

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

17. The Minor Exposition (17. Cūḷaniddesapāḷi)

Exposition of the Chapter on the Way to the Beyond
(Pārāyanavaggaṇiddeso)

[Cnd 5-22]



PaliVerse

5. The Collection of Minor Texts

17. The Minor Exposition

Exposition of the Chapter on the Way to the Beyond

1. The Exposition of the Questions of Ajita the Young Man

1. "By what is the world hindered, (thus said the Venerable Ajita)
By what does it not shine forth;
What do you call its smearing, what is its great fear?"

"By what is the world hindered": "World" means the world of hell, the world of animals, the sphere of ghosts, the human world, the world of gods, the world of aggregates, the world of elements, the world of sense bases, this world, the other world, the brahma world, the world of gods - this is called the world. This world by what is obstructed, hindered, enveloped, closed, concealed, turned upside down - by what is the world hindered?

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

"By what does it not shine forth": by what does the world not shine forth, not radiate, not glow, not be brilliant, not be known, not become evident - by what does it not shine forth.

"What do you call its smearing": what is the world's smearing, attachment, bondage, impurity. By what is the world smeared, thoroughly smeared, besmeared, defiled, thoroughly defiled, stained, conjoined, attached, stuck, obstructed - you say, you declare, you teach, you make known, you establish, you open up, you analyse, you make clear, you proclaim - what do you call its smearing.

"What is its great fear": what is the world's fear, great fear, oppression, striking, misfortune, danger - what is its great fear. Therefore that brahmin said -

"By what is the world hindered, (thus said the Venerable Ajita)
By what does it not shine forth;
What do you call its smearing, what is its great fear?"

2. "The world is hindered by ignorance, (thus said the Blessed One to Ajita)
Due to avarice and negligence it does not shine forth;
Greed is its smearing, I say, suffering is its great fear."

"The world is hindered by ignorance": "Ignorance" means not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering, not knowing the past, not knowing the future, not knowing both the past and the future, not knowing phenomena that are dependently arisen through specific conditionality. Whatever such non-knowing, non-seeing, non-full realisation, non-understanding, non-highest enlightenment, non-penetration, non-inclusion, non-thorough investigation, non-equal observation, non-reviewing, non-realisation, dullness, folly, lack of full awareness, delusion, bewilderment, confusion, ignorance, mental flood of ignorance, mental bond of ignorance, underlying tendency to ignorance, prepossession by ignorance, bar of ignorance, delusion, unwholesome root - this is called ignorance.

"World" means the world of hell, the world of animals, the sphere of ghosts, the human world, the world of gods, the world of aggregates, the world of elements, the world of sense bases, this world, the other world, the brahma world, the world of gods - this is called the world. This world by this ignorance is obstructed, hindered, enveloped, closed, concealed, turned upside down - the world is hindered by ignorance.

"Ajita": the Blessed One addresses that brahmin 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; 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 gradual attainments; or he is the Blessed One because he is a partaker of the ten developments of perception, the 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" - thus said the Blessed One to Ajita.

"Due to avarice and negligence it does not shine forth": "Avarice" is called the five kinds of stinginess - stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Furthermore, stinginess regarding the aggregates is also stinginess, stinginess regarding the elements is also stinginess, stinginess regarding the sense bases is also stinginess - grasping is called stinginess. Negligence should be explained - in relation to bodily misconduct or verbal misconduct or mental misconduct or in relation to the five types of sensual pleasure, the release of consciousness, the non-arising of release, inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit - this is negligence. Whatever such negligence, act of being negligent, state of negligence - this is called negligence. "Due to avarice and negligence it does not shine forth": by this stinginess and by this negligence the world does not shine forth, does not radiate, does not glow, is not brilliant, is not known, does not become evident - due to avarice and negligence it does not shine forth.

"Greed is its smearing, I say": greed is called craving. Whatever lust, passion, attraction, compliance, delight, passionate delight, mental passion, desire, infatuation, holding, greed, intense greed, attachment, mire, longing, deceit, genetrix, producer, seamstress, ensnarer, flowing, clinging, thread, spread, accumulator, companion, aspiration, conduit to existence, forest, undergrowth, intimacy, affection, expectation, kinship, hope, wishing, the state of wishing, hope for visible form, hope for sound, hope for odour, hope for flavour, hope for tangible object, hope for material gain, hope for wealth, hope for sons, hope for life, praying, excessive praying, intense praying, the act of praying, the state of having prayed, greed, the act of being greedy, the state of being greedy, tail-wagging, desire for excellence, lust for what is not according to the Teaching, unrighteous greed, attachment, desiring, longing, yearning, aspiring, sensual craving, craving for existence, craving for non-existence, craving for fine-material existence, craving for immaterial existence, craving for cessation, craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects, mental flood, mental bond, mental knot, clinging, obstruction, mental hindrance, covering, bondage, impurity, underlying tendency, prepossession, creeper, avarice, root of suffering, source of suffering, origin of suffering, Māra's snare, Māra's hook, Māra's bait, Māra's domain, Māra's abode, Māra's resort, Māra's bondage, river of craving, net of craving, leash of craving, ocean of craving, covetousness, greed, unwholesome root - this is called greed. The world's smearing, attachment, bondage, impurity - by this greed the world is smeared, thoroughly smeared, besmeared, defiled, thoroughly defiled, stained, conjoined, attached, stuck, obstructed - I say, I declare, I teach, I make known, I establish, I open up, I analyse, I elucidate, I proclaim

- greed is its smearing, I say.

"Suffering is its great fear": "Suffering" means the suffering of birth, the suffering of ageing, the suffering of illness, the suffering of death, the suffering of sorrow, lamentation, suffering, displeasure and anguish, hell suffering, animal realm suffering, ghost realm suffering, human suffering, suffering rooted in conception in the womb, suffering rooted in staying in the womb, suffering rooted in emergence from the womb, suffering of one who is born being bound, suffering of one who is born being subject to others, suffering from self-inflicted harm, suffering from harm inflicted by others, suffering of activities, suffering of change, eye disease, ear disease, nose disease, tongue disease, body disease, head disease, outer ear disease, mouth disease, tooth disease, cough, asthma, catarrh, burning, fever, stomach disease, fainting, dysentery, griping, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, scratches, scabies, blood and bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, illnesses arising from the result of action, cold, heat, hunger, thirst, defecation, urination, suffering from contact with gadflies, mosquitoes, wind, sun, and serpents, suffering of the death of a mother, suffering of the death of a father, suffering of the death of a brother, suffering of the death of a sister, suffering of the death of a son, suffering of the death of a daughter, disaster regarding relatives is suffering, disaster regarding illness is suffering, disaster regarding wealth is suffering, disaster regarding morality is suffering, disaster regarding view is suffering - of which phenomena the arising from the beginning is evident. The cessation through passing away is evident. The result is based upon action. Action is based upon result, matter is based upon mentality, mentality is based upon matter, followed by birth, spread by ageing, overpowered by illness, struck by death, established in suffering, without shelter, without refuge, without protection, become without refuge - this is called suffering. This suffering is the world's fear, great fear, oppression, striking, misfortune, danger - suffering is its great fear. Therefore the Blessed One said -

"The world is hindered by ignorance, (thus said the Blessed One to Ajita)
Due to avarice and negligence it does not shine forth;
Greed is its smearing, I say, suffering is its great fear."

- 3.** "Streams flow everywhere, (thus said the Venerable Ajita)
What is the warding off of streams?
Tell me the restraint of streams, by what are streams closed?"

"Streams flow everywhere": "Streams" means the stream of craving, the stream of wrong view, the stream of mental defilements, the stream of misconduct, the stream of ignorance. "Everywhere" means in all sense bases. "Flow" means they flow, leak, stream, proceed. From the eye towards visible forms they flow, leak, stream, proceed. From the ear towards sounds they flow, etc. From the nose towards odours they flow... From the tongue towards flavours they flow... From the body towards tangible objects they flow... From the mind towards mental objects they flow, leak, stream, proceed. From the eye craving for visible form flows, leaks, streams, proceeds. From

the ear craving for sound flows, leaks, streams, proceeds. From the nose craving for odour flows... From the tongue craving for flavour flows... From the body craving for tangible object flows... From the mind craving for mental objects flows, leaks, streams, proceeds - "Streams flow everywhere."

"Thus said the Venerable Ajita": "Thus" is word-connection, etc. Word-sequence - this is "thus", etc. thus said the Venerable Ajita.

"What is the warding off of streams" means what is the obstruction, mental hindrance, restriction, protection, guarding of streams - "What is the warding off of streams."

"Tell me the restraint of streams" means tell, declare, teach, make known, establish, open up, analyse, make clear, proclaim the obstruction, mental hindrance, restriction, protection, guarding of streams - "Tell me the restraint of streams."

"By what are streams closed" means by what are streams closed, cut off, do not flow, do not leak, do not stream, do not proceed - "By what are streams closed." Therefore that brahmin said -

"Streams flow everywhere, (thus said the Venerable Ajita)
What is the warding off of streams?
Tell me the restraint of streams, by what are streams closed?"

- 4.** "Whatever streams there are in the world, (thus said the Blessed One to Ajita)
Mindfulness is the warding off of them;
I speak of the restraint of streams, by wisdom they are closed."

"Whatever streams there are in the world" means whatever streams have been praised, extolled, declared, taught, made known, established, opened up, analysed, elucidated, proclaimed by me, as follows - the stream of craving, the stream of wrong view, the stream of mental defilements, the stream of misconduct, the stream of ignorance. "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 - whatever streams there are in the world. "Ajita": the Blessed One addresses that brahmin by name.

"Mindfulness is the warding off of them": "Mindfulness" means whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, the direct path - this is called mindfulness.

"Warding off" means obstruction, mental hindrance, restriction, protection, guarding - mindfulness is the warding off of them.

"I speak of the restraint of streams" means I speak, I declare, etc. the obstruction, mental hindrance, restriction, protection, guarding of streams I elucidate, I proclaim - I speak of the restraint of streams.

"By wisdom they are closed": "Wisdom" means whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. "By wisdom they are closed" - by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. For one who knows and sees "all activities are impermanent", by

wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. For one who knows and sees "all activities are suffering", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. For one who knows and sees "all phenomena are non-self", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. For one who knows and sees "ignorance is the condition for activities", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. "Activities are the condition for consciousness" - etc. "Consciousness is the condition for mentality-materiality"... "Mentality-materiality is the condition for the six sense bases"... "The six sense bases are the condition for contact"... "Contact is the condition for feeling"... "Feeling is the condition for craving"... "Craving is the condition for clinging"... "Clinging is the condition for existence"... "Existence is the condition for birth"... For one who knows and sees "birth is the condition for ageing and death", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. "From the cessation of ignorance comes the cessation of activities"... "From the cessation of activities comes the cessation of consciousness"... "From the cessation of consciousness comes the cessation of mentality-materiality"... "From the cessation of mentality-materiality comes the cessation of the six sense bases"... "From the cessation of the six sense bases comes the cessation of contact"... "From the cessation of contact comes the cessation of feeling"... "From the cessation of feeling comes the cessation of craving"... "From the cessation of craving comes the cessation of clinging"... "From the cessation of clinging comes the cessation of existence"... "From the cessation of existence comes the cessation of birth"... For one who knows and sees "from the cessation of birth comes the cessation of ageing and death", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. "This is suffering" - etc. "This is the origin of suffering"... "This is the cessation of suffering"... For one who knows and sees "this is the practice leading to the cessation of suffering", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. "These phenomena are mental corruptions" - etc. "This is the origin of mental corruptions"... "This is the cessation of mental corruptions"... For one who knows and sees "this is the practice leading to the cessation of mental corruptions", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. "These phenomena are to be directly known" - etc. "these phenomena are to be fully understood"... "these phenomena are to be abandoned"... "these phenomena are to be developed"... For one who knows and sees "these phenomena are to be realised", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. For one who knows and sees the origin, passing away, gratification, danger, and escape of the six sense bases of contact, by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed. For one who knows and sees the origin, passing away, gratification, danger, and escape of the five aggregates of clinging... For one who knows and sees the origin, passing away, gratification, danger, and escape of the four primary elements... For one who knows and sees "whatever has the nature of arising, all that has the nature of cessation", by wisdom these streams are closed, cut off, do not flow, do not leak, do not stream, do not proceed - by wisdom they are closed. Therefore the Blessed One said -

"Whatever streams there are in the world, (thus said the Blessed One to Ajita)

Mindfulness is the warding off of them;
I speak of the restraint of streams, by wisdom they are closed."

- 5.** "Wisdom and mindfulness and also, (thus said the Venerable Ajita)
And mentality-materiality, dear sir;
Tell me this when asked, where does this cease?"

"Wisdom and mindfulness and also": "Wisdom" means whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view. "Mindfulness" means whatever mindfulness, recollection, etc. right mindfulness - "wisdom and mindfulness and also", thus said the Venerable Ajita.

"And mentality-materiality, dear sir": "Mentality" means the four immaterial aggregates. "Materiality" means the four primary elements and the materiality derived from the four primary elements. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - this is "dear sir" - and mentality-materiality, dear sir.

"Tell me this when asked": "This to me" means what I ask, what I request, what I entreat, what I inspire confidence in. "Asked" means questioned, requested, entreated, inspired to confidence. "Tell" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - tell me this when asked.

"Where does this cease" means where does this cease, is appeased, comes to an end, is allayed. Where does this cease. Therefore that brahmin said -

"Wisdom and mindfulness and also, (thus said the Venerable Ajita)
And mentality-materiality, dear sir;
Thus tell me when asked, where does this cease?"

- 6.** "This question that you asked, Ajita, I tell you that;
Where mentality and materiality entirely cease;
With the cessation of consciousness, here this ceases."

"This question that you asked": "That which" means wisdom and mindfulness and mentality-materiality. "You asked" means you ask, you request, you entreat, you please - this question that you asked.

"Ajita, I tell you that": "Ajita": the Blessed One addresses that brahmin by name. "That" means wisdom and mindfulness and mentality-materiality. "I tell" means I tell, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim. Ajita, I tell you that.

"Where mentality and materiality entirely cease": "mentality" means the four immaterial aggregates. "Materiality" means the four primary elements and the materiality derived from the four primary elements. "Entirely" is an expression

meaning entirely, in every way, without remainder, without exception - "entirely". "Ceases" means ceases, is appeased, comes to an end, is allayed. Where mentality and materiality entirely cease.

"With the cessation of consciousness, here this ceases": with the cessation of volitional activity consciousness through the knowledge of the path of stream-entry, setting aside seven existences, whatever mentality and materiality would arise in the round of rebirths without discernible beginning, here these cease, are appeased, come to an end, are allayed. With the cessation of volitional activity consciousness through the knowledge of the path of once-returning, setting aside two existences, whatever mentality and materiality would arise in five existences, here these cease, are appeased, come to an end, are allayed. With the cessation of volitional activity consciousness through the knowledge of the path of non-returning, setting aside one existence, whatever mentality and materiality would arise in the material element or the immaterial element, here these cease, are appeased, come to an end, are allayed. With the cessation of volitional activity consciousness through the knowledge of the path of arahantship, whatever mentality and materiality would arise, here these cease, are appeased, come to an end, are allayed. With the cessation of the final consciousness of the Worthy One attaining final Nibbāna through the Nibbāna element without residue of clinging, wisdom and mindfulness and mentality and materiality, here these cease, are appeased, come to an end, are allayed - with the cessation of consciousness, here this ceases.

Therefore the Blessed One said -

"This question that you asked, Ajita, I tell you that;
Where mentality and materiality entirely cease;
With the cessation of consciousness, here this ceases."

- 7.** Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.

"Those who have comprehended the teachings" - those who have comprehended the teachings are called the Worthy Ones who have eliminated the mental corruptions. Why are those who have comprehended the teachings called the Worthy Ones who have eliminated the mental corruptions? They have comprehended the teachings, known the teachings, weighed the teachings, determined the teachings, made the teachings clear, made the teachings manifest. "All activities are impermanent" - they have comprehended the teachings, known the teachings, weighed the teachings, determined the teachings, made the teachings clear, made the teachings manifest. "All activities are suffering" - they have comprehended the teachings... etc. "All phenomena are non-self" - they have comprehended the teachings... "Ignorance is the condition for activities" - they have comprehended the teachings... "Whatever has the nature of arising, all that has the nature of cessation" - they have comprehended the teachings, known the teachings, weighed the teachings, determined the teachings, made the teachings clear, made the teachings manifest. Or else, for them the aggregates are reckoned, the elements are reckoned, the sense bases are reckoned, the destinations are reckoned, the rebirths are reckoned, the conception is reckoned, the existences are reckoned, the wanderings in the round of rebirths are reckoned, the rounds of rebirths are reckoned. Or else, they stand at the limit of the

aggregates, stand at the limit of the elements, stand at the limit of the sense bases, stand at the limit of destinations, stand at the limit of rebirths, stand at the limit of conception, stand at the limit of existence, stand at the limit of wandering in the round of rebirths, stand at the limit of the round of rebirths, stand in the final existence, stand in the final body, bearing the final body, the Worthy Ones.

Of them this is the last, this is the final body;

The cycle of birth and death, there is no more rebirth for them.

For that reason those who have comprehended the teachings are called the Worthy Ones who have eliminated the mental corruptions. "Those who have comprehended the teachings, and the many trainees here." "Trainees" - why are they called trainees? Because they train, they are trainees. And what do they train in? They train in higher morality, they train in higher consciousness, they train in higher wisdom. What is the training in higher morality? Here a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. The minor aggregate of morality, the great aggregate of morality, morality is the support, the beginning, good conduct, self-control, restraint, the entrance, the chief for the attainment of wholesome mental states - this is the training in higher morality.

What is the training in higher consciousness? Here a monk, quite secluded from sensual pleasures... etc. the first meditative absorption... the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption - this is the training in higher consciousness.

What is the training in higher wisdom? Here a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. He understands as it really is: "This is suffering"; "This is the origin of suffering" - etc. "This is the cessation of suffering"... He understands as it really is: "This is the practice leading to the cessation of suffering." "These are the mental corruptions" - etc. "This is the origin of mental corruptions"... "This is the cessation of mental corruptions"... He understands as it really is: "This is the practice leading to the cessation of mental corruptions." "This is the training in higher wisdom"... These three trainings - they train by attending to them, they train by knowing, they train by seeing, they train by resolving the mind, they train by resolving through faith, they train by arousing energy, they train by establishing mindfulness, they train by concentrating the mind, they train by understanding with wisdom, they train by directly knowing what should be directly known, they train by fully understanding what should be fully understood, they train by abandoning what should be abandoned, they train by developing what should be developed, they train by realising what should be realised - they practise, they fully practise, having accepted they proceed. For that reason they are called -trainees. "Many" means numerous. These trainees are stream-enterers and those practising, once-returners and those practising, non-returners and those practising, and those practising for Worthy Ones. "Here" means in this view, in this acceptance, in this preference, in this

undertaking, in this teaching, in this discipline, in this Teaching and discipline, in this dispensation, in this holy life, in this Teacher's instruction, in this individual existence, in this human world - and the many trainees here.

"Tell me, prudent one, their conduct, when asked, dear sir": you too are prudent, wise, endowed with wisdom, intelligent, one with knowledge, sagacious. Of those who have comprehended the teachings and of the trainees, their conduct, behaviour, livelihood, occurrence, practice, resort, dwelling, practice. "Asked" means questioned, requested, entreated, inspired to confidence. "Tell" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - this is "dear sir" - tell me, prudent one, when asked, their conduct, dear sir. Therefore that brahmin said -

'Those who have comprehended the teachings, and the many trainees here;
Tell me, prudent one, when asked, their conduct, dear sir.'

- 8.** One should not crave for sensual pleasures, one should be undisturbed in mind;
Wholesome regarding all phenomena, a mindful monk should wander forth.

"One should not crave for sensual pleasures": "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures. What are objective sensual pleasures? Pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing 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, treasures, and storehouses - whatever enticing object there is - these are objective sensual pleasures.

Furthermore, there are past sensual pleasures, future sensual pleasures, present sensual pleasures; internal sensual pleasures, external sensual pleasures, internal-external sensual pleasures; inferior sensual pleasures, middling sensual pleasures, superior sensual pleasures; sensual pleasures of the realm of misery, human sensual pleasures, divine sensual pleasures; sensual pleasures that are present; created sensual pleasures, sensual pleasures created by others; possessed sensual pleasures, unpossessed sensual pleasures; cherished sensual pleasures, uncherished sensual pleasures; all phenomena of the sensual-sphere, all phenomena of the fine-material-sphere, all phenomena of the immaterial-sphere - having craving as their basis, having craving as their object, in the sense of being desirable, in the sense of being enticing, in the sense of being intoxicating, in the sense of being delightful - these are sensual pleasures. These are called objective sensual pleasures.

What are defilement sensual pleasures? Desire is sensual pleasure, lust is sensual pleasure, desire and lust is sensual pleasure; thought is sensual pleasure, lust is sensual pleasure, lust for thoughts is sensual pleasure; whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual thirst, sensual fever, sensual greed, sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures, mental hindrance of sensual desire towards sensual pleasures -

I saw your root, Sensual Pleasure, from thought, Sensual Pleasure, you are born;
I will not think of you, thus, Sensual Pleasure, you will not exist.

These are called defilement sensual pleasures. Greed is called craving, whatever lust, passion, etc. covetousness, greed, unwholesome root. "One should not crave for sensual pleasures" means through defilement sensual pleasure one should not crave for objective sensual pleasures, should not be obstructed, one should be not greedy, not attached, not infatuated, not transgressing, free from greed, with greed gone, with greed abandoned, with greed vomited, with greed released, with greed eliminated, with greed relinquished, without lust, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, one should dwell with a self become divine - one should not crave for sensual pleasures.

"One should be undisturbed in mind": "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 burnings... 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. "One should be undisturbed in mind" means one should be undisturbed in consciousness - unstirred, unshaken, unmoved, undisturbed, not swaying, calmed - one should abandon, give up, dispel, put an end to, bring to obliteration the defilements that cause agitation, and abstaining, refraining, desisting from the defilements that cause agitation, gone out, escaped, free, unbound, one should dwell with a mind rid of barriers - one should be undisturbed in mind.

Skilled in all phenomena means skilled in all phenomena as "all activities are impermanent", skilled in all phenomena as "all activities are suffering", skilled in all phenomena as "all phenomena are non-self", skilled in all phenomena as "ignorance is the condition for activities", etc. Skilled in all phenomena as "whatever has the nature of arising, all that has the nature of cessation." Thus too one is skilled in all phenomena.

Or, skilled in all phenomena as impermanent, as suffering, etc. as a disease... as a boil... as a dart... as misery... as an affliction... as alien... as disintegrating... as a calamity... as a danger... as peril... as an obstacle... as unstable... as perishable... as not lasting... as without shelter... as without refuge... as without protection... as having become without protection... as empty... as hollow... as void... as non-self... as dangerous... as subject to change... as without substance... as the root of misery... as murderous... as non-existence... as with mental corruptions... as conditioned... as Māra's bait... as subject to birth... as subject to ageing... as subject to illness... as subject to death... as subject to sorrow, lamentation, suffering, displeasure and

anguish... as subject to defilement... as arising... as passing away... as gratification... as dangerous... skilled in all phenomena as escape. Thus too one is skilled in all phenomena.

Or, skilled in the aggregates, skilled in the elements, skilled in the sense bases, skilled in dependent origination, skilled in the establishments of mindfulness, skilled in the right strivings, skilled in the bases for spiritual power, skilled in the faculties, skilled in the powers, skilled in the factors of enlightenment, skilled in the path, skilled in the fruit, skilled in Nibbāna. Thus too one is skilled in all phenomena.

Or, all phenomena are called the twelve sense bases -eye and forms, ear and sounds, nose and odours, tongue and flavours, body and tangible objects, mind and mental phenomena. When desire and lust for the internal and external sense bases have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, in this way too one is skilled regarding all phenomena - skilled regarding all phenomena.

A mindful monk wanders forth. "Mindful" means mindful for four reasons -developing the establishment of mindfulness through observation of the body in the body, one is mindful; developing the establishment of mindfulness through observation of feeling in feelings, one is mindful; developing the establishment of mindfulness through observation of mind in mind, one is mindful; developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful.

Also for four other reasons one is mindful -mindful through avoiding unmindfulness, mindful through having done what should be done with mindfulness, mindful through having destroyed the states that obstruct mindfulness, mindful through not forgetting the states that are the basis of mindfulness.

Also for four other reasons one is mindful -mindful through being endowed with mindfulness, mindful through mastery of mindfulness, mindful through being endowed with proficiency in mindfulness, mindful through not falling away from mindfulness.

Also for four other reasons one is mindful -mindful through being endowed with mindfulness, mindful through being peaceful, mindful through being calmed, mindful through being endowed with peaceful qualities. Mindful through recollection of the Buddha, mindful through recollection of the Dhamma, mindful through recollection of the Community, mindful through recollection of morality, mindful through recollection of generosity, mindful through recollection of the deities, mindful through mindfulness of breathing, mindful through mindfulness of death, mindful through mindfulness of the body, mindful through recollection of peace. Whatever mindfulness, recollection, etc. 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. "Monk": through the breaking of seven qualities, one is a monk - identity view is broken, sceptical doubt is broken, adherence to moral rules and austerities is broken, lust is broken, hate is broken, delusion is broken, conceit is broken. Broken are evil unwholesome mental states that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth,

ageing and death.

"By the path made by oneself," (thus spoke the Blessed One to Sabhiya)
"One who has reached final nibbāna, who has crossed over uncertainty;
Having abandoned non-existence and existence, one who has lived the holy
life, with rebirth eliminated - that is a monk."

A mindful monk wanders forth: a mindful monk should wander forth, should go
mindfully, should stand mindfully, should sit mindfully, should prepare his sleeping
place mindfully, should step forward mindfully, should step back mindfully, should
look ahead mindfully, should look around mindfully, should bend mindfully, should
stretch mindfully, should wear the double robe, bowl and robes mindfully, should
wander, dwell, move, conduct himself, maintain himself, sustain himself, keep himself
going mindfully - a mindful monk should wander forth. Therefore the Blessed One said
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"One should not crave for sensual pleasures, one should be undisturbed in
mind;
Wholesome regarding all phenomena, a mindful monk should wander forth."

Together with the conclusion of the verse, for those many thousands of beings who
were of one desire, one exertion, one intention, one habitual tendency with the
brahmin, the stainless, spotless eye of the Teaching arose - "Whatever has the nature
of arising, all that has the nature of cessation." That brahmin's mind was liberated
from the mental corruptions by non-clinging. Together with the attainment of
arahantship, the antelope skin, matted hair, bark garment, triple staff, water pot, hair
and beard disappeared; wearing a shaven head and ochre robes, bearing the double
robe, bowl and robes, by practice in accordance with the meaning, with joined palms,
paying homage to the Blessed One, he sat - "The Blessed One is my Teacher,
venerable sir, I am his disciple."

The Exposition of the Questions of Ajita the Young Man is first.

2. The Exposition of the Questions of Tissametteyya the Young Man

- 9.** "Who here is pleased in the world, (thus said the Venerable Tissametteyya)
For whom are there no perturbations;
Who, having directly known both ends, with wisdom does not cling to the
middle;
Whom do you call a great man, who here has gone beyond the seamstress?"

"Who here is pleased in the world" means who in the world is satisfied, content,
delighted, with fulfilled intentions - "who here is pleased in the world".

"Thus said the Venerable Tissametteyya": "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 and deference - "venerable". "Tissa": this is that brahmin's name,
term, designation, description, conventional expression, name, naming, appellation,

language, phrasing, speech. "Metteyya": this is that brahmin's clan, term, designation, description, conventional expression - "thus said the Venerable Tissametteyya".

"For whom are there no perturbations" means perturbation by craving, perturbation by views, perturbation by conceit, perturbation by defilements, perturbation by sensual desires. For whom these perturbations do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "for whom are there no perturbations".

"Who, having directly known both ends" means who, having directly known both ends, having known, having weighed, having determined, having made clear, having made manifest - "who, having directly known both ends".

"With wisdom does not cling to the middle" means with wisdom does not cling, untainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - "with wisdom does not cling to the middle".

"Whom do you call a great man" means a great man, a foremost man, an excellent man, a distinguished man, an eminent man, a highest man, a chief man, a noble man. Whom do you call, whom do you say, whom do you think, whom do you speak of, whom do you see, whom do you express - "whom do you call a great man".

"Who here has gone beyond the seamstress" means who here has gone beyond, overcome the seamstress, craving - transcended, gone beyond, passed over - "who here has gone beyond the seamstress". Therefore that brahmin said -

"Who here is pleased in the world, (thus said the Venerable Tissametteyya)
For whom are there no perturbations;
Who, having directly known both ends, with wisdom does not cling to the middle;
Whom do you call a great man, who here has gone beyond the seamstress?"

- 10.** One living the holy life regarding sensual pleasures, (Metteyya, said the Blessed One)
Free from craving, always mindful;
A monk quenched through understanding, for him there are no perturbations.

"One living the holy life regarding sensual pleasures": "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Holy life" is called abstinence, avoidance, complete abstinence, abstention from the attainment of sexual intercourse, non-doing, non-performance, non-transgression, not exceeding the boundary. But further, without qualification, "holy life" is called the noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Whoever is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this noble eightfold path, he is called one living the holy life. And just as one with wealth is called wealthy, one with possessions is called possessing, one with fame is called famous, one with craft is called skilled, one with morality is called moral, one with

energy is called energetic, one with wisdom is called wise, one with true knowledge is called knowledgeable - just so whoever is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this noble eightfold path, he is called one living the holy life - "one living the holy life regarding sensual pleasures."

"Metteyya": the Blessed One addresses that brahmin by his clan name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - Metteyya, said the Blessed One.

"Free from craving, always mindful": "Craving" means craving for visible form, etc. craving for mental objects. For one in whom this craving has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called free from craving, with craving abandoned, with craving vomited, with craving released, with craving eliminated, with craving relinquished, without lust, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine. "Always" means always, at all times, at every time, constantly, permanently, continually, continuously, uninterruptedly, in succession, like waves of water, without interval, in continuity, connected, touched, before the meal, after the meal, in the first watch, in the middle watch, in the last watch, in the dark fortnight, in the bright fortnight, in the rainy season, in winter, in summer, in the first stage of life, in the middle stage of life, in the last stage of life. "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful; developing the establishment of mindfulness through observation of feeling in feelings, one is mindful; developing the establishment of mindfulness through observation of mind in mind, one is mindful; developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful, etc. he is called mindful - "free from craving, always mindful."

"A monk quenched through understanding": "reckoning" is called knowledge. Whatever wisdom, understanding, investigation, thorough investigation, etc. non-delusion, investigation of phenomena, right view. "Through understanding" means by reckoning, having known, having weighed, having determined, having made clear, having made manifest; "all activities are impermanent" - by reckoning, having known, having weighed, having determined, having made clear, having made manifest; "all activities are suffering" - etc. "All phenomena are non-self" - "ignorance is the condition for activities" - "whatever has the nature of arising, all that has the nature of cessation" - by reckoning, having known, having weighed, having determined, having made clear, having made manifest.

Or, having known by reckoning as impermanent, etc. as suffering... as a disease... as a boil... as a dart... etc. having known by reckoning as escape, having weighed, having determined, having made clear, having made manifest. "Quenched": because of the quenching of lust, quenched; because of the quenching of hate, quenched; because of the quenching of delusion, quenched; of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... of negligence... of all mental defilements... of all misconducts... of all disturbances... of all fevers... of all torments... because of the quenching of all unwholesome volitional activities,

quenched. "Monk": through the breaking of seven qualities, one is a monk... etc. one who has lived the holy life, with rebirth eliminated - that is a monk - a monk quenched through understanding.

"For him there are no perturbations": "For him" means for the Worthy One who has eliminated the mental corruptions. "Perturbations" means perturbation by craving, perturbation by views, perturbation by conceit, perturbation by defilements, perturbation by sensual desires. For him these perturbations do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - for him there are no perturbations. Therefore the Blessed One said -

"One living the holy life regarding sensual pleasures, (Metteyya, said the Blessed One)

Free from craving, always mindful;

A monk quenched through understanding, for him there are no perturbations."

11. He, having directly known both ends, with wisdom does not cling to the middle;

Him I call a great man, he here has gone beyond the seamstress.

"He, having directly known both ends, with wisdom does not cling to the middle":

"Extremes" means: contact is one extreme, the origin of contact is the second extreme, the cessation of contact is the middle; the past is one extreme, the future is the second extreme, the present is the middle; pleasant feeling is one extreme, unpleasant feeling is the second extreme, neither-unpleasant-nor-pleasant feeling is the middle; mentality is one extreme, materiality is the second extreme, consciousness is the middle; the six internal sense bases are one extreme, the six external sense bases are the second extreme, consciousness is the middle; identity is one extreme, the origin of identity is the second extreme, the cessation of identity is the middle. "Mantā" is called wisdom, whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view.

"Clinging": there are two kinds of clinging - clinging through craving and clinging through wrong view. What is clinging through 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 clinging through craving.

What is clinging through wrong view? 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 clinging through wrong view.

"He, having directly known both ends, with wisdom does not cling to the middle": he, having directly known both ends and the middle with wisdom, having known, having weighed, having determined, having made clear, having made manifest, does not cling, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - he, having directly known both ends, with wisdom does not cling to the middle.

"Him I call a great man": a great man, a foremost man, an excellent man, a distinguished man, an eminent man, a highest man, a noble man, him I call, him I say, him I speak of, him I declare, him I express.

The Venerable Sāriputta said this to the Blessed One - "'Great man, great man', venerable sir, is said. In what way, venerable sir, is one a great man?" "Because of having a liberated mind, Sāriputta, I say 'great man'. Because of having an unliberated mind, I say 'not a great man'.

"And how, Sāriputta, does one have a liberated mind? Here, Sāriputta, a monk dwells internally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing the body in the body, the mind becomes dispassionate, becomes liberated from the mental corruptions by non-clinging. In feelings... etc. In mind... He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For him dwelling observing mental phenomena in mental phenomena, the mind becomes dispassionate, becomes liberated from the mental corruptions by non-clinging. Thus, Sāriputta, a monk has a liberated mind. Because of having a liberated mind, Sāriputta, I say 'great man'; because of having an unliberated mind, I say 'not a great man'" - Him I call a great man.

"He here has gone beyond the seamstress": the seamstress is called craving. Whatever lust, passion, etc. Covetousness, greed, unwholesome root - for one in whom this seamstress, craving, has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. He has gone beyond, overcome the seamstress, craving - transcended, gone beyond, passed over - He here has gone beyond the seamstress. Therefore the Blessed One said -

"He, having directly known both ends, with wisdom does not cling to the middle;
Him I call a great man, he here has gone beyond the seamstress."

Together with the conclusion of the verse, for those many thousands of beings who were of one desire, one exertion, one intention, one habitual tendency with the brahmin, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." That brahmin's mind was liberated from the mental corruptions by non-clinging. Together with the attainment of arahantship, the antelope skin, matted hair, bark garment, triple staff, water pot, hair

and beard disappeared. Wearing a shaven head and ochre robes, bearing the double robe, bowl and robes, by practice in accordance with the meaning, with joined palms, paying homage to the Blessed One, he sat - "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Tissameteyya the Young Man is second.

3. The Exposition of the Questions of Puṇṇaka the Young Man

- 12.** "To the one without longing, the seer of the root, (thus said the Venerable Puṇṇaka)
For the many here who are bound, there is a coming with a question;
Based upon what did sages, humans, nobles, and brahmins for the deities;
Prepare sacrifices, many, here in the world, I ask you this, Blessed One, tell me this."

"To the one without longing, the seer of the root" means longing is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root - that longing, craving, has been abandoned by the Buddha, the Blessed One, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without longing. Because longing has been abandoned, he is without longing. The Blessed One does not stir in gain, does not stir in loss, does not stir in fame, does not stir in disgrace, does not stir in praise, does not stir in blame, does not stir in happiness, does not stir in suffering, does not move, does not quiver, does not quake - without longing. "The seer of the root" means the Blessed One is a seer of the root, a seer of the cause, a seer of the source, a seer of the coming into being, a seer of the production, a seer of the origination, a seer of the nutriment, a seer of the object, a seer of the condition, a seer of the arising.

Three unwholesome roots - greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root.

For this was said by the Blessed One - "There are, monks, these three sources for the arising of actions. What three? Greed is a source for the arising of actions, hate is a source for the arising of actions, delusion is a source for the arising of actions. Not by action born of greed, by action born of hate, by action born of delusion, monks, are gods discerned, are human beings discerned, or whatever other fortunate destinations there are. Rather, monks, by action born of greed, by action born of hate, by action born of delusion, hell is discerned, the animal realm is discerned, the sphere of ghosts is discerned, or whatever other unfortunate realms there are, for the production of individual existence in hell, in the animal realm, in the sphere of ghosts." The Blessed One knows and sees these three unwholesome roots. Thus too the Blessed One is a seer of the root, etc. a seer of the arising. Three wholesome roots - non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root.

For this was said by the Blessed One - "These three, etc. Not by action born of non-greed, by action born of non-hate, by action born of non-delusion, monks, is hell discerned, is the animal realm discerned, is the sphere of ghosts discerned, or whatever other unfortunate realms there are. Rather, monks, by action born of non-greed, by action born of non-hate, by action born of non-delusion, gods are discerned,

human beings are discerned, or whatever other fortunate destinations there are, for the production of individual existence among gods and humans." The Blessed One knows and sees these three wholesome roots. Thus too the Blessed One is a seer of the root, etc. a seer of the arising.

For this was said by the Blessed One - "Whatever mental states, monks, are unwholesome, connected with the unwholesome, on the side of the unwholesome, all of them are rooted in ignorance, converge in ignorance, and by the uprooting of ignorance are uprooted." All of them go to uprooting - thus the Blessed One knows and sees. Thus too the Blessed One is a seer of the root, etc. a seer of the arising.

For this was said by the Blessed One - "Whatever mental states, monks, are wholesome, connected with the wholesome, on the side of the wholesome, all of them are rooted in diligence, converge in diligence. Diligence is declared the foremost among those mental states" - thus the Blessed One knows and sees. Thus too the Blessed One is a seer of the root, etc. a seer of the arising.

Or else, the Blessed One knows and sees. "Ignorance is the root of activities, activities are the root of consciousness, consciousness is the root of mentality-materiality, mentality-materiality is the root of the six sense bases, the six sense bases are the root of contact, contact is the root of feeling, feeling is the root of craving, craving is the root of clinging, clinging is the root of existence, existence is the root of birth, birth is the root of ageing and death" - the Blessed One knows and sees. Thus too the Blessed One is a seer of the root, etc. a seer of the arising.

Or else, the Blessed One knows and sees. "The eye is the root of eye diseases, the ear is the root of ear diseases, the nose is the root of nose diseases, the tongue is the root of tongue diseases, the body is the root of body diseases, the mind is the root of mental suffering" - the Blessed One knows and sees. Thus too the Blessed One is a seer of the root, a seer of the cause, a seer of the source, a seer of the coming into being, a seer of the production, a seer of the origination, a seer of the nutriment, a seer of the object, a seer of the condition, a seer of the origin - the one without longing, the seer of the root.

"Thus said the Venerable Puṇṇaka": "thus" is word-connection, etc. the Venerable Puṇṇaka.

"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 is 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.

"Based upon what did sages and humans": based upon what, attached to what, clinging to what, approached what, held to what, inclined to what. "Sages": those called sages, whoever have gone forth in the going forth of sages - naked ascetics, Jains, matted-hair ascetics, hermits. "Humans": human beings are meant - based upon what did sages and humans.

"Nobles, brahmins, for the deities" means: "Nobles" means whoever are of the warrior caste. "Brahmins" means whoever use the address "bho." "For the deities" means for the disciples of the ājīvakas, the ājīvakas are the deities; for the disciples of the Jains, the Jains are the deities; for the disciples of the matted-hair ascetics, the matted-hair ascetics are the deities; for the disciples of the wandering ascetics, the wandering ascetics are the deities; for the disciples of the non-hostile ones, the non-hostile ones are the deities; for those with elephant practices, the elephant is the deity; for those with horse practices, horses are the deities; for those with cow practices, cows are the deities; for those with dog practices, dogs are the deities; for those with crow practices, crows are the deities; for those with Vāsudeva practices, Vāsudeva is the deity; for those with Baladeva practices, Baladeva is the deity; for those with Puṇṇabhadda practices, Puṇṇabhadda is the deity; for those with Maṇibhadda practices, Maṇibhadda is the deity; for those with fire practices, fire is the deity; for those with serpent practices, serpents are the deities; for those with supaṇṇa practices, supaṇṇas are the deities; for those with demon practices, demons are the deities; for those with titan practices, titans are the deities; for those with gandhabba practices, gandhabbas are the deities; for those with great king practices, the great kings are the deities; for those with moon practices, the moon is the deity; for those with sun practices, the sun is the deity; for those with Inda practices, Inda is the deity; for those with Brahmā practices, Brahmā is the deity; for those with god practices, the god is the deity; for those with direction practices, the directions are the deities; whoever are worthy of offerings for whomever, they are their deities - nobles and brahmins for the deities.

