his sleeping place as if concentrated, he is as if a meditator within range. Whatever such placing, setting up, adjusting of deportment, frowning, the act of frowning, scheming, the act of scheming, the state of being fraudulent - this is the case of scheming termed as deportment.

What is the case of scheming termed as indirect talk? Here a certain one, having evil desires, overcome by desire, with the intention of being honoured, thinking "Thus people will honour me," speaks words connected with the noble teaching. He says: "Whoever wears such a robe, that ascetic is influential"; "whoever wears such a bowl... wears a brass bowl... wears a water-filter... wears a water strainer... wears a key... wears sandals... wears a waistband... wears a shoulder-strap, that ascetic is influential," he says; He says: "Whoever has such a preceptor, that ascetic is influential"; "whoever has such a teacher... such ones with the same preceptor... those with the same teacher... friends... acquaintances... companions... associates, that ascetic is influential," he says; He says: "Whoever dwells in such a dwelling-place, that ascetic is influential"; "whoever dwells in such a half-roofed house... dwells in a mansion... dwells in a long building... dwells in a cave... dwells in a rock cell... dwells in a hut... dwells in a pinnacle chamber... dwells in a watchtower... dwells in a pavilion... dwells in a tent... dwells in an assembly hall... dwells in a shed... dwells at a tree-root, that ascetic is influential," he says.

Or else, one who is excessively frowning, excessively knitting the brows, excessively fraudulent, excessively chattering, one who gains esteem through his mouth, saying "This ascetic is an obtainer of such abiding attainments." He speaks such a talk that

is profound, hidden, subtle, concealed, supramundane, connected with emptiness. Whatever such frowning, the act of frowning, scheming, the act of scheming, the state of being a schemer - this is the basis for scheming reckoned as indirect talk. For the Buddha, the Blessed One, these three bases for scheming have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. Therefore the Buddha is without deceit - without deceit.

"Who has come with a following": "Leader of a following": the Blessed One is a leader of a following. A teacher of a group is a leader of a following, the Teacher of a group is a leader of a following, one who looks after a group is a leader of a following, one who exhorts a group is a leader of a following, one who instructs a group is a leader of a following, one who confidently approaches a group is a leader of a following, the group listens to him, lends an ear, applies the mind to final liberating knowledge - thus a leader of a following, one who raises a group from the unwholesome and establishes them in the wholesome is a leader of a following, leader of a following of monks, leader of a following of nuns, leader of a following of male lay followers, leader of a following of female lay followers, leader of a following of kings, leader of a following of warriors, leader of a following of brahmins, leader of a following of merchants, leader of a following of workers, leader of a following of Brahmās, leader of a following of gods, one who has a Community, one who has a following, a teacher of a group. "Come" means approached, fully approached, fully attained, to the city of Saṅkassa - without deceit, who has come with a following.

"For the many here who are bound": Of the many warriors, brahmins, merchants, workers, householders, those gone forth, gods, and human beings. "Bound" means those who are bound, those who conduct themselves as bound, attendants, pupils - for the many here who are bound.

"There is a coming with a question": I have come desirous of a question, I have come wishing to ask a question, I have come wishing to hear a question. Thus also there is a coming with a question. Or else, for those desirous of a question, for those wishing to ask a question, for those wishing to hear a question, there may be a coming, an approaching, a drawing near, an attending upon. Thus also there is a coming with a question. Or else, you have the approach with a question, you too are able, you are fully capable to speak and answer what is asked by me, "you will bear this burden." Thus also there is a coming with a question.

Therefore the Elder Sāriputta said -

"To that Buddha, unattached, such a one, without deceit, who has come with a following;

For the many here who are bound, there is a coming with a question."

193. For a monk who is disgusted, who resorts to an empty seat;
The root of a tree, a cemetery, or in caves of mountains.

"For a monk who is disgusted" means: "Monk" means of a virtuous worldly monk or of a trainee monk. "Who is disgusted" means being disgusted with birth, with ageing... with disease... with death... with sorrows... with lamentations... with sufferings... with displeasures... being disgusted with anguishes, with hell suffering... with animal realm suffering... with ghost realm suffering... with human suffering...

with suffering rooted in conception in the womb...with suffering rooted in presence in the womb... with suffering rooted in emergence from the womb...with suffering that binds one who is born... with suffering of one who is born being subject to others... with suffering from self-attack... with suffering from attack by others... with suffering as suffering... with suffering of activities... with suffering of change... with suffering from eye disease... with suffering from ear disease... with suffering from nose disease... with suffering from tongue disease... with suffering from body disease... with suffering from head disease... with suffering from ear disease... with suffering from mouth disease... with suffering from 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... with suffering from the contact of gadflies, mosquitoes, wind, sun, and serpents... with suffering from the death of a mother... with suffering from the death of a father... with the death of a brother... with the death of a sister... with the death of a son... with the death of a daughter... with disaster to relatives... with disaster to wealth... with disaster of disease... with disaster of morality... being disgusted, being troubled, being ashamed, loathing the suffering from disaster of wrong view - "for a monk who is disgusted."

"Who resorts to an empty seat" means: 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. That seat is empty, secluded, very secluded from the seeing of unsuitable forms; empty, secluded, very secluded from the hearing of unsuitable sounds; empty, secluded, very secluded from the five unsuitable types of sensual pleasure. For one resorting to, associating with, cultivating, pursuing, frequenting, practising that very secluded seat - who resorts to an empty seat.

"The root of a tree, a cemetery, or" means: The root of a tree is just the root of a tree, a cemetery is just a cemetery - the root of a tree, a cemetery, or. "Or in caves of mountains" means: Mountains are just mountains, grottoes are just grottoes, mountain caves are just mountain caves. Mountain intervals are called mountain slopes - or in caves of mountains.

Therefore the Elder Sāriputta said -

"For a monk who is disgusted, who resorts to an empty seat;
The root of a tree, a cemetery, or in caves of mountains."

- 194.** In high and low lodgings, how many fearful things are there;
By which a monk would not tremble, in a quiet resting place.

"In high and low lodgings": "High and low" means high and low, inferior and superior, good and bad. Bed is called lodging, dwelling, a lean-to, a mansion, a long building, a cave - in high and low lodgings. "How many fearful things are there": "How many" means how many, chirping, roaring, making sounds. Or else "how many" means how many, how much, to what extent, how numerous are they. "Fearful" means lions, tigers, panthers, bears, hyenas, wolves, buffaloes, elephants, snakes, scorpions, centipedes, or thieves or young men, whether having done their deed or not having done their deed - how many fearful things are there.

"By which a monk would not tremble": "By which" means by which, having seen or having heard fearful things, one would not tremble, would not shudder, would not shudder violently, would not be frightened, would not be terrified, would not be extremely terrified, would not fear, would not experience terror; one would be fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, one would dwell - by which a monk would not tremble.

"In a quiet resting place": In a lodging that is quiet, without noise, having an atmosphere of loneliness, secluded from people, suitable for seclusion - in a quiet resting place.

Therefore the Elder Sāriputta said -

"In high and low lodgings, how many fearful things are there;
By which a monk would not tremble, in a quiet resting place."

- 195.** How many dangers are there in the world, for one going to the untravelled direction;
Which a monk might overcome, in a secluded lodging.