"Prepared sacrifices, many, here in the world" means sacrifice is called a gift - the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. "Prepared sacrifices" means those who seek, search for, investigate the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting, they too prepare sacrifices. Those who generate sacrifices - the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, etc. sleeping place, public rest-house, and material for lighting, they too prepare sacrifices. Those who give, sacrifice, relinquish the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, etc. sleeping place, public rest-house, and material for lighting, they too prepare sacrifices. "Many" means either these sacrifices are many, or these sacrifice-makers are many, or these worthy of offerings are many. How are these sacrifices many? These are the sacrifices of many - the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting - thus these sacrifices are many.

How are these sacrifice-makers many? These sacrifice-makers are many - nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans - thus these sacrifice-makers are many.

How are these worthy of offerings many? These many worthy of offerings are ascetics and brahmins, the poor, travellers, paupers, and beggars - thus these worthy of offerings are many. "Here in the world" means in the human world - they prepared

sacrifices - many, here in the world.

"I ask you, Blessed One, tell me this" means: "Asks" means there are three questions - a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt. What is a question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear; one asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the purpose of making clear, for the purpose of making manifest - this is a question for illuminating what has not been seen.

What is a question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear. One asks a question for the purpose of comparing with other wise persons - this is a question for comparing what has been seen.

What is a question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" He asks a question for the purpose of cutting off doubt - this is a question for cutting off doubt. These are three questions.

There are another three questions - a question by humans, a question by non-human spirits, a question by a created being. What is a question by humans? Humans, having approached the Buddha, the Blessed One, ask; monks ask, nuns ask, male lay followers ask, female lay followers ask, kings ask, nobles ask, brahmins ask, merchants ask, workers ask, householders ask, those gone forth ask - this is a question by humans.

What is a question by non-human spirits? Non-human spirits, having approached the Buddha, the Blessed One, ask a question; serpents ask, supaṇṇas ask, demons ask, titans ask, gandhabbas ask, great kings ask, Indras ask, Brahmās ask, deities ask - this is a question by non-human spirits.

What is a question by a created being? Whatever form the Blessed One creates, mind-made, complete with all major and minor limbs, not defective in any faculty - that created one, having approached the Buddha, the Blessed One, asks a question; the Blessed One answers - this is a question by a created being. These are three questions.

There are another three questions - a question about one's own welfare, a question about others' welfare, a question about the welfare of both. There are another three questions - a question about welfare pertaining to the present life, a question about welfare pertaining to the future life, a question about ultimate reality. There are another three questions - a question about blamelessness, a question about freedom from defilements, a question about cleansing. There are another three questions - a question about the past, a question about the future, a question about the present. There are another three questions - a question about the internal, a question about the external, a question about the internal-external. There are another three questions - a question about the wholesome, a question about the unwholesome, a question about the undeclared. There are another three questions - a question about the aggregates, a question about the elements, a question about the sense bases.

There are another three questions - a question about the establishments of mindfulness, a question about the right strivings, a question about the bases for spiritual power. There are another three questions - a question about the faculties, a question about the powers, a question about the factors of enlightenment. There are another three questions - a question about the path, a question about the fruit, a question about Nibbāna.

"I ask you" means I ask you, I request you, I entreat you, I inspire confidence in you, "please tell me" - I ask you. "Blessed One": this is a term of respect, etc. a designation realised - that is to say "Blessed One". "Tell me this" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - I ask you, Blessed One, tell me this. Therefore that brahmin said -

"To the one without longing, the seer of the root, (thus said the Venerable Puṇṇaka)
For the many here who are bound, there is a coming with a question;
Based upon what did sages, humans, nobles, and brahmins for the deities;
Prepare sacrifices, many, here in the world, I ask you this, Blessed One, tell me this."

- 13.** "Whatever sages there are among humans, (said the Blessed One to Puṇṇaka)
Nobles and brahmins for the deities;
Prepared sacrifices, many, here in the world, hoping, Puṇṇaka, for this state of being;
Dependent on ageing, they prepared sacrifices.

"Whatever sages there are among humans" means: "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "Sages": those called sages, whoever have gone forth in the going forth of sages - naked ascetics, Jains, matted-hair ascetics, hermits. "Humans": human beings are meant - "whatever sages there are among humans," said the Blessed One to Puṇṇaka.

"Nobles, brahmins, for the deities" means: "Nobles" means whoever are of the warrior caste. "Brahmins" means whoever use the address "bho." "For the deities" means for the disciples of the ājīvakas, the ājīvakas are the deities, etc. for those with direction practices, the directions are the deities. Whoever are worthy of offerings for whomever, they are their deities - nobles, brahmins, for the deities.

"Prepared sacrifices, many, here in the world" means: Sacrifice is called a gift - the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, etc. sleeping place, public rest-house, and material for lighting. "Prepared sacrifices" means those who seek, search for, investigate, etc. sleeping place, public rest-house, and material for lighting, they too prepare sacrifices. "Many" means either these sacrifices are many, or these sacrifice-makers are many, or these worthy of offerings are many, etc. thus these worthy of offerings are many. "Here in the world" means in the human world - they prepared sacrifices - many, here in the world.

"Hoping, Puṇṇaka, for this state of being" means: "Hoping" means hoping for the acquisition of form, hoping for the acquisition of sound, hoping for the acquisition of odour, hoping for the acquisition of flavour, hoping for the acquisition of tangible

object, hoping for the acquisition of sons, hoping for the acquisition of wife, hoping for the acquisition of wealth, hoping for the acquisition of fame, hoping for the acquisition of supremacy, hoping for the acquisition of individual existence in a wealthy warrior family, hoping for the acquisition of individual existence in a wealthy brahmin family, hoping for the acquisition of individual existence in a wealthy householder family, hoping for the acquisition of individual existence among the gods ruled by the four great kings, hoping for the acquisition of individual existence among the Tāvatiṃsa gods, among the Yāma gods, among the Tusita gods, among the gods who delight in creation, among the gods who control what is created by others, among the gods of Brahmā's company, wishing, accepting, desiring, longing for, praying for - "hoping".

"Puṇṇaka, for this state of being" means here hoping for the production of individual existence, here hoping for the production of individual existence in a wealthy warrior family, etc. here hoping for the production of individual existence among the gods of Brahmā's company, wishing, accepting, desiring, longing for, praying for - "hoping" - Puṇṇaka, for this state of being.

"Dependent on ageing, they prepared sacrifices" means dependent on ageing, dependent on illness, dependent on death, dependent on sorrow, lamentation, suffering, displeasure, and anguish. Whatever they are dependent on birth, that same they are dependent on ageing. Whatever they are dependent on ageing, that same they are dependent on illness. Whatever they are dependent on illness, that same they are dependent on death. Whatever they are dependent on death, that same they are dependent on sorrow, lamentation, suffering, displeasure, and anguish. Whatever they are dependent on sorrow, lamentation, suffering, displeasure, and anguish, that same they are dependent on destination. Whatever they are dependent on destination, that same they are dependent on rebirth. Whatever they are dependent on rebirth, that same they are dependent on conception. Whatever they are dependent on conception, that same they are dependent on existence. Whatever they are dependent on existence, that same they are dependent on wandering in the round of rebirths. Whatever they are dependent on wandering in the round of rebirths, that same they are dependent on the round of rebirths, clinging, approached, attached, inclined - dependent on ageing, they prepared sacrifices. Therefore the Blessed One said -

"Whatever sages there are among humans, (said the Blessed One to Puṇṇaka) Nobles and brahmins for the deities;
Prepared sacrifices, many, here in the world, hoping, Puṇṇaka, for this state of being;
Dependent on ageing, they prepared sacrifices."

- 14.** "Whatever sages there are among humans, (thus said the Venerable Puṇṇaka) Nobles and brahmins for the deities;
Prepared sacrifices, many, here in the world, were they, Blessed One, diligent on the path of sacrifice;
Did they cross over birth and ageing, dear sir, I ask you this, Blessed One, tell me this."

"Whatever sages there are among humans" means: "Whatever" means etc.

"Were they, Blessed One, diligent on the path of sacrifice" means: "Were they" is a question of doubt, a question of uncertainty, a question of wavering, a question of indefiniteness - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - "were they". "They" means the sacrifice-makers are called. "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One" - "were they, Blessed One". "Diligent on the path of sacrifice" means the sacrifice itself is called the path of sacrifice. Just as the noble path is the noble way, the path to the gods is the way to the gods, the path to Brahma is the way to Brahma, just so the sacrifice itself is called the path of sacrifice. "Diligent" means diligent on the path of sacrifice, acting carefully, acting continuously, acting steadfastly, of unslackened conduct, with desire not laid down, with responsibility not laid down, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority - they too are diligent on the path of sacrifice. Those who seek, search for, investigate the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, etc. sleeping place, public rest-house, and material for lighting, acting carefully, etc. having that as authority, they too are diligent on the path of sacrifice. Those who generate sacrifices - the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, etc. sleeping place, public rest-house, and material for lighting, acting carefully, etc. having that as authority, they too are diligent on the path of sacrifice. Those who give, sacrifice, relinquish the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, etc. sleeping place, public rest-house, and material for lighting, acting carefully, etc. having that as authority, they too are diligent on the path of sacrifice - "were they, Blessed One, diligent on the path of sacrifice".

"Did they cross over birth and ageing, dear sir" means they crossed over, went beyond, passed over, transcended, passed beyond ageing and death. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - this is "dear sir" - "did they cross over birth and ageing, dear sir".

"I ask you, Blessed One, tell me this" means: "I ask you" means I ask you, I request you, I entreat you, I inspire confidence in you, "please tell me" - I ask you. "Blessed One" is a term of respect, etc. a designation realised - that is to say "Blessed One". "Tell me this" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - I ask you, Blessed One, tell me this. Therefore that brahmin said -

"Whatever sages there are among humans, (thus said the Venerable Puṇṇaka) Nobles and brahmins for the deities;
Prepared sacrifices, many, here in the world, were they, Blessed One, diligent on the path of sacrifice;
Did they cross over birth and ageing, dear sir, I ask you, Blessed One, tell me this."

- 15.** They wish, they praise, they pray, they make offerings; (said the Blessed One to Puṇṇaka)
They pray for sensual pleasures dependent on material gain, those devoted to sacrifice, infatuated with lust for existence;

They have not crossed over birth and ageing, I say.

"They wish, they praise, they pray, they make offerings" means: "They wish" means they wish for the acquisition of form, they wish for the acquisition of sound, they wish for the acquisition of odour, they wish for the acquisition of flavour, they wish for the acquisition of tangible object, they wish for the acquisition of sons, they wish for the acquisition of wife, they wish for the acquisition of wealth, they wish for the acquisition of fame, they wish for the acquisition of supremacy, they wish for the acquisition of individual existence in a wealthy warrior family, in a wealthy brahmin family, etc. they wish for the acquisition of individual existence in a wealthy householder family, among the gods ruled by the four great kings, etc. they wish for the acquisition of individual existence among the gods of Brahmā's company, they wish, they consent, they desire, they long for - they wish.

"They praise" means they praise the sacrifice or they praise the fruit or they praise those worthy of offerings. How do they praise the sacrifice? "What is pure is given, what is agreeable is given, what is superior is given, given in proper time, what is allowable is given, given with discrimination, what is faultless is given, given repeatedly, while giving the mind is gladdened" - they praise, they proclaim, they extol, they commend. Thus they praise the sacrifice.

How do they praise the fruit? "From this as source there will be acquisition of form, etc. there will be acquisition of individual existence among the gods of Brahmā's company" - they praise, they proclaim, they extol, they commend. Thus they praise the fruit.

How do they praise those worthy of offerings? "Those worthy of offerings are accomplished in birth, accomplished in clan, reciters, bearers of sacred texts, who have gone beyond the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, grammarians, fully versed in worldly knowledge and the marks of a great man; or without lust or practising for the removal of lust, without hate or practising for the removal of hate, without delusion or practising for the removal of delusion, accomplished in faith, accomplished in morality, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation" - they praise, they proclaim, they extol, they commend. Thus they praise those worthy of offerings - they wish, they praise.

"They pray" means they pray for the acquisition of form, they pray for the acquisition of sound, they pray for the acquisition of odour, they pray for the acquisition of flavour, etc. they pray for the acquisition of individual existence among the gods of Brahmā's company - they wish, they praise, they pray. "They make offerings" means they make offerings, they give, they sacrifice, they relinquish the requisites of robes, almsfood, lodging, and medicine for the sick, food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting - they wish, they praise, they pray, they make offerings (said the Blessed One to Puṇṇaka).

"They pray for sensual pleasures dependent on material gain" means dependent on the acquisition of form they pray for sensual pleasures, dependent on the acquisition of sound they pray for sensual pleasures, etc. dependent on the acquisition of

individual existence among the gods of Brahmā's company they pray for sensual pleasures, they crave - they pray for sensual pleasures dependent on material gain.

"Those devoted to sacrifice, infatuated with lust for existence, they have not crossed over birth and ageing, I say": "they" means the sacrifice-makers are called, "devoted to sacrifice" means connected with, engaged in, devoted to, fully engaged in sacrificial practices, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority - those devoted to sacrifice, "infatuated with lust for existence": lust for existence is called whatever desire for existence, lust for existence, delight in existence, craving for existence, affection for existence, fever of existence, infatuation with existence, attachment to existence towards existences. Through lust for existence, towards existences, lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered - those devoted to sacrifice, infatuated with lust for existence.

"They have not crossed over birth and ageing, I say" means those devoted to sacrifice, infatuated with lust for existence, have not crossed over birth, ageing and death, have not gone beyond, have not passed over, have not transcended, have not overcome, not having departed from birth, ageing and death, not having escaped, not having gone beyond, not having transcended, not having overcome, they revolve within birth, ageing and death, they revolve within the path of the round of rebirths. Followed by birth, spread by ageing, overpowered by illness, struck by death, without shelter, without rock cell, without refuge, having become without refuge; I say, I declare, I teach, I make known, I establish, I open up, I analyse, I elucidate, I proclaim - those devoted to sacrifice, infatuated with lust for existence, they have not crossed over birth and ageing, I say. Therefore the Blessed One said -

"They wish, they praise, they pray, they make offerings; (said the Blessed One to Puṇṇaka)

They pray for sensual pleasures dependent on material gain, those devoted to sacrifice, infatuated with lust for existence;

They have not crossed over birth and ageing, I say."

16. "If those devoted to sacrifice did not cross over, (thus said the Venerable Puṇṇaka)

Birth and ageing through sacrifices, dear sir;

Then who now in the world of gods and humans, has crossed over birth and ageing, dear sir;

I ask you, Blessed One, tell me this."

"If those devoted to sacrifice did not cross over": those sacrifice-makers, those devoted to sacrifice, infatuated with lust for existence, did not cross over birth, ageing and death, did not go beyond, did not pass over, did not transcend, did not overcome; not having departed from birth, ageing and death, not having escaped, not having gone beyond, not having transcended, not having overcome, they revolve within birth, ageing and death, they revolve within the path of the round of rebirths. Followed by birth, spread by ageing, overpowered by illness, struck by death, without shelter, without rock cell, without refuge, having become without refuge - "if those devoted to sacrifice did not cross over."

"Thus said the Venerable Puṇṇaka": "Thus" is word-connection, etc. the Venerable Puṇṇaka.

"Birth and ageing through sacrifices, dear sir": "Through sacrifices" means through abundant sacrifices, through various sacrifices, through many sacrifices. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - this is "dear sir" - "birth and ageing through sacrifices, dear sir."

"Then who now in the world of gods and humans, has crossed over birth and ageing, dear sir": then who is this one in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who has crossed over birth, ageing and death, gone beyond, passed over, transcended, overcome. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - this is "dear sir" - "then who now in the world of gods and humans, has crossed over birth and ageing, dear sir."

"I ask you, Blessed One, tell me this" means: "I ask you" means I ask you, I request you, I entreat you, I inspire confidence in you, "please tell me" - I ask you. "Blessed One" is a term of respect, etc. a designation realised - that is to say "Blessed One". "Tell me this" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - I ask you, Blessed One, tell me this. Therefore that brahmin said -

"If those devoted to sacrifice did not cross over, (thus said the Venerable Puṇṇaka)
Birth and ageing through sacrifices, dear sir;
Then who now in the world of gods and humans, has crossed over birth and ageing, dear sir;
I ask you this, Blessed One, tell me this."

- 17.** "Having understood in the world the far and near, (said the Blessed One to Puṇṇaka)
For whom there is no perturbation anywhere in the world;
Peaceful, smokeless, free from trouble, desireless, he has crossed over birth and ageing, I say."

"Having understood in the world the far and near": "reckoning" is called knowledge, whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. "The far and near": "near" is called one's own individual existence; "far" is called another's individual existence; "near" is called one's own matter, feeling, perception, activities, consciousness; "far" is called another's matter, feeling, perception, activities, consciousness; "near" is called the six internal sense bases; "far" is called the six external sense bases. "Near" is called the human world; "far" is called the heavenly world; "near" is called the sensual element; "far" is called the fine-material sphere element and immaterial sphere element; "near" is called the sensual element and fine-material sphere element; "far" is called the immaterial sphere element. "Having understood in the world the far and near": the far and near, having understood as impermanent, as suffering, as a disease, as a boil, etc. as escape, having understood, having known, having weighed, having determined,

having made clear, having made manifest - having understood in the world the far and near. "Said the Blessed One to Puṇṇaka": "Puṇṇaka": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. that is to say "Blessed One" - said the Blessed One to Puṇṇaka.

"For whom there is no perturbation anywhere in the world": "For whom" means for the Worthy One who has eliminated the mental corruptions. "Perturbation" means perturbation by craving, perturbation by views, perturbation by conceit, perturbation by defilements, perturbation by sensual desires. For whom these perturbations do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally. "In the world" means in the realm of misery, etc. in the world of sense bases - for whom there is no perturbation anywhere in the world.

"Peaceful, smokeless, free from trouble, desireless, he has crossed over birth and ageing, I say": "Peaceful" - peaceful through the being peaceful of lust, of hate, etc. of delusion... of wrath... of hostility... of contempt... through the being peaceful, through the being calmed, through the being appeased, through the being burnt up, through the being quenched, through the being gone, through the being tranquillised of all unwholesome volitional activities, he is peaceful, at peace, appeased, quenched, tranquillised - peaceful; "smokeless": bodily misconduct is made smokeless, destroyed, dried up, completely dried up, put an end to; verbal misconduct, etc. mental misconduct is made smokeless, destroyed, dried up, completely dried up, put an end to; lust... Hate... delusion is made smokeless, destroyed, dried up, completely dried up, put an end to; 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 are made smokeless, destroyed, dried up, completely dried up, put an end to. Or, wrath is called smoke -

"Conceit, brahmin, is your shoulder-burden, wrath is smoke, untruth is ashes;
The tongue is the sacrificial ladle, the heart is the place of fire, the well-tamed
self is a person's light.

Furthermore, wrath arises in ten ways - "He has done harm to me" - wrath arises; "he is doing harm to me" - wrath arises; "he will do harm to me" - wrath arises; "he has done harm to one who is dear and agreeable to me, he is doing harm, he will do harm" - wrath arises; "he has done good to one who is disagreeable and unpleasant to me, he is doing good, he will do good" - wrath arises; or else wrath arises without reason. Whatever such resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is called wrath.

Furthermore, the excessive and slight degrees of wrath should be known. There is a time when wrath is only enough to agitate the mind, but not yet enough to contract and distort the face. There is a time when wrath is only enough to contract and distort the face, but not yet enough to move the jaws. There is a time when wrath is only

enough to move the jaws, but not yet enough to utter harsh speech. There is a time when wrath is only enough to utter harsh speech, but not yet enough to look around in all directions. There is a time when wrath is only enough to look around in all directions, but not yet enough to seize a stick or weapon. There is a time when wrath is only enough to seize a stick or weapon, but not yet enough to raise a stick or weapon. There is a time when wrath is only enough to raise a stick or weapon, but not yet enough to strike with a stick or weapon. There is a time when wrath is only enough to strike with a stick or weapon, but not yet enough to cause cutting and wounding. There is a time when wrath is only enough to cause cutting and wounding, but not yet enough to break and crush. There is a time when wrath is only enough to break and crush, but not yet enough to tear off limbs. There is a time when wrath is only enough to tear off limbs, but not yet enough to deprive of life. There is a time when wrath is only enough to deprive of life, but not yet established for the complete relinquishment of all. When wrath, having destroyed another person, destroys oneself, in this way wrath has reached the highest intensity, has attained the highest expansion. One for whom that wrath has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called smokeless.

Because wrath has been abandoned, one is smokeless; because the basis of wrath has been fully understood, one is smokeless; because the cause of wrath has been fully understood, one is smokeless; because the cause of wrath has been cut off, one is smokeless. "Free from trouble": lust is trouble, hate is trouble, delusion is trouble, wrath is trouble, hostility is trouble, etc. all unwholesome volitional activities are troubles. One for whom these troubles have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called free from trouble.

"Desireless": hope is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. One for whom this hope, craving, has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called desireless. "Birth": whatever birth, coming into being, descent, production, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings. "Ageing": whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings. "Peaceful, smokeless, free from trouble, desireless, he has crossed over birth and ageing, I say": whoever is peaceful and smokeless and free from trouble and desireless, he has crossed over birth, ageing and death, gone beyond, passed over, transcended, overcome - I say, I declare, I teach, I make known, I establish, I open up, I analyse, I elucidate, I proclaim - peaceful, smokeless, free from trouble, desireless, he has crossed over birth and ageing, I say. Therefore the Blessed One said -

"Having understood in the world the far and near, (said the Blessed One to Puṇṇaka)

For whom there is no perturbation anywhere in the world;

Peaceful, smokeless, free from trouble, desireless, he has crossed over birth and ageing, I say."

Together with the conclusion of the verse, etc. with joined palms, paying homage to the Blessed One, he sat - "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Puṇṇaka the Young Man is third.

4. The Exposition of the Questions of Mettagū the Young Man

18. "I ask you, Blessed One, tell me this, (thus said the Venerable Mettagū)
I consider you one who has attained highest knowledge, self-developed;
From where have these sufferings arisen, whatever of many kinds in the
world?"

"I ask you, Blessed One, tell me this" means: "I ask" means there are three questions - a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt. What is a question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear. One asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the purpose of making clear, for the purpose of making manifest - this is a question for illuminating what has not been seen.

What is a question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear. One asks a question for the purpose of comparing with other wise persons - this is a question for comparing what has been seen.

What is a question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" He asks a question for the purpose of cutting off doubt - this is a question for cutting off doubt. These are three questions.

There are another three questions - a question by humans, a question by non-human spirits, a question by a created being. What is a question by humans? Humans, having approached the Buddha, the Blessed One, ask a question; monks ask, nuns ask, male lay followers ask, female lay followers ask, kings ask, nobles ask, brahmins ask, merchants ask, workers ask, householders ask, those gone forth ask - this is a question by humans.

What is a question by non-human spirits? Non-human spirits, having approached the Buddha, the Blessed One, ask a question; serpents ask, supaṇṇas ask, demons ask, titans ask, gandhabbas ask, great kings ask, Indras ask, Brahmās ask, gods ask - this is a question by non-human spirits.

What is a question by a created being? The Blessed One creates a form, mind-made, complete with all major and minor limbs, not defective in any faculty. That created one, having approached the Buddha, the Blessed One, asks a question. The Blessed One answers. This is a question by a created being. These are three questions.

There are another three questions - a question about one's own welfare, a question about others' welfare, a question about the welfare of both, etc. There are another three questions - a question about welfare pertaining to the present life, a question

about welfare pertaining to the future life, a question about ultimate reality. There are another three questions - a question about blamelessness, a question about freedom from defilements, a question about cleansing. There are another three questions - a question about the past, a question about the future, a question about the present. There are another three questions - a question about the internal, a question about the external, a question about the internal-external. There are another three questions - a question about the wholesome, a question about the unwholesome, a question about the undeclared. There are another three questions - a question about the aggregates, a question about the elements, a question about the sense bases. There are another three questions - a question about the establishments of mindfulness, a question about the right strivings, a question about the bases for spiritual power. There are another three questions - a question about the faculties, a question about the powers, a question about the factors of enlightenment. There are another three questions - a question about the path, a question about the fruit, a question about Nibbāna.

"I ask you" means I ask you, I request you, I entreat you, I inspire confidence in you, "please tell me" - I ask you. "Blessed One": this is a term of respect, etc. a designation realised - that is to say "Blessed One". "Tell me this" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - I ask you, Blessed One, tell me this.

"Thus said the Venerable Mettagū": "thus" is word-connection, etc. thus said the Venerable Mettagū.

"I consider you one who has attained highest knowledge, self-developed": "One who has attained highest knowledge" - thus I consider you, "self-developed" - thus I consider you, thus I know, thus I understand, thus I acknowledge, thus I penetrate. "One who has attained highest knowledge, self-developed": and how is the Blessed One one who has attained highest knowledge? Knowledges are called the knowledge of the four paths, wisdom, wisdom faculty, power of wisdom, etc. enlightenment factor of investigation of phenomena, investigation, insight, right view. The Blessed One through those knowledges has gone to the end of birth, ageing and death, attained the end; gone to the summit, attained the summit; gone to the limit, attained the limit; gone to the conclusion, attained the conclusion; gone to shelter, attained shelter; gone to the rock cell, attained the rock cell; gone to refuge, attained refuge; gone to fearlessness, attained fearlessness; gone to the imperishable, attained the imperishable; gone to the Deathless, attained the Deathless; gone to Nibbāna, attained Nibbāna. Or one who has gone to the end of the knowledges is one who has attained the highest knowledge; or one who has gone to the end through the knowledges is one who has attained the highest knowledge; or because of having known the seven phenomena, one is one who has attained the highest knowledge; identity view is known, sceptical doubt is known, adherence to moral rules and austerities is known, lust, hate, delusion, conceit is known; for him evil unwholesome mental states are known, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"Having investigated all the vedas," (thus spoke the Blessed One to Sabhiya)
"Whatever are here of ascetics and brahmins;
Without lust regarding all feelings;

Having overcome all knowledge, he is one who has attained the highest knowledge."

Thus the Blessed One is one who has attained the highest knowledge.

How is the Blessed One one with a developed self? The Blessed One is developed in body, developed in morality, developed in mind, developed in wisdom, developed in the establishments of mindfulness, developed in the right strivings, developed in the bases for spiritual power, developed in the faculties, developed in the powers, developed in the factors of enlightenment, developed in the path, with mental defilements abandoned, having penetrated the unshakable, having 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 not limited, great, deep, immeasurable, hard to fathom, like the ocean with many jewels, endowed with six-factored equanimity.

Having seen a form with the eye, he is neither glad nor unhappy; he dwells equanimous, mindful and fully aware. 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 neither glad nor unhappy; he dwells equanimous, mindful and fully aware.

Having seen a form with the eye that is agreeable, he does not covet, does not become elated, does not generate lust. His body is steady, his mind is steady, internally well-established and well-liberated. But having seen a form with the eye that is disagreeable, he does not become ashamed, with unestablished mind, with unslothful mind, with unmalevolent heart. His body is steady, his mind is steady, internally well-established and well-liberated. 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 that is agreeable, he does not covet, does not become elated, does not generate lust. His body is steady, his mind is steady, internally well-established and well-liberated. But having cognised a mental object with the mind that is disagreeable, he does not become ashamed. With unestablished mind, with unslothful mind, with unmalevolent heart, his body is steady, his mind is steady, internally well-established and well-liberated.

Having seen a form with the eye, regarding agreeable and disagreeable forms, his body is steady, his mind is steady, internally well-established and well-liberated. Having heard a sound with the ear. Etc. Having cognised a mental object with the mind, regarding agreeable and disagreeable mental objects, his body is steady, his mind is steady, internally well-established and well-liberated.

Having seen a form with the eye, he does not find pleasure in what is enticing, he does not become corrupted towards what leads to hate, he does not become deluded towards what leads to infatuation, he does not become agitated towards what leads to agitation, he does not become intoxicated towards what is intoxicating, he does

not become defiled towards what is defiling. Having heard a sound with the ear. Etc. Having cognised a mental object with the mind, he does not find pleasure in what is enticing, he does not become corrupted towards what leads to hate, he does not become deluded towards what leads to infatuation, he does not become agitated towards what leads to agitation, he does not become intoxicated towards what is intoxicating, he does not become defiled towards what is defiling.

In the seen there is merely the seen, in the heard there is merely the heard, in the sensed there is merely the sensed, in the cognised there is merely the cognised. He does not cling to what is seen, he does not cling to what is heard, he does not cling to what is sensed, he does not cling to what is cognised. Regarding what is seen, he dwells unattracted, unrepelled, independent, unbound, free, unfettered, with a mind rid of barriers. Regarding the heard, etc. regarding the sensed... Regarding what is cognised, he dwells unattracted, unrepelled, independent, unbound, free, unfettered, with a mind rid of barriers.

There exists the eye of the Blessed One, the Blessed One sees forms with the eye, there is no desire and lust in the Blessed One, the Blessed One has a well-liberated mind. There exists the ear of the Blessed One, the Blessed One hears sounds with the ear, there is no desire and lust in the Blessed One, the Blessed One has a well-liberated mind. There exists the nose of the Blessed One, the Blessed One smells odours with the nose, there is no desire and lust in the Blessed One, the Blessed One has a well-liberated mind. There exists the tongue of the Blessed One, the Blessed One tastes flavours with the tongue, there is no desire and lust in the Blessed One, the Blessed One has a well-liberated mind. There exists the body of the Blessed One, the Blessed One touches tangible objects with the body, there is no desire and lust in the Blessed One, the Blessed One has a well-liberated mind. There exists the mind of the Blessed One, the Blessed One cognises mental phenomena with the mind, there is no desire and lust in the Blessed One, the Blessed One has a well-liberated mind.

The eye delights in material forms, is devoted to material forms, rejoices in material forms; that has been tamed, guarded, protected, and restrained by the Blessed One; and he expounds the Teaching for its restraint. The ear delights in sounds, is devoted to sounds, etc. the nose delights in odours, is devoted to odours... The tongue delights in flavours, is devoted to flavours, rejoices in flavours; that has been tamed, guarded, protected, and restrained by the Blessed One; and he expounds the Teaching for its restraint. The body delights in tangible objects, is devoted to tangible objects, rejoices in tangible objects... the mind delights in mental objects, is devoted to mental objects, rejoices in mental objects; that has been tamed, guarded, protected, and restrained by the Blessed One; and he expounds the Teaching for its restraint -

"They lead the tamed to an assembly, the king mounts the tamed;
The tamed is foremost among human beings, whoever endures harsh speech.

"Excellent are trained mules, and thoroughbreds and Sindh horses;
And elephants, great serpents; one self-restrained is better than that.

"For not by these vehicles could one go to the untravelled direction;
As with oneself well tamed, the tamed one goes by the tamed.

"They do not waver in discriminations, free from rebirth;
Having attained the plane of the tamed, they are victorious in the world.

"Whose faculties have been developed, internally and externally in the entire world;
Having penetrated this world and the other, he awaits the time, developed, he is tamed."

Thus the Blessed One is self-developed.

I consider you one who has attained highest knowledge, self-developed; from where have these sufferings arisen? "From where" is a question of doubt, a question of uncertainty, a question of wavering, a question of indefiniteness - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - from where. "Suffering" means the suffering of birth, the suffering of ageing, the suffering of illness, the suffering of death, the suffering of sorrow, lamentation, suffering, displeasure and anguish, disaster is suffering, hell suffering, animal realm suffering, ghost realm suffering, human suffering, suffering rooted in conception in the womb, suffering rooted in staying in the womb, suffering rooted in emergence from the womb, suffering of one who is born being bound, suffering of one who is born being subject to others, suffering from self-inflicted harm, suffering from harm inflicted by others, suffering as suffering, suffering of activities, suffering of change, eye disease, ear disease, nose disease, tongue disease, body disease, head disease, outer ear disease, mouth disease, tooth disease, cough, asthma, catarrh, burning, fever, stomach disease, fainting, dysentery, griping, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, scratches, scabies, blood and bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, illnesses arising from the result of action, cold, heat, hunger, thirst, defecation, urination, suffering from contact with gadflies, mosquitoes, wind, sun, and serpents, suffering of the death of a mother, suffering of the death of a father, suffering of the death of a brother, suffering of the death of a sister, suffering of the death of a son, suffering of the death of a daughter, disaster regarding relatives is suffering, disaster regarding illness is suffering, disaster regarding wealth is suffering, disaster regarding morality is suffering, disaster regarding view is suffering; of which phenomena the arising from the beginning is evident, the cessation through passing away is evident, result is based upon action, action is based upon result, matter is based upon mentality, mentality is based upon matter, followed by birth, spread by ageing, overpowered by illness, struck by death, established in suffering, without shelter, without refuge, without protection, become without refuge - these are called sufferings. These sufferings - from where have they arisen, from where have they been born, from where have they been produced, from where have they come into being, from where have they been fully produced, from where have they appeared, what is their source, what is their origin, what gives birth to them, what is their production - he asks about the root of these sufferings, asks about the cause, asks about the source, asks about the coming into being, asks about the production, asks about the origination, asks about the nutriment, asks about the object, asks about the condition, asks about the origin, inquires, requests, entreats,

pleases - from where have these sufferings arisen.

"Whatever of many kinds in the world". "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "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. "Of many kinds" means of various kinds, of different types, sufferings - whatever of many kinds in the world. Therefore that brahmin said -

"I ask you, Blessed One, tell me this, (thus said the Venerable Mettagū)
I consider you one who has attained highest knowledge, self-developed;
From where have these sufferings arisen, whatever of many kinds in the world?"

19. "You have indeed asked me about the origin of suffering," (said the Blessed One to Mettagū)

"That I shall tell you, as one who understands;
Sufferings arise with clinging as source, whatever of many kinds in the world.

"You have indeed asked me about the origin of suffering": "Of suffering" means of the suffering of birth, of the suffering of ageing, of the suffering of illness, of the suffering of death, of the suffering of sorrow, lamentation, suffering, displeasure and anguish. "You asked about the origin" means you ask about the root of suffering, you ask about the cause, you ask about the source, you ask about the coming into being, you ask about the production, you ask about the origination, you ask about the nutriment, you ask about the object, you ask about the condition, you ask about the origin, you request, you entreat, you please - "you have indeed asked me about the origin of suffering." "Mettagū": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "said the Blessed One to Mettagū."

"That I shall tell you, as one who understands": "That" means I shall tell the root of suffering, I shall tell the cause, I shall tell the source, I shall tell the coming into being, I shall tell the production, I shall tell the origination, I shall tell the nutriment, I shall tell the object, I shall tell the condition, I shall tell the origin, 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 - "that I shall tell you." "As one who understands" means 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."

"Sufferings arise with clinging as source": "Clinging" means ten kinds of clinging - craving as clinging, view as clinging, mental defilement as clinging, action as clinging, misconduct as clinging, nutriment as clinging, aversion as clinging, the four clung-to elements are clinging, the six internal sense bases are clinging, the six classes of consciousness are clinging, all suffering too in the sense of being suffering is clinging. These are called the ten kinds of clinging. "Sufferings" means the suffering of birth,

the suffering of ageing, the suffering of illness, the suffering of death, the suffering of sorrow, lamentation, suffering, displeasure and anguish, hell suffering, etc. disaster regarding view is suffering. Of which phenomena the arising from the beginning is evident, the cessation through passing away is evident, result is based upon action, action is based upon result, matter is based upon mentality, mentality is based upon matter, followed by birth, spread by ageing, overpowered by illness, struck by death, established in suffering, without shelter, without refuge, without protection, become without refuge - these are called sufferings. These sufferings have clinging as source, have clinging as cause, have clinging as condition, have clinging as reason, they exist, they arise, they come into being, they are born, they are produced, they originate, they become manifest - "sufferings arise with clinging as source."

"Whatever of many kinds in the world". "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "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. "Of many kinds" means of various kinds, of different types, sufferings - whatever of many kinds in the world. Therefore the Blessed One said -

"You have indeed asked me about the origin of suffering," (said the Blessed One to Mettagū)

"That I shall tell you, as one who understands;

Sufferings arise with clinging as source, whatever of many kinds in the world."

- 20.** He who indeed, not knowing, creates clinging, the fool goes to suffering again and again;
Therefore, one understanding should not create clinging, observing birth as the production of suffering.

"He who indeed, not knowing, creates clinging": "Whoever" means whoever, of whatever kind, however engaged, however disposed, of whatever manner, having attained whatever state, possessed of whatever quality, whether 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. "Not knowing" means gone to ignorance, unknowing, undiscerning, unwise. "Creates clinging" means creates craving as clinging, creates view as clinging, creates mental defilement as clinging, creates action as clinging, creates misconduct as clinging, creates nutriment as clinging, creates aversion as clinging, creates the four clung-to elements as clinging, creates the six internal sense bases as clinging, creates the six classes of consciousness as clinging, generates, produces, brings forth, brings into existence - not knowing, creates clinging.

"The fool goes to suffering again and again" means again and again goes to, approaches, undergoes, takes, fondles, adheres to the suffering of birth, the suffering of ageing, the suffering of illness, the suffering of death, the suffering of sorrow, lamentation, suffering, displeasure and anguish - goes to suffering again and again. "Fool" means foolish, bewildered, not knowing, gone to ignorance, unknowing, undiscerning, unwise - the fool goes to suffering again and again.

"Therefore, one understanding should not create clinging": "Therefore" means for that reason, because of that, on that condition, with that as source, seeing this danger in clings - therefore. "Understanding" means understanding, knowing, cognising, recognising, penetrating; understanding, knowing, cognising, recognising, penetrating "all activities are impermanent"; "all activities are suffering", etc. "all phenomena are non-self", etc. understanding, knowing, cognising, recognising, penetrating "whatever has the nature of arising, all that has the nature of cessation." "Should not create clinging" means should not create craving as clinging, should not create view as clinging, should not create mental defilement as clinging, should not create misconduct as clinging, should not create nutriment as clinging, should not create aversion as clinging, should not create the four clung-to elements as clinging, should not create the six internal sense bases as clinging, should not create the six classes of consciousness as clinging, should not generate, should not produce, should not bring forth, should not bring into existence - therefore, one understanding should not create clinging.

"Of suffering" means of the suffering of birth, of the suffering of ageing, of the suffering of illness, of the suffering of death, of the suffering of sorrow, lamentation, suffering, displeasure and anguish. "Observing the production" means observing the root of suffering, observing the cause, observing the source, observing the origination, observing the production, observing the arising, observing the nutriment, observing the object, observing the condition, observing the origin. Observation is called knowledge. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. One who is endowed with this observation, with this wisdom, fully endowed, approached, fully approached, attained, fully attained, possessed of it. He is called an observer - observing birth as the production of suffering. Therefore the Blessed One said -

"He who indeed, not knowing, creates clinging, the fool goes to suffering again and again;

Therefore, one understanding should not create clinging, observing birth as the production of suffering."

21. What we asked you, you declared to us, we ask you another thing, please tell us that;

How do the wise cross over the flood, birth, ageing, sorrow and lamentation? Explain that to me well, O sage, for thus this teaching is known to you.

"What we asked you, you declared to us" means what we asked you, we requested, we invited, we pleased. "You declared to us" means praised, extolled, told, taught, described, established, opened, analysed, made clear, made manifest - what we asked you, you declared to us.

"We ask you another thing, please tell us that" means we ask you another thing, we request another thing, we invite another thing, we please another thing, we ask you further. "Please tell us that" means come, say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - we ask you another thing, please tell us that.

"How do the wise cross over the flood, birth, ageing, sorrow and lamentation?" "How" is a question of doubt, a question of uncertainty, a question of wavering, a question of indefiniteness - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - how. "Wise" means wise, learned, endowed with wisdom, intelligent, knowing, discerning, sagacious. "Flood" means the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance. "Birth" means whatever birth, coming into being, descent, production, reconception, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings. "Ageing": whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings. "Sorrow" means of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow, inner burning, inner intense burning, mental burning, displeasure, the dart of sorrow. "Lamentation" means of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation, speech, prattle, confused talk, wailing, act of wailing, state of wailing.

"How do the wise cross over the flood, birth, ageing, sorrow and lamentation?" means how do the wise cross, go over, pass over, transcend, overcome the flood and birth and ageing and sorrow and lamentation - how do the wise cross over the flood, birth, ageing, sorrow and lamentation.

"Explain that to me well, O sage." "That" means what I ask, what I request, what I entreat, what I inspire confidence in. "Sage": wisdom is called knowledge. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. The Blessed One, endowed with that knowledge, is a sage who has attained wisdom. There are three kinds of moral perfection - bodily moral perfection, verbal moral perfection, mental moral perfection.

What is bodily moral perfection? The abandoning of the threefold bodily misconduct is bodily moral perfection. The threefold bodily good conduct is bodily moral perfection. Knowledge with the body as object is bodily moral perfection. Full understanding of the body is bodily moral perfection. The path accompanied by full understanding is bodily moral perfection. The abandoning of desire and lust for the body is bodily moral perfection. The cessation of bodily activity - the attainment of the fourth meditative absorption - is bodily moral perfection. This is bodily moral perfection.

What is verbal moral perfection? The abandoning of the fourfold verbal misconduct is verbal moral perfection. The fourfold good verbal conduct is verbal moral perfection. Knowledge with speech as object is verbal moral perfection. Full understanding of speech is verbal moral perfection. The path accompanied by full understanding is verbal moral perfection. The abandoning of desire and lust for speech is verbal moral perfection. The cessation of verbal activity - the attainment of the second meditative

absorption - is verbal moral perfection. This is verbal moral perfection.