"How many dangers in the world": "How many" means how many, how much, to what extent, how numerous. "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 disease, bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, etc. cold, heat, hunger, thirst, defecation, urination, contact with gadflies, mosquitoes, wind, sun, and serpents - 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 "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. "In the world" means in the human world - how many dangers are there in the world.

"For one going to the untravelled direction." The untravelled direction 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. That direction has not been gone to before, that direction has not been gone to before during this long period of time.

"Just as one would carry a bowl of oil filled to the brim without spilling;
So one should guard one's own mind, aspiring to the direction never gone to before."

Going to the direction never gone to before, proceeding, advancing -for one going to the untravelled direction.

Which a monk might overcome. "Which" means whatever dangers one might overcome, conquer, submerge, exhaust, crush - which a monk might overcome.

In a secluded lodging. At the edge, at the remote, at the border, at the rock's edge, or at the forest's edge, or at the river's edge, or at the water's edge, where there is no ploughing, no sowing, having gone beyond the inhabited area, in a lodging not frequented by people - in a secluded lodging.

Therefore the Elder Sāriputta said -

"How many dangers are there in the world, for one going to the untravelled direction;
Which a monk might overcome, in a secluded lodging."

196. "What would be his ways of speech, what would be his resorts here;
What would be his moral rules and austerities, for the resolute monk?"

"What would be his ways of speech" means: With what kind of speech would he be endowed, of what form, of what manner, of what appearance - he asks about purity of speech. What is purity of speech? Here a monk, having abandoned lying, abstains from lying; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people; thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching and the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. Endowed with the four kinds of good verbal conduct, he speaks speech free from the four faults; abstaining from the thirty-two kinds of pointless talk, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers. He speaks on the ten topics of discussion, as follows -he speaks talk on fewness of wishes, talk on contentment, talk on solitude, talk on aloofness from society, talk on arousal of energy, talk on morality, talk on

concentration, talk on wisdom, talk on liberation, talk on knowledge and vision of liberation, talk on the establishments of mindfulness, talk on right striving, talk on the bases for spiritual power, talk on the faculties, talk on the powers, talk on the factors of enlightenment, talk on the path, talk on fruition, talk on Nibbāna. Restrained in speech, controlled, prepared, guarded, protected, watched over, restrained - this is purity of speech. "He would be endowed with such purity of speech" means - "what would be his ways of speech."

"What would be his resorts here" means: With what kind of resort would he be endowed, of what form, of what manner, of what appearance - he asks about resort. There is proper resort, there is improper resort.

What is improper resort? Here a certain one frequents prostitutes, or frequents widows, or frequents unmarried grown-up women, or frequents eunuchs, or frequents nuns, or frequents taverns, he dwells in company with kings, royal ministers, sectarians, and disciples of sectarians, with not becoming association. Or whatever families are faithless, without confidence, not like a watering place, abusive and insulting, wishing harm, wishing ill, wishing discomfort, wishing insecurity for monks, nuns, male lay followers, and female lay followers - he frequents, associates with, and attends upon such families - this is called improper resort.

Or else, having entered the inhabited area, having set out on the street, he goes unrestrained, looking at elephants, looking at horses, looking at chariots, looking at infantry, looking at women, looking at men, looking at girls, looking at boys, looking at the market place, looking at house fronts, looking upwards, looking downwards, he goes looking about in all directions - this too is called improper resort.

Or else, having seen a form with the eye, he is one who grasps at signs, one who grasps at features. Since, etc. if he were to dwell with the mind 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 mind faculty, he does not commit to restraint of the mind faculty - this too is called improper resort.

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 - he is engaged in watching such shows - this too is called improper resort.

The five types of sensual pleasure are also improper resort. For this was said by the Blessed One - "Do not, monks, walk in improper resort, in another's domain. Monks, for those walking outside their own resort, in another's domain, Māra will gain access, Māra will gain an object. And what, monks, is a monk's improper resort, another's domain? That is to say, the five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. This is called, monks, a monk's improper resort, another's domain" - this too is called improper resort.

What is proper resort? Here a monk does not frequent prostitutes, does not frequent widows, does not frequent unmarried grown-up women, does not frequent eunuchs, does not frequent nuns, does not frequent taverns, he dwells not in company with kings, royal ministers, sectarians, and disciples of sectarians, with not becoming association. But whatever families are faithful, devoted, like a well, illuminated by the orange robe, favourable to sages, wishing for welfare, wishing for benefit, wishing for comfort, wishing for freedom from bondage for monks, nuns, male lay followers, and female lay followers - he resorts to, associates with, and attends upon such families - this too is called proper resort.

Or else 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... etc. he does not go looking about in all directions -this too is called proper resort.

Or else a monk, having seen a form with the eye, is not one who grasps at signs... etc. he commits to restraint of the mind faculty -this too is called proper resort.

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... etc. troop reviews - he abstains from watching such shows - this too is called proper resort.

The four establishments of mindfulness are also a resort. For this was said by the Blessed One - "Monks, walk in your own resort, in your own paternal domain. Monks, for those walking in their own resort, in their own paternal domain, Māra will not gain access, Māra will not gain an object. And what, monks, is a monk's own resort, his own paternal domain? That is to say, the four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body, in feelings, etc.... In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is called, monks, a monk's own resort, his own paternal domain -this too is called proper resort. He would be endowed with such a resort" - what would be his resorts here.

"What would be his moral rules and austerities?" He asks about purity of moral rules and austerities: with what kind of moral rules and austerities would he be endowed, of what form, of what manner, of what appearance? What is purity of moral rules and austerities? There is both morality and ascetic practice, there is ascetic practice but not morality. What is both morality and ascetic practice? 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. Whatever therein is self-control, restraint, non-transgression - this is morality. Whatever is the acceptance - that is the ascetic practice. In the sense of restraint it is morality, in the sense of acceptance it is ascetic practice - this is called both morality and ascetic practice.

What is ascetic practice but not morality? The eight ascetic practices - the forest-dweller's practice, the almsfood eater's practice, the rag-robe wearer's practice, the three-robe wearer's practice, the successive house-to-house alms goer's practice, the one-session eater's practice, the sitter's practice, the any-bed user's practice - this is

called ascetic practice but not morality. The undertaking of energy is also called ascetic practice but not morality. "Let only skin and sinews and bones remain, let the flesh and blood in the body dry up, but what is to be attained by manly strength, by manly power, by manly energy, by manly effort - without attaining that, there will be no cessation of energy" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice but not morality.

"I shall not eat, I shall not drink, I shall not leave the dwelling;
Nor shall I lay down my side, while the dart of craving is not rooted out."

He exerts the mind and strives. Such an undertaking of energy is also called ascetic practice but not morality. "I will not break this cross-legged posture until my mind is liberated from the mental corruptions by non-clinging" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "I will not rise from this seat... I will not descend from this walking path... I will not leave the dwelling... I will not leave the half-roofed house... I will not leave the mansion... the long building... the cave... the rock cell... the hut... the pinnacle chamber... the watchtower... the pavilion... the tent... the assembly hall... the shed... I will not leave the tree-root until my mind is liberated from the mental corruptions by non-clinging" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "In this very earlier period of the day I will bring, I will fully bring, I will attain, I will touch, I will realise the noble teaching" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "In this very noon period of the day... in the evening period of the day... 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, I will bring, I will fully bring, I will attain, I will touch, I will realise the noble teaching" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality - this is the purification of moral rules and austerities. "He would be endowed with such purification of moral rules and austerities" - what would be his moral rules and austerities.

"Of the resolute monk" means: "Of the resolute" means of one with aroused energy, one who has attained strength, one of firm effort, one who has not laid down desire, one who has not laid down the responsibility regarding wholesome mental states. Or else of one whose self has been sent forth, for the purpose of which he was sent forth, regarding one's own meaning and the true method and characteristic and cause and the possible and impossible. Of one whose self has been sent forth to "all activities are impermanent", of one whose self has been sent forth to "all activities are suffering", of one whose self has been sent forth to "all phenomena are non-self", of one whose self has been sent forth to "ignorance is the condition for activities", etc. Of one whose self has been sent forth to "birth is the condition for ageing and death", of one whose self has been sent forth to "from the cessation of ignorance comes the cessation of activities", etc. Of one whose self has been sent forth to "from the cessation of birth comes the cessation of ageing and death", of one whose self has been sent forth to "this is suffering", etc. Of one whose self has been sent forth to "this is the practice leading to the cessation of suffering", of one whose self has been sent forth to "these are the mental corruptions", etc. Of one whose self has been sent

forth to "this is the practice leading to the cessation of mental corruptions", of one whose self has been sent forth to "these phenomena are to be directly known", etc. Of one whose self has been sent forth to "these phenomena are to be realised", of one whose self has been sent forth to the origin, passing away, gratification, danger, and escape of the six sense bases of contact, of the five aggregates of clinging... Of one whose self has been sent forth to the origin, passing away, gratification, danger, and escape of the four primary elements, of one whose self has been sent forth to "whatever has the nature of arising, all that has the nature of cessation." "Monk" means of a virtuous worldling monk or of a trainee monk - of the resolute monk.

Therefore the Elder Sāriputta said -

"What would be his ways of speech, what would be his resorts here;
What would be his moral rules and austerities, for the resolute monk?"

197. What training having accepted, unified, prudent, mindful;
Like a smith with silver, should blow away one's own stain.

"What training having accepted" means what training having taken, having accepted, having taken up, having undertaken, having grasped, having adhered to, having clung to - what training having accepted.

"Unified, prudent, mindful." "Unified" means with fully focused mind, with undistracted mind, with undisturbed mental state, serenity, the concentration faculty, the power of concentration, etc. right concentration. "Prudent" means prudent, wise, endowed with wisdom, intelligent, one with knowledge, discerning, sagacious.

"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. He is called mindful - mindful. "What training having accepted" asks about the training in higher morality. "Unified" asks about the training in the higher consciousness. "Prudent" asks about the training in higher wisdom. "Mindful" asks about purity - what training having accepted, unified, prudent, mindful.

"Like a smith with silver, should blow away one's own stain." "Smith" is called a goldsmith; "silver" is called gold. Just as a goldsmith blows, blows thoroughly, blows completely the gross stain of gold, blows, blows thoroughly, blows completely the middling stain, blows, blows thoroughly, blows completely the subtle stain; just so a monk blows, blows thoroughly, blows completely, abandons, dispels, puts an end to, brings to obliteration even the gross mental defilements of oneself; even the middling mental defilements... even the subtle mental defilements he blows, blows thoroughly, blows completely, abandons, dispels, puts an end to, brings to obliteration.

Or else a monk blows, blows thoroughly, blows completely, abandons, dispels, puts an end to, brings to obliteration one's own stain of lust, stain of hate, stain of delusion, stain of conceit, stain of wrong view, stain of mental defilement, stain of misconduct, that which causes blindness, that which removes vision, that which causes not knowing, that which suppresses wisdom, that which is connected with vexation, that which does not lead to Nibbāna.

Or by right view, one blows, blows thoroughly, blows completely, abandons, dispels, puts an end to, brings to obliteration wrong view. By right thought, wrong thought, etc. by right speech, wrong speech... by right action, wrong action... by right livelihood, wrong livelihood... by right effort, wrong effort... by right mindfulness, wrong mindfulness... by right concentration, wrong concentration... by right knowledge, wrong knowledge... by right liberation, one blows, blows thoroughly, blows completely, abandons, dispels, puts an end to, brings to obliteration wrong liberation.

Or by the noble eightfold path, one blows away, blows away thoroughly, blows away completely, abandons, dispels, puts an end to, brings to obliteration all mental defilements, all misconducts, all disturbances, all fevers, all torments, all unwholesome volitional activities - Like a smith with silver, should blow away one's own stain.

Therefore the Elder Sāriputta said -

"What training having accepted, unified, prudent, mindful;
Like a smith with silver, should blow away one's own stain."

- 198.** "What is comfortable for one who is disgusted, (said the Blessed One to Sāriputta)
For one who indeed resorts to empty seats and beds;
For one desiring highest enlightenment, according to the conforming teaching, that I shall tell you, as one who understands.

"What is comfortable for one who is disgusted": "For one who is disgusted" means for one who is disgusted with birth, with ageing... with disease... with death... with sorrows... with lamentations... with sufferings... with displeasures... with anguishes... etc. for one who is disgusted, troubled, ashamed by the suffering of disaster of wrong view - "for one who is disgusted." "What is comfortable" means I shall explain that comfortable abiding. What is comfortable abiding? 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 - this is comfortable abiding - "what is comfortable for one who is disgusted."

"Said the Blessed One to Sāriputta": He addressed that elder by name. "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; he is the Blessed One because he resorted to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat, he is the Blessed One because he is a partaker of the requisites of robes, almsfood, lodging and medicine for the sick, 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, he is the Blessed One because he is a partaker of the four meditative absorptions, the four boundless states, the four immaterial attainments, he is the Blessed One because he is a partaker of the eight deliverances, the eight bases of direct knowledge, the nine progressive abiding attainments, 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, 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, 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" - "said the Blessed One to Sāriputta."

"For one who indeed resorts to empty seats and beds": 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. That lodging is empty, secluded, very secluded from the seeing of unsuitable forms; from the hearing of unsuitable sounds... etc. empty, secluded, very secluded from the five unsuitable types of sensual pleasure. For one cultivating, pursuing, frequenting, practising that lodging - "for one who indeed resorts to empty seats and beds."

"For one desiring highest enlightenment, according to the Teaching": Highest enlightenment is called the knowledge of the four paths, wisdom, wisdom faculty, power of wisdom, etc. enlightenment factor of investigation of phenomena, investigation, insight, right view. For one desiring to awaken to that highest enlightenment, desiring to awaken along with it, desiring to awaken to it, desiring to fully awaken to it, desiring to attain it, desiring to touch it, desiring to realise it - "for one desiring highest enlightenment."

"According to the Teaching": what are the teachings in conformity with enlightenment? 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 - these

are called the teachings in conformity with enlightenment. Or else, insight in the preliminary stage of the four paths - these are called the teachings in conformity with enlightenment - "for one desiring highest enlightenment, according to the Teaching."