What is mental moral perfection? The abandoning of the threefold mental misconduct is mental moral perfection. The threefold good mental conduct is mental moral perfection. Knowledge with the mind as object is mental moral perfection. Full understanding of the mind is mental moral perfection. The path accompanied by full understanding is mental moral perfection. The abandoning of desire and lust for the mind is mental moral perfection. The cessation of mental activity - the attainment of the cessation of perception and feeling - is mental moral perfection. This is mental moral perfection.

A sage in body, a sage in speech, a sage in mind, without mental corruptions;
A sage accomplished in moral perfection, they call him one who has abandoned all.

A sage in body, a sage in speech, a sage in mind, without mental corruptions;
A sage accomplished in moral perfection, they call him one who has washed away evil.

Endowed with these three qualities of moral perfection. Six sages - householder sages, homeless sages, trainee sages, those beyond training sages, solitary sages, and sage of sages. Which are the householder sages? Those householders who have seen the state and cognised the teaching - these are the householder sages. Which are the homeless sages? Those who have gone forth, who have seen the state and cognised the teaching - these are the homeless sages. The seven trainees are trainee sages. Worthy Ones are those beyond training sages. Solitary Self-awakened Ones are solitary sages. Truth-finders, Worthy Ones, Perfectly Enlightened Ones are sage of sages.

Not by silence does one become a sage, being foolish in appearance, unwise;
But whoever, as if holding up a balance, having taken the excellent, is wise.

He shuns evil things, he is a sage, because of that he is a sage;
Whoever understands both worlds, he is called a sage because of that.

Having known the principle of the bad and the good, internally and externally in the entire world;
Worthy of veneration by gods and humans, having gone beyond attachment and the net, he is a sage.

"Explain well" means explain that well, declare, teach, make known, establish, open up, analyse, make clear, proclaim - explain that to me well, O sage. "For thus this teaching is known to you" means for thus this teaching is known, weighed, determined, made manifest, made clear to you - for thus this teaching is known to you. Therefore that brahmin said -

"What we asked you, you declared to us, we ask you another thing, please tell us that;
How do the wise cross over the flood, birth, ageing, sorrow and lamentation?
Explain that to me well, O sage, for thus this teaching is known to you."

- 22.** "I will explain the Teaching to you," (said the Blessed One to Mettagū)
"Not based on hearsay, in the present life;
Having known which, walking mindful, one would cross over attachment in the world."

"I will explain the Teaching to you": "Teaching" means the holy life that is good in the beginning, good in the middle, good in the end, with meaning and with phrasing, complete in its entirety and pure, 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 - I will explain, I will tell, I will teach, I will make known, I will establish, I will open up, I will analyse, I will make clear, I will reveal - "I will explain the Teaching to you." "Mettagū": the Blessed One addresses that brahmin by name.

"Not based on hearsay, in the present life": "In the present life" means when the teaching is seen, when the teaching is known, when the teaching is weighed, when the teaching is determined, when the teaching is clear, when the teaching is made manifest - "all activities are impermanent", etc. "whatever has the nature of arising, all that has the nature of cessation" - when the teaching is seen, when the teaching is known, when the teaching is weighed, when the teaching is determined, when the teaching is clear, when the teaching is made manifest - thus too I will speak in the present life. Or else, when suffering is seen I will speak of suffering, when origin is seen I will speak of origin, when the path is seen I will speak of the path, when cessation is seen I will speak of cessation - thus too I will speak in the present life. Or else, in the present life, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise - thus too I will speak in the present life - "in the present life." "Not based on hearsay" means not by hearsay, not by tradition, not by lineage, not by accomplishment of the Canon, not by logical reasoning, not by inferential reasoning, not by reflection on appearances, not by acceptance of a view after pondering it - the teaching directly known by oneself, witnessed by oneself, that I shall speak - "not based on hearsay, in the present life."

"Having known which, walking mindful" means having known, having weighed, having determined, having made clear, having made manifest; having known, having weighed, having determined, having made clear, having made manifest "all activities are impermanent"; "all activities are suffering"... "all phenomena are non-self", etc. having known, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation." "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful, etc. he is called mindful. "Walking" means walking, dwelling, moving, conducting oneself, protecting, sustaining, sustaining oneself - "having known which, walking mindful."

"Would cross over attachment in the world": attachment is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Clinging" - in what sense is it clinging? Because it is spread out, it is attachment; because it is extensive, it is attachment; because it is diffused, it is attachment; because it is unrighteous, it is

attachment; because it is difficult to cross, it is attachment; because it carries away, it is attachment; because it speaks falsely, it is attachment; because it has poison as its root, it is attachment; because it has poison as its fruit, it is attachment; because it has poison as its enjoyment, it is attachment; or that craving is extensive regarding visible form, sound, odour, flavour, tangible object, family, group, residence, material gain, fame, praise, happiness, robes, almsfood, lodging, requisite of medicines for the sick, the sensual element, the material element, the immaterial element, sensual existence, fine-material existence, immaterial existence, percipient existence, non-percipient existence, neither-percipient-nor-non-percipient existence, single-aggregate constituent existence, four-aggregate constituent existence, five-aggregate constituent existence, the past, the future, the present, regarding phenomena that are seen, heard, sensed, and to be cognised - spread out and extended, thus it is attachment. "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. "Would cross over attachment in the world": that attachment is in the world, that attachment in the world - the mindful one would cross, would cross over, would go beyond, would transcend, would pass beyond - "would cross over attachment in the world." Therefore the Blessed One said -

"I will explain the Teaching to you," (said the Blessed One to Mettagū)
 "Not based on hearsay, in the present life;
 Having known which, walking mindful, one would cross over attachment in the world."

- 23.** And I delight in that, great sage, the highest teaching;
 Having known which, walking mindful, one would cross over attachment in the world."

"And I delight in that": "That" means your word, statement, teaching, instruction, admonition. "I delight" means I delight in, I rejoice, I give thanks, I wish, I consent, I request, I aspire, I long for, I pray for - "and I delight in that."

"Great sage, the highest teaching": "Great sage" means why is the Blessed One a great sage? He sought, searched for, investigated the great aggregate of morality, thus he is a great sage; the great aggregate of concentration, etc. the great aggregate of wisdom... the great aggregate of liberation... he sought, searched for, investigated the great aggregate of knowledge and vision of liberation, thus he is a great sage; he sought, searched for, investigated the splitting of the great mass of darkness, thus he is a great sage; he sought, searched for, investigated the breaking of the great illusion, thus he is a great sage; he sought, searched for, investigated the extraction of the great dart of craving, thus he is a great sage; he sought, searched for, investigated the unwinding of the great accumulation of wrong views, thus he is a great sage; he sought, searched for, investigated the casting down of the great banner of conceit, thus he is a great sage; he sought, searched for, investigated the appeasement of the great volitional activity, thus he is a great sage; he sought, searched for, investigated the crossing over of the great flood, thus he is a great sage; he sought, searched for, investigated the laying down of the great burden, thus he is a great sage; he sought, searched for, investigated the cutting off of the great round of rebirths, thus he is a great sage; he sought, searched for, investigated the

quenching of the great torment, thus he is a great sage; he sought, searched for, investigated the tranquillising of the great fever, thus he is a great sage; he sought, searched for, investigated the raising of the great banner of the Dhamma, thus he is a great sage; the great establishments of mindfulness, etc. the great right strivings... the great bases for spiritual power... the great faculties... the great powers... the great factors of enlightenment... the great noble eightfold path... he sought, searched for, investigated the great ultimate reality, the Deathless Nibbāna, thus he is a great sage; he was sought, searched for, investigated by influential beings - "Where is the Buddha? Where is the Blessed One? Where is the god of gods? Where is the lord of men?" - thus "great sage." "The highest teaching" means the highest teaching 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. "Highest" means the highest, foremost, distinguished, eminent, best, excellent teaching - "great sage, the highest teaching."

"Having known which, walking mindful" means having known, having weighed, having determined, having made clear, having made manifest; having known, having weighed, having determined, having made clear, having made manifest "all activities are impermanent"; "all activities are suffering"... "all phenomena are non-self", etc. having known, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation." "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... in mental phenomena... developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful... he is called mindful. "Walking" means walking, dwelling, moving, conducting oneself, protecting, sustaining, sustaining oneself - "having known which, walking mindful."

"Would cross over attachment in the world": attachment is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Attachment" - in what sense is it attachment? Etc. spread out and extended, thus it is attachment. "In the world" means in the realm of misery, etc. in the world of sense bases. "Would cross over attachment in the world": that attachment is in the world, that attachment in the world - the mindful one would cross, would cross over, would go beyond, would transcend, would pass beyond - "would cross over attachment in the world." Therefore that brahmin said -

"And I delight in that, great sage, the highest teaching;
Having known which, walking mindful, one would cross over attachment in the world."

- 24.** "Whatever you are fully aware of," (said the Blessed One to Mettagū)
Above, below, and across in the middle;
Having dispelled delight and dwelling in these, and consciousness, one should not remain in existence.

"Whatever you are fully aware of" means whatever you understand, know, cognise, recognise, penetrate - whatever you are fully aware of. "Mettagū": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "said the Blessed One to Mettagū."

"Above, below, and across in the middle" means: "Above" means the future; "below" means the past; "and across in the middle" means the present. "Above" means the world of gods; "below" means the world of hell; "and across in the middle" means the human world. Or else, "above" means wholesome mental states; "below" means unwholesome mental states; "and across in the middle" means indeterminate mental states. "Above" means the immaterial sphere element; "below" means the sensual element; "and across in the middle" means the fine-material sphere element. "Above" means pleasant feeling; "below" means unpleasant feeling; "and across in the middle" means neither-unpleasant-nor-pleasant feeling. "Above" means upwards from the soles of the feet; "below" means downwards from the top of the hair; "and across in the middle" means in the middle - above, below, and across in the middle.

"Having dispelled delight and dwelling in these, consciousness should not remain in existence" - "in these" means in what has been told, taught, made known, established, opened up, analysed, made clear, proclaimed. Delight is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Dwelling" means there are two dwellings - dwelling in craving and dwelling in views. What is dwelling in craving? Whatever by what is reckoned as craving, etc. this is dwelling in craving. What is dwelling in views? Identity view with twenty bases etc. this is dwelling in views.

"Having dispelled consciousness" means consciousness accompanied by meritorious volitional activity, consciousness accompanied by demeritorious volitional activity, consciousness accompanied by imperturbable volitional activity. Delight and dwelling in these, and consciousness accompanied by volitional activity - push away, dispel, drive out, remove, give up, abandon, dispel, put an end to, bring to obliteration - having dispelled delight and dwelling in these, and consciousness.

"Should not remain in existence" means: "Existence" means there are two existences - kammic becoming and rebirth at conception. What is kammic becoming? Meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity - this is kammic becoming. What is rebirth at conception? At conception: matter, feeling, perception, activities, consciousness - this is rebirth at conception. "Should not remain in existence" means abandoning, dispelling, putting an end to, bringing to obliteration delight and dwelling, and consciousness accompanied by volitional activity, and kammic becoming, and rebirth at conception, one should not remain, should not stand firm in kammic becoming, should not remain in rebirth at conception - having dispelled consciousness, one should not remain in existence. Therefore the Blessed One said -

"Whatever you are fully aware of," (said the Blessed One to Mettagū)
Above, below, and across in the middle;
Having dispelled delight and dwelling in these, and consciousness, one should not remain in existence."

- 25.** Dwelling thus, mindful, diligent,
A monk walking, having abandoned what is cherished;
Birth, ageing, sorrow and lamentation, the wise one should abandon suffering right here.

"Dwelling thus, mindful, diligent": "Dwelling thus" means abandoning, dispelling, putting an end to, bringing to obliteration delight and dwelling, and consciousness accompanied by volitional activity, and kammic becoming, and rebirth at conception, and rebirth - dwelling thus. "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, etc. he is called mindful. "Diligent" means one who acts carefully, one who acts with perseverance, one who acts steadfastly, one who is not sluggish in conduct, one who has not laid down desire, one who has not laid down the responsibility, diligent regarding wholesome mental states - "How might I fulfil the incomplete aggregate of morality, or support with wisdom here and there the complete aggregate of morality" - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit, diligent, diligence with regard to wholesome qualities. "How might I fulfil the incomplete aggregate of concentration, etc. the aggregate of wisdom... the aggregate of liberation... might I fulfil the aggregate of knowledge and vision of liberation, or support with wisdom here and there the complete aggregate of knowledge and vision of liberation" - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit, diligence with regard to wholesome qualities. "How might I fully understand suffering that has not been fully understood, or abandon defilements that have not been abandoned, or develop the path that has not been developed, or realise cessation that has not been realised" - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit, diligent, diligence regarding wholesome mental states - dwelling thus, mindful, diligent.

"A monk walking, having abandoned what is cherished": "Monk" means either a virtuous worldling monk or a trainee monk. "Walking" means walking, dwelling, moving, conducting oneself, protecting, sustaining, sustaining oneself. "Selfish attachment" - there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view, etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view... having abandoned selfish attachment through craving, having relinquished selfish attachment through wrong view, having abandoned, having given up, having forsaken, having dispelled, having put an end to, having brought to obliteration selfish attachment - a monk walking, having abandoned what is cherished.

"Birth, ageing, sorrow and lamentation, the wise one should abandon suffering right here": "Birth" means whatever of those various beings, etc. "Ageing" means whatever of those various beings, etc. "Sorrow" means of one touched by disaster to relatives, etc. "Lamentation" means of one touched by disaster to relatives, etc. "Here" means in this view, etc. in this human world. "Wise one" means gone to true knowledge, one with knowledge, discerning, sagacious. "Suffering" means the suffering of birth, etc. the suffering of displeasure and anguish. "Birth, ageing, sorrow and lamentation, the wise one should abandon suffering right here" means gone to true knowledge, one with knowledge, discerning, sagacious, right here one should abandon, should dispel, should put an end to, should bring to obliteration birth and ageing and sorrow and lamentation and suffering - birth, ageing, sorrow and lamentation, the wise one should abandon suffering right here. Therefore the Blessed One said -

"Dwelling thus, mindful, diligent, a monk walking, having abandoned what is cherished;
Birth, ageing, sorrow and lamentation, the wise one should abandon suffering right here."

- 26.** "I delight in this word of the great sage, well proclaimed, O Gotama, without clinging;
Surely the Blessed One has abandoned suffering, for thus this teaching is known to you.

"I delight in this word of the great sage." "This" means your word, statement, teaching, instruction, admonition - I delight in, I rejoice in, I am happy, I give thanks, I wish, I consent, I aspire, I long for, I pray for. "Great sage" means why is the Blessed One a great sage? He sought, searched for, investigated the great aggregate of morality, thus he is a great sage, etc. "Where is the lord of men?" - thus "great sage" - I delight in this word of the great sage.

"Well proclaimed, O Gotama, without clinging." "Well proclaimed" means well proclaimed, well explained, well taught, well made known, well established, well elucidated, well analysed, well made plain, well illuminated - well proclaimed. "O Gotama, without clinging" - "clinging" is called mental defilements, aggregates, and volitional activities. The abandoning of clinging, the appeasement of clinging, the relinquishment of clinging, the tranquillising of clinging, the Deathless, Nibbāna - well proclaimed, O Gotama, without clinging.

"Surely the Blessed One has abandoned suffering." "Surely" is a definitive statement, a statement without doubt, a statement without uncertainty, an uncontradictory statement, an undivided statement, a statement of cessation, an incontrovertible statement, this is a statement of affirmation - "surely." "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One." "Has abandoned suffering" - the suffering of birth, the suffering of ageing, the suffering of illness, the suffering of death, the suffering of sorrow, lamentation, suffering, displeasure and anguish - he abandoned, gave up, dispelled, put an end to, brought to obliteration - surely the Blessed One has abandoned suffering.

"For thus this teaching is known to you" means for thus this teaching is known, weighed, determined, made manifest, made clear to you - for thus this teaching is known to you. Therefore that brahmin said -

"I delight in this word of the great sage, well proclaimed, O Gotama, without clinging;
Surely the Blessed One has abandoned suffering, for thus this teaching is known to you."

- 27.** They too would surely abandon suffering, whom you, O sage, would exhort earnestly;
Therefore I pay homage to you, having approached, O noble one, it is well if the Blessed One would exhort me earnestly.

"They too would surely abandon suffering": "They too" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "Would abandon suffering" means they would abandon, dispel, put an end to, bring to obliteration the suffering of birth, the suffering of ageing, the suffering of illness, the suffering of death, the suffering of sorrow, lamentation, suffering, displeasure and anguish - they too would surely abandon suffering.

"Whom you, O sage, would exhort earnestly": "Whom" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "You" refers to the Blessed One. "Sage": wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Would exhort earnestly" means would exhort earnestly, would exhort attentively, would exhort repeatedly, would exhort again and again, would instruct - whom you, O sage, would exhort earnestly.

"Therefore I pay homage to you, having approached, O noble one": "That" refers to the Blessed One. "I pay homage" means I pay homage by body, or I pay homage by speech, or I pay homage by mind, or I pay homage by practice in accordance with the meaning, or I pay homage by practice in accordance with the Teaching, I honour, I respect, I revere, I venerate. "Having approached" means having approached, having fully realised, having come together, having come near, I pay homage to him face to face. "Noble one": the Blessed One is a noble one because he does not commit offence - noble one, one who does not go - noble one, one who does not come back - noble one. How is the Blessed One one who does not commit offence - a noble one? Offence is called evil unwholesome mental states that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

He commits no offence whatsoever in the world, (thus spoke the Blessed One to Sabhiya)
Having abandoned all bondages and bonds;
Everywhere he does not cling, liberated, such a one is called a noble one because of that state.

Thus the Blessed One does not commit offence - noble one.

How is the Blessed One one who does not go - noble one. The Blessed One does not go to bias through desire, does not go to bias through hatred, does not go to bias through delusion, does not go to bias through fear, does not go through the influence of lust, does not go through the influence of hate, does not go through the influence of delusion, does not go through the influence of conceit, does not go through the influence of views, does not go through the influence of restlessness, does not go through the influence of doubt, does not go through the influence of underlying tendencies, is not driven, led, carried, or drawn along by divisive mental states. Thus the Blessed One does not go - noble one.

How is the Blessed One one who does not come back - noble one. Whatever mental defilements have been abandoned by the path of stream-entry, he does not come again to those mental defilements, does not fall back, does not return. By the path of once-returning, etc. by the path of non-returning... whatever mental defilements have

been abandoned by the path of arahantship, he does not come again to those mental defilements, does not fall back, does not return. Thus the Blessed One does not come back - noble one - therefore I pay homage to you, having approached, O noble one.

"It is well if the Blessed One would exhort me earnestly" means it is well if the Blessed One would exhort me earnestly, would exhort me attentively, would exhort me repeatedly, would exhort me again and again, would instruct me - it is well if the Blessed One would exhort me earnestly. Therefore that brahmin said -

"They too would surely abandon suffering, whom you, O sage, would exhort earnestly;

Therefore I pay homage to you, having approached, O noble one, it is well if the Blessed One would exhort me earnestly."

- 28.** "Whom you would recognise as a brahmin, one who has attained the highest knowledge, one who owns nothing, non-attached to sensual existence; Surely, he crossed this flood, and crossed to the beyond; he is without mental rigidity, without uncertainty.

"Whom you would recognise as a brahmin, one who has attained the highest knowledge": "Brahmin": through having warded off seven qualities, one is a brahmin. Identity view has been warded off, sceptical doubt has been warded off, adherence to moral rules and austerities has been warded off, lust has been warded off, hate has been warded off, delusion has been warded off, conceit has been warded off. For him evil unwholesome mental states have been warded off, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"Having expelled all evil deeds," (thus spoke the Blessed One to Sabhiya)

"Spotless, well concentrated, of established self;

Having passed beyond the round of rebirths, a consummate one, unattached, such a one is called a Brahmā."

"One who has attained the highest knowledge": knowledge is called the knowledge of the four paths, etc. "Having overcome all knowledge, he is one who has attained the highest knowledge." "Would recognise" means one might directly know, understand, cognise, recognise, penetrate - "whom you would recognise as a brahmin, one who has attained the highest knowledge."

"One who owns nothing, non-attached to sensual existence": "One who owns nothing": the possession of lust, the possession of hate, the possession of delusion, the possession of conceit, the possession of wrong view, the possession of mental defilement, the possession of misconduct - for one in whom these possessions have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called one who owns nothing. "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Existence" means there are two existences - kammic becoming and rebirth at conception etc. this is rebirth at conception. "One who owns nothing, non-attached to sensual existence": a person

who owns nothing, non-attached to sensual existence, not stuck, not attached, unhindered, gone out, escaped, free, unbound, dwelling with a mind rid of barriers - "one who owns nothing, non-attached to sensual existence."

"Surely, he crossed this flood": "Surely" is a definitive statement, etc. this is a statement of affirmation - "surely." "Flood" means the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance. "He crossed" means he went beyond, passed over, transcended, overcame - "Surely, he crossed this flood."

He crossed to the beyond; he is without mental rigidity, without uncertainty. "He crossed" means he crossed over the mental flood of sensuality, crossed over the mental flood of existence, crossed over the mental flood of views, crossed over the mental flood of ignorance, crossed over the path of wandering in the round of rebirths, crossed over, gone out, gone beyond, passed over, transcended, overcame. 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, he stands firm. He neither abandons nor clings; having abandoned, he stands firm. He neither scatters nor heaps up; having scattered, he stands firm. He neither extinguishes nor kindles; having extinguished, he stands firm. He stands firm through being endowed with the aggregate of morality of one beyond training. With the aggregate of concentration of one beyond training, etc. With the aggregate of wisdom... With the aggregate of liberation... He stands firm through being endowed with the aggregate of knowledge and vision of liberation. 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. How does he stand firm having accepted? Through resorting to liberation, he stands firm. Through purity of friendliness, he stands firm. Through compassion, etc. through altruistic joy... Through purity of equanimity, he stands firm. Through ultimate 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. Bearing the final body, a Worthy One.

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

"And crossed to the beyond": "the beyond" 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. He has gone to the beyond, attained the beyond; gone to the end, attained the end; gone to the summit, attained the summit; gone to the limit, attained the limit; gone to the conclusion, attained the conclusion; gone to shelter, attained shelter; gone to the rock cell, attained the rock cell; gone to refuge, attained refuge; gone to fearlessness, attained fearlessness; gone to the imperishable, attained the imperishable; gone to the Deathless, attained the Deathless; gone to Nibbāna, attained Nibbāna. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him - and he crossed to the beyond.

"He is without mental rigidity": lust is mental rigidity, hate is mental rigidity, delusion is mental rigidity, wrath is mental rigidity, hostility is mental rigidity, ... all unwholesome volitional activities are mental rigidities. One for whom these mental rigidities have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called "one without mental rigidity". "Without uncertainty": uncertainty about suffering, uncertainty about the origin of suffering, uncertainty about the cessation of suffering, uncertainty about the practice leading to the cessation of suffering, uncertainty about the past, uncertainty about the future, uncertainty about both the past and the future, uncertainty about phenomena that are dependently arisen through specific conditionality. Whatever such uncertainty, the act of being uncertain, the state of being uncertain, doubt, sceptical doubt, uncertainty, crossroad, wavering, lack of definite grasping, trembling, crawling about, non-penetration, trepidation of consciousness, mental perplexity. One for whom these uncertainties have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called "without uncertainty" - and he crossed to the beyond; he is without mental rigidity, without uncertainty. Therefore the Blessed One said -

"Whom you would recognise as a brahmin, one who has attained the highest knowledge, one who owns nothing, non-attached to sensual existence;
Surely, he crossed this flood, and crossed to the beyond; he is without mental rigidity, without uncertainty."

29. "And whoever is a wise man here, one who has attained the highest knowledge, having abandoned this attachment to any kind of existence;
He is free from craving, free from trouble, desireless, he has crossed over birth and ageing, I say."

"And whoever is a wise man here, one who has attained the highest knowledge":
"Wise one" means gone to true knowledge, one with knowledge, discerning, sagacious. "Whoever" means whoever, of whatever kind, etc. or a human being. "One

who has attained the highest knowledge": knowledges are called the knowledge of the four paths, wisdom, wisdom faculty, power of wisdom, enlightenment factor of investigation of phenomena, investigation, insight, right view. Through those knowledges, one has gone to the end of birth, ageing and death, attained the end; gone to the summit, attained the summit; gone to the limit, attained the limit; gone to the conclusion, attained the conclusion; gone to shelter, attained shelter; gone to the rock cell, attained the rock cell; gone to refuge, attained refuge; gone to fearlessness, attained fearlessness; gone to the imperishable, attained the imperishable; gone to the Deathless, attained the Deathless; gone to Nibbāna, attained Nibbāna. Or one who has gone to the end of the knowledges is one who has attained the highest knowledge; or one who has gone to the end through the knowledges is one who has attained the highest knowledge; or because of having known the seven phenomena, one is one who has attained the highest knowledge. Identity view is known, sceptical doubt, etc. adherence to moral rules and austerities... lust... Hate... Delusion... conceit is known. For him evil unwholesome mental states are known, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"Having investigated all the vedas," (thus spoke the Blessed One to Sabhiya)
"Whatever are here of ascetics and brahmins;
Without lust regarding all feelings, having overcome all knowledge, he is one who has attained the highest knowledge."

"Man" means a being, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being. "Here" means in this view, etc. in this human world - and whoever is a wise man here, one who has attained the highest knowledge.

"Having abandoned this attachment to any kind of existence": "Existence after existence" means in existence after existence, in kammic becoming, in rebirth, in sensual existence; in kammic becoming, in sensual existence, in rebirth, in fine-material existence; in kammic becoming, in fine-material existence, in rebirth, in immaterial existence; in kammic becoming, in immaterial existence, in rebirth, in repeated existence, in repeated destination, in repeated rebirth, in repeated conception, in repeated production of individual existence. "Attachments" - there are seven attachments - attachment of lust, attachment of hate, attachment of delusion, attachment of conceit, attachment of views, attachment of defilements, attachment of misconduct. "Having abandoned" means having relinquished the attachments, abandoned. Or else, having broken apart the attachments, the bonds, the fetters, the strong fetters, the stuck, the attached, the obstructed, the bondage - abandoned. Just as they dismantle and break apart a vehicle or a litter or a chariot or a cart or a palanquin that is harnessed; just so, having relinquished those attachments, abandoned. Or else, having broken apart the attachments, the bonds, the fetters, the strong fetters, the stuck, the attached, the obstructed, the bondage - abandoned - having abandoned this attachment to any kind of existence.

He is free from craving, free from trouble, desireless, he has crossed over birth and ageing, I say. "Craving" means craving for visible form, etc. craving for mental objects... For one in whom this craving has been abandoned, cut off, appeased,

tranquillised, incapable of arising, burnt by the fire of knowledge, he is called free from craving, with craving gone, with craving abandoned, with craving vomited, with craving released, with craving eliminated, with craving relinquished, without lust, with lust abandoned, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - he is free from craving. "Free from trouble": lust is trouble, hate is trouble, delusion is trouble, wrath is trouble, hostility is trouble, etc. all unwholesome volitional activities are troubles. One for whom these troubles have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called free from trouble. "Desireless": hope is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. One for whom this hope, craving, has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called desireless. "Birth" means whatever of those various beings, etc. acquisition of the sense bases. "Ageing" means whatever of those various beings, etc. maturing of the faculties. This is called ageing. "He is free from craving, free from trouble, desireless, he has crossed over birth and ageing, I say": whoever is free from craving and free from trouble and desireless, he has crossed over birth, ageing and death, gone beyond, passed over, transcended, overcome - I say, I declare, I teach, I make known, I establish, I open up, I analyse, I elucidate, I proclaim - he is free from craving, free from trouble, desireless, he has crossed over birth and ageing, I say. Therefore the Blessed One said -

"And whoever is a wise man here, one who has attained the highest knowledge, having abandoned this attachment to any kind of existence; He is free from craving, free from trouble, desireless, he has crossed over birth and ageing, I say."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Mettagū the Young Man is fourth.

5. The Exposition of the Questions of Dhotaka the Young Man

- 30.** "I ask you, Blessed One, tell me this, (thus said the Venerable Dhotaka)
I long for your speech, great sage;
Having heard your proclamation, I would train for Nibbāna for myself."

"I ask you, Blessed One, tell me this" means: "I ask" means there are three questions - a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, etc. These are three questions, etc. a question about Nibbāna. "I ask you" means I ask you, I request you, I entreat you, I inspire confidence in you, "please tell me" - I ask you. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One." "Tell me this" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - I ask you, Blessed One, tell me this.

"Thus said the Venerable Dhotaka": "Thus" is word-connection, etc. "Venerable": this is a term of endearment, a term of respect, a term of reverence and deference - this is "venerable". "Dhotaka": this is that brahmin's name, term, designation, description,

conventional expression, name, naming, appellation, language, phrasing, speech - thus said the Venerable Dhotaka.

"I long for your speech, great sage" means your word, statement, teaching, instruction, admonition - I am uncertain, I long for, I wish, I consent, I aspire, I long for, I pray for. "Great sage" means why is the Blessed One a great sage? He sought, searched for, investigated the great aggregate of morality, thus he is a great sage, etc. "Where is the lord of men?" - thus "great sage" - I long for your speech, great sage.

"Having heard your proclamation" means your word, statement, teaching, instruction, admonition, having heard, having listened, having learnt, having reflected upon, having discerned - having heard your proclamation.

"One should train for one's own Nibbāna": "Training": there are three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom, etc. this is the training in higher wisdom. "For one's own Nibbāna": for the quenching of one's own lust, for the quenching of hate, for the quenching of delusion, for the quenching of wrath, for the quenching of hostility, etc. for the tranquillity, for the peace, for the appeasement, for the quenching, for the relinquishment, for the tranquillisation of all unwholesome volitional activities, one should train in higher morality, one should train in higher consciousness, one should train in higher wisdom. These three trainings - one should train by attending to them, one should train by knowing, one should train by seeing, one should train by reviewing, one should train by striving with the mind, one should train by resolving through faith, one should train by arousing energy, one should train by establishing mindfulness, one should train by concentrating the mind, one should train by understanding with wisdom, one should train by directly knowing what should be directly known, one should train by fully understanding what should be fully understood, one should train by abandoning what should be abandoned, one should train by developing what should be developed, one should train by realising what should be realised - one should practise, one should fully practise, having accepted one should proceed - one should train for one's own Nibbāna. Therefore that brahmin said -

"I ask you, Blessed One, tell me this, (thus said the Venerable Dhotaka)
I long for your speech, great sage;
Having heard your proclamation, I would train for Nibbāna for myself."

31. "Well then, make ardent effort, (said the Blessed One to Dhotaka)
Right here, prudent, mindful;
Having heard the proclamation from here, one should train for Nibbāna for oneself."

"Well then, make ardent effort" means make ardent effort, make endeavour, make enthusiasm, make strength, make energy, make energy, generate desire, produce, establish, originate, bring forth, bring about - "Well then, make ardent effort."

"Dhotaka": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "said the Blessed One to Dhotaka."

"Right here, prudent, mindful": "Here" means in this view, in this acceptance, in this preference, in this undertaking, in this teaching, in this discipline, in this Teaching and discipline, in this dispensation, in this holy life, in this Teacher's instruction, in this individual existence, in this human world. "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, etc. he is called mindful - "right here, prudent, mindful."

"Having heard the proclamation from here" means from here my word, statement, teaching, instruction, admonition, having heard, having listened, having learnt, having reflected upon, having discerned - "having heard the proclamation from here."

"One should train for one's own Nibbāna": "Training": there are three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom, etc. this is the training in higher wisdom. "For one's own Nibbāna": for the quenching of one's own lust, for the quenching of hate, for the quenching of delusion, for the quenching of wrath, for the quenching of hostility, etc. for the tranquillity, for the peace, for the appeasement, for the quenching, for the relinquishment, for the tranquillisation of all unwholesome volitional activities, one should train in higher morality, one should train in higher consciousness, one should train in higher wisdom. These three trainings - one should train by attending to them, one should train by knowing, etc. one should train by realising what should be realised - one should practise, one should fully practise, having accepted one should proceed - one should train for one's own Nibbāna. Therefore the Blessed One said -

"Well then, make ardent effort, (said the Blessed One to Dhotaka)
Right here, prudent, mindful;
Having heard the proclamation from here, one should train for Nibbāna for oneself."

32. "I see in the world of gods and humans, a brahmin living who owns nothing;
I pay homage to you, O All-Seeing One, liberate me, O Sakka, from doubts."

"I see in the world of gods and humans": "Gods": there are three kinds of gods - conventional gods, rebirth gods, purification gods. Which are the conventional gods? Conventional gods are called kings and princes and queens. These are called conventional gods. Which are the rebirth gods? Rebirth gods are called the gods (ruled by) the four great kings, the Thirty-three gods, the Yāma gods, the Tusita gods, the gods who delight in creation, the gods who control what is created by others, the gods of Brahmā's company, and whatever gods are beyond that. These are called rebirth gods. Which are the purification gods? Purification gods are called the Truth-finder's disciples, the Worthy Ones who have eliminated the mental corruptions, and the Individually Enlightened Ones. These are called purification gods. The Blessed One is, among the conventional gods and the rebirth gods and the purification gods, a god and a super god and a god above gods, a lion among lions, an elephant among elephants, a leader among leaders, a sage among sages, a king among kings. "I see

in the world of gods and humans": in the human world I see a god, I see a super god, I see a god above gods, I discern, I look at, I reflect upon, I examine - "I see in the world of gods and humans."

"A brahmin living who owns nothing": "One who owns nothing": the possession of lust, the possession of hate, the possession of delusion, the possession of conceit, the possession of wrong view, the possession of mental defilement, the possession of misconduct - these possessions have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; therefore the Buddha is one who owns nothing. "Brahmin": the Blessed One, through having warded off seven qualities, is a brahmin - identity view has been warded off, sceptical doubt has been warded off, adherence to moral rules and austerities has been warded off, lust has been warded off, hate has been warded off, delusion has been warded off, conceit has been warded off; for him evil unwholesome mental states have been warded off, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"Having expelled all evil deeds," (thus spoke the Blessed One to Sabhiya)
"Spotless, well concentrated, of established self;
Having passed beyond the round of rebirths, a consummate one, unattached,
such a one is called a Brahmā."

"Living" means walking, dwelling, moving, conducting, protecting, sustaining, sustaining oneself - "a brahmin living who owns nothing."

"I pay homage to you, O All-Seeing One": "That" refers to the Blessed One. "I pay homage" means I pay homage by body, or I pay homage by speech, or I pay homage by mind, or I pay homage by practice in accordance with the meaning, or I pay homage by practice in accordance with the Teaching, I honour, I respect, I revere, I venerate. "All-Seeing One": 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."

I pay homage to you, O All-Seeing One.

Liberate me, O Sakka, from doubts. "Sakka" means the Blessed One is Sakka because he went forth from the Sakyan clan, thus Sakka. Or else, he is wealthy, of great riches, possessing wealth, thus Sakka. He has these treasures, as follows - The treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom, the treasure of the establishments of mindfulness, the treasure of right striving, the treasure of the bases for spiritual power, the treasure of the faculties, the treasure of the powers, the treasure of the factors of enlightenment, the treasure of the path, the treasure of fruition, the treasure of Nibbāna. With these manifold treasure-jewels he is wealthy, of great riches, possessing wealth, thus Sakka. Or else, Sakka is able, masterful, fully capable, a hero, brave, courageous, fearless, not

terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, thus Sakka. Bewilderment is called sceptical doubt. Uncertainty about suffering, uncertainty about the origin of suffering, uncertainty about the cessation of suffering, uncertainty about the practice leading to the cessation of suffering, uncertainty about the past, uncertainty about the future, uncertainty about both the past and the future, uncertainty about phenomena that are dependently arisen through specific conditionality. Whatever such uncertainty, the act of being uncertain, the state of being uncertain, doubt, sceptical doubt, uncertainty, crossroad, wavering, lack of definite grasping, trembling, crawling about, non-penetration, trepidation of consciousness, mental perplexity. "Liberate me, O Sakka, from doubts" means release me, liberate me, free me, set me free, pull me up, lift me up, evict me from the dart of bewilderment - Liberate me, O Sakka, from doubts. Therefore that brahmin said -

"I see in the world of gods and humans, a brahmin living who owns nothing;
I pay homage to you, O All-Seeing One, liberate me, O Sakka, from doubts."

- 33.** "I will not be able to set free anyone in the world who is doubting, Dhotaka;
But directly knowing the foremost Teaching, thus you will cross over this flood."

"I will not be able to set free" means I am not able to release you, to liberate you, to free you, to set you free, to pull you up, to lift you up, to raise you up, to make you rise up from the dart of bewilderment. Thus too "I will not be able to set free." Or else, I do not strive, I do not endeavour, I do not try, I do not exert myself, I do not make endeavour, I do not make enthusiasm, I do not make strength, I do not make energy, I do not make energy, I do not generate desire, I do not produce, I do not bring forth, I do not bring about for faithless persons, for those without desire, for the lazy, for those of inferior energy, for those not practising, for the proclamation of the Teaching. Thus too "I will not be able to set free." Or else, there is no one else who can release them. If they were to be released, they would be released by practising by themselves the right practice, the conforming practice, the non-opposing practice, the practice according to meaning, the practice in conformity with the Teaching, by their own strength, by their own power, by their own energy, by their own effort, by their own manly strength, by their own manly power, by their own manly energy, by their own manly effort. Thus too "I will not be able to set free."

For this was said by the Blessed One - "That indeed, Cunda, one who is himself sunk in the marsh will pull out another who is sunk in the marsh - this is impossible. That indeed, Cunda, one who is himself untamed, undisciplined, not attained final Nibbāna will tame, discipline, and lead another to final Nibbāna - this is impossible." Thus too "I will not be able to set free."

For this was said by the Blessed One -

"Indeed, evil done by oneself, by oneself one becomes defiled;
Evil not done by oneself, by oneself one becomes pure;
Purity and impurity are individual, no one can purify another."

Thus too "I will not be able to set free."

For this was said by the Blessed One - "Just so, brahmin, Nibbāna exists, the path leading to Nibbāna exists, I exist as the instigator. And yet some of my disciples, thus exhorted and instructed by me, attain the ultimate goal, Nibbāna, some do not attain it. What can I do about this, brahmin? The Truth-finder is one who points out the path, brahmin. The Buddha tells the path. Practising by themselves, they would be released." Thus too "I will not be able to set free."

"One who is doubting, Dhotaka, anyone in the world" means a person who is doubting, with uncertainty, with hesitation, with wavering, with sceptical doubt. "Anyone" means any warrior, or brahmin, or merchant, or worker, or householder, or one gone forth, or god, or human being. "In the world" means in the realm of misery, etc. in the world of sense bases - "one who is doubting, Dhotaka, anyone in the world."

"And knowing the foremost Teaching" means the foremost teaching 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. "Foremost" means knowing, cognising, understanding, penetrating the highest, foremost, distinguished, eminent, best, excellent teaching - and knowing the foremost Teaching.

"Thus you will cross over this flood" means thus you would cross, would cross over, would pass over, would transcend, would overcome the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance - thus you will cross over this flood. Therefore the Blessed One said -

"I will not be able to set free anyone in the world who is doubting, Dhotaka;
But knowing the foremost Teaching, thus you will cross over this flood."

34. "Instruct me, O Brahmā, showing compassion, the teaching of seclusion, which I might know;
So that I, like space, unobstructed, right here at peace, unattached, might live."

"Instruct me, O Brahmā, showing compassion": instruct me, O Brahmā, help me, O Brahmā, have compassion, O Brahmā - instruct me, O Brahmā. "Showing compassion": showing compassion, showing sympathy, protecting, helping, having compassion - instruct me, O Brahmā, showing compassion.

"The teaching of seclusion, which I might know": the teaching of seclusion 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. "Which I might know": which I might know, might understand, might cognise, might discern, might penetrate, might attain, might touch, might realise - the teaching of seclusion, which I might know.

"So that I, like space, unobstructed": just as space does not fall, does not grasp, is not bound, is not obstructed, thus not falling, not grasping, not being bound, not being obstructed - thus too, like space, unobstructed. Just as space is not stained by lac or turmeric or indigo or crimson, thus not being lustful, not being hateful, not being deluded, not being defiled - thus too, like space, unobstructed. Just as space is not

agitated, is not repelled, does not shrink back, is not struck against, thus not being agitated, not being repelled, not shrinking back, not being struck against, not being obstructed - thus too, like space, unobstructed.

"Right here at peace, unattached, might live": "Right here at peace": right here at peace, right here being, right here seated being, seated being on this very seat, seated being in this very assembly - thus too, right here at peace. Or else, right here at peace, calmed, appeased, quenched, tranquillised - thus too, right here at peace. "Unattached": there are two supports - support of craving and support of views, etc. this is support of craving, etc. this is support of views. Having abandoned support of craving, having relinquished support of views, independent of the eye, independent of the ear, independent of the nose, independent of the tongue, independent of the body, independent of the mind, regarding forms... sounds... odours... flavours... tangible objects... Towards the Teaching... 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, with a mind rid of barriers. "Might live": might live, might dwell, might move, might conduct oneself, might sustain oneself, might keep oneself going - right here at peace, unattached, might live. Therefore that brahmin said -

"Instruct me, O Brahmā, showing compassion, the teaching of seclusion, which I might know;
So that I, like space, unobstructed, right here at peace, unattached, might live."

- 35.** "I will explain peace to you, (said the Blessed One to Dhotaka)
"Not based on hearsay, in the present life;
Having known which, walking mindful, one would cross over attachment in the world."