"That I shall tell you, as one who understands": "That" refers to the teaching in conformity with enlightenment. "I shall tell" means I shall tell, I shall explain, I shall teach, I shall make known, I shall establish, I shall open up, I shall analyse, I shall make clear, I shall reveal. "As one who understands" means as one who understands, as one understanding, knowing, cognising, recognising, penetrating - 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 - the teaching directly known by oneself, witnessed by oneself, that I shall speak - "that I shall tell you, as one who understands."

Therefore the Blessed One said -

"What is comfortable for one who is disgusted," (said the Blessed One to Sāriputta)

For one who indeed resorts to empty seats and beds;

For one desiring highest enlightenment, according to the Teaching, that I shall tell you, as one who understands."

- 199.** The wise one should not fear the five fears, a mindful monk living within the boundaries;
Of gadflies and stinging insects, of reptiles, of human contact, of quadrupeds.

"The wise one should not fear the five fears" means: "The wise one" means the wise one, the wise person, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one. The wise one should not fear the five fears, should not tremble, should not be frightened, should not be terrified, should not be extremely terrified, 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 - the wise one should not fear the five fears.

"A mindful monk living within the boundaries" means: "Monk" means either a virtuous worldling monk or a trainee monk. "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... developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful - he is called mindful. "Living within the boundaries" means there are four boundaries - the boundary of restraint by morality, the boundary of restraint of the faculties, the boundary of moderation in eating, the boundary of the pursuit of wakefulness.

What is the boundary of restraint by 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. Reviewing the state of inner corruption, he walks within the boundary of restraint by morality, he does not break the limit - this is the boundary of

restraint by morality.

What is the boundary of restraint of the faculties? Here a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, etc. he commits to restraint of the eye-faculty. Having heard a sound with the ear... 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, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind-faculty well-restrained, covetousness, displeasure, and evil unwholesome mental states would not flow in upon him, he proceeds to restrain it, he guards the mind-faculty, he commits to restraint of the mind-faculty. Reviewing the exposition on the blazing, he walks within the boundary of restraint of the faculties, he does not break the limit - this is the boundary of restraint of the faculties.

What is the limit of moderation in eating? Here a monk, having reflected wisely, takes food - not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling." Reviewing the simile of greasing the axle, covering the wound, and the son's flesh, he lives within the limit of moderation in eating, he does not break the boundary - this is the limit of moderation in eating.

What is the limit of the pursuit of wakefulness? Here a monk during the day by walking and sitting purifies the mind of obstructive mental states, during the first watch of the night by walking and sitting purifies the mind of obstructive mental states, during the middle watch of the night lies 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 purifies the mind of obstructive mental states. Reviewing the dwelling of one with an auspicious night, he lives within the limit of the pursuit of wakefulness, he does not break the boundary - this is the limit of the pursuit of wakefulness - a mindful monk living within the boundaries.

"Of gadflies and stinging insects, of reptiles." "Gadflies" are called tawny flies. "Stinging insects" are called all flies. Why are "stinging insects" called all flies? They, having flown up again and again, bite; for that reason "stinging insects" are called all flies. "Reptiles" are called snakes - of gadflies and stinging insects, of reptiles.

"Of human contact, of quadrupeds." "Human contacts" are called thieves or young men, whether having done their deed or not having done their deed. They might ask a monk a question, or might bring a charge, might revile, might abuse, might irritate, might provoke, might harm, might injure, might harass, might vex, might strike, might afflict, or might cause affliction. Whatever affliction from a human being - human contact. "Quadrupeds" means lions, tigers, panthers, bears, hyenas, wolves, buffaloes, elephants. They might trample a monk, might devour, might harm, might injure, might harass, might vex, might strike, might afflict, or might cause affliction. Affliction from a quadruped, whatever fear of quadrupeds - of human contact, of quadrupeds.

Therefore the Blessed One said -

"The wise one should not fear the five fears, a mindful monk living within the boundaries;
Of gadflies and stinging insects, of reptiles, of human contact, of quadrupeds."

- 200.** One should not fear those of other doctrines, even having seen their many frightful things;
And one should overcome other dangers, the seeker of the wholesome.

"One should not fear those of other doctrines, even having seen their many frightful things": Those of other doctrines are called, setting aside the seven co-religionists, whoever are without faith in the Buddha, the Teaching, and the Community. They might ask a monk a question, or might bring a charge, might revile, might abuse, might irritate, might provoke, might harm, might injure, might harass, might vex, might strike, might afflict, or might cause affliction. Having seen or having heard their many frightful things, one should not tremble, should not shudder, should not shudder violently, should not be frightened, should not be terrified, should not be alarmed, 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 - one should not fear those of other doctrines, even having seen their many frightful things.

"And one should overcome other dangers, the seeker of the wholesome": And there are also other things to be overcome, to be conquered, to be submerged, to be exhausted, to be crushed. "Dangers" - there are two kinds of dangers - obvious dangers and concealed dangers, etc. Thus also "they dwell there" means - dangers. "The seeker of the wholesome" means right practice, conforming practice, non-opposing practice, non-conflicting practice, practice according to meaning, etc. By one seeking, searching for, and investigating the noble eightfold path and Nibbāna and the practice leading to Nibbāna, dangers are to be overcome, to be conquered, to be submerged, to be exhausted, to be crushed - and one should overcome other dangers, the seeker of the wholesome.

Therefore the Blessed One said -

"One should not fear those of other doctrines, even having seen their many frightful things;
And one should overcome other dangers, the seeker of the wholesome."

- 201.** Touched by the contact of illness and by hunger, one should endure cold and heat;
He, touched by these in many ways, without attachment, should make firm effort with exertion.

"Touched by the contact of illness and by hunger": The contact of illness is called 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... with nose disease... with tongue disease... with body disease... etc. one may be touched, overcome, included, endowed with the contact of

gadflies, mosquitoes, wind, sun, and serpents. "Hunger" is called famine. One may be touched, overcome, included, endowed with famine - "touched by the contact of illness and by hunger."

"One should endure cold and heat": "Cold": cold arises for two reasons - cold arises either due to the disturbance of internal elements, or cold arises externally due to the climate. "Heat": heat arises for two reasons - heat arises either due to the disturbance of internal elements, or heat arises externally due to the climate - "cold and heat."

"One should endure": one should be patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and serpents, with ill-spoken and ill-expressed ways of speech; one should be by nature one who endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening - "one should endure cold and heat."

"He, touched by these in many ways, without attachment": "By these": one may be touched, overcome, included, endowed with the contact of illness and hunger and cold and heat - "he, touched by these." "In many ways": one may be touched, overcome, included, endowed with in manifold ways - "he, touched by these in many ways." "Without attachment": one does not give opportunity to consciousness accompanied by volitional activities - "without attachment." Or else one does not give opportunity to bodily misconduct, verbal misconduct, mental misconduct - "without attachment" - "he, touched by these in many ways, without attachment."

"One should make firm the exertion of energy." Exertion of energy is called whatever mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, unremitting, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort. "One should make firm the exertion of energy." One should make firm the exertion of energy, one should make it steady, one should be firmly resolved, one should be steadfastly resolved - one should make firm the exertion of energy.

Therefore the Blessed One said -

"Touched by the contact of illness and by hunger, one should endure cold and heat;

He, touched by these in many ways, without attachment, should make firm the exertion of energy."

202. One should not commit theft, should not speak falsely, should touch with friendliness the trembling and the still;
Whatever agitation of the mind one should cognise, one should dispel it as the side of the Dark One."

"One should not commit theft, should not speak falsely" means: "One should not commit theft" means here a monk, having abandoned taking what is not given, would abstain from taking what is not given; taking only what is given, expecting only what is given, he would dwell in purity through non-stealing - one should not commit theft. "Should not speak falsely" means here a monk, having abandoned lying, would abstain from lying; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world - one should not commit theft, should not speak falsely.

"Should touch with friendliness the trembling and the still" means: "Friendliness" means that friendliness towards beings, friendly feeling, the state of being friendly, sympathy, sympathetic feeling, the state of being sympathetic, seeking welfare, compassion, non-anger, non-affliction, non-hate, the wholesome root. "The trembling" means those for whom thirsting craving has not been abandoned, and for whom fear and dread have not been abandoned. Why are they called the trembling? They tremble, are frightened, are terrified, fear, experience terror; for that reason they are called the trembling. "The still" means those for whom thirsting craving has been abandoned, and for whom fear and dread have been abandoned. Why are they called the still? They do not tremble, are not frightened, are not terrified, do not fear, do not experience terror; for that reason they are called the still. "Should touch with friendliness the trembling and the still" means: One should touch, should pervade the trembling and the still with friendliness; having pervaded with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without affliction, one should dwell - should touch with friendliness the trembling and the still.

"Whatever agitation of the mind one should cognise" means: "Whatever" means whenever. "Of the mind" means that consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element. Through bodily misconduct the mind becomes agitated, stirred up, set in motion, struck, shaken, gone astray, not calmed. From verbal misconduct, etc. from mental misconduct... from lust... from hate... from delusion... from wrath... from hostility... from contempt... from insolence... of envy... from stinginess... of deceit... from fraudulence... from obstinacy... from rivalry... from conceit... from arrogance... from vanity... from negligence... from all mental defilements... from all misconduct... from all disturbances... from all fevers... from all torments... through all unwholesome volitional activities the mind becomes agitated, stirred up, set in motion, struck, shaken, gone astray, not calmed. "Whatever agitation of the mind one should cognise" means: One should know, understand, cognise, recognise, penetrate the agitated state of the mind - whatever agitation of the mind one should cognise.

"One should dispel it as the side of the Dark One." "The Dark One" means that Māra who is the Dark One, the lord, the ender, Namuci, the friend of the heedless. The side of the Dark One is Māra's side, Māra's snare, Māra's hook, Māra's bait, Māra's domain, Māra's abode, Māra's resort, Māra's bondage - one should abandon, should dispel, should put an end to, should bring to obliteration. Thus also one should dispel it as the side of the Dark One. Or else the side of the Dark One is Māra's side, the unwholesome side, with painful rise, with painful results, conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts - one should abandon, should dispel, should put an end to, should bring to obliteration. Thus also one should dispel it as the side of the Dark One.

Therefore the Blessed One said -

"One should not commit theft, should not speak falsely, should touch with friendliness the trembling and the still;
Whatever agitation of the mind one should cognise, one should dispel it as the side of the Dark One."

203. One should not come under the control of wrath and arrogance, one should stand having uprooted their root;
And then one should surely overcome the pleasant or the unpleasant.

"One should not come under the control of wrath and arrogance": "Wrath" means whatever resentment of the mind, repulsion, etc. ferocity, harshness, displeasure of the mind. "Arrogance" - here a certain one despises another by birth or by clan, etc. or by some subject matter or other. "One should not come under the control of wrath and arrogance": One should not come under the control of wrath and arrogance, one should abandon, should dispel, should put an end to, should bring to obliteration wrath and arrogance - one should not come under the control of wrath and arrogance.

"One should stand having uprooted their root": What is the root of wrath? 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 wrath. What is the root of arrogance? 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 arrogance. "One should stand having uprooted their root": Having dug around, having raised up, having lifted out, having uprooted, having completely uprooted, having abandoned, having dispelled, having put an end to, having brought to obliteration the root of wrath and arrogance, one should stand, should stand firm - one should stand having uprooted their root.

"And then one should surely overcome the pleasant or the unpleasant": "Then": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "then." "Dear" - there are two kinds of dear - beings or activities. Which beings are dear? Here, for one there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or sons or daughters or friends or colleagues or relatives or blood-relations - these beings are dear. Which activities are dear? Pleasing forms, pleasing sounds... Odours... Flavours... tangible objects - these activities are dear. "Unpleasant" - there are two kinds of unpleasant - beings or activities. Which beings are unpleasant? Here, for one there are those who wish one's harm, who wish one's detriment, who wish one's discomfort, who wish one's lack of freedom from bondage, who wish to deprive one of life - these beings are unpleasant. Which activities are unpleasant? Displeasing forms, displeasing sounds, odours... Flavours... tangible objects - these activities are unpleasant. "Surely" is a definitive statement, a statement without doubt, a statement without uncertainty, an uncontradictory statement, an undivided statement, a statement leading to liberation, an unmistakable statement, this is a statement of establishment - "surely." "And then one should surely overcome the pleasant or the unpleasant": Overcoming the pleasant and unpleasant, the comfortable and uncomfortable, happiness and suffering, pleasure and displeasure, the desirable and undesirable, one might overcome, or overpowering one might overcome - and then one should surely overcome the pleasant or the unpleasant.

Therefore the Blessed One said -

"One should not come under the control of wrath and arrogance, one should

stand having uprooted their root;
And then one should surely overcome the pleasant or the unpleasant."

- 204.** Having put wisdom in front, with good rapture, one should suppress those dangers;
One should overcome discontent in a remote lodging, one should overcome the four states of lamentation.

"Having put wisdom in front, with good rapture": "Wisdom" means whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, etc. non-delusion, right view. "Having put wisdom in front": here a certain one, having put wisdom in front, walks about with wisdom as his flag, wisdom as his banner, wisdom as his authority, abundant in investigation, abundant in thorough investigation, abundant in looking, abundant in examining, one who dwells with clear objects, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority. Thus also having put wisdom in front.

Or else, when going he understands "I am going," or when standing he understands "I am standing," or when seated he understands "I am seated," or when lying down he understands "I am lying down," or in whatever way his body is disposed, he understands it accordingly. Thus also having put wisdom in front.

Or else, he acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. Thus also having put wisdom in front.

"With good rapture": through recollection of the Buddha, rapture and gladness arise - "with good rapture." Through recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities, mindfulness of breathing, recollection of death, through mindfulness of the body, through recollection of peace, rapture and gladness arise - "with good rapture" - having put wisdom in front, with good rapture.

"One should suppress those dangers": "Dangers" - there are two kinds of dangers - obvious dangers and concealed dangers, etc. These are called obvious dangers, etc. These are called concealed dangers, etc. Thus also "they dwell there" means - dangers. "One should suppress those dangers": One should suppress, overcome, overpower, exhaust, crush those dangers - one should suppress those dangers.

"One should overcome discontent in a remote lodging": "Discontent" means whatever discontent, discontentedness, dissatisfaction, lack of delight, longing, anxiety. "In a remote lodging": in remote lodgings or in various highly wholesome mental states, one should overcome, overpower, submerge, exhaust, crush discontent - one should overcome discontent in a remote lodging.