"I will explain peace to you" means the peace of lust, the peace of hate, the peace of delusion, the peace of wrath, of hostility... etc. of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... of negligence... of all mental defilements... of all misconducts... of all disturbances... of all fevers... of all torments... of all unwholesome volitional activities - the peace, the calming, the complete calming, the quenching, the tranquillising - I will explain, I will proclaim, I will tell, I will teach, I will make known, I will establish, I will open up, I will analyse, I will make clear, I will reveal - "I will explain peace to you."

"Said the Blessed One to Dhotaka": "Dhotaka": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "said the Blessed One to Dhotaka."

"Not based on hearsay, in the present life": "In the present life" means when the teaching is seen, when the teaching is known, when the teaching is weighed, when the teaching is determined, when the teaching is clear, when the teaching is made manifest - "all activities are impermanent", etc. "whatever has the nature of arising, all that has the nature of cessation" - when the teaching is seen, when the teaching is known, when the teaching is weighed, when the teaching is determined, when the teaching is made manifest, when the teaching is clear - thus too - in the present life, etc. Or else, when suffering is seen I will speak of suffering, when origin is seen I will speak of origin, when the path is seen I will speak of the path, when cessation is seen I will speak of cessation - thus too - in the present life, etc. Or else, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise - thus too - in the present life. "Not based on hearsay" means not by hearsay, not by tradition, not by lineage, not by accomplishment of the Canon, not by logical reasoning, not by inferential reasoning, not by reflection on appearances, not by acceptance of a view after pondering it - the teaching directly known by oneself, witnessed by oneself, that I shall speak - "not based on hearsay, in the present life."

"Having known which, walking mindful" means having known, having weighed, having determined, having made clear, having made manifest; having known, having weighed, having determined, having made clear, having made manifest "all activities are impermanent"; "all activities are suffering", etc. "all phenomena are non-self", etc. having known, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation." "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful, etc. he is called mindful. "Walking" means walking, dwelling, moving, conducting oneself, protecting, sustaining, sustaining oneself - "having known which, walking mindful."

"Would cross over attachment in the world": attachment is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Attachment" - in what sense is it attachment? Etc. spread out and extended, thus it is attachment. "In the world" means in the realm of misery, etc. in the world of sense bases. "Would cross over attachment in the world": that attachment is in the world, that attachment in the world - the mindful one would cross, would cross over, would go beyond, would transcend, would pass beyond - "would cross over attachment in the world."

Therefore the Blessed One said -

"I will explain peace to you, (said the Blessed One to Dhotaka)

"Not based on hearsay, in the present life;

Having known which, walking mindful, one would cross over attachment in the world."

- 36.** And I delight in that, great sage, the highest peace;
Having known which, walking mindful, one would cross over attachment in the world."

"And I delight in that": "That" means your word, statement, teaching, instruction, admonition - I delight in, I rejoice in, I am happy, I give thanks, I wish, I consent, I aspire, I long for, I pray for - "and I delight in that."

"Great sage, the highest peace": "Great sage" means why is the Blessed One a great sage? He sought, searched for, investigated the great aggregate of morality, thus he is a great sage; the great aggregate of concentration, etc. "Where is the lord of men?" - thus "great sage." "The highest peace": peace 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. "Highest" means the highest, foremost, distinguished, eminent, best, excellent - "great sage, the highest peace."

"Having known which, walking mindful" means having known, etc. having known, having weighed, having determined, having made clear, having made manifest "all activities are impermanent"; "All activities are suffering" - "all phenomena are non-self", etc. having known, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation." "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful, etc. he is called mindful. "Walking" means walking, etc. sustaining oneself - "having known which, walking mindful."

"Would cross over attachment in the world": Clinging is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Attachment" - in what sense is it attachment? Etc. spread out and extended, thus it is attachment. "In the world" means in the realm of misery, etc. in the world of sense bases. "Would cross over attachment in the world": that attachment is in the world, that attachment in the world - the mindful one would cross, would cross over, etc. would pass beyond - "would cross over attachment in the world." Therefore that brahmin said -

"And I delight in that, great sage, the highest peace;
Having known which, walking mindful, one would cross over attachment in the world."

- 37.** "Whatever you are fully aware of," (said the Blessed One to Dhotaka)
Above, below, and across in the middle;
Having understood that this is attachment in the world, do not make craving for this or that existence.

"Whatever you are fully aware of" means whatever you are fully aware of, know, recognise, penetrate - whatever you are fully aware of. "Said the Blessed One to Dhotaka": "Dhotaka": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "said the Blessed One to Dhotaka."

"Above, below, and across in the middle" means: "Above" means the future; "below" means the past; "and across in the middle" means the present. "Above" means the world of gods; "below" means the realm of misery; "and across in the middle" means the human world. Or else, "above" means wholesome mental states; "below" means

unwholesome mental states; "and across in the middle" means indeterminate mental states. "Above" means the immaterial sphere element; "below" means the sensual element; "and across in the middle" means the fine-material sphere element. "Above" means pleasant feeling; "below" means unpleasant feeling; "and across in the middle" means neither-unpleasant-nor-pleasant feeling. "Above" means upwards from the soles of the feet; "below" means downwards from the top of the hair; "and across in the middle" means in the middle - above, below, and across in the middle.

"Having understood that this is attachment in the world" means "this is attachment, this is clinging, this is bondage, this is an impediment" - having known, having understood, having weighed, having determined, having made clear, having made manifest - having understood that this is attachment in the world.

"Do not make craving for this or that existence." "Craving" means craving for visible form, craving for sound, etc. craving for mental objects. "For this or that existence" means for this or that existence, for kammic becoming, for rebirth, for sensual existence; for kammic becoming, for sensual existence, for rebirth, for fine-material existence; for kammic becoming, for fine-material existence, for rebirth, for immaterial existence; for kammic becoming, for immaterial existence, for rebirth, for repeated existence, for repeated destination, for repeated rebirth, for repeated conception, for repeated production of individual existence - do not make craving, do not generate, do not produce, do not bring forth, do not bring into existence, abandon, dispel, put an end to, bring to obliteration - "do not make craving for this or that existence." Therefore the Blessed One said -

"Whatever you are fully aware of," (said the Blessed One to Dhotaka)
Above, below, and across in the middle;
Having understood that this is attachment in the world, do not make craving
for this or that existence."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Dhotaka the Young Man is fifth.

6. The Exposition of the Questions of Upasāva the Young Man

38. "Alone I, Sakka, the great flood, (thus said the Venerable Upasāva)
Independent, I am not able to cross;
Tell me an object, O All-Seeing One, dependent on which I might cross this
flood."

"Alone I, Sakka, the great flood": "Alone" means there is no second person for me, or there is no second teaching for me, in dependence on which person or in dependence on which teaching I would cross, would cross over, would pass over, would transcend, would overcome the great mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance. "Sakka" means Sakka. The Blessed One went forth from the Sakyan clan, thus also Sakka. Or else, he is wealthy, of great riches, possessing wealth, thus Sakka. He has these treasures, as follows - the treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of

wisdom, the treasure of the establishments of mindfulness, etc. the treasure of Nibbāna. With these manifold treasure-jewels he is wealthy, of great riches, possessing wealth, thus also Sakka. Or else, Sakka is able, masterful, fully capable, a hero, brave, courageous, fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, thus also Sakka - "Alone I, Sakka, the great flood."

"Thus said the Venerable Upasīva": "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Upasīva" is that brahmin's name, etc. speech - "thus said the Venerable Upasīva."

"Independent, I am not able to cross": "Independent" means independent of a person or independent of a teaching, I am not able, I do not endeavour, I cannot, I am not competent to cross, to cross over, to pass over, to transcend, to overcome the great mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance - "Independent, I am not able to cross."

"Tell me an object, O All-Seeing One": object, support, dependence, decisive support - tell, declare, teach, make known, establish, open up, analyse, make clear, proclaim. "All-Seeing One": 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 that 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."

"Tell me an object, O All-Seeing One."

"Dependent on which I might cross this flood." "Dependent on which" means dependent on which person or dependent on which teaching I might cross, might cross over, might pass over, might transcend, might overcome the great mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance - dependent on which I might cross this flood. Therefore that brahmin said -

"Alone I, Sakka, the great flood, (thus said the Venerable Upasīva)
Independent, I am not able to cross;
Tell me an object, O All-Seeing One, dependent on which one might cross this flood."

- 39.** "Observing nothingness, mindful," (said the Blessed One to Upasīva)
"In dependence on 'there is not', cross over the flood;
Having abandoned sensual pleasures, abstaining from doubts, see clearly the elimination of craving day and night."

"Observing nothingness, mindful": that brahmin, though by nature an obtainer of the attainment of the plane of nothingness, does not know the support - "This is my support." To him the Blessed One tells both the support and further the path of deliverance. Having mindfully entered the attainment of the plane of nothingness, then having emerged from it, observing the mental states of consciousness and

mental factors arisen therein as impermanent, as suffering... etc. as a disease... as a boil... as a dart... as misery... as an affliction... as alien... as disintegrating... as a calamity... as a danger... as peril... as an obstacle... as unstable... as perishable... as not lasting... as without shelter... as without refuge... as without protection... as having become without protection... as empty... as hollow... as void... as non-self... as dangerous... as subject to change... as without substance... as the root of misery... as becoming... as non-existence... as with mental corruptions... as conditioned... as Māra's bait... as subject to birth... as subject to ageing... as subject to illness... as subject to death... as subject to sorrow, lamentation, suffering, displeasure and anguish... as having the nature of arising... as passing away... as gratification... as dangerous... as escape - observing, seeing, looking at, pondering, examining.

"Mindful" means whatever mindfulness, recollection, recalling, etc. right mindfulness - this is called mindfulness. One who is endowed with this mindfulness, etc. possessed of it - he is called mindful - observing nothingness, mindful.

"Upasīva," said the Blessed One. "Upasīva": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Upasīva," said the Blessed One.

"In dependence on 'there is not', cross over the flood" means "there is nothing" is the attainment of the plane of nothingness. Why is "there is nothing" the attainment of the plane of nothingness? Having mindfully attained the attainment of the plane of infinite consciousness and having emerged from it, one makes that very consciousness non-existent, causes it to disappear, makes it vanish - one sees "there is nothing." For that reason, in dependence on, relying on, having made an object of the attainment of the plane of nothingness where "there is nothing," one should cross, cross over, pass over, transcend, overcome the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance - in dependence on "there is not," cross over the flood.

"Having abandoned sensual pleasures, abstaining from doubts." "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures. Etc. these are called defilement sensual pleasures. "Having abandoned sensual pleasures" means having fully understood objective sensual pleasures, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration the defilement sensual pleasures - having abandoned sensual pleasures. "Abstaining from doubts" means bewilderment is called sceptical doubt. Uncertainty about suffering, etc. trepidation of consciousness, mental perplexity - abstaining, refraining, desisting from bewilderment, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - thus too abstaining from doubts, etc. or else, abstaining, refraining, desisting from the thirty-two kinds of pointless talk, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - thus too abstaining from doubts - having abandoned sensual pleasures, abstaining from doubts.

"See clearly the elimination of craving day and night." "Craving" means craving for visible form, etc. craving for mental objects. "Night" is called night. "Day" is day. By night and by day, see, see clearly, perceive, look at, reflect upon, examine the

elimination of craving, the elimination of lust, the elimination of hate, the elimination of delusion, the elimination of destinations, the elimination of rebirth, the elimination of conception, the elimination of existence, the elimination of wandering in the round of rebirths, the elimination of the round of rebirths - see clearly the elimination of craving day and night. Therefore the Blessed One said -

"Observing nothingness, mindful," (said the Blessed One to Upasīva)

"In dependence on 'there is not', cross over the flood;

Having abandoned sensual pleasures, abstaining from doubts, see clearly the elimination of craving day and night."

40. "Whoever is without lust for all sensual pleasures, (thus said the Venerable Upasīva)

Dependent on nothingness, having abandoned the other;

Intent upon the supreme deliverance of perception, would he remain there without passing on?"

"Whoever is without lust for all sensual pleasures": "All" is an expression meaning entirely, in every way, without remainder, without exception - "all". "In sensual pleasures": "sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Whoever is without lust for all sensual pleasures": Whoever is without lust for all sensual pleasures, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, by way of suppression - whoever is without lust for all sensual pleasures.

"Thus said the Venerable Upasīva": "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Upasīva" is that brahmin's name, etc. speech - "thus said the Venerable Upasīva."

"Dependent on nothingness, having abandoned the other": Having abandoned, having given up, having relinquished, having surpassed, having transcended, having passed beyond the lower six attainments, one is dependent on, clinging to, approached, fully approached, attached to, inclined towards the attainment of the plane of nothingness - dependent on nothingness, having abandoned the other.

"Intent upon the supreme deliverance of perception": the deliverances of perception are called the seven attainments of perception. Of those attainments of perception, the deliverance of the attainment of the plane of nothingness is the foremost and the best and the distinguished and the chief and the highest and the most excellent; in the supreme, in the foremost, in the best, in the distinguished, in the chief, in the highest, in the most excellent, by the deliverance of inclination one is inclined, inclined thereto, inclined to that, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority - intent upon the supreme deliverance of perception.

"Would he remain there without passing on?": "Would he" is a question of doubt, a question of uncertainty, a question of wavering, a question of indefiniteness - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - would he. "There" means

in the plane of nothingness. "Without passing on" means without passing on, not departing, not disappearing, not vanishing, not declining, etc. Or else, not being lustful, not being hateful, not being deluded, not being defiled - would he remain there without passing on. Therefore that brahmin said -

"Whoever is without lust for all sensual pleasures, (thus said the Venerable Upasīva)

Dependent on nothingness, having abandoned the other;

Liberated in the supreme deliverance of perception, would he remain there without passing on?"

41. "Whoever is without lust for all sensual pleasures," (said the Blessed One to Upasīva)

Dependent on nothingness, having abandoned the other;

Intent upon the supreme deliverance of perception, would he remain there without passing on?

"Whoever is without lust for all sensual pleasures": "All" is an expression meaning entirely, in every way, without remainder, without exception - "all". "In sensual pleasures": "sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Whoever is without lust for all sensual pleasures": whoever is without lust for all sensual pleasures, etc. with lust relinquished, by way of suppression - whoever is without lust for all sensual pleasures.

"Upasīva," said the Blessed One. "Upasīva": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Upasīva," said the Blessed One.

"Dependent on nothingness, having abandoned the other": Having abandoned, having given up, having relinquished, having surpassed, having transcended, having passed beyond the lower six attainments, one is dependent on, clinging to, approached, fully approached, attached to, inclined towards the attainment of the plane of nothingness - dependent on nothingness, having abandoned the other.

"Intent upon the supreme deliverance of perception": the deliverances of perception are called the seven attainments of perception. Of those attainments of perception, the deliverance of the attainment of the plane of nothingness is the foremost and the best and the distinguished and the chief and the highest and the most excellent; in the supreme, in the foremost, in the best, in the distinguished, in the chief, in the highest, in the most excellent, by the deliverance of inclination one is inclined, inclined thereto, inclined to that, etc. having that as authority - intent upon the supreme deliverance of perception.

"Would he remain there without passing on?": "Would remain" means would remain for sixty thousand cosmic cycles. "There" means in the plane of nothingness.

"Without passing on" means without passing on, not departing, not disappearing, not

vanishing, not declining. Or else, not being lustful, not being hateful, not being deluded, not being defiled - would he remain there without passing on. Therefore the Blessed One said -

"Whoever is without lust for all sensual pleasures," (said the Blessed One to Upasīva)

Dependent on nothingness, having abandoned the other;

Intent upon the supreme deliverance of perception, would he remain there without passing on?"

- 42.** "If he should remain there without passing on, even for many years, the All-Seeing One;
Would he there become cooled and liberated, or would the consciousness of such a one pass away?"

"If he should remain there without passing on" means if he should remain for sixty thousand cosmic cycles. "There" means in the plane of nothingness. "Without passing on" means without passing on, not departing, not disappearing, not vanishing, not declining. Or else, not being lustful, not being hateful, not being deluded, not being defiled - "if he should remain there without passing on."

"Even for many years, the All-Seeing One": "Even for many years" means even for many years, for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, for many cosmic cycles, for many hundreds of cosmic cycles, for many thousands of cosmic cycles, for many hundreds of thousands of cosmic cycles. "All-Seeing One": the all-seeing eye is called the knowledge of omniscience, etc. the Truth-finder is therefore the all-seeing one - "even for many years, the All-Seeing One."

"Would he there become cooled and liberated, or would the consciousness of such a one pass away" means would he there, having attained the state of coolness, permanent, stable, eternal, not subject to change, remain the same for eternity. Or else, would his consciousness pass away, be annihilated, perish, be destroyed, not exist - would the rebirth-linking consciousness of renewed existence arise in the sensual element or the material element or the immaterial element - thus he asks about eternalism and annihilationism regarding one who has attained the plane of nothingness. Or would he attain final Nibbāna right there through the Nibbāna element without residue of clinging. Or else, would his consciousness pass away, would the rebirth-linking consciousness again arise in the sensual element or the material element or the immaterial element - thus he asks about final Nibbāna and conception regarding one who has been reborn in the plane of nothingness. "Of such a one" means of such a one, of that kind, of that standing, of that manner, of that counterpart, of one who has been reborn in the plane of nothingness - "would he there become cooled and liberated, or would the consciousness of such a one pass away." Therefore that brahmin said -

"If he should remain there without passing on, even for many years, the All-Seeing One;

Would he there become cooled and liberated, or would the consciousness of such a one pass away?"

- 43.** "Just as a flame thrown by the force of the wind," (said the Blessed One to Upasīva)
"Goes to its end and does not come to any term;
Thus the sage liberated from the mental body, goes to his end and does not come to any term."

"Just as a flame thrown by the force of the wind": "flame" is called the crest of fire.
"Wind": eastern winds, western winds, northern winds, southern winds, dusty winds, dust-free winds, cold winds, hot winds, slight winds, exceeding winds, high-altitude winds, wing winds, supañña winds, palm-leaf winds, fanning winds. "Thrown by the force of the wind": thrown by the force of the wind, cast up, pushed, propelled, driven back, suppressed - just as a flame thrown by the force of the wind. "Upasīva," said the Blessed One. "Upasīva": the Blessed One addresses that brahmin by name.
"Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Upasīva," said the Blessed One.

"Goes to its end and does not come to any term." "Goes to its end": goes to its end, proceeds to its end, goes to its end, ceases, is appeased, is allayed. "Does not come to any term": does not come to any term, does not come to any description, does not come to any reckoning, does not come to any designation, "gone to the eastern direction, or gone to the western direction, or gone to the northern direction, or gone to the southern direction, or gone above, or gone below, or gone across, or gone to an intermediate direction" - that cause does not exist, that condition does not exist, that reason does not exist, by which he would come to be reckoned - goes to its end and does not come to any term.

"Thus the sage liberated from the mental body." "So" is the application of the simile.
"Sage": wisdom is called knowledge etc. having gone beyond attachment and the net, he is a sage. "Liberated from the mental body": that sage by nature was already previously liberated from the material body. By transcendence of that factor, abandoned through suppression-abandoning. For that sage, having come to existence, the four noble paths are attained. Because of the attainment of the four noble paths, the mental body and the material body are fully understood. Because of the full understanding of the mental body and the material body, from the mental body and the material body, released, liberated, well-liberated through the ultimate deliverance by non-clinging - thus the sage liberated from the mental body.

"Goes to its end and does not come to any term." "Goes to its end": attains final Nibbāna through the Nibbāna element without residue of clinging. "Does not come to any term": having attained final Nibbāna through the Nibbāna element without residue of clinging, does not come to any term, does not come to any description, does not come to any reckoning, does not come to any designation - as "warrior" or "brahmin" or "merchant" or "worker" or "householder" or "one gone forth" or "god" or "human" or "material" or "immaterial" or "percipient" or "non-percipient" or "neither percipient nor non-percipient". That cause does not exist, that condition does not exist, that reason does not exist, by which he would come to be reckoned - goes to its end and does not come to any term. Therefore the Blessed One said -

"Just as a flame thrown by the force of the wind," (said the Blessed One to Upasīva)

"Goes to its end and does not come to any term;
Thus the sage liberated from the mental body, goes to his end and does not come to any term."

- 44.** Has he passed away, or does he not exist, or is he indeed eternally healthy?
Explain that to me well, O sage, for thus this teaching is known to you.

"Has he passed away, or does he not exist" means has he passed away, or does he not exist, has he ceased, been cut off, been destroyed - has he passed away, or does he not exist.

"Or is he indeed eternally healthy" means or is he permanent, stable, eternal, not subject to change, would he remain the same for eternity - or is he indeed eternally healthy.

"Explain that to me well, O sage." "That" means what I ask, what I request, what I entreat, what I inspire confidence in. "Sage": wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Explain well" means explain well, declare, teach, make known, establish, open up, analyse, make clear, proclaim - explain that to me well, O sage.

"For thus this teaching is known to you" means for thus this teaching is known, weighed, determined, made manifest, made clear to you - for thus this teaching is known to you. Therefore that brahmin said -

"Has he passed away, or does he not exist, or is he indeed eternally healthy?
Explain that to me well, O sage, for thus this teaching is known to you."

- 45.** "For one who has passed away there is no measure," [said the Blessed One to Upasīva]
"That by which they would speak of him, that is not there for him;
When all phenomena have been uprooted, all grounds for disputation are also uprooted."

"For one who has passed away there is no measure": for one who has passed away, who has attained final Nibbāna through the Nibbāna element without residue of clinging, there is no measure of matter, there is no measure of feeling, there is no measure of perception, there is no measure of activities, there is no measure of consciousness; it does not exist, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "for one who has passed away there is no measure." "Upasīva," said the Blessed One:
"Upasīva" - the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Upasīva," said the Blessed One.

"That by which they would speak of him, that is not there for him": by which lust they would speak of him, by which hate they would speak, by which delusion they would speak, by which conceit they would speak, by which wrong view they would speak, by which restlessness they would speak, by which sceptical doubt they would speak, by which underlying tendencies they would speak - as "lustful" or "corrupted" or "deluded" or "bound" or "adhered to" or "gone to distraction" or "gone to the

undesirable" or "gone to strength" - those volitional activities have been abandoned. Because volitional activities have been abandoned, regarding destination by which they would speak of him - as "doomed to Niraya Hell" or "of the animal realm" or "of the ghost realm" or "human" or "god" or "material" or "immaterial" or "percipient" or "non-percipient" or "neither percipient nor non-percipient" - that cause does not exist, that condition does not exist, that reason does not exist, by which they would speak, would tell, would declare, would explain, would express - "that by which they would speak of him, that is not there for him."

"When all phenomena have been uprooted": when all phenomena, all aggregates, all sense bases, all elements, all destinations, all rebirths, all conceptions, all existences, all wanderings in the round of rebirths, all rounds of rebirths have been removed, uprooted, pulled out, extracted, torn out, completely torn out, abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "when all phenomena have been uprooted."

"All grounds for disputation are also uprooted": "grounds for disputation" are called mental defilements, aggregates, and volitional activities. For him, theories and grounds for disputation, designations and ranges of designation, language and ranges of language, concepts and ranges of concepts have been removed, uprooted, pulled out, extracted, torn out, completely torn out, abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "all grounds for disputation are also uprooted." Therefore the Blessed One said -

"For one who has passed away there is no measure," [said the Blessed One to Upasāva]

"That by which they would speak of him, that is not there for him;

When all phenomena have been uprooted, all grounds for disputation are also uprooted."

Together with the conclusion of the verse, those who with the brahmin, etc. with joined palms, paying homage, he sat - "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Upasāva the Young Man is sixth.

7. The Exposition of the Questions of Nanda the Young Man

46. "There are sages in the world," (thus said the Venerable Nanda)

"People say this - how is it so?

Do they call a sage one possessed of knowledge, or indeed one possessed of a way of life?"

"There are sages in the world": "They are" means they are, they exist, they are present, they are found. "In the world" means in the realm of misery, etc. in the world of sense bases. "Sages" means those called sages - naked ascetics, jains, matted-hair ascetics, hermits. (Gods in the world perceive them as sages, but they are not sages.) "There are sages in the world." "Thus said the Venerable Nanda": "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Nanda" is that brahmin's name, etc. speech - thus said the Venerable Nanda.

"People say this - how is it so?": "People" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "Say" means they speak, declare, explain, express. "This - how is it so?" is a question of doubt, a question of uncertainty, a question of wavering, a question of indefiniteness - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - people say this - how is it so?

"Do they call a sage one possessed of knowledge?": They call, speak, declare, explain, express a sage as one endowed with, fully endowed with, reached, fully reached, possessed of, fully possessed of, equipped with the knowledge of the eight attainments or the knowledge of the five direct knowledges - do they call a sage one possessed of knowledge.

"Or indeed one possessed of a way of life?" means or do they call, speak, declare, explain, express a sage as one endowed with, fully endowed with, reached, fully reached, possessed of, fully possessed of, equipped with the pursuit of various, manifold, extremely supreme, difficult-to-perform, austere ways of life - or indeed one possessed of a way of life. Therefore that brahmin said -

"There are sages in the world," (thus said the Venerable Nanda)

"People say this - how is it so?

Do they call a sage one possessed of knowledge, or indeed one possessed of a way of life?"

- 47.** Not by view, not by tradition, not by knowledge,
Do the skilled say one is a sage here, Nanda;
Those who wander having destroyed the army of defilements, free from
trouble, desireless, those I call sages.

"Not by view, not by tradition, not by knowledge": "Not by view" means not by purity through what is seen. "Not by tradition" means not by purity through what is heard. "Not by knowledge" means not by knowledge of the eight attainments, not by knowledge of the five direct knowledges, not by wrong knowledge - not by view, not by tradition, not by knowledge.

"Do the skilled say one is a sage here, Nanda": "The skilled" means those who are skilled in the aggregates, skilled in the elements, skilled in the sense bases, skilled in dependent origination, skilled in the establishments of mindfulness, skilled in the right strivings, skilled in the bases for spiritual power, skilled in the faculties, skilled in the powers, skilled in the factors of enlightenment, skilled in the path, skilled in the fruit, skilled in Nibbāna - they do not call, do not speak, do not declare, do not explain, do not express a sage as one endowed with, fully endowed with, reached, fully reached, possessed of, fully possessed of, equipped with purity through what is seen or purity through what is heard or knowledge of the eight attainments or knowledge of the five direct knowledges or wrong knowledge or what is seen or what is heard - do the skilled say one is a sage here, Nanda.

"Those who wander having destroyed the army of defilements, free from trouble, desireless, those I call sages": "army" is called Māra's army. Bodily misconduct is Māra's army, verbal misconduct is Māra's army, mental misconduct is Māra's army,

lust is Māra's army, hate is Māra's army, delusion is Māra's army, wrath, etc. Hostility... Contempt... Insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements, all misconducts, all disturbances, all fevers, all torments, all unwholesome volitional activities are Māra's army. For this was said by the Blessed One -

"Sensual pleasures are your first army, discontent is called the second;
Hunger and thirst are your third, craving is called the fourth.

"Sloth and torpor are your fifth, fear is called the sixth;
Sceptical doubt is your seventh, contempt and obstinacy are your eighth;
Material gain, praise, honour, and whatever fame wrongly obtained.

"Whoever exalts oneself, and despises others;
This, Namuci, is your army, the Dark One's striking force;
A coward does not conquer it, but having conquered one obtains happiness."

When by the four noble paths all of Māra's army and all the opposing mental defilements have been conquered and defeated, broken, destroyed, and turned away, thus it is said "having destroyed the army of defilements." "Free from trouble": lust is trouble, hate is trouble, delusion is trouble, wrath is trouble, hostility is trouble, etc. all unwholesome volitional activities are troubles. Those for whom these troubles have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - they are called free from trouble. "Desireless": hope is called craving. Whatever lust, passion, etc. ignorance, greed, unwholesome root. Those for whom this hope, craving, has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - they are called desireless, Worthy Ones who have eliminated the mental corruptions. "Those who wander having destroyed the army of defilements, free from trouble, desireless, those I call sages": those who having destroyed the army of defilements, free from trouble and desireless, walk, dwell, move, conduct themselves, protect, sustain, sustain themselves - them in the world I call sages, I declare, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - Those who wander having destroyed the army of defilements, free from trouble, desireless, those I call sages. Therefore the Blessed One said -

"Not by view, not by tradition, not by knowledge, do the skilled say one is a sage here, Nanda;
Those who wander having destroyed the army of defilements, free from trouble, desireless, those I call sages."

48. "Whatever ascetics and brahmins there are," (thus said the Venerable Nanda)
"They speak of purity even by what is seen and heard;
They speak of purity even by moral rules and austerities, they speak of purity in many ways.

Were they, Blessed One, restrained while living there, did they cross over birth and ageing, dear sir;
I ask you, Blessed One, tell me this."

"Whatever ascetics and brahmins there are": "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "Ascetics" means whoever from outside here have approached the going forth, have attained the wandering life. "Brahmins" means whoever use the address "bho" - "whatever ascetics and brahmins there are". "Thus said the Venerable Nanda": "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Nanda": This is that brahmin's name, etc. speech - thus said the Venerable Nanda.

"They speak of purity even by what is seen and heard": even by what is seen they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by what is heard they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by what is seen and heard they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity even by what is seen and heard".

"They speak of purity even by moral rules and austerities": even by morality they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by austerities they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by moral rules and austerities they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity even by moral rules and austerities".

"They speak of purity in many ways": by manifold curious omens they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity in many ways".

"Were they, Blessed One, restrained while living there": "Were they" is a question of doubt, a question of uncertainty, a question of wavering, a question of indefiniteness - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - "were they".

"They" means those who hold wrong views. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "were they, Blessed One".

"Restrained while living there": "There" means in one's own view, in one's own acceptance, in one's own preference, in one's own theory. "Restrained" means controlled, prepared, guarded, protected, watched, restrained. "Living" means living, dwelling, moving, conducting, maintaining, sustaining, keeping going - "were they, Blessed One, restrained while living there".

"Did they cross over birth and ageing, dear sir": they crossed over, went beyond, passed over, transcended, passed beyond birth, ageing and death. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - "dear sir" - "did they cross over birth and ageing, dear sir".

"I ask you, Blessed One, tell me this" means: "I ask you" means I ask you, I request you, I entreat you, "please tell me" - I ask you. "Blessed One": etc. a designation realised, that is to say "Blessed One." "Tell me this" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - I ask you, Blessed One, tell me this. Therefore that brahmin said -

"Whatever ascetics and brahmins there are," (thus said the Venerable Nanda)

"They speak of purity even by what is seen and heard;
They speak of purity even by moral rules and austerities, they speak of purity
in many ways.

"Were they, Blessed One, restrained while living there,
Did they cross over birth and ageing, dear sir;
I ask you this, Blessed One, tell me this."

- 49.** "Whatever ascetics and brahmins there are," (thus spoke the Blessed One to Nanda)
"They speak of purity even by what is seen and heard;
They speak of purity even by moral rules and austerities, they speak of purity
in many ways;
Even though they live restrained therein, they have not crossed over birth and
ageing, I say."

"Whatever ascetics and brahmins there are": "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "Ascetics" means whoever from outside here have approached the going forth, have attained the wandering life. "Brahmins" means whoever use the address "bho" - "whatever ascetics and brahmins there are". "Thus spoke the Blessed One to Nanda": "Nanda": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "thus spoke the Blessed One to Nanda".

"They speak of purity even by what is seen and heard": even by what is seen they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by what is heard purity, etc. even by what is seen and heard they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity even by what is seen and heard".

"They speak of purity even by moral rules and austerities": even by morality they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by austerities purity, etc. express; even by moral rules and austerities they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity even by moral rules and austerities".

"They speak of purity in many ways": by manifold curious omens they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity in many ways".

"Even though they live restrained therein": "Even though": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "even though". "They" means those who hold wrong views. "There" means in one's own view, in one's own acceptance, in one's own preference, in one's own theory. "Restrained" means controlled, prepared, guarded, protected, watched, restrained. "Wander" means they walk, dwell, move, conduct themselves, protect, sustain, sustain themselves - "even though they live restrained therein".

"They have not crossed over birth and ageing, I say": they have not crossed over birth, ageing and death, have not gone beyond, have not passed over, have not transcended, have not overcome; not having departed from birth, ageing and death, not having escaped, not having gone beyond, not having transcended, not having overcome; they revolve within birth, ageing and death, they revolve within the path of wandering in the round of rebirths; followed by birth, spread by ageing, overpowered by illness, afflicted by death, without shelter, without rock cell, without refuge, having become without refuge - I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - they have not crossed over birth and ageing, I say. Therefore the Blessed One said -

"Whatever ascetics and brahmins there are," (thus spoke the Blessed One to Nanda)

"They speak of purity even by what is seen and heard;

They speak of purity even by moral rules and austerities, they speak of purity in many ways;

Even though they live restrained therein, they have not crossed over birth and ageing, I say."

50. "Whatever ascetics and brahmins there are," (thus said the Venerable Nanda)

"They speak of purity even by what is seen and heard;

They speak of purity even by moral rules and austerities, they speak of purity in many ways.

If you, sage, say they have not crossed over the flood, then who now in the world of gods and humans,

Has crossed over birth and ageing, dear sir, I ask you this, Blessed One, tell me this."

"Whatever ascetics and brahmins there are": "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "Ascetics" means whoever from outside here have approached the going forth, have attained the wandering life. "Brahmins" means whoever use the address "bho" - "whatever ascetics and brahmins there are". "Thus said the Venerable Nanda": "Thus" is word-connection, etc. thus said the Venerable Nanda.

"They speak of purity even by what is seen and heard": even by what is seen they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by what is heard purity, etc. even by what is seen and heard they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity even by what is seen and heard".

"They speak of purity even by moral rules and austerities": even by morality they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation; even by austerities purity, etc. express; even by moral rules and austerities they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity even by moral rules and austerities".

"They speak of purity in many ways": by manifold curious omens they say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation - "they speak of purity in many ways".

"If you, sage, say they have not crossed over the flood": "They" means those holding wrong views. "Sage": wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "You say they have not crossed over the flood": not having crossed, not having gone beyond, not having transcended, not having overcome the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance, revolving within birth, ageing and death, revolving within the path of the round of rebirths, followed by birth, spread by ageing, overpowered by illness, struck by death, without shelter, without refuge, without protection, become without refuge. "You say" means you say, you declare, you teach, you make known, you establish, you open up, you analyse, you make clear, you proclaim - "if you, sage, say they have not crossed over the flood".

"Then who now in the world of gods and humans, has crossed over birth and ageing, dear sir": then who is this one in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who has crossed over birth, ageing and death, gone beyond, passed over, transcended, overcome. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - this is "dear sir" - "then who now in the world of gods and humans, has crossed over birth and ageing, dear sir."

"I ask you, Blessed One, tell me this" means: "I ask you" means I ask you, I request you, I entreat you, I inspire confidence in you. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One." "Tell me this" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - I ask you, Blessed One, tell me this. Therefore that brahmin said -

"Whatever ascetics and brahmins there are," (thus said the Venerable Nanda)
"They speak of purity even by what is seen and heard;
They speak of purity even by moral rules and austerities, they speak of purity in many ways.

If you, sage, say they have not crossed over the flood, then who now in the world of gods and humans,
Has crossed over birth and ageing, dear sir, I ask you, Blessed One, tell me this."

- 51.** "I do not say that all ascetics and brahmins," (thus spoke the Blessed One to Nanda)
"Are hindered by birth and ageing;
Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities;

Having abandoned all the various forms, having fully understood craving, are without mental corruptions;
Those men indeed I say are crossers of the mental floods."

"I do not say that all ascetics and brahmins," (thus spoke the Blessed One to Nanda) "are hindered by birth and ageing": I do not say, Nanda, that all ascetics and brahmins are hindered, obstructed, covered over, shut, concealed, covered by birth and ageing. There are those ascetics and brahmins for whom birth and ageing and death have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future - I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - "I do not say that all ascetics and brahmins," (thus spoke the Blessed One to Nanda) "are hindered by birth and ageing."

"Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities": those who, having abandoned, having given up, having forsaken, having dispelled, having put an end to, having brought to obliteration all purifications through what is seen; those who, having abandoned all purifications through what is heard, etc. those who, having abandoned all purifications through what is sensed, those who, having abandoned all purifications through what is seen, heard, and sensed, those who, having abandoned all purifications through morality, those who, having abandoned all purifications through ascetic practices, those who, having abandoned all purifications through moral rules and austerities, having given up, having forsaken, having dispelled, having put an end to, having brought to obliteration - "those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities."

"Having abandoned all the various forms": having abandoned, having given up, having forsaken, having dispelled, having put an end to, having brought to obliteration purity, purification, complete purity, freedom, liberation, complete liberation through manifold curious omens - "having abandoned all the various forms."

"Having fully understood craving, are without mental corruptions, those men indeed I say are crossers of the mental floods": "Craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. "Having fully understood craving" means having fully understood craving with three full understandings - full understanding as the known, full understanding as judgement, full understanding as abandoning. What is full understanding as the known? One knows craving - "this is craving for visible form, this is craving for sound, this is craving for odour, this is craving for flavour, this is craving for tangible object, this is craving for mental objects" - thus one knows and sees - this is full understanding as the known.

What is full understanding as judgement? Having thus made it known, one judges craving as impermanent, as suffering, as a disease, as a boil, etc. one judges it as escape - this is full understanding as judgement.

What is full understanding as abandoning? Having thus judged, one abandons craving, dispels it, puts an end to it, brings it to obliteration. For this was said by the Blessed One - "Whatever desire and lust, monks, there is for craving, abandon that. Thus that craving will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future." This is full understanding as abandoning. "Having fully understood craving" means having fully understood craving

with these three full understandings. "Without mental corruptions": there are four mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Those for whom these mental corruptions have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future - they are called without mental corruptions, Worthy Ones, ones who have eliminated the mental corruptions - "having fully understood craving, are without mental corruptions."

"Those men indeed I say are crossers of the mental floods": those who, having fully understood craving, are without mental corruptions, they have crossed the mental flood of sensuality, have crossed the mental flood of existence, have crossed the mental flood of views, have crossed the mental flood of ignorance, have crossed the path of the entire round of rebirths, have emerged, have crossed over, have gone beyond, have transcended, have passed beyond - I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - Having fully understood craving, are without mental corruptions; those men indeed I say are crossers of the mental floods. Therefore the Blessed One said -

"I do not say that all ascetics and brahmins," (thus spoke the Blessed One to Nanda)

"Are hindered by birth and ageing;

Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities;

Having abandoned all the various forms, having fully understood craving, are without mental corruptions;

Those men indeed I say are crossers of the mental floods."

52. "I delight in this word of the great sage, well proclaimed, O Gotama, without clinging;

Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities;

Having abandoned all the various forms, having fully understood craving, are without mental corruptions;

I too say they are crossers of the mental floods.

"I delight in this word of the great sage." "This" means your word, statement, teaching, instruction, admonition - I delight in, I rejoice in, I am happy, I give thanks, I wish, I consent, I aspire, I long for, I pray for. "Great sage" means why is the Blessed One a great sage? He sought, searched for, investigated the great aggregate of morality, thus he is a great sage, etc. "Where is the lord of men?" - thus "great sage" - I delight in this word of the great sage.

"Well proclaimed, O Gotama, without clinging." "Well proclaimed" means well proclaimed, well explained, well taught, well made known, well established, well elucidated, well analysed, well made plain, well illuminated. "O Gotama, without clinging" - "clinging" is called mental defilements, aggregates, and volitional

activities. The abandoning of clinging, the appeasement of clinging, the relinquishment of clinging, the tranquillising of clinging, the Deathless, Nibbāna - well proclaimed, O Gotama, without clinging.

"Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities": those who, having abandoned, having given up, having forsaken, having dispelled, having put an end to, having brought to obliteration all purifications through what is seen; Those who, having abandoned all purifications through what is heard, etc. those who, having abandoned all purifications through what is sensed; those who, having abandoned all purifications through what is seen, heard, and sensed; those who, having abandoned all purifications through morality; those who, having abandoned all purifications through ascetic practices; those who, having abandoned all purifications through moral rules and austerities, having given up, having forsaken, having dispelled, having put an end to, having brought to obliteration - those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities.

"Having abandoned all the various forms": having abandoned, having given up, having forsaken, having dispelled, having put an end to, having brought to obliteration purity, purification, complete purity, freedom, liberation, complete liberation through manifold curious omens - "having abandoned all the various forms."

"Having fully understood craving, are without mental corruptions, I too say they are crossers of the mental floods." "Craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. "Having fully understood craving" means having fully understood craving with three full understandings - full understanding as the known, full understanding as judgement, full understanding as abandoning. What is full understanding as the known? One knows craving - "this is craving for visible form, this is craving for sound, this is craving for odour, this is craving for flavour, this is craving for tangible object, this is craving for mental objects" - thus one knows and sees - this is full understanding as the known.

What is full understanding as judgement? Having thus made it known, one judges craving as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as a calamity, as a danger, as peril, as an obstacle, as unstable, as perishable, as not lasting, as without shelter, as without refuge, as without protection, as having become without protection, as empty, as hollow, as void, as non-self, as dangerous, as subject to change, as without substance, as the root of misery, as murderous, as non-existence, as with mental corruptions, as conditioned, as Māra's bait, as subject to birth, as subject to ageing, as subject to illness, as subject to death, as subject to sorrow, lamentation, suffering, displeasure and anguish, as subject to defilement, as arising, as passing away, as gratification, as danger, as escape - thus one judges - this is full understanding as judgement.

What is full understanding as abandoning? Having thus judged, one abandons craving, dispels it, puts an end to it, brings it to obliteration - this is full understanding as abandoning.

"Having fully understood craving" means having fully understood craving with these three full understandings. "Without mental corruptions": there are four mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Those for whom these mental corruptions have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future - they are called without mental corruptions, Worthy Ones, ones who have eliminated the mental corruptions. "Having fully understood craving, are without mental corruptions, I too say they are crossers of the mental floods": "I say" means those who, having fully understood craving, are without mental corruptions, I too say they have crossed the mental flood of sensuality, have crossed the mental flood of existence, have crossed the mental flood of views, have crossed the mental flood of ignorance, have crossed the path of the entire round of rebirths, have emerged, have crossed over, have gone beyond, have transcended, have passed beyond - I say, I declare - having fully understood craving, are without mental corruptions, I too say they are crossers of the mental floods. Therefore that brahmin said -

"I delight in this word of the great sage, well proclaimed, O Gotama, without clinging;

Those who here have abandoned all that is seen or heard or sensed, or moral rules and austerities;

Having abandoned all the various forms, having fully understood craving, are without mental corruptions;

I too say they are crossers of the mental floods."

The Exposition of the Questions of Nanda the Young Man is seventh.

8. The Exposition of the Questions of Hemaka the Young Man

- 53.** "Those who explained to me before, (thus said the Venerable Hemaka)
Prior to Gotama's teaching;
'Thus it was, thus it will be,' all that was hearsay;
All that was an increase of reasoning, I did not delight therein.

"Those who explained to me before" means the brahmin Bāvarī and whatever other teachers of his, they explained, told, taught, made known, established, opened up, analysed, made clear, proclaimed their own view, their own acceptance, their own preference, their own theory, their own disposition, their own intention - "those who explained to me before". "Thus said the Venerable Hemaka": "Thus" is word-connection, etc. word-sequence - "thus". "Venerable" is a term of endearment, etc. "Hemaka" is that brahmin's name, etc. speech - "thus said the Venerable Hemaka".

"Prior to Gotama's teaching" means prior to Gotama's teaching, beyond Gotama's teaching, before Gotama's teaching, earlier than Gotama's teaching, the Buddha's Dispensation, the Conqueror's Dispensation, the Truth-finder's Dispensation, the Worthy One's Dispensation - "prior to Gotama's teaching".

"Thus it was, thus it will be" means thus indeed it was, thus indeed it will be - "thus it was, thus it will be".

"All that was hearsay" means all that was hearsay, by tradition, by lineage, by accomplishment of the Canon, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after pondering it - not directly known by oneself, not the teaching witnessed by oneself, they spoke - "all that was hearsay".

"All that was an increase of reasoning" means all that was an increase of reasoning, an increase of applied thought, an increase of thought, an increase of sensual thought, an increase of thought of anger, an increase of thought of violence, an increase of thought about relatives, an increase of thought about the country, an increase of thought about immortality, an increase of thought connected with sympathy for others, an increase of thought connected with material gain, honour and fame, an increase of thought connected with not being despised - "all that was an increase of reasoning".

"I did not delight therein" means I did not delight therein, I did not find, I did not attain, I did not obtain - "I did not delight therein". Therefore that brahmin said -

"Those who explained to me before, (thus said the Venerable Hemaka)
Prior to Gotama's teaching;
'Thus it was, thus it will be,' all that was hearsay;
All that was an increase of reasoning, I did not delight therein."

54. "And you, sage, declare to me the Teaching, the elimination of craving;
Having known which, walking mindful, one would cross over attachment in the world."

"And you, declare to me the Teaching": "You" refers to the Blessed One. "Declare the Teaching": "Teaching" means the holy life that is good in the beginning, good in the middle, good in the end, with meaning and with phrasing, complete in its entirety and pure, 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 - declare, tell, teach, make known, establish, open up, analyse, make clear, proclaim - "and you, declare to me the Teaching."

"The elimination of craving, sage": "Craving" means - craving for visible form, etc. craving for mental objects. The elimination of craving, the abandoning of craving, the appeasement of craving, the relinquishment of craving, the cessation of craving, the Deathless, Nibbāna. "Sage": wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage - "the elimination of craving, sage."

"Having known which, walking mindful" means having known, having weighed, having determined, having made clear, having made manifest. Having known, having weighed, having determined, having made clear, having made manifest "all activities are impermanent"; "all activities are suffering", etc. "all phenomena are non-self", etc. having known, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation." "Mindful" means mindful for four reasons - developing the establishment

of mindfulness through observation of the body in the body, one is mindful, etc. he is called mindful. "Walking" means walking, dwelling, moving, conducting oneself, protecting, sustaining, sustaining oneself - "having known which, walking mindful."

"Would cross over attachment in the world": attachment is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Attachment" - in what sense is it attachment? Etc. spread out and extended, thus it is attachment. "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. "Would cross over attachment in the world": that attachment is in the world, that attachment in the world - the mindful one would cross, would cross over, would pass over, would transcend, would overcome - "would cross over attachment in the world." Therefore that brahmin said -

"And you, sage, declare to me the Teaching, the elimination of craving;
Having known which, walking mindful, one would cross over attachment in the world."

55. Here, Hemaka, regarding things seen, heard, sensed, and cognised, in enticing objects;

The removal of desire and lust is the imperishable state of Nibbāna.

"Here, regarding things seen, heard, sensed, and cognised" means: "Seen" means seen with the eye; "heard" means heard with the ear; "sensed" means smelled with the nose, tasted with the tongue, touched with the body; "cognised" means cognised with the mind - here, regarding things seen, heard, sensed, and cognised.

"In enticing objects, Hemaka" means: and what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature, the ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world has a dear nature and a pleasant nature; visible forms in the world have a dear nature and a pleasant nature, sounds in the world... odours in the world... flavours in the world... tangible objects in the world... mental phenomena in the world have a dear nature and a pleasant nature; eye-consciousness in the world has a dear nature and a pleasant nature, ear-consciousness in the world has a dear nature and a pleasant nature, nose-consciousness in the world... tongue-consciousness in the world... body-consciousness in the world... mind-consciousness in the world has a dear nature and a pleasant nature, eye-contact in the world... ear-contact in the world... nose-contact in the world... tongue-contact in the world... body-contact in the world... mind-contact in the world has a dear nature and a pleasant nature; feeling born of eye-contact in the world has a dear nature and a pleasant nature... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... feeling born of mind-contact in the world has a dear nature and a pleasant nature; perception of visible form in the world... perception of sound in the world... perception of odour in the world... perception of flavour in the world... perception of tangible object in the world... perception of mental phenomena in the world has a dear nature and a pleasant nature, volition regarding visible form in the world... volition regarding sound in the world... volition regarding odour in the world... volition regarding flavour in the world... volition regarding tangible object in the world...

volition regarding mental phenomena in the world has a dear nature and a pleasant nature; craving for visible form in the world...craving for sound in the world...craving for odour in the world... craving for flavour in the world...craving for tangible object in the world... craving for mental objects in the world has a dear nature and a pleasant nature; applied thought regarding visible form in the world...applied thought regarding sound in the world... applied thought regarding odour in the world...applied thought regarding flavour in the world... applied thought regarding tangible object in the world... applied thought regarding mental objects in the world has a dear nature and a pleasant nature; sustained thought regarding visible form in the world has a dear nature and a pleasant nature, sustained thought regarding sound in the world... sustained thought regarding odour in the world...sustained thought regarding flavour in the world... sustained thought regarding tangible object in the world...sustained thought regarding mental objects in the world has a dear nature and a pleasant nature - in enticing objects, Hemaka.

"The removal of desire and lust" means: "Desire and lust" 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, mental hindrance of sensual desire towards sensual pleasures. "The removal of desire and lust" means the abandoning of desire and lust, the appeasement of desire and lust, the relinquishment of desire and lust, the tranquillising of desire and lust, the Deathless, Nibbāna - the removal of desire and lust.

"The imperishable state of Nibbāna" means the state of Nibbāna, the state of shelter, the state of refuge, the state of protection, the state of fearlessness. "Imperishable" means permanent, stable, eternal, not subject to change - the imperishable state of Nibbāna. Therefore the Blessed One said -

"Here, Hemaka, regarding things seen, heard, sensed, and cognised, in enticing objects;

The removal of desire and lust is the imperishable state of Nibbāna."

- 56.** "Having understood this, those who are mindful, perfectly quenched in this very life;
And they are always at peace, having crossed over attachment in the world."

"Having understood this, those who are mindful": "This" means the Deathless, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. "Having understood" means having understood, having known, having weighed, having determined, having made clear, having made manifest. Having understood, having known, having weighed, having determined, having made clear, having made manifest "all activities are impermanent". "All activities are suffering"... "all phenomena are non-self", etc. Having understood, having known, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation". "Those who" means the Worthy Ones who have eliminated the mental corruptions. "Mindful" means mindful for four reasons - because of having

developed the establishment of mindfulness through observation of the body in the body, mindful, etc. they are called mindful - "having understood this, those who are mindful."

"Perfectly quenched in this very life": "Having seen the teachings" means having seen the teachings, having known the teachings, having weighed the teachings, having determined the teachings, having made the teachings clear, having made the teachings manifest. "All activities are impermanent" - having seen the teachings, etc. "Whatever has the nature of arising, all that has the nature of cessation" - having seen the teachings, having known the teachings, having weighed the teachings, having determined the teachings, having made the teachings clear, having made the teachings manifest. "Perfectly quenched" means because of the quenching of lust, quenched; because of the quenching of hate, quenched; because of the quenching of delusion, quenched; of wrath... etc. of hostility... through the being peaceful, through the being calmed, through the being appeased, through the being burnt up, through the being quenched, through the being gone, through the being tranquillised of all unwholesome volitional activities, peaceful, at peace, appeased, quenched, tranquillised - perfectly quenched in this very life.

"And they are always at peace": "At peace" means because of the appeasing, because of the quenching of lust, at peace, etc. for hate... of delusion... of wrath... of hostility... etc. through the being peaceful, through the being calmed, through the being appeased, through the being burnt up, through the being quenched, through the being gone, through the being tranquillised of all unwholesome volitional activities, peaceful, at peace, appeased, quenched, tranquillised - at peace. "They" means the Worthy Ones who have eliminated the mental corruptions. "Always" means always, at all times, constantly, permanently, continually, continuously, uninterruptedly, in succession, like waves of water, without interval, in continuity, connected, touched, before the meal, after the meal, in the first watch, in the middle watch, in the last watch, in the dark fortnight, in the bright fortnight, in the rainy season, in winter, in summer, in the first stage of life, in the middle stage of life, in the last stage of life - and they are always at peace.

"Having crossed over attachment in the world": attachment is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Attachment" - in what sense is it attachment? Etc. spread out and extended, thus it is attachment. "In the world" means in the realm of misery, etc. in the world of sense bases. "Having crossed over attachment in the world": that attachment is in the world, that attachment in the world - having crossed, emerged, crossed over, gone beyond, transcended, passed beyond - having crossed over attachment in the world. Therefore the Blessed One said -

"Having understood this, those who are mindful, perfectly quenched in this very life;
And they are always at peace, having crossed over attachment in the world."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Hemaka the Young Man is eighth.

9. The Exposition of the Questions of Todeyya the Young Man

- 57.** "In whom sensual pleasures do not dwell, (thus said the Venerable Todeyya)
In whom craving is not found;
And whoever has crossed over bewilderment, what kind of deliverance is there
for him?"

"In whom sensual pleasures do not dwell" means in whom sensual pleasures do not dwell, do not live together, do not reside, do not undergo probation - "in whom sensual pleasures do not dwell". "Thus said the Venerable Todeyya": "Thus" is word-connection, etc. word-sequence - "thus". "Venerable" is a term of endearment, etc. "Todeyya" is that brahmin's name, etc. speech - "thus said the Venerable Todeyya".

"In whom craving is not found" means craving for whom does not exist, is not present, is not found, is not obtained, burnt by the fire of knowledge - "in whom craving is not found".

"And whoever has crossed over bewilderment" means whoever has crossed over bewilderment, crossed over, gone out, gone beyond, passed over, transcended - "and whoever has crossed over bewilderment".

"What kind of deliverance is there for him" means what kind of deliverance is there for him, of what constitution, of what manner, of what counterpart, is to be wished for - thus he asks about deliverance - "what kind of deliverance is there for him".
Therefore that brahmin said -

"In whom sensual pleasures do not dwell, (thus said the Venerable Todeyya)
In whom craving is not found;
And whoever has crossed over bewilderment, what kind of deliverance is there
for him?"

- 58.** "In whom sensual pleasures do not dwell, (Todeyya, said the Blessed One)
In whom craving is not found;
And whoever has crossed over bewilderment, for him there is no other
deliverance."

"In whom sensual pleasures do not dwell": "In whom" means in whatever person, the Worthy One, one who has eliminated the mental corruptions. "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "In whom sensual pleasures do not dwell" means in whom sensual pleasures do not dwell, do not live together, do not reside, do not undergo probation - "in whom sensual pleasures do not dwell".

"Todeyya, said the Blessed One": "Todeyya": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Todeyya, said the Blessed One".

"In whom craving is not found": "Craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. "For whom" means for the Worthy One who has eliminated the mental corruptions. "In whom craving is not found" means craving for whom does not

exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "in whom craving is not found".

"And whoever has crossed over bewilderment": bewilderment is called sceptical doubt. Uncertainty about suffering, etc. trepidation of consciousness, mental perplexity. "Whoever" means whoever, that Worthy One who has eliminated the mental corruptions. "And whoever has crossed over bewilderment" means whoever has crossed over bewilderment, crossed over, gone out, gone beyond, passed over, transcended - "and whoever has crossed over bewilderment".

"For him there is no other deliverance": there is no other deliverance for him. By whatever deliverance he would be liberated, he is liberated. what had to be done has been done by him through deliverance - "for him there is no other deliverance". Therefore the Blessed One said -

"In whom sensual pleasures do not dwell, (Todeyya, said the Blessed One)
In whom craving is not found;
And whoever has crossed over bewilderment, for him there is no other deliverance."

- 59.** "Is he desireless or is he desiring, is he one with wisdom or is he one who fashions through wisdom?
That I may know the sage, Sakka, explain that to me, O All-Seeing One."

"Is he desireless or is he desiring" means is he free from craving, or with craving does he wish for forms, for sounds, etc. 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... does he wish for, consent to, aspire to, long for, pray for phenomena that are seen, heard, sensed, and to be cognised - "is he desireless or is he desiring."

Is he one with wisdom or is he one who fashions through wisdom?"One with wisdom" means the wise one, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one. "Or is he one who fashions through wisdom" means or else does he fashion, generate, produce, bring forth, bring into existence assigning through craving or assigning through wrong view by knowledge of the eight attainments or by knowledge of the five direct knowledges or by wrong knowledge - is he one with wisdom or is he one who fashions through wisdom.

That I may know the sage, Sakka. "Sakka" means the Blessed One is Sakka. He went forth from the Sakyan clan, thus Sakka. Or else, he is wealthy, of great riches, possessing wealth, thus Sakka. He has these treasures, as follows - the treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom, the treasure

of the establishments of mindfulness, the treasure of right striving, the treasure of the bases for spiritual power, the treasure of the faculties, the treasure of the powers, the treasure of the factors of enlightenment, the treasure of the path, the treasure of fruition, the treasure of Nibbāna. With these manifold treasure-jewels he is wealthy, of great riches, possessing wealth, thus Sakka. Or else, he is able, masterful, fully capable, a hero, brave, courageous, fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, thus Sakka. "That I may know the sage, Sakka" means Sakka, so that I might know the sage, might understand, might cognise, might discern, might penetrate - that I may know the sage, Sakka.

Explain that to me, O All-Seeing One. "That" means what I ask, what I request, what I entreat, what I inspire confidence in. "Explain" means declare, teach, make known, establish, open up, analyse, make clear, proclaim. "All-Seeing One": the all-seeing eye is called the knowledge of omniscience, etc. the Truth-finder is therefore the all-seeing one - explain that to me, O All-Seeing One. Therefore that brahmin said -

"Is he desireless or is he desiring, is he one with wisdom or is he one who fashions through wisdom?
That I may know the sage, Sakka, explain that to me, O All-Seeing One."

- 60.** "He is desireless and not desiring, he is one with wisdom and not one who fashions through wisdom;
Thus too, Todeyya, know the sage, one who owns nothing, non-attached to sensual existence."

"He is desireless and not desiring": he is free from craving. He with craving does not long for forms. For sounds, etc. odours... he does not long for phenomena that are seen, heard, sensed, and to be cognised, he does not wish, he does not consent, he does not aspire, he does not yearn, he does not pray for - "he is desireless and not desiring."

"He is one with wisdom and not one who fashions through wisdom": "One with wisdom" means the wise one, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one. "And not one who fashions through wisdom": by knowledge of the eight attainments or by knowledge of the five direct knowledges or by wrong knowledge, he does not fashion assigning through craving or does not fashion assigning through wrong view, does not generate, does not produce, does not bring forth, does not bring into existence - "he is one with wisdom and not one who fashions through wisdom."

"Thus too, Todeyya, know the sage": "Sage": wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Thus too, Todeyya, know the sage": Todeyya, thus know the sage, acknowledge, recognise, penetrate - "thus too, Todeyya, know the sage."

"One who owns nothing, non-attached to sensual existence": "One who owns nothing": the possession of lust, the possession of hate, the possession of delusion, the possession of conceit, the possession of wrong view, the possession of mental defilement, the possession of misconduct. For one in whom these possessions have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the

fire of knowledge, he is called one who owns nothing. "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Existence" means there are two existences - kammic becoming and rebirth at conception, etc. this is rebirth at conception.

"One who owns nothing, non-attached to sensual existence": a person who owns nothing, non-attached to sensual pleasures and existence, not stuck, not attached, unhindered, gone out, escaped, free, unbound, dwelling with a mind rid of barriers - "one who owns nothing, non-attached to sensual existence." Therefore the Blessed One said -

"He is desireless and not desiring, he is one with wisdom and not one who fashions through wisdom;
Thus too, Todeyya, know the sage, one who owns nothing, non-attached to sensual existence."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Todeyya the Young Man is ninth.

10. The Exposition of the Questions of Kappa the Young Man

61. "For those standing in the middle of the lake, (thus said the Venerable Kappa) When the flood has arisen, the great peril;
For those overcome by ageing and death, tell me the island, dear sir;
And you, declare to me the island, so that this may not occur again."

"For those standing in the middle of the lake": the lake is called the round of rebirths (saṃsāra), coming, going, going and coming, time, destination, this or that existence, death and rebirth and production and breaking up and birth and ageing and death. Neither the former end of the round of rebirths is discerned, nor is the latter end discerned; in the very middle of the round of rebirths beings stand, are established, cling, approach, are attached, are inclined.

How is the former end of the round of rebirths not discerned? "So many births the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of births the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many thousands of births the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of thousands of births the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many ten millions of births the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of ten millions of births the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many thousands of ten millions of births the round of rebirths has

turned, beyond that it does not turn" - thus it is not. Thus too the former end of the round of rebirths is not discerned. "So many hundreds of thousands of ten millions of births the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned.

"So many years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many thousands of years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of thousands of years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many ten millions of years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of ten millions of years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many thousands of ten millions of years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of thousands of ten millions of years the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned.

"So many cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many thousands of cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of thousands of cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many ten millions of cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of ten millions of cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many thousands of ten millions of cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned. "So many hundreds of thousands of ten millions of cosmic cycles the round of rebirths has turned, beyond that it does not turn" - thus it is not, thus too the former end of the round of rebirths is not discerned.

For this was said by the Blessed One - "This wandering in the round of rebirths, monks, is without discernible beginning, a first point is not discerned of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths. Thus for a long time, monks, suffering has been experienced, acute suffering has been experienced, disaster has been experienced, the cemetery has

been increased. This is enough, monks, to become disenchanted with all activities, enough to become dispassionate, enough to become liberated." Thus too the former end of the round of rebirths is not discerned.

How is a last point of wandering in the round of rebirths not discerned?"This many births the round of rebirths will continue, beyond that it will not continue" - thus it is not, thus too a last point of wandering in the round of rebirths is not discerned. This many hundreds of births, this many thousands of births, this many hundreds of thousands of births, this many ten millions of births, this many hundreds of ten millions of births, this many thousands of ten millions of births, this many hundreds of thousands of ten millions of births, this many years, this many hundreds of years, this many thousands of years, this many hundreds of thousands of years, this many ten millions of years, this many hundreds of ten millions of years, this many thousands of ten millions of years, this many hundreds of thousands of ten millions of years, this many cosmic cycles, this many hundreds of cosmic cycles, this many thousands of cosmic cycles, this many hundreds of thousands of cosmic cycles, this many ten millions of cosmic cycles, this many hundreds of ten millions of cosmic cycles, this many thousands of ten millions of cosmic cycles, this many hundreds of thousands of ten millions of cosmic cycles the round of rebirths will continue, beyond that it will not continue - thus it is not, thus too a last point of wandering in the round of rebirths is not discerned. Thus too a first point of wandering in the round of rebirths is not discerned, a last point is not discerned, beings stand in the very middle of wandering in the round of rebirths, established, clinging, approached, attached, inclined - for those standing in the middle of the lake. "Thus said the Venerable Kappa": "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Kappa" is that brahmin's name, etc. speech - thus said the Venerable Kappa.

"When the flood has arisen, the great peril": when the mental flood of sensuality, the mental flood of existence, the mental flood of wrong view, the mental flood of ignorance has arisen, come to be, been born, been produced, has appeared. "The great peril": the peril of birth, the peril of ageing, the peril of illness, the peril of death - when the flood has arisen, the great peril.

"For those overcome by ageing and death": for those touched by ageing, overcome, covered with, endowed with. For those touched by death, overcome, covered with, endowed with, followed by birth, spread by ageing, overpowered by illness, struck by death, without shelter, without rock cell, without refuge, become without refuge - for those overcome by ageing and death.

"Tell me the island, dear sir": tell, declare, teach, make known, establish, open up, analyse, make clear, proclaim the island, shelter, rock cell, refuge, destination, ultimate goal. "Dear sir": this is a term of endearment, a term of respect, a term of reverence and deference - this is "dear sir" - tell me the island, dear sir.

"And you, declare to me the island": "You" refers to the Blessed One. "Declare to me the island": declare, tell, teach, make known, establish, open up, analyse, make clear, proclaim the island, shelter, rock cell, refuge, destination, ultimate goal - and you, declare to me the island.

"So that this may not occur again": so that this suffering might cease right here, might be appeased, might come to an end, might be allayed, so that suffering

leading to renewed conception might not arise, in the sensual element or the material element or the immaterial element, in sensual existence or fine-material existence or immaterial existence, in percipient existence or non-percipient existence or neither-percipient-nor-non-percipient existence, in single-aggregate constituent existence or four-aggregate constituent existence or five-aggregate constituent existence, in renewed destination or rebirth or conception or existence or wandering in the round of rebirths or the round of rebirths, might not generate, might not produce, might not bring forth, might not bring into existence. Might cease right here, might be appeased, might come to an end, might be allayed - so that this may not occur again. Therefore that brahmin said -

"For those standing in the middle of the lake, (thus said the Venerable Kappa)
When the flood has arisen, the great peril;
For those overcome by ageing and death, tell me the island, dear sir;
And you, declare to me the island, so that this may not occur again."

62. "For those standing in the middle of the lake, (Kappa, said the Blessed One)
When the flood has arisen, the great peril;
For those overcome by ageing and death, I declare the island to you, Kappa.

"For those standing in the middle of the lake": the lake is called the round of rebirths (saṃsāra), coming, going, going and coming, time, destination, this or that existence, death and rebirth and production and breaking up and birth and ageing and death. A first point of wandering in the round of rebirths is not discerned, a last point is not discerned. Beings stand in the very middle of wandering in the round of rebirths, established, clinging, approached, attached, inclined.

How is a first point of wandering in the round of rebirths not discerned? Etc. Thus a first point of wandering in the round of rebirths is not discerned. How is a last point of wandering in the round of rebirths not discerned? Etc. Thus a last point of wandering in the round of rebirths is not discerned. Thus a first point of wandering in the round of rebirths is not discerned, a last point is not discerned. Beings stand in the very middle of wandering in the round of rebirths, established, clinging, approached, attached, inclined - for those standing in the middle of the lake. "Kappa, said the Blessed One": "Kappa": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Kappa, said the Blessed One."

"When the flood has arisen, the great peril": when the mental flood of sensuality, the mental flood of existence, the mental flood of wrong view, the mental flood of ignorance has arisen, come to be, been born, been produced, has appeared. "The great peril": the peril of birth, the peril of ageing, the peril of illness, the peril of death - when the flood has arisen, the great peril.

"For those overcome by ageing and death": for those touched by ageing, overcome, covered with, endowed with; for those touched by death, overcome, covered with, endowed with; followed by birth, spread by ageing, overpowered by illness, struck by death, without shelter, without rock cell, without refuge, become without refuge - for those overcome by ageing and death.

"I declare the island to you, Kappa": the island, shelter, rock cell, refuge, destination, ultimate goal - I say, I declare, I teach, I make known, I establish, I open up, I analyse, I elucidate, I proclaim - I declare the island to you, Kappa. Therefore the Blessed One said -

"For those standing in the middle of the lake, (Kappa, said the Blessed One)
When the flood has arisen, the great peril;
For those overcome by ageing and death, I declare the island to you, Kappa."

- 63.** One who owns nothing, without grasping, this is the island with nothing beyond;
Nibbāna, thus I call it, the utter elimination of ageing and death.

"One who owns nothing, without grasping": "Possession" means - the possession of lust, the possession of hate, the possession of delusion, the possession of conceit, the possession of wrong view, the possession of mental defilement, the possession of misconduct; the abandoning of possession, the appeasement of possession, the relinquishment of possession, the cessation of possession, the Deathless, Nibbāna - one who owns nothing. "Without grasping": grasping is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. The abandoning of grasping, the appeasement of grasping, the relinquishment of grasping, the cessation of grasping, the Deathless, Nibbāna - one who owns nothing, without grasping.

"This is the island with nothing beyond": this island, shelter, rock cell, refuge, destination, ultimate goal. "With nothing beyond": beyond that there is no other island. Then indeed this island is the foremost and the best and the distinguished and the chief and the highest and the most excellent - this is the island with nothing beyond.

"Nibbāna, thus I call it": craving is called weaving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. The abandoning of weaving, the appeasement of weaving, the relinquishment of weaving, the cessation of weaving, the Deathless, Nibbāna. "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "thus." "I call" means I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - Nibbāna, thus I call it.

"The utter elimination of ageing and death": the abandoning of ageing and death, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - the utter elimination of ageing and death. Therefore the Blessed One said -

"One who owns nothing, without grasping, this is the island with nothing beyond;
Nibbāna, thus I call it, the utter elimination of ageing and death."

- 64.** "Having understood this, those who are mindful, perfectly quenched in this very life;
They are not subject to Māra's control, they are not Māra's followers.

"Having understood this, those who are mindful": "This" means the Deathless, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. "Having understood" means having understood, having known, having weighed, having determined, having made clear, having made manifest, "all activities are impermanent", etc. Having understood, having known, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation". "Those who" means the Worthy Ones who have eliminated the mental corruptions. "Mindful" means mindful for four reasons -developing the establishment of mindfulness through observation of the body in the body, mindful, etc. they are called mindful - "having understood this, those who are mindful."

"Perfectly quenched in this very life": "Having seen the teachings" means having seen the teachings, having known the teachings, having weighed the teachings, having determined the teachings, having made the teachings clear, having made the teachings manifest. "Perfectly quenched" means because of the quenching of lust, quenched; of hate, etc. through the being peaceful, through the being calmed, through the being appeased, through the being burnt up, through the being quenched, through the being tranquillised of all unwholesome volitional activities, peaceful, at peace, appeased, quenched, tranquillised - perfectly quenched in this very life.

"They are not subject to Māra's control": "Māra" means that Māra who is the Dark One, the lord, the ender, Namuci, the friend of the heedless. "They are not subject to Māra's control" means they do not exist under Māra's control, nor does Māra exercise control over them. They, having overcome, having overpowered, having submerged, having exhausted, having crushed Māra and Māra's faction and Māra's snare and Māra's hook and Māra's bait and Māra's domain and Māra's abode and Māra's resort and Māra's bondage, walk, dwell, move, conduct themselves, protect, sustain, sustain themselves - they are not subject to Māra's control.

"They are not Māra's followers" means they would not be Māra's followers, those who walk behind, attendants; they would be the Buddha's, the Blessed One's followers, those who walk behind, attendants - they are not Māra's followers. Therefore the Blessed One said -

"Having understood this, those who are mindful, perfectly quenched in this very life;
They are not subject to Māra's control, they are not Māra's followers."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Kappa the Young Man is tenth.

11. The Exposition of the Young Man Jatukaṇṇi's Questions

- 65.** "Having heard of the hero who does not desire sensual pleasures, (thus said the Venerable Jatukaṇṇi)
Who has crossed over the flood, I have come to ask the one free from sensual desire;

Tell me the state of peace, O one with inborn vision, tell me that as it truly is, Blessed One.

"Having heard of the hero who does not desire sensual pleasures" means having heard, having listened, having learnt, having reflected upon, having discerned. "Thus indeed is the Blessed One: the Worthy One, etc. the Enlightened One, the Blessed One" - "having heard". "Hero" means the Blessed One is a hero. "Energetic" means a hero, "able" means a hero, "masterful" means a hero, "fully capable" means a hero, "valiant" means a hero, courageous, fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone - a hero.

"Abstaining here from all evil, having overcome the suffering of hell, he is energetic;

He is energetic, possessed of striving, a hero, such a one is called because of that state."

"Having heard, hero". "Who does not desire sensual pleasures": "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. For the Buddha, the Blessed One, objective sensual pleasures are fully understood, defilement sensual pleasures are abandoned. Because objective sensual pleasures are fully understood, because defilement sensual pleasures are abandoned, the Blessed One does not desire sensual pleasures, does not aspire to sensual pleasures, does not yearn for sensual pleasures, does not pray for sensual pleasures. Those who desire sensual pleasures, aspire to sensual pleasures, yearn for sensual pleasures, pray for sensual pleasures - they are desirers of sensual pleasures, those dyed with lust, those with perception of perception. The Blessed One does not desire sensual pleasures, does not aspire to sensual pleasures, does not yearn for sensual pleasures, does not pray for sensual pleasures. Therefore the Buddha is without sensual desire, free from sensual desire, with sensual desire abandoned, with sensual desire vomited, with sensual desire released, with sensual desire eliminated, with sensual desire relinquished, without lust, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - "having heard of the hero who does not desire sensual pleasures".

"Thus said the Venerable Jatukaṇṇhi": "Thus" is word-connection, etc. word-sequence - "thus". "Venerable": this is a term of endearment, a term of reverence and deference - this is "venerable". "Jatukaṇṇhi": this is that brahmin's clan, term, designation, description, conventional expression - "thus said the Venerable Jatukaṇṇhi".

"I have come to ask the one who has crossed over the flood, the one free from sensual desire." "One who has crossed over the flood" means one who has crossed over the flood, gone beyond, transcended, passed over - one who has crossed over the flood. "To ask" means to ask, to question, to request, to entreat, to inspire confidence. "I have come to the one free from sensual desire" means I have come to ask the one free from sensual desire, without craving, who has abandoned sensual desire, who has vomited sensual desire, who is released from sensual desire, who has

eliminated sensual desire, who has relinquished sensual desire, who is without lust, whose lust has disappeared, who has abandoned lust, who has vomited lust, who is released from lust, who has eliminated lust, who has relinquished lust; we have come, we have arrived, we have approached, we have reached, we have met together with you - I have come to ask the one who has crossed over the flood, the one free from sensual desire.

"Tell me the state of peace, O one with inborn vision." "Peace": in one way, both peace and the state of peace are that very Deathless, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. For this was said by the Blessed One - "This is the peaceful state, this is the sublime state, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna." Then in another way, whatever mental states lead to the achievement of peace, to the touching of peace, to the realisation of peace, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - these are called the states of peace. Tell, declare, teach, make known, establish, open up, analyse, make clear, proclaim the state of peace, the state of shelter, the state of refuge, the state of protection, the state of fearlessness, the state of the imperishable, the state of the Deathless, the state of Nibbāna. "One with inborn vision": "vision" is called the knowledge of omniscience. The Buddha, the Blessed One's vision and the state of being a conqueror arose simultaneously, neither before nor after, in one moment at the foot of the Bodhi tree, therefore the Buddha is "one with inborn vision" - tell me the state of peace, O one with inborn vision.

"Tell me that as it truly is, Blessed One": "as it truly is" is called the Deathless, Nibbāna, etc. cessation, Nibbāna. "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One." "Tell me this" means say, declare, etc. proclaim - tell me that as it truly is, Blessed One. Therefore that brahmin said -

"Having heard of the hero who does not desire sensual pleasures, (thus said the Venerable Jatukaṇṇhi)
Who has crossed over the flood, I have come to ask the one free from sensual desire;
Tell me the state of peace, O one with inborn vision, tell me that as it truly is, Blessed One."

- 66.** For the Blessed One, having overcome sensual pleasures, moves on, like the radiant sun over the earth with its heat;
To me of limited wisdom, O one of extensive wisdom, tell the teaching which I may understand;
The abandoning here of birth and ageing.

"For the Blessed One, having overcome sensual pleasures, moves on": "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One." "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. The Blessed One, having fully understood objective sensual pleasures, having abandoned the

defilement sensual pleasures, having overcome, having overpowered, having submerged, having exhausted, walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself - for the Blessed One, having overcome sensual pleasures, moves on.

"Like the radiant sun over the earth with its heat": "ādicca" is called the sun. "Pathavī" is called the earth. Just as the sun, radiant, endowed with heat, having overcome the earth, having overpowered, having submerged, having exhausted, having heated, having dispelled all the darkness in space, having scattered the darkness, having shown the light, goes in the sky, in the atmosphere, in the path of the heavens, just so the Blessed One, radiant with knowledge, endowed with the heat of knowledge, all the origin of volitional activities, etc. having scattered the darkness of defilements, the darkness of ignorance, having shown the light of knowledge, having fully understood objective sensual pleasures, having abandoned the defilement sensual pleasures, having overcome, having overpowered, having submerged, having exhausted, having crushed, walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself - like the radiant sun over the earth with its heat.

"To me of limited wisdom, O one of extensive wisdom": I am of limited wisdom, of defective wisdom, of sinful wisdom, of insignificant wisdom. You too are of great wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom. "Bhūri" is called the earth. The Blessed One is endowed with that wisdom like the earth, extensive and widespread - to me of limited wisdom, O one of extensive wisdom.

"Tell the teaching which I may understand": "Teaching" means the holy life that is good in the beginning, good in the middle, good in the end, with meaning and with phrasing, complete in its entirety and pure, the four establishments of mindfulness, etc. Nibbāna and the practice leading to Nibbāna - tell, teach, make known, establish, open up, analyse, make clear, proclaim. "Which I may understand": which I might know, might understand, might cognise, might discern, might penetrate, might attain, might touch, might realise - tell the teaching which I may understand.

"The abandoning here of birth and ageing": right here the abandoning of birth, ageing and death, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - the abandoning here of birth and ageing. Therefore that brahmin said -

"For the Blessed One, having overcome sensual pleasures, moves on, like the radiant sun over the earth with its heat;

To me of limited wisdom, O one of extensive wisdom, tell the teaching which I may understand;

The abandoning here of birth and ageing."

- 67.** "Having removed greed for sensual pleasures, (Jatukaṇṇī, said the Blessed One)
Having seen security in renunciation;
Let there not be found in you any possession, whether grasped or cast away.

"Having removed greed for sensual pleasures": "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. "Greed": greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Having removed greed for sensual pleasures" means remove, counter, abandon, dispel, put an end to, bring to obliteration greed for sensual pleasures - having removed greed for sensual pleasures. "Jatukaṇṇī, said the Blessed One": the Blessed One addresses that brahmin by his clan name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - Jatukaṇṇī, said the Blessed One.

"Having seen security in renunciation": "Renunciation" means right practice, conforming practice, non-opposing practice, practice according to meaning, practice in conformity 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 - having seen, having perceived, having weighed, having determined, having made clear, having made manifest as security, as shelter, as rock cell, as refuge, as having become a refuge, as fearlessness, as the imperishable, as the Deathless, as Nibbāna - having seen security in renunciation.

"Whether grasped or cast away": "Grasped" means grasped, adhered to, attached to, clung to, inclined to through the influence of craving and through the influence of views. "Or cast away" means cast away or to be released, to be abandoned, to be dispelled, to be put an end to, to be brought to obliteration - whether grasped or cast away.

"Let there not be found in you any possession": the possession of lust, the possession of hate, the possession of delusion, the possession of conceit, the possession of wrong view, the possession of mental defilement, the possession of misconduct. Let this possession not be found in you, not be present, not exist - abandon, dispel, put an end to, bring to obliteration - let there not be found in you any possession. Therefore the Blessed One said -

"Having removed greed for sensual pleasures, (Jatukaṇṇī, said the Blessed One)
Having seen security in renunciation;
Let there not be found in you any possession, whether grasped or cast away."

- 68.** Whatever was before, dry that up; let there be no possession for you afterwards;
If you do not grasp in the middle, you will live at peace.

"Whatever was before, dry that up": regarding past activities, whatever mental defilements might arise, dry up, make wither, make dry, make completely dry, make seedless, abandon, dispel, put an end to, bring to obliteration those mental defilements - thus also "whatever was before, dry that up." Or else, whatever past volitional activities of action with unripened result, dry up, make wither, make dry,

make completely dry, make seedless, abandon, dispel, put an end to, bring to obliteration those volitional activities of action - thus also "whatever was before, dry that up."

"Let there be no possession for you afterwards": "afterwards" is called regarding future activities - the possession of lust, the possession of hate, the possession of delusion, the possession of conceit, the possession of wrong view, the possession of mental defilement, the possession of misconduct. Let this possession not be for you, let it not exist, do not generate, do not produce, do not bring into existence, abandon, dispel, put an end to, bring to obliteration - let there be no possession for you afterwards.

"If you do not grasp in the middle": "the middle" is called present matter, feeling, perception, activities, consciousness. Regarding present activities, through the influence of craving, through the influence of views, you will not grasp, you will not crave, you will not adhere to, you will not delight in, you will not rejoice in, you will not cling to. You will abandon, you will dispel, you will put an end to, you will bring to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment - if you do not grasp in the middle.

"You will live at peace": because of the appeasing of lust, you will live at peace; of hate, etc. Through the being peaceful, through the being calmed, through the being appeased, through the being fully appeased, through the being burnt up, through the being quenched, through the being gone, through the being tranquillised of all unwholesome volitional activities, peaceful, at peace, appeased, quenched, tranquillised, you will live, you will dwell, you will conduct yourself, you will go on, you will maintain yourself, you will sustain yourself, you will keep yourself going - you will live at peace. Therefore the Blessed One said -

"Whatever was before, dry that up; let there be no possession for you afterwards;

If you do not grasp in the middle, you will live at peace."

- 69.** For one free from greed towards mentality-materiality in every respect, brahmin;
Mental corruptions are not found in him, by which he might come under the power of Death.

"For one free from greed towards mentality-materiality in every respect, brahmin": "In every respect" - this is an expression meaning entirely, in every way, without remainder, without exception - "in every respect". "Mentality" means the four immaterial aggregates. "Materiality" means the four primary elements and the materiality derived from the four primary elements. Greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "For one free from greed towards mentality-materiality in every respect, brahmin" means for one free from greed towards mentality-materiality in every respect, for one whose greed has departed, for one who has given up greed, for one who has vomited greed, for one released from greed, for one who has abandoned greed, for one who has relinquished greed, for one without lust, for one whose lust has departed, for one who has given

up lust, for one who has vomited lust, for one released from lust, for one who has abandoned lust, for one who has relinquished lust - for one free from greed towards mentality-materiality in every respect, brahmin.

"Mental corruptions are not found in him": "Mental corruptions": there are four mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. "In him" means for the Worthy One who has eliminated the mental corruptions. "Are not found" means these mental corruptions for him do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - mental corruptions are not found in him.

"By which he might come under the power of Death" means by which mental corruptions he might come under the control of Death, or might come under the control of dying, or might come under the control of Māra's faction; those mental corruptions for him do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - by which he might come under the power of Death. Therefore the Blessed One said -

"For one free from greed towards mentality-materiality in every respect,
brahmin;
Mental corruptions are not found in him, by which he might come under the
power of Death."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The Exposition of the Questions of Jatukañṇi the Young Man is eleventh.

12. The Exposition of the Young Man Bhadrāvudha's Questions

- 70.** One who gives up abode, who cuts off craving, without longing, (thus said the Venerable Bhadrāvudha)
One who gives up delight, a crosser of the mental floods, liberated;
One who gives up cosmic cycles, I entreat the wise one, having heard the serpent's words they will depart from here.

"One who gives up abode, who cuts off craving, without longing" means: "One who gives up abode" means regarding the material element, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - these have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is one who gives up abode. Regarding the element of feeling, etc. from the element of perception, etc. from the element of activities, etc. regarding the consciousness element, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - these have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is one who gives up abode.