"One should overcome the four states of lamentation": One should overcome, should master, should overpower, should submerge, should exhaust, should crush the four states subject to lamentation - one should overcome the four states of lamentation.

Therefore the Blessed One said -

"Having put wisdom in front, with good rapture, one should suppress those dangers;
One should overcome discontent in a remote lodging, one should overcome the four states of lamentation."

205. "What shall I eat, or where shall I eat, alas I slept in suffering, where shall I sleep today;
These thoughts leading to lamentation, a trainee wandering without an abode should remove.

"What shall I eat, or where shall I eat": "What shall I eat" means what shall I consume - cooked rice, or food made with flour, or flour, or fish, or meat - "what shall I eat". "Or where shall I eat" means where shall I consume - in a family of the warrior caste, or in a brahmin family, or in a merchant family, or in a worker family - "what shall I eat, or where shall I eat".

"Alas I slept in suffering, where shall I sleep today" means this night I slept in suffering on a board, or on a straw-mat, or on a piece of leather, or on a grass mat, or on a leaf mat, or on a straw mat. The coming night, where shall I sleep comfortably - on a bed, or on a chair, or on a mattress, or on a figured pillow, or in a dwelling-place, or in a half-roofed house, or in a mansion, or in a long building, or in a cave - "alas I slept in suffering, where shall I sleep today".

"These thoughts leading to lamentation": "These thoughts" means two thoughts connected with almsfood, two thoughts connected with lodging. "Leading to lamentation" means leading to deploring, leading to lamentation - "these thoughts leading to lamentation".

"A trainee wandering without an abode should remove": "Trainee" - why is he called a trainee? "He trains" - a trainee. And what does he train in? He trains in higher morality, he trains in higher consciousness, he trains in higher wisdom. What is the training in higher morality? Etc. this is the training in higher wisdom. These three trainings - he trains by attending to them, he trains by knowing, seeing, reviewing, resolving the mind, he trains by resolving through faith, by arousing energy, by establishing mindfulness, by concentrating the mind, he trains by understanding with wisdom, he trains by directly knowing what should be directly known, by fully understanding what should be fully understood, by abandoning what should be abandoned, by developing what should be developed, he trains by realising what should be realised - he practises, he fully practises, having accepted he trains. For that reason he is called - a trainee. For the removal, for the subduing, for the abandoning, for the appeasement, for the relinquishment, for the 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,

by knowing, etc. one should train by realising what should be realised - one should practise, one should fully practise, having accepted one should proceed - "a trainee should remove".

Wandering without an abode. How does one wander with an abode? Here a certain one is endowed with the impediment of family, with the impediment of group... with the impediment of residence... with the impediment of robes... with the impediment of almsfood... with the impediment of lodging... is endowed with the impediment of requisite of medicines for the sick. Thus one wanders with an abode. How does one wander without an abode? Here a monk is not endowed with the impediment of family, not with the impediment of group... not with the impediment of residence... not with the impediment of robes... not with the impediment of almsfood... not with the impediment of lodging... is not endowed with the impediment of requisite of medicines for the sick. Thus one wanders without an abode.

"Gone to Magadha, gone to Kosala, and some to the Vajji land;
Like deer wandering without a group, homeless the monks dwell.

"Good is conduct, good is good conduct, good is always dwelling without a home;
Questioning about meaning, acting respectfully, this is asceticism for one who owns nothing."

A trainee wandering without an abode should remove. Therefore the Blessed One said -

"What shall I eat, or where shall I eat, alas I slept in suffering, where shall I sleep today;
These thoughts leading to lamentation, a trainee wandering without an abode should remove."

206. And having obtained food and clothing at the proper time, he should know moderation here for the purpose of contentment;
He, guarded in those, wandering restrained in the village, even if provoked, should not utter harsh speech.

"And having obtained food and clothing at the proper time": "Food" means cooked rice, food made with flour, flour, fish, meat. "Clothing" means six robes - linen, cotton, silk, woollen blanket, hempen, hemp. "And having obtained food and clothing at the proper time": Having obtained a robe, having obtained almsfood - 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

almsfood for almsfood, not by giving in return for giving - righteously, impartially, having obtained, having got, having attained, having gained, having received - "and having obtained food and clothing at the proper time."

"He should know moderation here for the purpose of contentment": "He should know moderation": one should know moderation for two reasons - either from acceptance or from use. How does one know moderation from acceptance? Even when little is being given, he accepts out of sympathy for families, out of protection for families, out of compassion for families; even when much is being given, he accepts a robe sufficient for tending the body, he accepts almsfood sufficient for tending the belly. Thus one knows moderation from acceptance. How does one know moderation from use?

Having reflected wisely, he uses the robe only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of covering the parts that arouse shame.

Having reflected wisely, he uses almsfood not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling."

Having reflected wisely, he uses lodging only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of dispelling the dangers of the seasons and for the delight of seclusion.

Having reflected wisely, he uses the requisite of medicines for the sick only for warding off arisen afflicting feelings, with freedom from affliction as the highest aim.

Thus one knows moderation from use. "He should know moderation": By these two reasons one should know, understand, recognise, penetrate moderation - "he should know moderation."

"Here for the purpose of contentment": Here a monk is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever, and does not commit an improper wrong way of earning because of robes; and not having obtained a robe, he is not agitated, and having obtained a robe, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape; and yet by that contentment with any robe whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful -this one is called a monk established in the ancient, primordial noble lineage.

Furthermore, a monk is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever, and does not commit an improper wrong way of earning because of almsfood, and not having obtained almsfood, he is not agitated, and having obtained almsfood, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape; and yet by that contentment with any almsfood whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful -this one is called a monk established in the ancient, primordial noble lineage.

Furthermore, a monk is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever, and does not commit an improper wrong way of earning because of lodging, and not having obtained a lodging, he is not agitated, and having obtained a lodging, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape; and yet by that contentment with any lodging whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful -this one is called a monk established in the ancient, primordial noble lineage.

Furthermore, a monk is content with any requisite of medicines for the sick whatsoever, and speaks in praise of contentment with any requisite of medicines for the sick whatsoever, and does not commit an improper wrong way of earning because of requisite of medicines for the sick, and not having obtained a requisite of medicines for the sick, he is not agitated, and having obtained a requisite of medicines for the sick, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape; and yet by that contentment with any requisite of medicines for the sick whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful -this one is called a monk established in the ancient, primordial noble lineage - he should know moderation here for the purpose of contentment.

He, guarded in those, wandering restrained in the village. "He, guarded in those" means guarded, protected, watched over, restrained regarding robes, almsfood, lodging, and requisite of medicines for the sick. Thus also he is guarded in those. Or else guarded, protected, watched over, restrained in the sense bases. Thus also he is guarded in those.

"Wandering restrained in the village" means in the village restrained, controlled, prepared, guarded, protected, watched over, restrained - he, guarded in those, wandering restrained in the village.

"Even if provoked, should not utter harsh speech." Spoiled, jeered at, scoffed at, struck, blamed, reproached, 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 - even if provoked, should not utter harsh speech.

Therefore the Blessed One said -

"And having obtained food and clothing at the proper time, he should know moderation here for the purpose of contentment;
He, guarded in those, wandering restrained in the village, even if provoked, should not utter harsh speech."

207. With eyes downcast and not desirous of wandering about, engaged in

meditative absorption, very wakeful;
Having undertaken equanimity, with concentrated mind, one should cut off
thought and its dwelling place and remorse.

"With eyes downcast and not desirous of wandering about": How is one with eyes cast about? Here a certain monk is greedy with the eyes, endowed with greediness of the eyes, thinking "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 too one is with eyes cast about.

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 too one is with eyes cast about.

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 too one is with eyes cast about.

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 too one is with eyes cast about.

How is one not with eyes cast about? Here a certain monk is not greedy with the eyes, not endowed with greediness of the eyes, thinking "What is unseen should be seen, what is seen should be surpassed" - not from park to park, not from pleasure grove to pleasure grove, not from village to village, not from market town to market town, not from city to city, not from country to country, not from province to province, he is not devoted to long wandering and unsettled wandering for the seeing of forms. Thus too one is not with eyes cast about.

Or else a monk, having entered the inhabited area, having set out on the street, goes restrained, not looking at elephants, etc. he does not go looking about in all directions. Thus too one is not with eyes cast about.

Or else a monk, having seen a form with the eye, is not one who grasps at signs... etc. he commits to restraint of the eye-faculty. Thus too one is not with eyes cast about.

While some ascetics and brahmins, while living on food offered by the faithful, etc. troop reviews. He abstains from the pursuit of watching such shows. Thus too one is not with eyes cast about - "with eyes downcast."

"And not desirous of wandering about": How is one desirous of wandering about? Here a certain monk is desirous of wandering about, endowed with desire for wandering about, from park to park, etc. he is devoted to long wandering and unsettled wandering for the seeing of forms. Thus too one is desirous of wandering about.

Or else a monk, even within the monastery, is desirous of wandering about, possessed of desire for wandering about; without purpose, without reason, agitated, with an unquiet mind, he goes from residential cell to residential cell. From dwelling, etc. thus he speaks talk about existence and non-existence. Thus too one is desirous of wandering about.

"And not 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 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 one's own welfare as important - with eyes downcast and not desirous of wandering about.

"Engaged in meditative absorption, very wakeful": "Engaged in meditative absorption": one is engaged in meditative absorption for two reasons - engaged, employed, devoted, fully engaged for the arising of the unarisen first meditative absorption, or for the arising of the unarisen second meditative absorption... the third meditative absorption... engaged, employed, devoted, fully engaged for the arising of the fourth meditative absorption. Thus too one is engaged in meditative absorption. Or else one practises, develops, and cultivates the arisen first meditative absorption, or the arisen second meditative absorption... the third meditative absorption... one practises, develops, and cultivates the fourth meditative absorption. Thus too one is engaged in meditative absorption.

"Very wakeful": here a monk during the day by walking and sitting purifies the mind of obstructive mental states; during the first watch of the night by walking and sitting purifies the mind of obstructive mental states; during the middle watch of the night lies 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 purifies the mind of obstructive mental states - engaged in meditative absorption, very wakeful.

"Having undertaken equanimity, with concentrated mind": "Equanimity": that which in the fourth meditative absorption is equanimity, looking on, looking on with indifference, evenness of consciousness, tranquillity of consciousness, neutrality of consciousness. "With concentrated mind": 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. "Having undertaken equanimity, with concentrated mind": In the fourth meditative absorption, having undertaken equanimity, with fully focused mind, with undistracted mind, with undisturbed mental state - having undertaken equanimity, with concentrated mind.

"One should cut off thought and its dwelling place and remorse": "Thoughts": there are nine thoughts - sensual thought, thought of anger, thought of violence, 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 the nine thoughts. For sensual thoughts, perception of sensuality is the dwelling place; for thoughts of anger, perception of anger is the dwelling place; for thoughts of violence, perception of violence is the dwelling place. Or else for thoughts, applied thoughts, intentions, ignorance is the dwelling place, unwise attention is the dwelling place, the conceit 'I am' is the dwelling place, moral fearlessness is the dwelling place, restlessness is the dwelling place.

"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... mental misconduct was done by me... killing living beings was done by me, abstention from killing living beings was not done by me" - remorse, regret of the mind, mental perplexity arises. "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 do not know moderation 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 of suffering 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. "One should cut off thought and its dwelling place and remorse": One should cut off, should sever, should destroy, should utterly

destroy, should abandon, should dispel, should put an end to, should bring to obliteration thought and the dwelling place of thought and remorse - one should cut off the dwelling place of thought and remorse.

Therefore the Blessed One said -

"With eyes downcast and not desirous of wandering about, engaged in meditative absorption, very wakeful;
Having undertaken equanimity, with concentrated mind, one should cut off thought and its dwelling place and remorse."

208. Accused by words, being mindful one should rejoice, among fellows in the holy life one should break through barrenness;
One should utter wholesome speech, not excessively, one should not intend for the principle of popular talk.

"Accused by words, being mindful one should rejoice": "Accused" means preceptors or teachers or those with the same preceptor or those with the same teacher or friends or acquaintances or companions or associates accuse him - "This, friend, is inappropriate for you, this is not attained by you, this is unsuitable for you, this is not established in morality for you." Having established mindfulness, one should rejoice in that accusation, should delight in it, should be happy, should give thanks, should wish for it, should consent to it, should aspire to it, should long for it, should pray for it. Just as a woman or a man, young, youthful, fond of adornment, having bathed the head, having obtained a garland of blue lotuses or a garland of jasmine or a garland of adhimuttaka flowers, having received it with both hands, having placed it on the head, the highest part, would rejoice, would delight in it, would be happy, would give thanks, would wish for it, would consent to it, would aspire to it, would long for it, would pray for it; just so, having established mindfulness, one should rejoice in that accusation, should delight in it, should be happy, should give thanks, should wish for it, should consent to it, should aspire to it, should long for it, should pray for it.

"Like one who reveals treasures, should one see a fault-finder;
One who speaks reprovably, intelligent - such a wise person one should associate with.

"For one associating with such a person, it is better, not worse;
One should exhort and instruct, and restrain from what is vile;
For he is dear to the good, but disagreeable to the bad."

"Accused by words, being mindful one should rejoice, among fellows in the holy life one should break through barrenness": "Fellow in the holy life" means common legal act, common recitation, same training. "Among fellows in the holy life one should break through barrenness": Among fellows in the holy life one should break through the state of a struck mind, the state of barrenness arisen; one should break through the five mental rigidities, one should break through the three mental rigidities, one should break, break through, completely break through the barrenness of lust, the barrenness of hate, the barrenness of delusion - among fellows in the holy life one should break through barrenness.

"One should utter wholesome speech, not excessively": One should utter speech arisen from knowledge, one should utter, should release speech connected with benefit, connected with the Teaching, timely, with reasons, well-defined - one should utter wholesome speech. "Not excessively": "Limit" - there are two limits - the limit of time and the limit of morality. What is the limit of time? One should not speak speech that has transgressed the time, one should not speak speech that has transgressed the limit, one should not speak speech that has transgressed the time and limit, one should not speak speech when the time has not arrived, one should not speak speech when the limit has not arrived, one should not speak speech when the time and limit have not arrived.

"He who indeed, when the time has not arrived, speaks for too long a time;
Thus he lies slain, like the offspring of a cuckoo raised by a crow."