"Who cuts off craving" means: "Craving" means craving for visible form, etc. craving for mental objects. That craving has been cut off, destroyed, completely destroyed, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge by the Buddha, the Blessed One. Therefore the Buddha is the cutter of craving. "Without longing" means longing is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. That longing, craving, has been abandoned by the Buddha, the Blessed One, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without longing. Because longing has been abandoned, the Blessed One is without longing - he does not stir in gain, does not stir in loss, does not stir in fame, does not stir in disgrace, does not stir in praise, does not stir in blame, does not stir in happiness, does not stir in suffering, does not move, does not quiver, does not quake, does not quake violently. Therefore the Buddha is without longing - one who gives up abode, who cuts off craving, without longing. "Thus said the Venerable Bhadrāvudha" means: "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Bhadrāvudha" is that brahmin's name, etc. speech - thus said the Venerable Bhadrāvudha.

"One who gives up delight, a crosser of the mental floods, liberated" - delight is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. That delight, that craving, has been abandoned by the Buddha, the Blessed One, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is one who gives up delight. "A crosser of the mental floods" - the Blessed One has crossed over the mental flood of sensuality, crossed over the mental flood of existence, 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, overcame. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him - one who gives up delight, a crosser of the mental floods. "Liberated" - the Blessed One's mind is released, liberated, well liberated from lust; the mind from hate... the mind from delusion, etc. from all unwholesome volitional activities the mind is released, liberated, well liberated - one who gives up delight, a crosser of the mental floods, liberated.

"One who gives up cosmic cycles, I entreat the wise one." "Assign" - there are two kinds of assigning - assigning through craving and assigning through wrong view, etc. This is assigning through craving, etc. This is assigning through wrong view. For the Buddha, the Blessed One, assigning through craving has been abandoned, assigning through wrong view has been relinquished. Because assigning through craving has been abandoned, because assigning through wrong view has been relinquished, therefore the Buddha is one who gives up cosmic cycles. "I entreat" means I request, I entreat, I invite, I consent, I aspire, I long for, I pray, I pray for. "Wise" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. The Blessed One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this wisdom. Therefore the Buddha is "the wise one" - one who gives up cosmic cycles, I entreat the wise one.

"Having heard the serpent's words they will depart from here." "Of the serpent" - the serpent. The Blessed One does not commit offence, thus he is a serpent; one who does not go, thus he is a serpent; one who does not come back, thus he is a serpent,

etc. Thus the Blessed One does not go, thus he is a serpent. "Having heard the serpent's words they will depart from here" - your word, statement, teaching, instruction, admonition, having heard, having listened, having learnt, having reflected upon, having discerned, from here they will depart, they will go, they will leave, they will go in all directions - having heard the serpent's words they will depart from here. Therefore that brahmin said -

"One who gives up abode, who cuts off craving, without longing, (thus said the Venerable Bhadrāvudha)
One who gives up delight, a crosser of the mental floods, liberated;
One who gives up cosmic cycles, I entreat the wise one, having heard the serpent's words they will depart from here."

71. "Many kinds of folk have come together from the provinces, longing for your word, O hero;
Explain well to them, for thus this teaching is known to you."

"Many kinds of folk have come together from the provinces": "Many kinds of folk" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "Have come together from the provinces" means from Aṅga and Magadha and Kāśī and Kāśi and Kosala and Vajji and Malla and from Cetiya and Vāṃsa and from Kuru and Pañcāla and Maccha and Surasena and Assaka and Avanti and Yona and Kamboja. "Come together" means come together, assembled, gathered, convened - many kinds of folk have come together from the provinces.

"Longing for your word, O hero": "Hero" means a hero. The Blessed One is energetic, thus a hero; able, thus a hero; masterful, thus a hero; fully capable, thus a hero; with terror gone, thus also a hero.

"Abstaining here from all evil, having overcome the suffering of hell, he is energetic;
He is energetic, possessed of striving, a hero, such a one is called because of that state."

"Longing for your word, O hero" means your word, statement, teaching, instruction, admonition. "Longing" means longing, wishing, accepting, desiring, yearning for, praying for - longing for your word, O hero.

"Explain well to them": "To them" means to those nobles, brahmins, merchants, workers, householders, those gone forth, gods, and humans. "You" refers to the Blessed One. "Explain well" means explain well, declare, teach, make known, establish, open up, analyse, make clear, proclaim - explain well to them.

"For thus this teaching is known to you" means for thus this teaching is known, weighed, determined, made manifest, made clear to you - for thus this teaching is known to you. Therefore that brahmin said -

"Many kinds of folk have come together from the provinces, longing for your word, O hero;
Explain well to them, for thus this teaching is known to you."

72. "One should remove all craving for grasping, (Bhadrāvudha," said the Blessed One)
Above, below, and across in the middle;
For whatever they cling to in the world, by that very thing Māra follows the being.

"One should remove all craving for grasping" means craving for grasping is called craving for visible form, etc. "Craving for grasping": why is it called craving for grasping? Through that craving they take up, they cling to, they grasp, they adhere to, they hold firmly to material form. Feeling... etc. perception... activities... consciousness... destination... rebirth... conception... existence... the round of rebirths... they take up, they cling to, they grasp, they adhere to, they hold firmly to the round of rebirths. For that reason it is called craving for grasping. "One should remove all craving for grasping" means one should remove, should dispel, should abandon, should drive out, should put an end to, should bring to obliteration all craving for grasping - one should remove all craving for grasping. "Bhadrāvudha," said the Blessed One. "Bhadrāvudha": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Bhadrāvudha," said the Blessed One.

"Above, below, and across in the middle" means: "Above" means the future; "below" means the past; "and across in the middle" means the present. "Above" means the world of gods; "below" means the world of hell; "and across in the middle" means the human world. Or else, "above" means wholesome mental states; "below" means unwholesome mental states; "and across in the middle" means indeterminate mental states. "Above" means the immaterial sphere element; "below" means the sensual element; "and across in the middle" means the fine-material sphere element. "Above" means pleasant feeling; "below" means unpleasant feeling; "and across in the middle" means neither-unpleasant-nor-pleasant feeling. "Above" means upwards from the soles of the feet; "below" means downwards from the top of the hair; "and across in the middle" means in the middle - above, below, and across in the middle.

"For whatever they cling to in the world" means whatever pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness they take up, they cling to, they grasp, they fondle, they adhere to. "In the world" means in the realm of misery, etc. in the world of sense bases - for whatever they cling to in the world.

"By that very thing Māra follows the being" means by that very power of volitional activities, the Māra of aggregates at conception, the Māra of elements, the Māra of sense bases, the Māra of destination, the Māra of rebirth, the Māra of conception, the Māra of existence, the Māra of wandering in the round of rebirths, the Māra of the round of rebirths follows, goes after, becomes a pursuer. "Being" means a being, a person, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being - by that very thing Māra follows the being. Therefore the Blessed One said -

"One should remove all craving for grasping, (Bhadrāvudha," said the Blessed One)
Above, below, and across in the middle;

For whatever they cling to in the world, by that very thing Māra follows the being."

- 73.** "Therefore, one understanding should not cling, a mindful monk, to any possession in the entire world;
Seeing thus beings attached to grasping, this generation stuck in the realm of Death."

"Therefore, one understanding should not cling": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source, seeing this danger in the craving for grasping - therefore. "Understanding" means knowing, understanding, knowing, cognising, recognising, penetrating "all activities are impermanent", etc. knowing, understanding, knowing, cognising, recognising, penetrating "whatever has the nature of arising, all that has the nature of cessation." "Should not cling" means one should not take up matter, should not cling to, should not grasp, should not fondle, should not adhere to; feeling... etc. perception... activities... consciousness... destination... rebirth... conception... existence... the round of rebirths... one should not take up the round of rebirths, should not cling to, should not grasp, should not fondle, should not adhere to - therefore, one understanding should not cling.

"A mindful monk, to any possession in the entire world": "Monk" means either a virtuous worldly 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, etc. he is called mindful - a mindful monk. "Possession" means anything pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness. "In the entire world" means in the entire world of misery, in the entire human world, in the entire world of gods, in the entire world of aggregates, in the entire world of elements, in the entire world of sense bases - a mindful monk, to any possession in the entire world.

"Seeing thus beings attached to grasping": beings attached to grasping are called those who take up, cling to, grasp, fondle, adhere to matter; feeling... etc. perception... activities... consciousness... destination... rebirth... conception... existence... the round of rebirths... they take up, they cling to, they grasp, they adhere to, they hold firmly to the round of rebirths. "Thus": this is word-connection, etc. word-sequence - this is "thus". "Seeing" means seeing, observing, appearing, looking, gazing, pondering, examining - seeing thus beings attached to grasping.

This generation stuck in the realm of Death. "People" is a designation for beings; "the realm of Death" is called the mental defilements, the aggregates, and the volitional activities. People in the realm of Death, in the realm of Māra, in the realm of dying, are beings attached, strongly attached, clinging, stuck, fastened, fettered. Just as goods stuck on a wall peg or on an ivory peg, attached, strongly attached, clinging, stuck, fastened, obstructed, just so people in the realm of Death, in the realm of Māra, in the realm of dying, are beings attached, strongly attached, clinging, stuck, fastened, fettered - this generation stuck in the realm of Death. Therefore the Blessed One said -

"Therefore, one understanding should not cling, a mindful monk, to any

possession in the entire world;
Seeing thus beings attached to grasping, this generation stuck in the realm of
Death."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher,
venerable sir, I am his disciple."

The exposition of the young man Bhadrāvudha's questions is twelfth.

13. The Exposition of the Young Man Udaya's Questions

- 74.** A meditator, stainless, sitting, (thus said the Venerable Udaya)
Having performed one's obligations, without mental corruptions;
Gone beyond all phenomena, there is a coming with a question;
Declare the deliverance through final knowledge, the breaking up of
ignorance.

"A meditator, stainless, sitting" means: "A meditator" means the Blessed One is a meditator. A meditator through the first meditative absorption, a meditator through the second meditative absorption, a meditator through the third meditative absorption, a meditator through the fourth meditative absorption, a meditator through meditative absorption with applied and sustained thought, a meditator through meditative absorption without applied but with sustained thought only, a meditator through meditative absorption without applied and sustained thought, a meditator through meditative absorption with rapture, a meditator through meditative absorption without rapture, a meditator through meditative absorption accompanied by comfort, a meditator through meditative absorption accompanied by equanimity, a meditator through meditative absorption on emptiness, a meditator through meditative absorption on the signless, a meditator through meditative absorption on the desireless, a meditator through mundane meditative absorption, a meditator through supramundane meditative absorption, delighting in meditative absorption, devoted to unity, regarding one's own welfare as important - a meditator. "Stainless" means lust is impurity, hate is impurity, delusion is impurity, wrath is impurity, hostility is impurity, etc. all unwholesome volitional activities are impurities. Those impurities have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without impurity, stainless, free from impurity, gone away from impurity, abandoned impurity, dissociated from impurity, has passed beyond all impurity.

Lust is impurity, but it is not called dust;
"Impurity" is a designation for lust;
Having abandoned this impurity, the one with vision, therefore the Conqueror
is called "free from impurity."

Hate is impurity, but it is not called dust; "impurity" is a designation for hate;
Having abandoned this impurity, the one with vision, therefore the Conqueror
is called "free from impurity."

Delusion is impurity, but it is not called dust; "impurity" is a designation for

delusion;

Having abandoned this impurity, the one with vision, therefore the Conqueror is called "free from impurity."

Stainless, etc.

"Sitting" means the Blessed One sat at the Stone Shrine -sitting.

Seated on the slope of the mountain, the sage who has gone beyond suffering;
The disciples attend upon, possessors of the threefold true knowledge,
conquerors of death.

Thus too the Blessed One is sitting. Or else, the Blessed One, because of the calming of all exertion, is sitting, has completed his dwelling, accomplished his conduct, etc. The cycle of birth and death, there is no more rebirth for him. Thus too the Blessed One is sitting - a meditator, stainless, sitting.

Thus said the Venerable Udaya. "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Udaya" is that brahmin's name, etc. speech - thus said the Venerable Udaya.

"Having performed one's obligations, without mental corruptions": for the Buddha, the Blessed One, what should and should not be done, what is to be done and not to be done, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha has performed his obligations.

"For whom there is no craving spread, for the monk whose stream is cut;
For one who has abandoned what should and should not be done, no fever is found."

"Having performed one's obligations, without mental corruptions": "Mental corruptions": there are four mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Those mental corruptions have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without mental corruptions - having performed one's obligations, without mental corruptions.

"Gone beyond all phenomena": the Blessed One has gone beyond through direct knowledge of all phenomena, gone beyond through full understanding, gone beyond through abandoning, gone beyond through development, gone beyond through realisation, gone beyond through attainment. Gone beyond through direct knowledge of all phenomena, gone beyond through full understanding of all suffering, gone beyond through abandoning of all mental defilements, gone beyond through development of the four paths, gone beyond through realisation of cessation, gone beyond through attainment of all attainments. He has attained mastery, attained perfection in noble morality; attained mastery, attained perfection in noble concentration; attained mastery, attained perfection in noble wisdom; attained mastery, attained perfection in noble liberation. He has gone to the far shore, attained the far shore; gone to the end, attained the end; gone to the summit,

attained the summit; gone to the limit, attained the limit; gone to the conclusion, attained the conclusion; gone to shelter, attained shelter; gone to the rock cell, attained the rock cell; gone to refuge, attained refuge; gone to fearlessness, attained fearlessness; gone to the imperishable, attained the imperishable; gone to the Deathless, attained the Deathless; gone to Nibbāna, attained Nibbāna. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him - gone beyond all phenomena.

"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 is 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.

"Declare the deliverance through final knowledge": the deliverance through final knowledge is called the deliverance of arahantship. Declare the deliverance of arahantship, tell, teach, make known, establish, open up, analyse, make clear, proclaim - declare the deliverance through final knowledge.

"The breaking up of ignorance" means the breaking, the breaking up, the abandoning, the appeasement, the relinquishment, the tranquillising of ignorance, the Deathless, Nibbāna - the breaking up of ignorance. Therefore that brahmin said -

"A meditator, stainless, sitting, (thus said the Venerable Udaya)
Having performed one's obligations, without mental corruptions;
Gone beyond all phenomena, there is a coming with a question;

Declare the deliverance through final knowledge, the breaking up of ignorance."

75. "The abandoning of sensual desires, (Udaya, said the Blessed One)
And of displeasure, both;
And the dispelling of sloth, the warding off of remorse.

"The abandoning of sensual desires": "Desire" means whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual thirst, sensual fever, sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures, mental hindrance of sensual desire towards sensual pleasures. "The abandoning of sensual desires" means the abandoning of sensual desires, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - the abandoning of sensual desires. "Udaya, said the Blessed One": "Udaya": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Udaya," said the Blessed One.

"And of displeasure, both": "Displeasure" means whatever mental discomfort, mental pain, painful and uncomfortable feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact. "And of displeasure, both" means the

abandoning of both sensual desire and displeasure, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - and of displeasure, both.

"And the dispelling of sloth": "Sloth" means that which is the unwieldiness of consciousness, the unfitness for work, sluggishness, stolidity, shrinking, the act of shrinking, the state of having shrunk, sloth, being slothful, the state of sloth of consciousness. "Dispelling" means the dispelling of sloth, the abandoning, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - and the dispelling of sloth.

"The warding off of remorse": "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, etc. perceiving what is faultless as faulty, perceiving what is faulty as faultless. Whatever such remorse, the act of having remorse, the state of having remorse, regret of the mind, mental perplexity - this is called remorse. Furthermore, remorse, regret of the mind, mental perplexity arises for two reasons - because of what has been done and because of what has not been done. How does remorse, regret of the mind, mental perplexity arise because of what has been done and because of what has not been done? "Bodily misconduct was done by me, bodily good conduct was not done by me" - remorse, regret of the mind, mental perplexity arises. "Verbal misconduct was done by me, good verbal conduct was not done by me" - etc. "Mental misconduct was done by me, good mental conduct was not done by me" - etc. "Killing living beings was done by me, abstention from killing living beings was not done by me" - etc. "Taking what is not given was done by me, abstention from taking what is not given was not done by me" - etc. "Sexual misconduct was done by me, abstention from sexual misconduct was not done by me" - etc. "Lying was done by me, abstention from lying was not done by me" - etc. "Divisive speech was done by me, abstention from divisive speech was not done by me" - etc. "Harsh speech was done by me, abstention from harsh speech was not done by me" - etc. "Idle chatter was done by me, abstention from idle chatter was not done by me" - etc. "Covetousness was done by me, non-covetousness was not done by me" - etc. "Anger was done by me, non-anger was not done by me" - etc. "Wrong view was done by me, right view was not done by me" - remorse, regret of the mind, mental perplexity arises. Thus remorse, regret of the mind, mental perplexity arises because of what has been done and because of what has not been done.

Or else, "I am not one who fulfils morality" - remorse, regret of the mind, mental perplexity arises; "I am one with unguarded doors in the faculties" - etc. "I am immoderate in food" etc. "I am not devoted to wakefulness" etc. "I am not endowed with mindfulness and full awareness" etc. "The four establishments of mindfulness have not been developed by me, the four right strivings, the four bases for spiritual power, the five spiritual faculties, the five powers, the seven factors of enlightenment, the noble eightfold path" - etc. "Suffering has not been fully understood by me, the origin has not been abandoned by me, the path has not been developed by me, cessation has not been realised by me" - remorse, regret of the mind, mental perplexity arises.

"The warding off of remorse" means the obstruction, mental hindrance, abandoning, peace, appeasement, relinquishment, cessation, the Deathless, Nibbāna - the

warding off of remorse. Therefore the Blessed One said -

"The abandoning of sensual desires, (Udaya, said the Blessed One)
And of displeasure, both;
And the dispelling of sloth, the warding off of remorse."

- 76.** Purified by equanimity and mindfulness, preceded by reflection on the Teaching;
I declare the deliverance through final knowledge, the breaking up of ignorance.

"Purified by equanimity and mindfulness": "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. "Mindfulness" means that which in the fourth meditative absorption, having undertaken equanimity, is mindfulness, recollection, etc. right mindfulness. "Purified by equanimity and mindfulness" means in the fourth meditative absorption, equanimity and mindfulness are pure, purified, thoroughly pure, completely pure, bright, without blemish, free from impurities, supple, wieldy, stable, having attained imperturbability - purified by equanimity and mindfulness.

"Preceded by reflection on the Teaching": reflection on the Teaching is called right thought. It is from the beginning, it is in front, it is the forerunner of the deliverance through final knowledge - thus too preceded by reflection on the Teaching. Or else, reflection on the Teaching is called right view. It is from the beginning, it is in front, it is the forerunner of the deliverance through final knowledge - thus too preceded by reflection on the Teaching. Or else, reflection on the Teaching is called insight in the preliminary stage of the four paths. It is from the beginning, it is in front, it is the forerunner of the deliverance through final knowledge - thus too preceded by reflection on the Teaching.

"I declare the deliverance through final knowledge": the deliverance through final knowledge is called the deliverance of arahantship. I declare the deliverance of arahantship, I tell, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - I declare the deliverance through final knowledge.

"The breaking up of ignorance": "Ignorance" means not knowing suffering, etc. ignorance, delusion, unwholesome root. "Breaking up" means the breaking up of ignorance, the abandoning, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - the breaking up of ignorance. Therefore the Blessed One said -

"Purified by equanimity and mindfulness, preceded by reflection on the Teaching;
I declare the deliverance through final knowledge, the breaking up of ignorance."

- 77.** "What is the world's fetter, what is its means of examining?
By the abandoning of what is it called Nibbāna?"

"What is the world's fetter": the world's mental fetter, attachment, bondage, impurity. By what is the world yoked, employed, devoted, fully engaged, attached, stuck, obstructed - "what is the world's fetter."

"What is its means of examining": what is its going, examining, counter-examining. By what does the world go, wander, counter-wander - "what is its means of examining." "By the abandoning of what is it called Nibbāna": by the abandoning of what, by the appeasement, by the relinquishment, by the cessation, is it called Nibbāna, is it pronounced, is it spoken, is it uttered, is it explained, is it expressed - "by the abandoning of what is it called Nibbāna." Therefore that brahmin said -

"What is the world's fetter, what is its means of examining?
By the abandoning of what is it called Nibbāna?"

78. Delight is the world's fetter, applied thought is its means of examining;
By the abandoning of craving is it called Nibbāna.

"Delight is the world's fetter": delight is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root - this is called delight. Whatever delight is the world's mental fetter, attachment, bondage, impurity, by this delight the world is yoked, employed, devoted, fully engaged, attached, stuck, obstructed - delight is the world's fetter.

"Applied thought is its means of examining": "Applied thoughts": there are nine applied 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 applied thoughts. These nine applied thoughts are the world's going, examining, counter-examining. By these nine applied thoughts the world goes, wanders, counter-wanders - applied thought is its means of examining.

"By the abandoning of craving is it called Nibbāna": "Craving" means craving for visible form, etc. craving for mental objects. "By the abandoning of craving is it called Nibbāna" means by the abandoning of craving, by the appeasement, by the relinquishment, by the cessation, it is called Nibbāna, is pronounced, is spoken, is uttered, is explained, is expressed - by the abandoning of craving is it called Nibbāna. Therefore the Blessed One said -

"Delight is the world's fetter, applied thought is its means of examining;
By the abandoning of craving is it called Nibbāna."

79. How does consciousness cease for one who is mindful while practising?
We have come to ask the Blessed One, let us hear your word.

"How does consciousness cease for one who is mindful while practising" means how does consciousness cease for one who is mindful, fully aware, while practising, while dwelling, while conducting himself, while practising, while maintaining, while sustaining, while sustaining himself - how does consciousness cease for one who is mindful while practising.

"Consciousness ceases" means consciousness ceases, is appeased, comes to an end, is allayed - consciousness ceases.

"We have come to ask the Blessed One" means we have come, we have arrived, we have approached, we have reached to ask, to question, to request, to entreat, to inspire confidence in the Buddha, the Blessed One, "we have met together with you" - we have come to ask the Blessed One.

"Let us hear your word": "That" means your word, statement, teaching, instruction, admonition - we hear, we learn, we retain, we reflect upon, we discern - let us hear your word. Therefore that brahmin said -

"How does consciousness cease for one who is mindful while practising?
We have come to ask the Blessed One, let us hear your word."

80. Internally and externally, for one not delighting in feeling;
Thus for one who is mindful while practising, consciousness ceases.

"Internally and externally, for one not delighting in feeling": dwelling internally observing feelings in feelings, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment; dwelling externally observing feelings in feelings, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment; dwelling internally and externally observing feelings in feelings, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment. Dwelling internally observing the nature of arising in feelings, observing feelings in feelings, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment; dwelling internally observing the nature of falling in feelings, observing feelings in feelings, etc. dwelling internally observing the nature of arising and falling in feelings, observing feelings in feelings, etc. dwelling externally observing the nature of arising in feelings, observing feelings in feelings, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment; dwelling externally observing the nature of falling in feelings, observing feelings in feelings, etc. dwelling externally observing the nature of arising and falling in feelings, observing feelings in feelings, etc. dwelling internally and externally observing the nature of arising in feelings, observing feelings in feelings, etc. dwelling internally and externally observing the nature of falling in feelings, observing feelings in feelings, etc. dwelling internally and externally observing the nature of arising and falling in feelings, observing feelings in feelings, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment. By these twelve modes, dwelling observing feelings in feelings, etc. brings to obliteration.

Or, seeing feeling as impermanent, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment. Seeing feeling as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, etc. seeing it as escape, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment. By these forty modes, dwelling observing feelings in feelings, one does not delight in feeling, does not assert it, does not cling to it; one abandons, dispels, puts an end to, brings to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment - "internally and externally, for one not delighting in feeling."

"Thus for one who is mindful while practising": thus for one who is mindful, fully aware, while practising, while dwelling, while conducting himself, while practising, while maintaining, while sustaining, while sustaining himself - "thus for one who is mindful while practising."

"Consciousness ceases": consciousness accompanied by meritorious volitional activity, consciousness accompanied by demeritorious volitional activity, consciousness accompanied by imperturbable volitional activity ceases, is appeased, comes to an end, is allayed - "consciousness ceases." Therefore the Blessed One said -

"Internally and externally, for one not delighting in feeling;
Thus for one who is mindful while practising, consciousness ceases."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The exposition of the young man Udaya's questions is thirteenth.

14. The Exposition of the Young Man Posāla's Questions

- 81.** "Whoever announces the past, (thus said the Venerable Posāla)
Without longing, with doubt cut off;
Gone beyond all phenomena, there is a coming with a question.

"Whoever announces the past": "Whoever" means whoever, 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. "Announces the past": the Blessed One announces his own and others' past, announces the future, announces the present.

How does the Blessed One announce his own past? The Blessed One announces his own past - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, etc. a thousand births, etc. a hundred thousand births, etc. many cosmic cycles of universe-contraction, etc. many cosmic cycles of universe-expansion, etc. many cosmic cycles of universe-contraction and expansion, he announces - "There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with

such a life span; passing away from there, I arose there; There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here." Thus with aspects and terms he announces manifold past lives. Thus the Blessed One announces his own past.

How does the Blessed One announce others' past? The Blessed One announces others' past - one birth, two births, etc. many cosmic cycles of universe-contraction and expansion, he announces - "There you were, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, you arose there; There too you were, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, you arose here." Thus with aspects and terms he announces manifold past lives. Thus the Blessed One announces others' past.

The Blessed One, speaking the five hundred Jātakas, announces his own and others' past; speaking the Mahāpadāna Discourse, announces his own and others' past; speaking the Mahāsudassana Discourse, announces his own and others' past; speaking the Mahāgovinda Discourse, announces his own and others' past; speaking the Maghadeva Discourse, announces his own and others' past.

For this was said by the Blessed One - "Referring to the past course of time, Cunda, the Truth-finder has knowledge that follows mindfulness. He recollects as far as he wishes. And referring to the future, Cunda, etc. And referring to the present course of time, Cunda, knowledge born of enlightenment arises in the Truth-finder - 'This is the last birth, there is now no more rebirth.'"

The knowledge of the higher and lower faculties is a power of the Truth-finder, the knowledge of the inclinations and underlying tendencies of beings is a power of the Truth-finder, the knowledge of the twin miracle is a power of the Truth-finder, the knowledge of the great compassion attainment is a power of the Truth-finder, the knowledge of omniscience is a power of the Truth-finder, the unobstructed knowledge is a power of the Truth-finder, the knowledge that is everywhere unattached, unobstructed, and unhindered is a power of the Truth-finder. Thus the Blessed One announces the past, announces the future, announces the present of himself and of others, tells, teaches, makes known, establishes, reveals, analyses, makes clear, and proclaims - whoever announces the past.

"Thus said the Venerable Posāla": "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Posāla" is that brahmin's name, etc. speech - thus said the Venerable Posāla.

"Without longing, with doubt cut off": longing is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. That longing, craving, has been abandoned by the Buddha, the Blessed One, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without longing. Because longing has been abandoned, he is without longing. The Blessed One does not stir in gain, etc. does not stir in suffering, does not move, does not quiver, does not quake, does not quake violently - without longing. "With doubt cut off": doubt is called sceptical doubt. Uncertainty about suffering, etc. trepidation of consciousness, mental perplexity. That doubt has been abandoned by the Buddha,

the Blessed One, cut off, destroyed, completely destroyed, appeased, relinquished, tranquillised, incapable of arising, burnt by the fire of knowledge. Therefore the Buddha is one with doubt cut off - without longing, with doubt cut off.

"Gone beyond all phenomena": the Blessed One has gone beyond through direct knowledge of all phenomena, gone beyond through full understanding, gone beyond through abandoning, gone beyond through development, gone beyond through realisation, gone beyond through attainment, gone beyond through direct knowledge of all phenomena, etc. the cycle of birth and death, there is no more rebirth for him - gone beyond all phenomena.

"There is a coming with a question": I have come desirous of a question, etc. "you will bear this burden" - there is a coming with a question. Therefore that brahmin said -

"Whoever announces the past, (thus said the Venerable Posāla)
Without longing, with doubt cut off;
Gone beyond all phenomena, there is a coming with a question."

82. "For one whose perception of material form has been transcended, who has abandoned the whole body;
Internally and externally, for one who sees 'there is nothing';
I inquire of the Sakyan about knowledge, how is such a one to be guided?"

"For one whose perception of material form has been transcended" means what is perception of material form? For one who has attained the fine-material-sphere attainment, or for one who has been reborn there, or for one dwelling in the happiness of the present life, perception, perceiving, the state of having perceived - this is perception of material form. "For one whose perception of material form has been transcended" means for one who has attained the four immaterial attainments, perception of material form becomes clear, departed, surpassed, transcended, passed beyond - for one whose perception of material form has been transcended.

"Who has abandoned the whole body" means his entire material body at conception has been abandoned, abandoned through suppression-abandoning by transcendence of that factor, his material body - who has abandoned the whole body.

"Internally and externally, for one who sees 'there is nothing'": "There is nothing" is the attainment of the plane of nothingness. Why? "There is nothing" is the attainment of the plane of nothingness. Having mindfully attained the attainment of the plane of infinite consciousness and having emerged from it, one makes that very consciousness non-existent, causes it to disappear, makes it vanish - one sees "there is nothing" - for that reason "there is nothing" is the attainment of the plane of nothingness - internally and externally, for one who sees "there is nothing."

"I inquire of the Sakyan about knowledge": "Sakka" means - Sakka. The Blessed One went forth from the Sakyan clan, thus also Sakka etc. with fear and dread abandoned, with terror gone, thus Sakka. "I inquire of the Sakyan about knowledge" means I ask about his knowledge, I ask about wisdom, I ask about the Perfectly Enlightened One. "What kind, of what form, of what manner, of what counterpart is the knowledge to be desired?" - I inquire of the Sakyan about knowledge.

"How is such a one to be guided" means how is he to be led, to be trained, to be conciliated, to be made known, to be convinced, to be examined, to be gladdened? How is higher knowledge to be produced by him? "Such a one" means such a one, one like that, one standing in that way, one of that manner, one of that kind, whoever is an obtainer of the attainment of the plane of nothingness - how is such a one to be guided. Therefore that brahmin said -

"For one whose perception of material form has been transcended, who has abandoned the whole body;
Internally and externally, for one who sees 'there is nothing';
I inquire of the Sakyan about knowledge, how is such a one to be guided?"

- 83.** "All stations of consciousness," (said the Blessed One to Posāla)
"The Truth-finder directly knows;
He knows this one standing, inclined, heading for that as the ultimate goal;

"All stations of consciousness": the Blessed One knows the four stations of consciousness by way of volitional activity, and knows the seven stations of consciousness by way of conception. How does the Blessed One know the four stations of consciousness by way of volitional activity? For this was said by the Blessed One - "Or, monks, consciousness, when remaining, might remain involved with matter, with matter as its object, established upon matter, imbued with delight, it might attain growth, increase, and expansion. Or, monks, consciousness, when remaining, might remain involved with feeling, etc. Or, monks, consciousness, when remaining, might remain involved with perception, etc. Or, monks, consciousness, when remaining, might remain involved with activities, with activities as its object, established upon activities, imbued with delight, it might attain growth, increase, and expansion." Thus the Blessed One knows the four stations of consciousness by way of volitional activity.

How does the Blessed One know the seven stations of consciousness by way of conception? For this was said by the Blessed One - "There are, monks, beings different in body and different in perception - just as human beings, some gods, and some beings in states of misfortune. This is the first station of consciousness.

"There are, monks, beings different in body and identical in perception, just as the gods of Brahmā's retinue who are first reborn. This is the second station of consciousness.

"There are, monks, beings identical in body and different in perception, just as the radiant gods. This is the third station of consciousness.

"There are, monks, beings identical in body and identical in perception, just as the gods of streaming radiance. This is the fourth station of consciousness.

"There are, monks, beings who, with the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' have reached the plane of infinite space. This is the fifth station of consciousness.

"There are, monks, beings who, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' have reached the plane of infinite consciousness. This is the sixth station of consciousness.

"There are, monks, beings who, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' have reached the plane of nothingness. This is the seventh station of consciousness." Thus the Blessed One knows the seven stations of consciousness by way of conception - "all stations of consciousness."

"Posāla," said the Blessed One. "Posāla": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "Posāla," said the Blessed One.

The Truth-finder directly knows. "Directly knows" means directly knowing, cognising, recognising, penetrating - the Truth-finder. For this was said by the Blessed One - "If, Cunda, something past is not factual, is untrue, is not connected with benefit, the Truth-finder does not declare it. If, Cunda, something past is factual, is true, but is not connected with benefit, that too the Truth-finder does not declare. If indeed, Cunda, something past is factual, is true, and is connected with benefit, there the Truth-finder knows the proper time for the answer to that very question. If, Cunda, something future, etc. If, Cunda, something present is not factual, is untrue, is not connected with benefit, the Truth-finder does not declare it. If, Cunda, something present is factual, is true, but is not connected with benefit, that too the Truth-finder does not declare. If, Cunda, something present is factual, is true, and is connected with benefit, there the Truth-finder knows the proper time for the answer to that question. Thus indeed, Cunda, regarding phenomena of the past, future, and present, the Truth-finder speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline. Therefore he is called 'Truth-finder'.

"Whatever, Cunda, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - all that has been fully awakened to by the Truth-finder. Therefore he is called 'Truth-finder'. And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise. Therefore he is called 'Truth-finder'. Cunda, the Truth-finder speaks as he acts; acts as he speaks. Thus he speaks as he acts, acts as he speaks. Therefore he is called 'Truth-finder'. In the world with its gods, Cunda, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power. Therefore he is called 'Truth-finder'" - the Truth-finder directly knows.

"He knows this one standing": the Blessed One knows right here by the power of volitional activities - "This person, upon the body's collapse at death, will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The Blessed One knows right here by the power of volitional activities - "This person, upon the body's collapse at death, will be reborn in the animal realm." The Blessed One knows right

here by the power of volitional activities - "This person, upon the body's collapse at death, will be reborn in the sphere of ghosts." The Blessed One knows right here by the power of volitional activities - "This person, upon the body's collapse at death, will arise among human beings." The Blessed One knows right here by the power of volitional activities - "This person, practicing well, upon the body's collapse at death, will be reborn in a fortunate realm, in a heavenly world."

For this was said by the Blessed One - "But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.'

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in the animal realm.'

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in the sphere of ghosts.'

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will arise among human beings.'

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in a fortunate realm, in a heavenly world.'

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.'" - He knows this one standing.

"Inclined, heading for that as the ultimate goal." "Inclined" means the plane of nothingness. "Inclined" means inclined through deliverance, resolved upon that, intent upon that, having that as authority. Or else, the Blessed One knows - "This person is inclined to forms, inclined to sounds, inclined to odours, inclined to flavours, inclined to tangible objects, inclined to family, inclined to company, inclined to residence, inclined to material gain, inclined to fame, inclined to praise, inclined to happiness, inclined to robes, inclined to almsfood, inclined to lodging, inclined to the requisite of medicines for the sick, inclined to discourses, inclined to monastic discipline, inclined to higher teaching, inclined to the forest dweller's factor, inclined to the almsfood eater's factor, inclined to the rag-robe wearer's factor, inclined to the three-robe wearer's factor, inclined to the successive house-to-house alms goer's

factor, inclined to the one-session eater's factor, inclined to the sitter's factor, inclined to the any-bed user's factor, inclined to the first meditative absorption, inclined to the second meditative absorption, inclined to the third meditative absorption, inclined to the fourth meditative absorption, inclined to the attainment of the plane of infinite space, inclined to the attainment of the plane of infinite consciousness, inclined to the attainment of the plane of nothingness, inclined to the attainment of the plane of neither-perception-nor-non-perception" - thus "inclined."

"Heading for that as the ultimate goal" means heading for that which is made of the plane of nothingness, heading for action, heading for result, having action as weighty, having conception as weighty. Or else, the Blessed One knows - "This person is heading for forms as the ultimate goal, etc. heading for the attainment of the plane of neither-perception-nor-non-perception as the ultimate goal" - inclined, heading for that as the ultimate goal. Therefore the Blessed One said -

"All stations of consciousness," (said the Blessed One to Posāla)

"The Truth-finder directly knows;

He knows this one standing, inclined, heading for that as the ultimate goal."

- 84.** Having known the origin of nothingness, the fetter of delight thus;
Having understood this thus, thereupon he sees with insight there;
This knowledge is true for that brahmin who has lived the holy life.

"Having known the origin of nothingness": the origin of nothingness is called the volitional activity conducive to the plane of nothingness. Having known the volitional activity conducive to the plane of nothingness as the origin of nothingness, having known it as clinging, having known it as bondage, having known it as an impediment, having understood, having weighed, having determined, having made clear, having made manifest - having known the origin of nothingness.

"The fetter of delight thus": the fetter of delight is called lust for immaterial existence. Having known that action stuck, attached, obstructed by lust for immaterial existence, having known lust for immaterial existence as the fetter of delight, having known it as clinging, having known it as bondage, having known it as an impediment, having understood, having weighed, having determined, having made clear, having made manifest. "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - this is "thus" - the fetter of delight thus.

"Having understood this thus": having understood this thus, having known, having weighed, having determined, having made clear, having made manifest - having understood this thus.

"Thereupon he sees with insight there": "There" means having entered the plane of nothingness, then having emerged from it, he sees with insight the mental states of consciousness and mental factors arisen therein as impermanent, he sees with insight as suffering, as a disease, etc. he sees with insight as escape, he sees, he looks at, he ponders, he examines - thereupon he sees with insight there.

"This knowledge is true for him": this knowledge is real, factual, exact, not reversed for him - this knowledge is true for him.

"For the brahmin who has lived the holy life": "Brahmin": through having warded off seven qualities, one is a brahmin, etc. unattached, such a one is called a Brahmā.
"For the brahmin who has lived the holy life": with reference to the good worldling, the seven trainees dwell, live together, reside, undergo probation for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised; the Worthy One has lived the holy life, has done what had to be done, has laid down the burden, has attained his own welfare, has utterly eliminated the fetters of existence, is completely liberated through final knowledge; he has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death; there is no more rebirth for him - for the brahmin who has lived the holy life. Therefore the Blessed One said -

"Having known the origin of nothingness, the fetter of delight thus;
Having understood this thus, thereupon he sees with insight there;
This knowledge is true for that brahmin who has lived the holy life."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The exposition of the young man Posāla's questions is fourteenth.

15. The Exposition of the Young Man Mogharāja's Questions

85. "Twice I asked the Sakyan, (thus said the Venerable Mogharāja)
The One with Vision did not explain to me;
But up to the third time the divine sage explains, so I have heard.

"Twice I asked the Sakyan" means that brahmin twice asked the Buddha, the Blessed One, a question. The Blessed One, being asked, did not answer his question - "In the meantime there will be the maturation of this brahmin's faculties." "Sakka" means Sakka. The Blessed One went forth from the Sakyan clan, thus also Sakka. Or else, he is wealthy, of great riches, possessing wealth, thus Sakka. He has these treasures, as follows - The treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom, the treasure of the establishments of mindfulness, the treasure of right striving, the treasure of the bases for spiritual power, the treasure of the faculties, the treasure of the powers, the treasure of the factors of enlightenment, the treasure of the path, the treasure of fruition, the treasure of Nibbāna. With these manifold treasure-jewels he is wealthy, of great riches, possessing wealth, thus Sakka. Or else, Sakka is able, masterful, fully capable, a hero, brave, courageous, fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, thus Sakka. "Twice I asked the Sakyan" means twice I asked the Sakyan, I requested, I invited, I inspired confidence - twice I asked the Sakyan.

"Thus said the Venerable Mogharāja." "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Mogharāja" is that brahmin's name, etc. speech - thus said the Venerable Mogharāja.

"The One with Vision did not explain to me." "Did not explain to me" means he did not explain to me, did not tell, did not teach, did not make known, did not establish, did not open up, did not analyse, did not make clear, did not proclaim. "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 where the eyelashes are established, that is blue, deeply blue, pleasing, beautiful to behold, like a flax flower. Beyond that is yellow, deeply yellow, golden-coloured, pleasing, beautiful to behold, like a *kaṇikāra* flower. And on both sides the corners of the eyes of the Blessed One are red, deeply red, pleasing, beautiful to behold, like *indagopaka* insects. In the middle is black, deeply black, not rough, smooth, pleasing, beautiful to behold, like a soapberry. Beyond that is white, deeply white, pure white, bright, pleasing, beautiful to behold, like the morning star. With that natural physical eye, included in his individual existence, produced by former good conduct, the Blessed One sees all around for a *yojana* both by day and by night. For 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, and 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, and 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 swift wisdom, of joyful wisdom, of sharp wisdom, of penetrative wisdom, skilled in the varieties of wisdom, of distinguished knowledge, having attained the analytical knowledges, having attained the four grounds of self-confidence, bearing the ten powers, a bull among men, a lion among men, an elephant among men, a remarkable man among men, a beast of burden among men, of infinite knowledge, of infinite power, of infinite fame, wealthy, of great riches, possessing wealth, a leader, a trainer, a conciliator, one who makes known, one who convinces, one who looks after, one who inspires confidence. For that Blessed One is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; and now the disciples dwell following the path, having become endowed with it afterwards.

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

All bodily action follows the Buddha, the Blessed One's knowledge, all verbal action follows knowledge, all mental action follows 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; 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 knows 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 endowed with wisdom equal to Sāriputta, they too turn about in a region of the Buddha's knowledge; the Buddha's knowledge, having pervaded and overcome the wisdom of gods and humans, stands.