This is the limit of time. What is the limit of morality? One who is lustful should not speak speech, one who is corrupted should not speak speech, one who is deluded should not speak speech, one should not speak lying, one should not speak divisive speech, one should not speak harsh speech, one should not speak idle chatter, should not discuss it, should not declare it, should not explain it, should not express it. This is the limit of morality - one should utter wholesome speech, not excessively.

"One should not intend for the principle of popular talk." "People" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. One should not intend for the talk, blame, censure, reproach, disrepute, or disparagement of people, or for failure in morality, or for failure in good conduct, or for failure in view, or for failure in livelihood; one should not arouse intention, should not arouse thought, should not arouse thinking, should not arouse attention - one should not intend for the principle of popular talk.

Therefore the Blessed One said -

"Accused by words, being mindful one should rejoice, among fellows in the holy life one should break through barrenness;
One should utter wholesome speech, not excessively, one should not intend for the principle of popular talk."

209. And furthermore, there are five impurities in the world, for the removal of which one who is mindful should train;
Regarding forms, sounds, and also flavours, odours, and contacts, one should overcome lust.

"And furthermore, there are five impurities in the world" means: "Then": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "then." "Five impurities" means: form-impurity, sound-impurity, odour-impurity, flavour-impurity, tangible-impurity.

"Lust is impurity, but it is not called dust; 'impurity' is a designation for lust;
Having abandoned this impurity, the wise ones dwell in the Dispensation of one free from impurity.

"Hate is impurity, but it is not called dust; etc.

They dwell in the Dispensation of one free from impurity.

"Delusion is impurity, but it is not called dust; etc.

They dwell in the Dispensation of one free from impurity."

"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 - and furthermore, there are five impurities in the world.

"For the removal of which one who is mindful should train" means: "For which" means for lust for forms, lust for sounds, lust for odours, lust for flavours, lust for tangibles. "One who is mindful" means whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, 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? Etc. this is the training in higher wisdom. "For the removal of which one who is mindful should train" means: A mindful person, for the removal, for the subduing, for the abandoning, for the appeasement, for the relinquishment, for the tranquillity of lust for forms, lust for sounds, lust for odours, lust for flavours, lust for tangibles, should train in higher morality, should train in higher consciousness, should train in higher wisdom; one should train by attending to these three trainings, one should train by knowing, etc. 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 which one who is mindful should train.

"Regarding forms, sounds, and also flavours, odours, and contacts, one should overcome lust" means: Regarding forms, sounds, odours, flavours, tangibles, one should overcome lust, should master, should overpower, should submerge, should exhaust, should crush - regarding forms, sounds, and also flavours, odours, and contacts, one should overcome lust.

Therefore the Blessed One said -

"And furthermore, there are five impurities in the world, for the removal of which one who is mindful should train;
Regarding forms, sounds, and also flavours, odours, and contacts, one should overcome lust."

- 210.** Having removed desire for these phenomena, the monk, mindful, with well-liberated mind;
In proper time, rightly investigating the Teaching, having become unified, he would dispel the darkness. [Thus spoke the Blessed One]

"Having removed desire for these phenomena" means: "These" means regarding forms, sounds, odours, flavours, tangible objects. "Desire" means whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever,

sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures towards sensual pleasures, etc. the mental hindrance of sensual desire. "Having removed desire for these phenomena" means: Having removed, having dispelled desire for these phenomena, one should abandon, should dispel, should put an end to, should bring to obliteration - having removed desire for these phenomena.

"The monk, mindful, with well-liberated mind" means: "Monk" means either a virtuous worldling monk or a trainee monk. "Mindful" means whatever mindfulness, recollection, etc. right mindfulness, enlightenment factor of mindfulness, the direct path - this is called mindfulness. One who is endowed with this mindfulness, fully endowed, etc. he is called mindful.

"The monk, mindful, with well-liberated mind" means: For one who has attained the first meditative absorption, the mind is released, liberated, well liberated from the mental hindrances; for one who has attained the second meditative absorption, the mind is released, liberated, well liberated from applied and sustained thought; for one who has attained the third meditative absorption, the mind is released, liberated, well liberated from rapture; for one who has attained the fourth meditative absorption, the mind is released, liberated, well liberated from happiness and suffering; for one who has attained the plane of infinite space, the mind is released, liberated, well liberated from perception of material form, perception of aversion, and perception of diversity; for one who has attained the plane of infinite consciousness, the mind from perception of the plane of infinite space... for one who has attained the plane of nothingness, the mind from perception of the plane of infinite consciousness... for one who has attained the plane of neither-perception-nor-non-perception, the mind is released, liberated, well liberated from perception of the plane of nothingness; for a stream-enterer, the mind is released, liberated, well liberated 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 released, liberated, well liberated from 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 released, liberated, well liberated 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 released, liberated, well liberated 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 - the monk, mindful, with well-liberated mind.

"In proper time, rightly investigating the Teaching" means: "In proper time" means when the mind is restless, it is the time for serenity; when the mind is concentrated, it is the time for insight.

"At the proper time he exerts the mind, at another time he restrains it;
At the proper time he gladdens it, at the proper time he concentrates the mind.

"At the proper time he looks on with equanimity, that meditator skilled in timing;

At what time is exertion, at what time is restraint?

At what time is gladdening, and what kind is the time for serenity?

The time for equanimity of mind, how does he show to the practitioner?

When the mind is sluggish, exertion; when agitated, restraint;

A mind gone to dullness, one should gladden at that very moment.

When the mind is gladdened, not sluggish and not agitated;

That is the time for serenity, one should delight the mind internally.

By just this method, when it becomes concentrated;

Having understood the concentrated mind, one should look on with equanimity at that very moment.

Thus the wise one who knows the time, knowing the time, skilled in the time;

From time to time should observe the sign of the mind.

"In proper time, rightly investigating the Teaching" means: Rightly investigating the Teaching "all activities are impermanent", rightly investigating the Teaching "all activities are suffering", rightly investigating the Teaching "all phenomena are non-self", etc. "Whatever has the nature of arising, all that has the nature of cessation" - rightly investigating the Teaching.

"Having become unified, he would dispel the darkness", thus spoke the Blessed One. "Unified" means with fully focused mind, with undistracted mind, with undisturbed mental state, serenity, the concentration faculty, the power of concentration, right concentration - having become unified. "He would dispel the darkness" means the darkness of lust, the darkness of hate, the darkness of delusion, the darkness of wrong view, the darkness of conceit, the darkness of mental defilement, the darkness of misconduct, that which causes blindness, that which removes vision, that which causes not knowing, that which suppresses wisdom, that which is connected with vexation, that which does not lead to Nibbāna - he would kill, would destroy, would abandon, would dispel, would put an end to, would bring to obliteration.

"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 resorted to 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" - having become unified, he would dispel the darkness, thus spoke the Blessed One.

Therefore the Blessed One said -

"Having removed desire for these phenomena, the monk, mindful, with well-liberated mind;

In proper time, rightly investigating the Teaching, having become unified, he would dispel the darkness." Thus spoke the Blessed One.

The Exposition of the Sāriputta Discourse is sixteenth.

The sixteen analytic explanations of discourses in the Chapter of Octads are complete.

The Mahāniddeśa Pāṭi is finished.



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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