Even those wise warriors, wise brahmins, wise householders, wise ascetics, who are subtle, experienced in controversy, like hair-splitters, who go about, methinks, demolishing wrong views with their wisdom, they, having prepared and prepared questions, approach the Truth-finder and ask what is hidden and concealed. Those questions are as if spoken and answered by the Blessed One, with reasons indicated. And they become disciples of the Blessed One. Then the Blessed One alone outshines there - that is to say, in wisdom. Thus the Blessed One is one with 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. 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. The Blessed One knows - "This person is of lustful temperament, this one is of hateful temperament,

this one is of deluded temperament, this one is of discursive temperament, this one is of faithful temperament, this one is of wise temperament." To a person of lustful temperament the Blessed One speaks the talk on foulness; to a person of hateful temperament the Blessed One tells the development of friendliness; a person of deluded temperament the Blessed One establishes in recitation, in questioning, in hearing the Teaching at the right time, in discussing the Teaching at the right time, in dwelling with teachers; to a person of discursive temperament the Blessed One tells mindfulness of breathing; to a person of faithful temperament the Blessed One tells the confidence-inspiring sign - the Buddha's excellent enlightenment, the Teaching's excellent nature as Teaching, the Community's excellent practice, and the moral precepts; to a person of his own 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 - The One with Vision did not explain to me.

"But up to the third time the divine sage explains, so I have heard" means up to the third time the Buddha, when asked a reasonable question, explains and does not evade - thus it was learnt by me, thus it was reflected upon by me, thus it was observed by me. "Divine sage" means the Blessed One is both a god and a sage - divine sage. Just as kings who have gone forth are called royal sages, brahmins who have gone forth are called brahmin sages, just so the Blessed One is both a god and a sage - divine sage.

Or else, the Blessed One is a sage because he has gone forth. He sought, searched for, investigated the great aggregate of morality, thus he is a sage. The great aggregate of concentration, etc. the great aggregate of wisdom... the great aggregate of liberation... he sought, searched for, investigated the great aggregate of knowledge and vision of liberation, thus he is a sage. He sought, searched for, investigated the splitting of the great mass of darkness, thus he is a sage. He sought, searched for, investigated the breaking of the great illusion, thus he is a sage. The

extraction of the great dart of craving... the unwinding of the great accumulation of wrong views... the casting down of the great banner of conceit... the appeasement of the great volitional activity... the crossing over of the great flood... the laying down of the great burden... the cutting off of the great round of rebirths... the quenching of the great torment... the tranquillising of the great fever... he sought, searched for, investigated the raising of the great banner of the Dhamma, thus he is a sage. The great establishments of mindfulness... the great right strivings... the great faculties... the great powers... the great factors of enlightenment... the great noble eightfold path... he sought, searched for, investigated the great ultimate reality, the Deathless Nibbāna, thus he is a sage. Or he was sought, searched for, investigated by influential beings - "Where is the Buddha? Where is the Blessed One? Where is the god of gods? Where is the lord of men?" - thus he is a sage - "But up to the third time the divine sage explains, so I have heard." Therefore that brahmin said -

"Twice I asked the Sakyan, (thus said the Venerable Mogharāja)
The One with Vision did not explain to me;
But up to the third time the divine sage explains, so I have heard."

- 86.** This world and the other world, the Brahma world including the gods;
Does not know your view, of the famous Gotama.

"This world and the other world": "This world" means the human world. "The other world" means setting aside the human world, all else is the other world - this world and the other world.

"The Brahma world including the gods" means the world including the gods, including the Māras, including the Brahmās, this generation with its ascetics and brahmins, with its gods and humans - the Brahma world including the gods.

"Does not directly know your view" means the world does not know your view, acceptance, preference, theory, disposition, intention - "This one is of such view, of such acceptance, of such preference, of such theory, of such disposition, of such intention" - one does not know, does not see, does not perceive, does not attain, does not find, does not obtain - does not directly know your view.

"Of the famous Gotama" means the Blessed One has attained fame, thus he is famous. Or else, the Blessed One is honoured, respected, revered, venerated, esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick, thus also he is famous - of the famous Gotama. Therefore that brahmin said -

"This world and the other world, the Brahma world including the gods;
Does not directly know your view, of the famous Gotama."

- 87.** "To one with such excellent vision, there is a coming with a question;
How regarding the world, does the King of Death not see one?"

"To one with such excellent vision": to one with such excellent vision, to one with foremost vision, to one with best vision, to one with distinguished vision, to one with chief vision, to one with highest vision, to one with supreme vision - to one with such excellent vision.

"There is a coming with a question": I have come desirous of a question, etc."you will bear this burden" - thus also there is a coming with a question.

"How regarding the world": how regarding the world, reviewing, weighing, determining, making clear, making manifest - how regarding the world.

"The King of Death does not see": the King of Death does not see, does not perceive, does not attain, does not find, does not obtain - the King of Death does not see. Therefore that brahmin said -

"To one with such excellent vision, there is a coming with a question;
How regarding the world, does the King of Death not see one?"

88. "Regard the world as empty, Mogharāja, always mindful;
Having uprooted the view of self, thus one would be a crosser over death;
One who thus regards the world, the King of Death does not see.

"Regard the world as empty": "World" means the world of hell, the world of animals, the sphere of ghosts, the human world, the world of gods, the world of aggregates, the world of elements, the world of sense bases, this world, the other world, the brahma world including the gods. A certain monk said this to the Blessed One -
"'World, world', venerable sir, is said. In what way, venerable sir, is it called 'world'?"
"'It falls apart', monk, therefore it is called 'world'. And what falls apart? The eye, monk, falls apart, material forms fall apart, eye-consciousness falls apart, eye-contact falls apart, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too falls apart; the ear falls apart, odours fall apart, etc. the body falls apart, tangible objects fall apart; the mind falls apart, mental phenomena fall apart, mind-consciousness falls apart, mind-contact falls apart; whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too falls apart. 'It falls apart', monk, therefore it is called 'world'."

"Regard the world as empty": one regards the world as empty for two reasons -by way of discerning what proceeds without control, or by way of contemplating activities as hollow. How does one regard the world as empty by way of discerning what proceeds without control? Control over materiality is not obtained, control over feeling is not obtained, control over perception is not obtained, control over activities is not obtained, control over consciousness is not obtained. For this was said by the Blessed One - "Materiality, monks, is non-self. If, monks, this materiality were self, this materiality would not lead to affliction; and it would be possible with regard to materiality - 'Let my materiality be thus, let my materiality not be thus.' But because, monks, materiality is non-self, therefore materiality leads to affliction, and it is not possible with regard to materiality - 'Let my materiality be thus, let my materiality not be thus.'

"Feeling is non-self. If, monks, this feeling were self, this feeling would not lead to affliction; and it would be possible with regard to feeling - 'Let my feeling be thus, let my feeling not be thus.' But because, monks, feeling is non-self, therefore feeling leads to affliction, and it is not possible with regard to feeling - 'Let my feeling be thus, let my feeling not be thus.'

"Perception is non-self. If, monks, this perception were self, this perception would not lead to affliction, and one would obtain in regard to perception - 'Let my perception be thus, let my perception not be thus.' But because, monks, perception is non-self, therefore perception leads to affliction, and one would not obtain in regard to perception - 'Let my perception be thus, let my perception not be thus.'

"Mental activities are non-self. If, monks, mental activities were self, these mental activities would not lead to affliction, and one would obtain in regard to mental activities - Let my mental activities be thus, let my mental activities not be thus.' But because, monks, mental activities are non-self, therefore mental activities lead to affliction, and one would not obtain in regard to mental activities - Let my mental activities be thus, let my mental activities not be thus.'

"Consciousness is non-self. If, monks, consciousness were self, this consciousness would not lead to affliction, and one would obtain in regard to consciousness - 'Let my consciousness be thus, let my consciousness not be thus.' But because, monks, consciousness is non-self, therefore consciousness leads to affliction, and it is not possible with regard to consciousness - Let my consciousness be thus, let my consciousness not be thus.'

For this was said by the Blessed One - "This body, monks, is not yours nor that of others. This, monks, is old action (kamma), conditioned, fashioned by volition, that is to be experienced, should be seen thus. Therein, monks, a learned noble disciple attends wisely to dependent origination itself - Thus when this exists, that comes to be; from the arising of this, that arises; when this does not exist, that does not come to be; from the cessation of this, that ceases, that is to say - with ignorance as condition, volitional activities come to be; with volitional activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be - thus is the origin of this whole mass of suffering.'

"But from the complete fading away and cessation of ignorance comes the cessation of volitional activities; from the cessation of volitional activities comes the cessation of consciousness, etc. from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease; thus is the cessation of this whole mass of suffering." Thus one regards the world as empty by way of discerning what proceeds without control.

How does one regard the world as empty by way of contemplating activities as hollow? No substance is found in materiality, no substance is found in feeling, no substance is found in perception, no substance is found in mental activities, no substance is found in consciousness; materiality is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change. Feeling is without substance, unsubstantial, devoid of substance, etc. perception is without substance, unsubstantial, devoid of substance...

mental activities are without substance, unsubstantial, devoid of substance... consciousness is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change. Just as a reed is without substance, unsubstantial, devoid of substance, just as a castor-oil plant, etc. just as a glamorous fig tree is without substance, unsubstantial, devoid of substance, just as a white-barked tree is without substance, unsubstantial, devoid of substance, just as a coral tree is without substance, unsubstantial, devoid of substance, just as a lump of foam is without substance, unsubstantial, devoid of substance, just as a water bubble is without substance, unsubstantial, devoid of substance, just as a mirage is without substance, unsubstantial, devoid of substance, just as a plantain trunk is without substance, unsubstantial, devoid of substance, just as a magical illusion is without substance, unsubstantial, devoid of substance - just so materiality is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change. Feeling is without substance, unsubstantial, devoid of substance, etc. perception is without substance, unsubstantial, devoid of substance... mental activities are without substance, unsubstantial, devoid of substance... consciousness is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change. Thus by way of regarding activities as hollow, one regards the world as empty. By these two reasons one regards the world as empty.

Furthermore, he regards the world as empty in six ways. The eye is empty of a self or of what belongs to a self or of permanent or of stable or of eternal or of not subject to change, the ear is empty... etc. the nose is empty... the tongue is empty... the body is empty... the mind is empty of a self or of what belongs to a self or of permanent or of stable or of eternal or of not subject to change. Forms are empty... etc. sounds are empty... odours are empty... flavours are empty... tangible objects are empty... mental objects are empty of a self or of what belongs to a self or of permanent or of stable or of eternal or of not subject to change. Eye-consciousness is empty... etc. mind-consciousness is empty... eye-contact is empty... mind-contact is empty... feeling born of eye-contact is empty... feeling born of mind-contact is empty... perception of material form is empty... perception of mental objects is empty... volition regarding visible form is empty... volition regarding mental objects is empty... craving for visible form is empty... applied thought regarding visible form is empty... sustained thought regarding visible form is empty... sustained thought regarding mental objects is empty of a self or of what belongs to a self or of permanent or of stable or of eternal or of not subject to change. Thus he regards the world as empty in six ways.

Furthermore, he regards the world as empty in ten ways. Materiality as empty, as hollow, as void, as non-self, as without substance, as murderous, as non-existence, as the root of misery, as with mental corruptions, as conditioned; feeling... etc. perception... mental activities... consciousness... death... rebirth... conception...

existence... the round of rebirths as empty, as hollow, as void, as non-self, as without substance, as murderous, as non-existence, as the root of misery, as with mental corruptions, as conditioned. Thus he regards the world as empty in ten ways.

But further, he regards the world as empty in twelve ways. Materiality is not a being, not a soul, not a man, not a young man, not a woman, not a man, not a self, not what belongs to a self, not I, not mine, not anyone, not anyone's; feeling... etc. perception... mental activities... consciousness is not a being, not a soul, not a man, not a young man, not a woman, not a man, not a self, not what belongs to a self, not I, not mine, not anyone, not anyone's. Thus he regards the world as empty in twelve ways.

For this was said by the Blessed One - "What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness for a long time. And what, monks, is not yours? Materiality, monks, is not yours; abandon it. That abandoned by you will be for your welfare and happiness for a long time. Feeling, monks, is not yours; abandon it. That abandoned by you will be for your welfare and happiness for a long time. Perception, monks, is not yours; abandon it. That abandoned by you will be for your welfare and happiness for a long time. Activities, monks, are not yours; abandon them. They abandoned by you will be for your welfare and happiness for a long time. Consciousness, monks, is not yours; abandon it. That abandoned by you will be for your welfare and happiness for a long time. Just as, monks, whatever grass, sticks, branches and leaves there are in this Jeta's Grove, if people were to carry them away or burn them or do with them as they wish. Would you think thus - 'People are carrying us away or burning us or doing with us as they wish?' " 'No indeed, venerable sir.' "What is the reason for this?" "Because, venerable sir, this is not our self nor what belongs to a self." Just so, monks, what is not yours, abandon that; that abandoned by you will be for your welfare and happiness for a long time. And what, monks, is not yours? Materiality, monks, is not yours; abandon that. That abandoned by you will be for your welfare and happiness for a long time. Feeling... etc. perception... activities... consciousness, monks, is not yours; abandon that. That abandoned by you will be for your welfare and happiness for a long time." Thus too he regards the world as empty.

The Venerable Ānanda said this to the Blessed One - "'Empty is the world, empty is the world', venerable sir, is said. In what way, venerable sir, is it said 'the world is empty'?" "Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'. And what, Ānanda, is empty of a self or of what belongs to a self? The eye, Ānanda, is empty of a self or of what belongs to a self. Forms are empty... etc. eye-consciousness is empty... eye-contact is empty... whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is empty of a self or of what belongs to a self. The ear is empty... sounds are empty... the nose is empty... odours are empty... the tongue is empty... flavours are empty... the body is empty... tangible objects are empty... the mind is empty... mental phenomena are empty... mind-consciousness is empty... mind-contact is empty... whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is empty of a self or of what belongs to a self. Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'." Thus too he regards the world as empty.

"The pure arising of phenomena, the pure continuity of activities;
For one seeing as it really is, there is no fear, headman.

"When one sees the world as similar to grass and wood, with wisdom;
One does not desire anything else, except for non-rebirth."

Thus too he regards the world as empty.

For this was said by the Blessed One - "Just so, monks, a monk investigates matter as far as matter goes, investigates feeling as far as feeling goes, investigates perception as far as perception goes, investigates activities as far as activities go, investigates consciousness as far as consciousness goes. For him investigating matter as far as matter goes, feeling... etc. perception... activities... investigating consciousness as far as consciousness goes, whatever there is for him as 'I' or 'mine' or 'I am', that too is not there for him." Thus too he regards the world as empty.

"Regard the world as empty" means regard the world as empty, review it, see it, weigh it, determine it, make it clear, make it manifest - regard the world as empty.

"Mogharāja, always mindful." "Mogharāja": the Blessed One addresses that brahmin by name. "Always" means at all times... etc. in the last stage of life. "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful, etc. he is called mindful - Mogharāja, always mindful.

"Having uprooted the view of self": view of self is called identity view with twenty bases. Here an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter, or matter as in self, or self as in matter; feeling... etc. perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. 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 view of self. "Having uprooted the view of self" means having uprooted, having removed, 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 view of self - having uprooted the view of self.

"Thus one would be a crosser over death" means thus you would cross over death, you would cross over ageing, you would cross over death, would cross over, would pass over, would transcend, would overcome - thus one would be a crosser over death.

"One who thus regards the world" means one who thus regards the world, reviews, weighs, determines, makes clear, makes manifest - one who thus regards the world.

"The King of Death does not see": death is the King of Death, Māra is the King of Death, dying is the King of Death. "Does not see" means the King of Death does not see, does not perceive, does not attain, does not find, does not obtain. For this was said by the Blessed One - "Just as, monks, a forest deer, roaming in the forest wilds, goes confidently, stands confidently, sits down confidently, lies down confidently. What is the reason for this? He has gone beyond the range of the huntsman, monks. Just so, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This is called, monks, 'a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One.'

"Furthermore, monks, with the subsiding of applied and sustained thought, a monk enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration... etc. the third meditative absorption... he enters and dwells in the fourth meditative absorption. This is called, monks, 'a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One.'

"Furthermore, monks, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. This is called, monks, 'a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One.'

"Furthermore, monks, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness... etc.

"Furthermore, monks, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness... etc.

"Furthermore, monks, having completely transcended the plane of nothingness, he enters and dwells in the plane of neither-perception-nor-non-perception... etc.

"Furthermore, monks, having completely transcended the plane of neither-perception-nor-non-perception, he enters and dwells in the cessation of perception and feeling; and having seen with wisdom, his mental corruptions are utterly eliminated. This is called, monks, 'a monk who has blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One, one who has crossed over attachment in the world.' He goes confidently, stands confidently, sits down confidently, lies down confidently. What is the reason for this? The monk has gone beyond the range of the Evil One" - the King of Death does not see. Therefore the Blessed One said -

"Regard the world as empty, Mogharāja, always mindful;
Having uprooted the view of self, thus one would be a crosser over death;

One who thus regards the world, the King of Death does not see."

Together with the conclusion of the verse, etc. "The Blessed One is my Teacher, venerable sir, I am his disciple."

The exposition of the young man Mogharāja's questions is fifteenth.

16. The Exposition of the Young Man Piṅgiya's Questions

89. "I am old, weak, without beauty, [thus said the Venerable Piṅgiya]
My eyes are not clear, my hearing is not comfortable;
May I not perish bewildered along the way, tell the teaching which I may
understand;
The abandoning here of birth and ageing.

"I am old, weak, without beauty": "I am old" means old, aged, elderly, one who has traversed the span of life, advanced in years, one hundred and twenty years old by birth. "Weak" means feeble, of little power, of little strength. "Without beauty" means without beauty, gone from beauty, departed from beauty. That former beautiful radiance of complexion has disappeared, the danger has become manifest - "I am old, weak, without beauty."

"Thus said the Venerable Piṅgiya": "Thus" is word-connection, etc. "Venerable" is a term of endearment, etc. "Piṅgiya" is that brahmin's name, etc. speech - "thus said the Venerable Piṅgiya."

"My eyes are not clear, my hearing is not comfortable": the eyes are impure, not purified, not completely purified, not clean. I do not see forms with the eye in the same way - "my eyes are not clear." "My hearing is not comfortable": the ear is impure, not purified, not completely purified, not clean. I do not hear sounds with the ear in the same way - "my eyes are not clear, my hearing is not comfortable."

"May I not perish bewildered along the way": "May I not perish" means may I not perish, may I not be destroyed, may I not be lost. "Bewildered" means deluded by delusion, gone to ignorance, unknowing, undiscerning, unwise. "Along the way" means without knowing, without attaining, without understanding, without obtaining, without touching, without realising your teaching, view, practice, path, I might die right there in between - "may I not perish bewildered along the way."

"Tell the teaching which I may understand": "Teaching" means the holy life that is good in the beginning, good in the middle, good in the end, with meaning and with phrasing, complete in its entirety and pure, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, and Nibbāna and the practice leading to Nibbāna - tell, teach, make known, establish, open up, analyse, make clear, proclaim - "tell the teaching." "Which I might know": which I might know, might understand, might cognise, might discern, might penetrate, might attain, might touch, might realise - tell the teaching which I may understand.

"The abandoning here of birth and ageing": right here the abandoning of birth, ageing and death, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - the abandoning here of birth and ageing. Therefore that brahmin said -

"I am old, weak, without beauty, (thus said the Venerable Piṅgiya)

My eyes are not clear, my hearing is not comfortable;
May I not perish bewildered along the way, tell the teaching which I may
understand;
The abandoning here of birth and ageing."

- 90.** "Having seen those suffering hardship in forms," (said the Blessed One to
Piṅgiya)
"Heedless people are transformed in forms;
Therefore you, Piṅgiya, being diligent, give up matter for non-rebirth."

"Having seen those suffering hardship in forms": "Materiality" means the four primary elements and the materiality derived from the four primary elements. Beings because of matter, conditioned by matter, on account of matter, are killed, are harassed, are injured, are destroyed. When there is matter, they inflict various bodily punishments. They flog him with whips, they flog him with canes, they flog him with half-clubs, they cut off his hand, they cut off his foot, they cut off his hand and foot, they cut off his ear, they cut off his nose, they cut off his ear and nose, they inflict the "gruel pot" torture, they inflict the "shell-tonsure" torture, they inflict the "Rāhu's mouth" torture, they inflict the "fire garland" torture, they inflict the "hand torch" torture, they inflict the "grass-strip" torture, they inflict the "bark-dress" torture, they inflict the "antelope" torture, they inflict the "flesh-hook" torture, they inflict the "coin-cutting" torture, they inflict the "lye-pickling" torture, they inflict the "pivot-turning" torture, they inflict the "straw-chair" torture, they pour boiling oil on him, they have him eaten by dogs, they impale him alive on a stake, they cut off his head with a sword. Thus beings because of matter, conditioned by matter, on account of matter, are killed, are harassed, are injured, are destroyed. Thus when being killed, being harassed, being injured, being destroyed, having seen, having perceived, having weighed, having determined, having made clear, having made manifest - "having seen those suffering hardship in forms."

"Said the Blessed One to Piṅgiya": "Piṅgiya": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "said the Blessed One to Piṅgiya."

"Heedless people are transformed in forms": "Are transformed" means they are transformed, they are agitated, they are oppressed, they are struck, they become diseased and sorrowful. Through eye disease they are transformed, they are agitated, they are oppressed, they are struck, they become diseased and sorrowful. Through ear disease, etc. with body disease... etc. Through contact with gadflies, mosquitoes, wind, sun, and creeping creatures they are transformed, they are agitated, they are oppressed, they are struck, they become diseased and sorrowful - "they are transformed in forms."

Or else, when the eye is declining, diminishing, dwindling, ceasing to exist, departing, disappearing, they are transformed, etc. they become sorrowful. In the ear, etc. in the nose... in the tongue... in the body... in matter... in sound... in odour... in flavour... in tangible object... in family... in group... in residence... in material gain... in fame... in praise... in happiness... in robes... in almsfood... in lodging... when the requisite of medicines for the sick is declining, diminishing, dwindling, ceasing to exist, departing,

disappearing, they are transformed, they are agitated, they are oppressed, they are struck, they become diseased and sorrowful - thus too "they are transformed in forms."

"People" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "Heedless" means negligence should be explained in relation to bodily misconduct or verbal misconduct or mental misconduct or in relation to the five types of sensual pleasure, the release of consciousness, the non-arising of release, or inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit - this is negligence. Whatever such negligence, act of being negligent, state of negligence - this is called negligence. People endowed with this negligence are heedless - heedless people are transformed in forms.

"Therefore you, Piṅgiya, being diligent." "Therefore" means therefore, for that reason, because of that, on that condition, with that as source, seeing this danger in forms - therefore you, Piṅgiya. "Diligent" means one who acts carefully, one who acts with perseverance, etc. diligence regarding wholesome mental states - therefore you, Piṅgiya, being diligent.

"Give up matter for non-rebirth." "Materiality" means the four primary elements and the materiality derived from the four primary elements. "Give up matter" means give up matter, abandon matter, dispel matter, put an end to matter, bring matter to obliteration. "For non-rebirth" means so that your matter might cease right here, so that existence leading to renewed conception might not arise in the sensual element or the material element or the immaterial element, in sensual existence or fine-material existence or immaterial existence, in percipient existence or non-percipient existence or neither-percipient-nor-non-percipient existence, in single-aggregate constituent existence or four-aggregate constituent existence or five-aggregate constituent existence, in renewed destination or rebirth or conception or existence or wandering in the round of rebirths or the round of rebirths, might not generate, might not produce, might not bring forth, might not bring into existence, might cease right here, might be appeased, might come to an end, might be allayed - give up matter for non-rebirth. Therefore the Blessed One said -

"Having seen those suffering hardship in forms," (said the Blessed One to Piṅgiya)

"Heedless people are transformed in forms;

Therefore you, Piṅgiya, being diligent, give up matter for non-rebirth."

91. Four directions and four intermediate directions, above and below, these ten directions;

There is nothing unseen, unheard, unsensed, or also uncognised by you in the world;

Tell the teaching which I may understand, the abandoning here of birth and ageing.

"Four directions and four intermediate directions, above and below, these ten directions": the ten directions.

"There is nothing unseen, unheard, unsensed, or also uncognised by you in the world": there is nothing unseen, unheard, unsensed, uncognised by you, 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 - there is not, does not exist, is not found, is not obtained - there is nothing unseen, unheard, unsensed, or also uncognised by you in the world.

"Tell the teaching which I may understand": "Teaching" means good in the beginning, etc. Nibbāna and the practice leading to Nibbāna - tell, teach, make known, establish, open up, analyse, make clear, proclaim. "Which I might know": which I might know, might understand, might cognise, might discern, might penetrate, might attain, might touch, might realise - tell the teaching which I may understand.

"The abandoning here of birth and ageing": right here the abandoning of birth, ageing and death, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna - the abandoning here of birth and ageing. Therefore that brahmin said -

"Four directions and four intermediate directions, above and below, these ten directions;

There is nothing unseen, unheard, unsensed, or also uncognised by you in the world;

Tell the teaching which I may understand, the abandoning here of birth and ageing."

92. "Seeing people afflicted by craving," (said the Blessed One to Piṅgiya)

"Born of torment, overcome by ageing;

Therefore you, Piṅgiya, being diligent, give up craving for non-rebirth."

"Seeing people afflicted by craving." "Craving" means craving for visible form, etc. craving for mental objects. "Afflicted by craving" means afflicted by craving, following craving, gone after craving, spread by craving, fallen into craving, practising craving, overpowered, with mind taken over. "People" is a designation for beings. "Seeing" means seeing, observing, looking at, pondering, examining - seeing people afflicted by craving. "Said the Blessed One to Piṅgiya": "Piṅgiya": the Blessed One addresses that brahmin by name. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - "said the Blessed One to Piṅgiya."

"Born of torment, overcome by ageing." "Born of torment" means born of torment through birth, born of torment through ageing, born of torment through illness, born of torment through death, born of torment through sorrow, lamentation, suffering, displeasure and anguish, born of torment through hell suffering, etc. born of torment through suffering from disaster of wrong view, born of calamity, born of misfortune, born of danger - born of torment. "Overcome by ageing" means touched by ageing,

overcome, covered with, endowed with. Followed by birth, spread by ageing, overpowered by illness, struck by death, without shelter, without refuge, without protection, become without refuge - born of torment, overcome by ageing.

"Therefore you, Piṅgiya, being diligent." "Therefore" means therefore, for that reason, because of that, on that condition, with that as source, seeing this danger in craving - therefore you, Piṅgiya. "Diligent" means one who acts carefully, etc. diligence regarding wholesome mental states - therefore you, Piṅgiya, being diligent.

"Give up craving for non-rebirth." "Craving" means craving for visible form, etc. craving for mental objects. "Give up craving" means give up craving, abandon craving, dispel craving, put an end to craving, bring craving to obliteration. "For non-rebirth" means so that for you, etc. so that existence leading to renewed conception might not arise in the sensual element or the material element or the immaterial element, in sensual existence or fine-material existence or immaterial existence, in percipient existence or non-percipient existence or neither-percipient-nor-non-percipient existence, in single-aggregate constituent existence or four-aggregate constituent existence or five-aggregate constituent existence, in renewed destination or rebirth or conception or existence or wandering in the round of rebirths or the round of rebirths, might not generate, might not produce, might not bring forth, might not bring into existence, might cease right here, might be appeased, might come to an end, might be allayed - give up craving for non-rebirth. Therefore the Blessed One said -

"Seeing people afflicted by craving," (said the Blessed One to Piṅgiya)

"Born of torment, overcome by ageing;

Therefore you, Piṅgiya, being diligent, give up craving for non-rebirth."

Together with the conclusion of the verse, for those many thousands of beings who were of one desire, one exertion, one intention, one habitual tendency with the brahmin, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." And for that brahmin the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation." Together with the attainment of the eye of the Teaching, the antelope skin, matted hair, bark garment, triple staff, water pot, hair and beard disappeared; wearing a shaven head and ochre robes, bearing the double robe, bowl and robes, by practice in accordance with the meaning, with joined palms, paying homage to the Blessed One, he sat - "The Blessed One is my Teacher, venerable sir, I am his disciple."

The exposition of the young man Piṅgiya's questions is sixteenth.

17. The Exposition of the Verses Extolling the Way to the Beyond

93. This the Blessed One said while dwelling among the Magadhans at the Stone Shrine, being requested by the sixteen attendant brahmins, he answered each question as asked.

"This the Blessed One said" means he said this Pārāyana. "Blessed One": this is a term of respect, etc. a designation realised, that is to say "Blessed One" - this the Blessed One said. "Dwelling among the Magadhans" means dwelling, moving,

conducting oneself, protecting, sustaining, sustaining oneself in the province named Magadha. "At the Stone Shrine" means the Stone Shrine is called the Buddha's seat - dwelling among the Magadhans at the Stone Shrine. "Of the sixteen attendant brahmins" means the brahmin Piṅgiya was the follower, the one who walks behind, the attendant, the pupil of the brahmin Bāvarī. "With Piṅgiya they are sixteen" - thus too of the sixteen attendant brahmins. Or else, those sixteen brahmins were the Buddha's, the Blessed One's followers, those who walk behind, attendants, pupils - thus too of the sixteen attendant brahmins.

"Being requested, he answered each question as asked" means: "Requested" means requested, entreated. "Asked, asked" means asked, asked, questioned, questioned, requested, requested, entreated, entreated, inspired to confidence, inspired to confidence. "He answered the question" means he answered the question, told, taught, made known, established, opened up, analysed, made clear, proclaimed - being requested, he answered each question as asked. Therefore this is said -

"This the Blessed One said while dwelling among the Magadhans at the Stone Shrine, being requested by the sixteen attendant brahmins, he answered each question as asked."

94. If even for each question, having understood the meaning, having understood the Teaching, one should proceed in accordance with the Teaching, one would indeed go to the beyond of ageing and death. These teachings lead to going beyond. Therefore the designation of this exposition of the Teaching is indeed "The Way to the Beyond."

"If even for each question" means if even for each question of Ajita, if even for each question of Tissa Metteyya, if even for each question of Puṇṇaka, if even for each question of Mettagū, if even for each question of Dhotaka, if even for each question of Upasīva, if even for each question of Nandaka, if even for each question of Hemaka, if even for each question of Todeyya, if even for each question of Kappa, if even for each question of Jatukaṇṇī, if even for each question of Bhadrāvudha, if even for each question of Udaya, if even for each question of Posāla, if even for each question of Mogharāja, if even for each question of Piṅgiya - if even for each question.

"Having understood the meaning, having understood the Teaching" means the question itself is the Teaching, the answer is the meaning - having understood the meaning, having known, having weighed, having determined, having made clear, having made manifest - having understood the meaning. "Having understood the Teaching" means having understood the Teaching, having known, having weighed, having determined, having made clear, having made manifest - having understood the Teaching - having understood the meaning, having understood the Teaching. "One should proceed in accordance with the Teaching" means one should proceed with the right practice, the conforming practice, the non-opposing practice, the practice according to meaning, the practice in conformity with the Teaching - one should proceed in accordance with the Teaching. "One would indeed go to the beyond of ageing and death": the beyond of ageing and death 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. "One would indeed go to the beyond of ageing and death" means one would go to the beyond of ageing and

death, would attain the beyond, would experience the beyond, would realise the beyond - one would indeed go to the beyond of ageing and death. "These teachings lead to going beyond" means these teachings lead to going beyond. They lead to the beyond, they bring to the beyond, they conduct to the beyond, they conduce to the crossing over of ageing and death - these teachings lead to going beyond.

"Therefore of this exposition of the Teaching": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source - therefore. "Of this exposition of the Teaching" means of this Way to the Beyond - therefore of this exposition of the Teaching. "The designation is indeed 'The Way to the Beyond'": the beyond is called the Deathless, Nibbāna, etc. cessation, Nibbāna. The way is called the path, as follows - right view, etc. right concentration. "Designation" means term, designation, description, conventional expression, name, naming, appellation, language, phrasing, speech - the designation is indeed "The Way to the Beyond." Therefore this is said -

"If even for each question, having understood the meaning, having understood the Teaching, one should proceed in accordance with the Teaching, one would indeed go to the beyond of ageing and death. These teachings lead to going beyond. Therefore the designation of this exposition of the Teaching is indeed "The Way to the Beyond."

- 95.** Ajita, Tissametteyya, Puṇṇaka, and also Mettagū;
Dhotaka and Upasīva, and Nanda and then Hemaka.
- 96.** Todeyya and Kappa, both, and Jatukaṇṇī the wise;
Bhadrāvudha and Udaya, and also the brahmin Posāla;
And Mogharāja the wise, and Piṅgiya the great sage.
- 97.** They approached the Buddha, the sage accomplished in conduct;
Asking subtle questions, they approached the foremost Buddha.

"They approached the Buddha": "They" means the sixteen brahmins of the Pārāyana. "Buddha" means 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 being directly knowable, 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 defilement, 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 elimination 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." "They approached the Buddha" means they approached, drew near, attended on, questioned, inquired of the Buddha - they approached the Buddha.

"The sage accomplished in conduct": conduct is called the production of morality and good conduct. Restraint by morality is also conduct, restraint of the faculties is also conduct, moderation in eating is also conduct, pursuit of wakefulness is also conduct, the seven good qualities are also conduct, the four meditative absorptions are also conduct. "Accomplished in conduct" means accomplished in conduct, foremost in conduct, distinguished in conduct, eminent in conduct, highest in conduct, excellent in conduct. "Sage" means the Blessed One is a sage because he sought, searched for, investigated the great aggregate of morality, thus he is a sage, etc. or he was sought, searched for, investigated by influential beings - "Where is the Buddha? Where is the Blessed One? Where is the god of gods? Where is the lord of men?" - thus "sage" - the sage accomplished in conduct.

"Asking subtle questions": "Asking" means asking, requesting, inviting, inspiring confidence. "Subtle questions" means profound, hard to see, hard to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise, questions - asking subtle questions.

"They approached the foremost Buddha": "Buddha" means that Blessed One, etc. a designation realised, that is to say "Buddha." "Foremost" means they approached, drew near, attended on, questioned, inquired of the highest, foremost, distinguished, eminent, best, excellent Buddha - they approached the foremost Buddha. Therefore this is said -

They approached the Buddha, the sage accomplished in conduct;
Asking subtle questions, they approached the foremost Buddha.

- 98.** The Buddha answered them, when asked the question, according to truth;
By the explanation of the questions, the sage pleased the brahmins.

"The Buddha answered them": "Them" means the sixteen brahmins of the Pārāyana. "Buddha" means that Blessed One, etc. a designation realised, that is to say "Buddha." "Answered" means the Buddha answered them, told, taught, made known, established, opened up, analysed, made clear, proclaimed - the Buddha answered them.

"When asked the question, according to truth": "When asked the question" means asked the question, questioned, requested, entreated, inspired to confidence. "According to truth" means as it should be told, so he told; as it should be taught, so he taught; as it should be made known, so he made known; as it should be established, so he established; as it should be opened up, so he opened up; as it should be analysed, so he analysed; as it should be made clear, so he made clear; as it should be proclaimed, so he proclaimed - when asked the question, according to truth.

"By the explanation of the questions" means by the explanation of the questions, by telling, by teaching, by making known, by establishing, by opening up, by analysing, by making clear, by proclaiming - by the explanation of the questions.

"The sage pleased the brahmins": "Pleased" means pleased, greatly pleased, gladdened, satisfied, made delighted. "The brahmins" means the sixteen brahmins of the Pārāyana. "Sage": wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage - the sage pleased the brahmins. Therefore this is said -

"The Buddha answered them, when asked the question, according to truth;
By the explanation of the questions, the sage pleased the brahmins."

- 99.** They, pleased by the one with vision, by the Buddha, kinsman of the sun;
Lived the holy life, in the presence of the one of excellent wisdom.

"They, pleased by the one with vision": "They" means the sixteen brahmins of the Pārāyana. "Pleased" means pleased, delighted, gladdened, won over, made glad - they, pleased. "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? Etc. Thus the Blessed One is one with vision through the all-seeing eye as well - they, pleased by the one with vision.

"By the Buddha, kinsman of the sun": "Buddha" means that Blessed One, etc. a designation realised, that is to say "Buddha." "Kinsman of the sun": "ādicca" is called the sun. He is of the Gotama clan, the Blessed One too is of the Gotama clan, the Blessed One is a clan relative of the sun, a kinsman of the clan. Therefore the Buddha is "kinsman of the sun" - by the Buddha, kinsman of the sun.

"Lived the holy life": "holy life" is called abstinence, avoidance, complete abstinence, abstention, abstaining from the attainment of sexual intercourse, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge. But further, without qualification, "holy life" is called the noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. "Lived the holy life" means they lived the holy life, they practised, having accepted they proceeded - lived the holy life.

"In the presence of the one of excellent wisdom" means of the one of excellent wisdom, of the one of foremost wisdom, of the one of best wisdom, of the one of distinguished wisdom, of the one of chief wisdom, of the one of highest wisdom, of the one of noble wisdom. "In the presence" means near, in the vicinity, close, not far, approaching - in the presence of the one of excellent wisdom. Therefore this is said -

"They, pleased by the one with vision, by the Buddha, kinsman of the sun;
Lived the holy life, in the presence of the one of excellent wisdom."

- 100.** For each and every question, as taught by the Buddha;
Whoever should proceed accordingly, would go from the near shore to the beyond.

"For each and every question" means for each question of Ajita, for each question of Tissa Metteyya, etc. for each question of Piṅgiya - for each and every question.

"As taught by the Buddha": "Buddha" means that Blessed One, self-become, etc. a designation realised, that is to say "Buddha." "As taught by the Buddha" means as told, taught, described, established, opened, analysed, made clear, made manifest by the Buddha - as taught by the Buddha.

"Whoever should proceed accordingly" means one should proceed with the right practice, the conforming practice, the non-opposing practice, the practice according to meaning, the practice in conformity with the Teaching - whoever should proceed accordingly.

"Would go from the near shore to the beyond": the beyond is called the Deathless, Nibbāna, etc. cessation, Nibbāna; the near shore is called mental defilements, aggregates, and volitional activities. "Would go from the near shore to the beyond" means from the near shore one would go to the beyond, would attain the beyond, would experience the beyond, would realise the beyond - would go from the near shore to the beyond. Therefore this is said -

"For each and every question, as taught by the Buddha;
Whoever should proceed accordingly, would go from the near shore to the beyond."

101. From the near shore one might go to the far shore, developing the highest path;
That path is for going to the far shore, therefore it is called 'the way to the beyond'.

"From the near shore one might go to the far shore": the near shore is called mental defilements, aggregates, and volitional activities; the far shore is called the Deathless, Nibbāna, etc. the elimination of craving, dispassion, cessation, Nibbāna. "From the near shore one might go to the far shore" means from the near shore one might go to the far shore, would attain the far shore, would experience the far shore, would realise the far shore - from the near shore one might go to the far shore.

"Developing the highest path": the highest path is called the noble eightfold path, as follows - right view, etc. right concentration. "The highest path" means the path that is the highest, foremost, distinguished, eminent, best, excellent. "Developing" means developing, practising, cultivating - developing the highest path.

"That path is for going to the far shore" -

Path, road, way, track, straight road, highway;
Boat, bridge over, raft, mattress, and footbridge.

"For going to the far shore" means for going to the far shore, for reaching the far shore, for arriving at the far shore, for crossing over ageing and death - that path is for going to the far shore.

"Therefore it is called 'the way to the beyond'". "Therefore" means therefore, for that reason, because of that, on that condition, with that as source. The far shore is called the Deathless, Nibbāna, etc. cessation, Nibbāna. The way is called the path. "Thus": this is word-connection, etc. word-sequence - this is "thus" - therefore it is called 'the way to the beyond'. Therefore this is said -

"From the near shore one might go to the far shore, developing the highest path;
That path is for going to the far shore, therefore it is called 'the way to the beyond'."

The exposition of the Verses Extolling the Way to the Beyond is seventeenth.

18. The Exposition of the Verses Sung in Response of the Way to the Beyond

102. "I shall recite the Way to the Beyond, (thus said the Venerable Piṅgiya)
As he saw, so he declared, the spotless one of extensive wisdom;
Without craving, free from craving, the great one - for what reason would he
speak falsely?

"I shall recite the Way to the Beyond" means I shall recite what was sung, I shall repeat what was spoken, I shall re-speak what was said, I shall re-utter what was uttered, I shall re-declare what was declared - "I shall recite the Way to the Beyond."
"Thus said the Venerable Piṅgiya": "Thus" is word-connection, etc. word-sequence - "thus". "Venerable": this is a term of endearment, a term of respect, a term of reverence and deference - "venerable". "Piṅgiya": this is that elder's name, term, designation, description, conventional expression, name, naming, appellation, language, phrasing, speech - "thus said the Venerable Piṅgiya."

"As he saw, so he declared" means as he saw, so he declared, told, taught, made known, established, opened up, analysed, made clear, proclaimed. "All activities are impermanent" - as he saw, so he declared, told, taught, made known, established, opened up, analysed, made clear, proclaimed. "All activities are suffering", etc. "All phenomena are non-self" - "Whatever has the nature of arising, all that has the nature of cessation" - as he saw, so he declared, told, taught, made known, established, opened up, analysed, made clear, proclaimed - "as he saw, so he declared."

"The spotless one of extensive wisdom": "Spotless": lust is a stain, hate is a stain, delusion is a stain, wrath... hostility, etc. all unwholesome volitional activities are stains. Those stains have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. The Buddha is without stain, spotless, free from impurity, gone beyond stain, having abandoned stain, liberated from stain, having transcended all stains. "Bhūri" is called the earth. The Blessed One is endowed with that wisdom like the earth, extensive and widespread. "Medhā" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. The Blessed One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this wisdom; therefore the Buddha is the wise one - "the spotless one of extensive wisdom."

"Without craving, free from craving, the great one": "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. For the Buddha, the Blessed One, objective sensual pleasures are fully understood, defilement sensual pleasures are abandoned, because objective sensual pleasures are fully understood, because defilement

sensual pleasures are abandoned. The Blessed One does not desire sensual pleasures, does not wish for sensual pleasures, does not aspire to sensual pleasures, does not yearn for sensual pleasures, does not pray for sensual pleasures. Those who desire sensual pleasures, wish for sensual pleasures, aspire to sensual pleasures, yearn for sensual pleasures, pray for sensual pleasures - they are desirers of sensual pleasures, those dyed with lust, those with perception of perception. The Blessed One does not desire sensual pleasures, does not wish for sensual pleasures, does not aspire to sensual pleasures, does not yearn for sensual pleasures, does not pray for sensual pleasures. Therefore the Buddha is without sensual desire, free from sensual desire, with sensual desire abandoned, with sensual desire vomited, with sensual desire released, with sensual desire eliminated, with sensual desire relinquished, without lust, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - without craving.

"Free from craving": lust is craving, hate is craving, delusion is craving, wrath is craving, hostility is craving, etc. all unwholesome volitional activities are cravings. Those cravings have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without craving, rid of craving, free from craving, gone from craving, with craving abandoned, with craving released, having transcended all craving - free from craving. "The great one" means the great one; the Blessed One does not commit offence, thus he is a great one; one who does not go, thus he is a great one; one who does not come back, thus he is a great one, etc. thus the Blessed One does not come back - the great one - without craving, free from craving, the great one.

"For what reason would he speak falsely": "For what reason" means for what reason, for what cause, for what source, for what condition - for what reason. "Would speak falsely" means would speak, discuss, explain, express falsely; "would speak falsely" means would speak untruth, would speak lying, would speak ignoble speech. Here a certain one, having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - "Come, good man, tell what you know," he, not knowing, says - "I know," or knowing, says - "I do not know," or not seeing, says - "I see," or seeing, says - "I do not see." Thus for his own sake or for another's sake or for the sake of some trifling material gain, he consciously speaks falsehood - this is called untruth.

Furthermore, lying occurs in three ways. Beforehand he thinks - "I will speak falsely," while speaking he thinks - "I am speaking falsely," having spoken he thinks - "Falsehood was spoken by me" - by these three ways lying occurs. Furthermore, lying occurs in four ways. Beforehand he thinks - "I will speak falsely," while speaking he thinks - "I am speaking falsely," having spoken he thinks - "Falsehood was spoken by me," misrepresenting his view - by these four ways lying occurs. Furthermore, in five ways... etc. in six ways... in seven ways... lying occurs in eight ways. Beforehand he thinks - "I will speak falsely," while speaking he thinks - "I am speaking falsely," having spoken he thinks - "Falsehood was spoken by me," misrepresenting his view,

misrepresenting his acceptance, misrepresenting his preference, misrepresenting his perception, misrepresenting his nature - by these eight ways lying occurs, which is untruth. For what reason would he speak falsely, discuss, explain, express -for what reason would he speak falsely? Therefore the Elder Piṅgiya said -

"I shall recite the Way to the Beyond, (thus said the Venerable Piṅgiya)
As he saw, so he declared, the spotless one of extensive wisdom;
Without craving, free from craving, the great one - for what reason would he speak falsely?"

- 103.** For one who has abandoned stain and delusion, who has given up conceit and contempt;
Come, I will explain a word endowed with praise.

"For one who has abandoned stain and delusion" means: "Stain" means lust is a stain, hate is a stain, delusion is a stain, conceit is a stain, wrong view is a stain, mental defilement is a stain, all misconduct is a stain, all action leading to existence is a stain.

"Delusion" means that which is not knowing suffering, etc. the bar of ignorance, delusion, unwholesome root. This is called delusion. Stain and delusion have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is "one who has abandoned stain and delusion" - for one who has abandoned stain and delusion.

"Who has given up conceit and contempt" means: "Conceit" means conceit in one way - that which is the elevation of consciousness. Conceit in two ways - conceit of self-extolling, conceit of scoffing at others. Conceit in three ways - the conceit "I am superior," the conceit "I am equal," the conceit "I am inferior." Conceit in four ways - one generates conceit through material gain, one generates conceit through fame, one generates conceit through praise, one generates conceit through happiness. Conceit in five ways - one generates conceit thinking "I am an obtainer of pleasing forms," "I am an obtainer of pleasing sounds," etc. odours... flavours... one generates conceit thinking "I am an obtainer of pleasing tangible objects." Conceit in six ways - one generates conceit through accomplishment of the eye, through accomplishment of the ear... etc. through accomplishment of the nose... through accomplishment of the tongue... through accomplishment of the body... one generates conceit through accomplishment of the mind. Conceit in seven ways - conceit, arrogance, conceit and arrogance, inferiority complex, contempt, the conceit "I am," wrong conceit. Conceit in eight ways - one generates conceit through gain, one generates inferiority complex through loss, one generates conceit through fame, one generates inferiority complex through disgrace, one generates conceit through praise, one generates inferiority complex through blame, one generates conceit through happiness, one generates inferiority complex through suffering. Conceit in nine ways - the conceit "I am superior" towards a superior, the conceit "I am equal" towards a superior, the conceit "I am inferior" towards a superior, the conceit "I am superior" towards an equal, the conceit "I am equal" towards an equal, the conceit "I am inferior" towards an equal, the conceit "I am superior" towards an inferior, the conceit "I am equal" towards an inferior, the conceit "I am inferior" towards an inferior. Conceit in ten ways - here a

certain one generates conceit through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called conceit.

"Contempt" means whatever contempt, the act of showing contempt, the state of being contemptuous, harshness, harsh action - this is called contempt. The Buddha, the Blessed One's conceit and contempt have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is "one who has given up conceit and contempt" - who has given up conceit and contempt.

"Come, I will explain a word endowed with praise." "Come, I" is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "come, I". "I will explain a word endowed with praise" means endowed with, fully endowed with, reached, fully reached, possessed of, fully possessed of, equipped with praise - speech, word, statement, utterance - I will explain, I will teach, I will make known, I will establish, I will open up, I will analyse, I will make clear, I will reveal - come, I will explain a word endowed with praise. Therefore the Elder Piṅgiya said -

"For one who has abandoned stain and delusion, who has given up conceit and contempt;
Come, I will explain a word endowed with praise."

104. The dispeller of darkness, the Buddha, the all-seeing one, one who has reached the end of the world, who has gone beyond all existence;
Without mental corruptions, who has abandoned all suffering, truly named, O Brahmā, he is attended by me.

"The dispeller of darkness, the Buddha, the all-seeing one": "Dispeller of darkness" means he drove away, expelled, abandoned, dispelled, put an end to, brought to obliteration 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 causes not knowing, that which suppresses wisdom, that which is connected with vexation, that which does not lead to Nibbāna. "Buddha" means that Blessed One, etc. a designation realised; that is to say "Buddha." The all-seeing eye is called the knowledge of omniscience, etc. the Truth-finder is therefore the all-seeing one - the dispeller of darkness, the Buddha, the all-seeing one.

"One who has reached the end of the world, who has gone beyond all existence":
"World" means one world - the world of existence. Two worlds - the world of existence and the world of origination; the world of successful existence and the world of successful origination; the world of failed existence and the world of failed origination. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine

worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen worlds - the eighteen elements. "One who has reached the end of the world" means the Blessed One has gone to the end of the world, attained the end, gone to the summit, attained the summit, etc. gone to Nibbāna, attained Nibbāna. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him -one who has reached the end of the world.

"Who has gone beyond all existence": "Existence" means there are two existences - kammic becoming and rebirth at conception. What is kammic becoming? Meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity - this is kammic becoming. What is rebirth at conception? At conception: matter, feeling, perception, activities, consciousness - this is rebirth at conception. The Blessed One has surpassed, transcended, passed beyond kammic becoming and rebirth at conception - one who has reached the end of the world, who has gone beyond all existence.

"Without mental corruptions, who has abandoned all suffering": "Without mental corruptions": there are four mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Those mental corruptions have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without mental corruptions. "Who has abandoned all suffering": all his suffering at conception - the suffering of birth, the suffering of ageing, the suffering of illness, the suffering of death, the suffering of sorrow, lamentation, suffering, displeasure and anguish, etc. the suffering of disaster regarding view - has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. Therefore the Buddha has abandoned all suffering - without mental corruptions, who has abandoned all suffering.

"Truly named, O brahmin, he is attended by me": "Truly named": truly named, of similar name, of similar appellation, of true similar appellation. The Blessed One Vipassī, the Blessed One Sikhī, the Blessed One Vessabhū, the Blessed One Kakusandha, the Blessed One Koṇāgamana, the Blessed One Kassapa. Those Buddhas, Blessed Ones, are of similar name, of similar appellation. The Blessed One, the Sakyan sage, is also of similar name, of similar appellation to those Buddhas, Blessed Ones - therefore the Buddha is truly named.

"O brahmin, he is attended by me": that Blessed One was approached by me, attended by me, waited upon by me, questioned by me, inquired of by me - truly named, O brahmin, he is attended by me. Therefore the Elder Piṅgiya said -

"The dispeller of darkness, the Buddha, the all-seeing one, one who has reached the end of the world, who has gone beyond all existence;
Without mental corruptions, who has abandoned all suffering, truly named, O brahmin, he is attended by me."

- 105.** Just as a bird, having abandoned a small forest, would dwell in a grove abundant with fruit;

So I, having abandoned those of little insight, have reached the great ocean like a swan.

"Just as a bird, having abandoned a small forest, would dwell in a grove abundant with fruit": "Bird" is called a winged one. Why is a bird called a winged one? "Twice-born" means a bird, because it is born twice - from the mother's womb and from the egg-shell. For that reason a bird is called a winged one - "bird." "Just as having abandoned a small forest" means just as a bird, having abandoned a small forest, a limited woodland with little fruit, little food, little water, having left, having given up, having surpassed, having transcended, having passed beyond, would attain, would find, would obtain another great forest thicket with abundant fruit, abundant food, abundant water, and would make a dwelling in that forest thicket - just as a bird, having abandoned a small forest, would dwell in a grove abundant with fruit.

"So I, having abandoned those of little insight, have reached the great ocean like a swan": "So" is the application of the simile. "Having abandoned those of little insight" means the brahmin Bāvarī and whatever other teachers of his, compared to the Buddha, the Blessed One, were of little insight, limited insight, slight insight, inferior insight, low insight, or fourfold insight. Having abandoned, having given up, having surpassed, having transcended, having passed beyond those of little insight, limited insight, slight insight, inferior insight, low insight, fourfold insight, I attained, found, obtained the Buddha, the Blessed One, of immeasurable insight, foremost insight, excellent insight, distinguished insight, eminent insight, highest insight, noble insight, the matchless one, equal to the matchless, without equal, without counterpart, without rival, the god above gods, the lord of men, the man-lion, the man-elephant, the man-thoroughbred, the man-bull, the man-beast of burden, the bearer of the ten powers. And just as a swan would attain, would find, would obtain a great lake Mānasaka, or the lake Anotatta, or the great ocean, an imperturbable mass of water with immeasurable water, just so I attained the Buddha, the Blessed One, imperturbable, of immeasurable radiance, of penetrating knowledge, with vision opened, skilled in the analysis of wisdom, having attained the analytical knowledges, having reached the four grounds of self-confidence, inclined to purity, with a pure individual nature, speaking without duplicity, such a one, with true acknowledgment, not limited, great, deep, immeasurable, hard to fathom, with abundant treasures, like the ocean, endowed with six-factored equanimity, incomparable, extensive, immeasurable; I attained that such one, the foremost among those who speak, the teacher of the path, like Mount Meru among mountains, like the garuḍa among birds, like the lion among beasts, like the ocean among waters; that Teacher, the noble Victor, the great sage - so I, having abandoned those of little insight, have reached the great ocean like a swan. Therefore the Elder Piṅgiya said -

"Just as a bird, having abandoned a small forest, would dwell in a grove abundant with fruit;

So I, having abandoned those of little insight, have reached the great ocean like a swan."

- 106.** Those who explained to me before,
Prior to Gotama's teaching, 'Thus it was, thus it will be';
All that was hearsay, all that was an increase of reasoning.

"Those who explained to me before" means: "Those who" means the brahmin Bāvarī and whatever other teachers of his, they explained, told, taught, made known, established, opened up, analysed, made clear, proclaimed their own view, their own acceptance, their own preference, their own theory, their own disposition, their own intention - "those who explained to me before".

"Prior to Gotama's teaching" means prior to Gotama's teaching, beyond Gotama's teaching, before Gotama's teaching, earlier than Gotama's teaching, the Buddha's Dispensation, the Conqueror's Dispensation, the Truth-finder's Dispensation, the Worthy One's Dispensation - "prior to Gotama's teaching".

"Thus it was, thus it will be" means thus indeed it was, thus indeed it will be - "thus it was, thus it will be".

"All that was hearsay" means all that was hearsay, by tradition, by lineage, by accomplishment of the Canon, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after pondering it - not directly known by oneself, not the teaching witnessed by oneself, that which they spoke - "all that was hearsay".

"All that was an increase of reasoning" means all that was an increase of reasoning, an increase of applied thought, an increase of thought, an increase of sensual thought, an increase of thought of anger, an increase of thought of violence, an increase of thought about relatives, an increase of thought about the country, an increase of thought about immortality, an increase of thought connected with sympathy for others, an increase of thought connected with material gain, honour and fame, an increase of thought connected with not being despised - "all that was an increase of reasoning". Therefore the Elder Piṅgiya said -

"Those who explained to me before, prior to Gotama's teaching;
'Thus it was, thus it will be';
All that was hearsay, all that was an increase of reasoning."

107. Alone, seated, dispelling darkness, he is brilliant, the light-bringer;
Gotama of extensive wisdom, Gotama of extensive understanding.

"Alone, seated, dispelling darkness" means: "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 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? Having thus gone forth, alone he 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 goes alone, stands alone, sits alone, prepares his sleeping place alone, enters the village for almsfood alone, goes forward 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, etc. the noble eightfold path.

"The seer of the final elimination of birth, 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, wisdom, wisdom faculty, power of wisdom, 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", etc. 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, attained, contacted, realised. Thus the Blessed One alone fully awakened to the unsurpassed perfect enlightenment - alone.

"Dispeller of darkness" means the Blessed One drove away, expelled, abandoned, dispelled, put an end to, brought to obliteration the darkness of lust, the darkness of hate, the darkness of delusion, 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. "Sitting" means the Blessed One sat at the Stone Shrine - sitting.

Seated on the slope of the mountain, the sage who has gone beyond suffering;
The disciples attend upon, possessors of the threefold true knowledge,
conquerors of death.

Thus too the Blessed One is sitting, etc. Or else, the Blessed One, because of the calming of all exertion, is sitting, he has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him, thus too the Blessed One is sitting - alone, seated, dispelling darkness.

He is brilliant, the light-bringer. "Brilliant" means brilliant, wise, a wise one, endowed with wisdom, intelligent, one with knowledge, discerning, sagacious. "Light-bringer" means light-bringer, light-maker, radiance-maker, lamp-maker, lamp-lighter, illuminator, torch-bearer - he is brilliant, the light-bringer.

"Gotama of extensive wisdom" means Gotama of extensive wisdom, marked by knowledge, with wisdom as his flag, wisdom as his banner, wisdom as his authority, abundant in investigation, abundant in thorough investigation, abundant in looking, having the nature of 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.

A flag is the mark of a chariot, smoke is the mark of fire;
A king is the mark of a country, a husband is the mark of a woman.

Just so Gotama of extensive wisdom, marked by knowledge, with wisdom as his flag, wisdom as his banner, wisdom as his authority, abundant in investigation, abundant in thorough investigation, abundant in looking, having the nature of 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 - Gotama of extensive wisdom.

"Gotama of extensive understanding" means "bhūri" is called the earth. The Blessed One is endowed with that wisdom like the earth, extensive and widespread. "Medhā" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation

of phenomena, right view. The Blessed One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this wisdom; therefore the Buddha is the wise one - Gotama of extensive understanding. Therefore the Elder Piṅgiya said -

"Alone, seated, dispelling darkness, he is brilliant, the light-bringer;
Gotama of extensive wisdom, Gotama of extensive understanding."

108. He who expounded the Teaching to me, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere.

"He who expounded the Teaching to me": "He who" means 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. "Expounded the Teaching": "Teaching" means the holy life that is good in the beginning, good in the middle, good in the end, with meaning and with phrasing, complete in its entirety and pure, the four establishments of mindfulness, etc. the noble eightfold path, and Nibbāna and the practice leading to Nibbāna - he told, taught, made known, established, opened up, analysed, made clear, proclaimed - "He who expounded the Teaching to me."

"Visible here and now, immediately effective" means visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise - thus "visible here and now." Or else, whoever in this very life develops the noble eightfold path, immediately after, right after that path, he attains, finds, obtains the fruit - thus too "visible here and now."

"Immediately effective" means just as people, having given wealth on credit, do not receive it immediately but wait for the time - this Teaching is not like that. Whoever in this very life develops the noble eightfold path, immediately after, right after that path, he attains, finds, obtains the fruit, not elsewhere, not in another world - thus "immediately effective" - "visible here and now, immediately effective."

"The elimination of craving, free from harm": "Craving" means craving for visible form, etc. craving for mental objects. "Elimination of craving" means the elimination of craving, the elimination of lust, the elimination of hate, the elimination of delusion, the elimination of destinations, the elimination of rebirth, the elimination of conception, the elimination of existence, the elimination of wandering in the round of rebirths, the elimination of the round of rebirths. "Free from harm" means "harm" is called mental defilements, aggregates, and volitional activities. The abandoning of harm, the appeasement of harm, the relinquishment of harm, the tranquillising of harm, the Deathless, Nibbāna - "the elimination of craving, free from harm."

"For which there is no comparison anywhere": "For which" means for Nibbāna. "There is no comparison" means there is no comparison, there is no likeness, there is no similar, there is no counterpart - it does not exist, is not found, is not obtained.

"Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally - "for which there is no comparison anywhere." Therefore the Elder Piṅgiya said -

"He who expounded the Teaching to me, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere."

- 109.** Why do you stay apart from him, even for a moment, Piṅgiya;
From Gotama of extensive wisdom, from Gotama of abundant understanding?

"Why do you stay apart from him" means why did you stay apart from the Buddha, go away, depart, become without - why do you stay apart from him.

"Even for a moment, Piṅgiya" means even for a moment, even for an instant, even for a brief measure, even for a passing, even for a period - even for a moment.

"Piṅgiya": Bāvarī addresses that grandson by name.

"From Gotama of extensive wisdom" means from Gotama of extensive wisdom, of knowledge and wisdom, having wisdom as banner, having wisdom as emblem, having wisdom as authority, abounding in investigation, abounding in thorough investigation, abounding in examination, having the nature of thorough examination, dwelling in clarity, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority - from Gotama of extensive wisdom.

"From Gotama of abundant understanding": "bhūri" is called the earth. The Blessed One is endowed with that wisdom like the earth, extensive and widespread. "Medhā" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. The Blessed One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this wisdom; therefore the Buddha is the wise one - from Gotama of abundant understanding. Therefore that brahmin said -

"Why do you stay apart from him, even for a moment, Piṅgiya;
From Gotama of extensive wisdom, from Gotama of abundant understanding?"

- 110.** He who expounded the Teaching to you, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere.

"He who expounded the Teaching to you" means that Blessed One, etc. and therein attained omniscience, and attained mastery over the powers. "Expounded the Teaching" means "Teaching" means good in the beginning, good in the middle, etc. and Nibbāna and the practice leading to Nibbāna - he told, taught, made known, established, opened up, analysed, made clear, proclaimed - "he who expounded the Teaching to you."

"Visible here and now, immediately effective" means visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise - thus "visible here and now." Or else, whoever in this very life develops the noble eightfold path, immediately after, right after that path, he attains, finds, obtains the fruit - thus too "visible here and now."

"Immediately effective" means just as people, having given wealth on credit, do not receive it immediately but wait for the time - this Teaching is not like that. Whoever in this very life develops the noble eightfold path; immediately after, right after that path, he attains, finds, obtains the fruit, not elsewhere, not in another world - thus "immediately effective" - "visible here and now, immediately effective."

"The elimination of craving, free from harm": "Craving" means craving for visible form, etc. craving for mental objects. "Elimination of craving" means the elimination of craving, the elimination of lust, the elimination of hate, the elimination of delusion, the elimination of destinations, the elimination of rebirth, the elimination of conception, the elimination of existence, the elimination of wandering in the round of rebirths, the elimination of the round of rebirths. "Free from harm" means "harm" is called mental defilements, aggregates, and volitional activities. The abandoning of harm, the appeasement of harm, the relinquishment of harm, the tranquillising of harm, the Deathless, Nibbāna - "the elimination of craving, free from harm."

"For which there is no comparison anywhere": "For which" means for Nibbāna. "There is no comparison" means there is no comparison, there is no likeness, there is no similar, there is no counterpart - it does not exist, is not found, is not obtained. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally - "for which there is no comparison anywhere." Therefore that brahmin said -

"He who expounded the Teaching to you, visible here and now, immediately effective;

The elimination of craving, free from harm, for which there is no comparison anywhere."

111. I do not stay apart from him, even for a moment, brahmin;
From Gotama of extensive wisdom, from Gotama of abundant understanding?

"I do not stay apart from him" means I do not stay apart from the Buddha, I do not go away, I do not depart, I am not without him - I do not stay apart from him.

"Even for a moment, brahmin" means even for a moment, even for an instant, even for a brief measure, even for a passing, even for a period - even for a moment.

"Brahmin": he addresses his maternal uncle with respect.

"From Gotama of extensive wisdom" means from Gotama of extensive wisdom, of knowledge and wisdom, having wisdom as banner, having wisdom as emblem, having wisdom as authority, abounding in investigation, abounding in thorough investigation, abounding in examination, having the nature of thorough examination, dwelling in clarity, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority - from Gotama of extensive wisdom.

"From Gotama of abundant understanding": "bhūri" is called the earth. The Blessed One is endowed with that wisdom like the earth, extensive and widespread. "Medhā" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. The Blessed One is endowed, fully endowed, approached,

fully approached, attained, fully attained, possessed of this wisdom. Therefore the Buddha is the wise one - from Gotama of abundant understanding. Therefore the Elder Piṅgiya said -

"I do not stay apart from him, even for a moment, brahmin;
From Gotama of extensive wisdom, from Gotama of abundant understanding?"

- 112.** He who expounded the Teaching to me, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere.

"He who expounded the Teaching to me" means 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.

"Expounded the Teaching": "Teaching" means the holy life that is good in the beginning, good in the middle, good in the end, with meaning and with phrasing, complete in its entirety and pure, 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 - he told, taught, made known, established, opened up, analysed, made clear, proclaimed - "He who expounded the Teaching to me."

"Visible here and now, immediately effective" means visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise - thus "visible here and now." Or else, whoever in this very life develops the noble eightfold path, immediately after, right after that path, he attains, finds, obtains the fruit - thus too "visible here and now."

"Immediately effective" means just as people, having given wealth on credit, do not receive it immediately but wait for the time - this Teaching is not like that. Whoever in this very life develops the noble eightfold path, immediately after, right after that path, he attains, finds, obtains the fruit, not elsewhere, not in another world - thus "immediately effective" - "visible here and now, immediately effective."

"The elimination of craving, free from harm": "Craving" means craving for visible form, etc. craving for mental objects. "Elimination of craving" means the elimination of craving, the elimination of lust, the elimination of hate, the elimination of delusion, the elimination of destinations, the elimination of rebirth, the elimination of conception, the elimination of existence, the elimination of wandering in the round of rebirths, the elimination of the round of rebirths. "Free from harm" means "harm" is called mental defilements, aggregates, and volitional activities. The abandoning of harm, the appeasement of harm, the tranquillising of harm, the Deathless, Nibbāna - "the elimination of craving, free from harm."

"For which there is no comparison anywhere": "For which" means for Nibbāna. "There is no comparison" means there is no comparison, there is no likeness, there is no similar, there is no counterpart - it does not exist, is not found, is not obtained.

"Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally - "for which there is no comparison anywhere." Therefore the Elder Piṅgiya said -

"He who expounded the Teaching to me, visible here and now, immediately effective;
The elimination of craving, free from harm, for which there is no comparison anywhere."

- 113.** I see him with the mind as if with the eye, night and day, brahmin, diligent;
Paying homage I spend the night, therefore I consider it non-separation.

"I see him with the mind as if with the eye" means just as a man with eyes in the light would see, discern, look at, reflect upon, examine material forms, just so I see, discern, look at, reflect upon, examine the Buddha, the Blessed One with the mind - I see him with the mind as if with the eye.

"Night and day, brahmin, diligent" means by night and by day, developing recollection of Buddha's qualities with the mind, diligent - night and day, brahmin, diligent.

"Paying homage I spend the night." "Paying homage" means paying homage by body, or paying homage by speech, or paying homage by mind, or paying homage by practice in accordance with the meaning, or paying homage by practice in accordance with the Teaching, honouring, respecting, revering, venerating, night and day I spend, I pass, I go beyond - paying homage I spend the night.

"Therefore I consider it non-separation" means developing that recollection of Buddha's qualities, I consider it non-separation, I consider it not being away, I know. Thus I know, thus I understand, thus I cognise, thus I recognise, thus I penetrate - therefore I consider it non-separation. Therefore the Elder Piṅgiya said -

"I see him with the mind as if with the eye, night and day, brahmin, diligent;
Paying homage I spend the night, therefore I consider it non-separation."

- 114.** Faith and joy and mind and mindfulness do not lead me away from Gotama's Dispensation;
Whatever direction the one of extensive wisdom goes, to that very direction I am inclined.

"Faith and joy and mind and mindfulness": "Faith" means whatever faith concerning the Blessed One - believing, confidence, devotion, faith, faith faculty, power of faith. "Joy" means whatever joy concerning the Blessed One - gladness, rejoicing, delight, exultation, laughter, mirth, happiness, contentment, exultation, pleasure of consciousness. "Mind" means whatever consciousness concerning the Blessed One - mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element. "Mindfulness" means whatever mindfulness concerning the Blessed One - recollection, right mindfulness - faith and joy and mind and mindfulness.

"Do not lead me away from Gotama's Dispensation": these four states do not lead away from Gotama's Dispensation, the Buddha's Dispensation, the Conqueror's Dispensation, the Truth-finder's Dispensation, the Worthy One's Dispensation - do not go, do not abandon, do not destroy - do not lead me away from Gotama's Dispensation.

"Whatever direction the one of extensive wisdom goes": "Whatever direction" means to the eastern direction or the western direction or the southern direction or the northern direction - goes, proceeds, walks, advances. "Of extensive wisdom" means one of extensive wisdom, of great wisdom, of sharp wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of penetrative wisdom. "Bhūri" is called the earth. The Blessed One is endowed with that wisdom like the earth, extensive and widespread - whatever direction the one of extensive wisdom goes.

"To that very direction I am inclined": he, wherever the Buddha goes, to that very direction is inclined, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority - to that very direction I am inclined. Therefore the Elder Piṅgiya said -

"Faith and joy and mind and mindfulness do not lead me away from Gotama's Dispensation;
Whatever direction the one of extensive wisdom goes, to that very direction I am inclined."

- 115.** For me who am old and of feeble strength, my body does not go there because of that very thing;
Going by thought I proceed constantly, for my mind, brahmin, is yoked to that."

"For me who am old and of feeble strength" means for me who am old, senior, elderly, one who has traversed the span of life, one who has reached old age. "Of feeble strength" means of feeble strength, of little strength, of slight strength - for me who am old and of feeble strength.

"My body does not go there because of that very thing" means the body does not go, does not proceed, does not travel, does not approach to where the Buddha is - my body does not go there because of that very thing.

"Going by thought I proceed constantly" means by going through thought, by going through applied thought, by going through knowledge, by going through wisdom, by going through higher intelligence, I proceed, I go, I pass beyond - going by thought I proceed constantly.

"For my mind, brahmin, is yoked to that": "Mind" means that consciousness, mind, mental state, etc. corresponding mind-consciousness element. "For my mind, brahmin, is yoked to that" means the mind is yoked, employed, connected to wherever the Buddha is - for my mind, brahmin, is yoked to that. Therefore the Elder Piṅgiya said -

"For me who am old and of feeble strength, my body does not go there because of that very thing;
Going by thought I proceed constantly, for my mind, brahmin, is yoked to that."

- 116.** Lying in the mud, struggling, from island to island I floated;
Then I saw the Perfectly Enlightened One, a crosser of the mental floods, without mental corruptions.

"Lying in the mud, struggling": "Lying in the mud" means in the mire of sensual pleasures, in the mud of sensual pleasures, in the mental defilements of sensual pleasures, on the hook of sensual pleasures, in the fever of sensual pleasures, in the impediments of sensual pleasures, sleeping, lying down, dwelling, residing, living continuously - lying in the mud. "Struggling" means trembling with the trembling of craving, trembling with the trembling of wrong view, trembling with the trembling of mental defilements, trembling with the trembling of action, trembling with the trembling of result, trembling with the trembling of mental misconduct, lustful trembling with lust, corrupted trembling with hate, deluded trembling with delusion, shackled trembling with conceit, adhered to trembling with wrong view, gone to distraction trembling with restlessness, gone to the undesirable trembling with sceptical doubt, gone to strength trembling with underlying tendencies, trembling with gain, trembling with loss, trembling with fame, trembling with disgrace, trembling with praise, trembling with blame, trembling with happiness, trembling with suffering, trembling with birth, trembling with ageing, trembling with disease, trembling with death, trembling with sorrow, lamentation, suffering, displeasure and anguish, trembling with hell suffering, trembling with animal realm suffering, trembling with ghost realm suffering, trembling with human suffering, etc. 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 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 suffering from lip 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 and 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 suffering from the death of a son... with suffering from the death of a daughter... with suffering from disaster to relatives... with suffering from disaster to wealth... with suffering from disaster of disease... with suffering from disaster of morality... trembling, struggling, quaking, violently quaking with suffering from disaster of wrong view - lying in the mud, struggling.

"From island to island I floated": from teacher to teacher, from preaching of the teaching to preaching of the teaching, from group to group, from view to view, from practice to practice, from path to path, I sprouted, I floated up, I floated along - from

island to island I floated.

"Then I saw the Perfectly Enlightened One." "Then": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "then." "I saw" means I saw, I perceived, I beheld, I penetrated. "Buddha": that Blessed One, self-become, without a teacher, etc. a designation realised, that is to say "Buddha" - then I saw the Perfectly Enlightened One.

"A crosser of the mental floods, without mental corruptions." "A crosser of the mental floods": the Blessed One has crossed over the mental flood of sensuality, crossed over the mental flood of existence, 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, etc. the cycle of birth and death, there is no more rebirth for him - a crosser of the mental floods. "Without mental corruptions": there are four mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Those mental corruptions have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without mental corruptions - a crosser of the mental floods, without mental corruptions. Therefore the Elder Piṅgiya said -

"Lying in the mud, struggling, from island to island I floated;
Then I saw the Perfectly Enlightened One, a crosser of the mental floods,
without mental corruptions."

117. Just as Vakkali was one released through faith, Bhadrāvudha and Āḷavi Gotama too;
Just so you too should release faith, you will go, Piṅgiya, beyond the realm of Death.

"Just as Vakkali was one released through faith, Bhadrāvudha and Āḷavi Gotama too": just as the Elder Vakkali was faithful, one who revered faith, one with faith as forerunner, one intent on faith, one with faith as authority, one who attained arahantship; just as the Elder Bhadrāvudha was faithful, one who revered faith, one with faith as forerunner, one intent on faith, one with faith as authority, one who attained arahantship; just as the Elder Āḷavi Gotama was faithful, one who revered faith, one with faith as forerunner, one intent on faith, one with faith as authority, one who attained arahantship - just as Vakkali was one released through faith, Bhadrāvudha and Āḷavi Gotama too.

"Just so you too should release faith": just so you should release faith, let loose faith, fully release faith, be intent on faith, have confidence. "All activities are impermanent" - release faith, let loose faith, fully release faith, be intent on faith, have confidence. "All activities are suffering", etc. "All phenomena are non-self" - release faith, let loose faith, fully release faith, be intent on faith, have confidence. "Whatever has the nature of arising, all that has the nature of cessation" - release faith, let loose faith, fully release faith, be intent on faith, have confidence - just so you too should release faith.

"You will go, Piṅgiya, beyond the realm of Death": "The realm of Death" is called the mental defilements, the aggregates, and the volitional activities. "The beyond the realm of Death" 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. "You will go, Piṅgiya, beyond the realm of Death": you will go to the beyond, you will attain the beyond, you will touch the beyond, you will realise the beyond - you will go, Piṅgiya, beyond the realm of Death. Therefore the Blessed One said -

"Just as Vakkali was one released through faith, Bhadrāvudha and Āḷavi
Gotama too;
Just so you too should release faith,
You will go, Piṅgiya, beyond the realm of Death."

118. I am exceedingly pleased, having heard the sage's word;
The remover of the veil, the Perfectly Enlightened One, without mental rigidity,
discerning.

"I am exceedingly pleased": I am exceedingly pleased, I have faith more and more, I am confident more and more, I resolve upon more and more; "All activities are impermanent" - I am pleased more and more, I have faith more and more, I am confident more and more, I resolve upon more and more; "All activities are suffering" - I am pleased more and more, etc. "All phenomena are non-self" - I am pleased more and more, etc. "Whatever has the nature of arising, all that has the nature of cessation" - I am pleased more and more, I have faith more and more, I am confident more and more, I resolve upon more and more - I am exceedingly pleased.

"Having heard the sage's word": "Sage": wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Having heard the sage's word" means your word, statement, teaching, instruction, admonition, having heard, having learnt, having reflected upon, having discerned - having heard the sage's word.

"The remover of the veil, the Perfectly Enlightened One": "Covering" means there are five coverings - the covering of craving, the covering of wrong view, the covering of mental defilements, the covering of misconduct, the covering of ignorance. Those coverings of the Buddha, the Blessed One, are unveiled, demolished, completely removed, abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. Therefore the Buddha is the remover of the veil. "Buddha" means that Blessed One, etc. a designation realised, that is to say "Buddha" -the remover of the veil, the Perfectly Enlightened One.

"Without mental rigidity, discerning": "Without mental rigidity": lust is mental rigidity, hate is mental rigidity, delusion is mental rigidity, wrath is mental rigidity, hostility, ... all unwholesome volitional activities are mental rigidities. Those mental rigidities have been abandoned by the Buddha, the Blessed One, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Buddha is without mental rigidity.

"Discerning": there are three kinds of discerning ones -one discerning through learning, one discerning through inquiry, one discerning through achievement. Which is one discerning through learning? Here a certain one has learnt thoroughly the Buddha's teaching - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. In dependence on that learning, discernment arises for him - this is one discerning through learning.

Which is one discerning through inquiry? Here a certain one is an inquirer about meaning and the true method and characteristic and cause and the possible and impossible. In dependence on that inquiry, discernment arises for him -this is one discerning through inquiry.

Which is one discerning through achievement? Here a certain one has achieved 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 four noble paths, the four fruits of asceticism, the four analytical knowledges, the six higher knowledges. For him the meaning is known, the teaching is known, the language is known. When the meaning is known, the meaning becomes discerned; when the teaching is known, the teaching becomes discerned; when the language is known, the language becomes discerned. Knowledge regarding these three knowledges is the analytical knowledge of discernment. The Blessed One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this analytical knowledge of discernment. Therefore the Buddha is discerning. For one who has no learning, no inquiry, no achievement, what will become discerned for him? - without mental rigidity, discerning. Therefore the Elder Piṅgiya said -

"I am exceedingly pleased, having heard the sage's word;
The remover of the veil, the Perfectly Enlightened One, without mental rigidity,
discerning."

119. Having directly known about the gods, he knew all, the high and the low;
The Teacher who puts an end to questions, for those who doubt yet
acknowledge.

"Having directly known about the gods": "Gods": there are three kinds of gods - conventional gods, rebirth gods, purification gods. Which are the conventional gods? Conventional gods are called kings and princes and queens. These are called conventional gods. Which are the rebirth gods? Rebirth gods are called the gods ruled by the four great kings, the Thirty-three gods, etc. the gods of Brahmā's company, and whatever gods are beyond that. These are called rebirth gods. Which are the purification gods? Purification gods are called the Truth-finders, the Truth-finder's disciples, the Worthy Ones who have eliminated the mental corruptions, and the Individually Self-awakened Ones. These are called purification gods. The Blessed One, having directly known the conventional gods as "about the gods," having directly known the rebirth gods as "about the gods," having directly known the purification gods as "about the gods," having known, having weighed, having determined, having made clear, having made manifest - "having directly known about the gods."

"He knew all, the high and the low": the Blessed One knew, understood, touched, penetrated the qualities that make one surpass the gods, both for himself and for others. Which are the qualities that make oneself surpass the gods? Right practice, conforming practice, non-opposing practice, practice according to meaning, practice in conformity 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, etc. the noble eightfold path. These are called the qualities that make oneself surpass the gods.

Which are the qualities that make others surpass the gods? Right practice, etc. the noble eightfold path. These are called the qualities that make others surpass the gods. Thus the Blessed One knew, understood, touched, penetrated the qualities that make one surpass the gods, both for himself and for others - "he knew all, the high and the low."

"The Teacher who puts an end to questions": the Blessed One is the one who makes an end, makes a limit, makes a boundary, makes a conclusion to the questions of the Pārāyana; the one who makes an end, makes a limit, makes a boundary, makes a conclusion to the questions of Sabhiya; to the questions of Sakka, etc. to the questions of Suyāma, to the questions of monks, to the questions of nuns, to the questions of male lay followers, to the questions of female lay followers, to the questions of kings, to the questions of warriors, to the questions of brahmins, to the questions of merchants, to the questions of workers, to the questions of gods, the one who makes an end, makes a limit, makes a boundary, makes a conclusion to the questions of Brahmā - "who puts an end to questions." "Teacher": the Blessed One is a caravan leader. Just as a caravan leader helps the caravan 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, etc. the wilderness of disease, the wilderness of death, helps them cross the wilderness of sorrow, lamentation, suffering, displeasure and anguish, helps them cross the wilderness of lust, 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, helps them cross the thicket of hate, the thicket of delusion, 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 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 - The Teacher who puts an end to questions.

"For those who doubt yet acknowledge" means those with doubt, having come, become free from doubt; those with detachment, having come, become free from detachment; those with uncertainty, having come, become free from uncertainty; those with sceptical doubt, having come, become free from sceptical doubt; those with lust, having come, become without lust; those with hate, having come, become without hate; those with delusion, having come, become without delusion; those with mental defilements, having come, become free from mental defilements - for those who doubt yet acknowledge. Therefore the Elder Piṅgiya said -

"Having directly known about the gods, he knew all, the high and the low;
The Teacher who puts an end to questions, for those who doubt yet
acknowledge."

120. Unshakable, unagitated, for which there is no comparison anywhere;
Surely I shall go, there is no uncertainty for me here, thus remember me as
one with a resolute mind.

"Unshakable, unagitated": "unshakable" 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. "Unshakable" means not to be carried away by lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, rivalry, conceit, arrogance, vanity, negligence, all mental defilements, all misconduct, all fevers, all mental corruptions, all disturbances, all torments, all unwholesome volitional activities - Nibbāna is permanent, stable, eternal, not subject to change - "unshakable."

"Unagitated": "unagitated" is called the Deathless, Nibbāna. That which is the stilling of all activities, etc. cessation, Nibbāna. No arising of Nibbāna is evident, there is no passing away, no change of it is evident. Nibbāna is permanent, stable, eternal, not subject to change - "unshakable, unagitated."

"For which there is no comparison anywhere": "For which" means for Nibbāna. "There is no comparison" means there is no comparison, there is no likeness, there is no similar, there is no counterpart - it does not exist, is not found, is not obtained. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally - "for which there is no comparison anywhere."

"Surely I shall go, there is no uncertainty for me here": "Surely" is a definitive statement, a statement without doubt, a statement without uncertainty, an uncontradictory statement, an undivided statement, a statement of necessity, an incontrovertible statement, an unerring statement, this is a statement of affirmation - "surely." "I shall go" means I shall go, I shall attain, I shall touch, I shall realise - "surely I shall go." "There is no uncertainty for me here": "Here" means regarding Nibbāna there is no uncertainty, there is no sceptical doubt, there is no indecision, there is no wavering - it does not exist, is not found, is not obtained, abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "surely I shall go, there is no uncertainty for me here."

"Thus remember me as one with a resolute mind": "Thus remember me" means thus recognise me. "With a resolute mind" means slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna, resolved upon Nibbāna - "thus remember me as one with a resolute mind." Therefore the Elder Piṅgiya said -

"Unshakable, unagitated, for which there is no comparison anywhere;
Surely I shall go, there is no uncertainty for me here, thus remember me as
one with a resolute mind."

The exposition of the verses sung in response of the Way to the Beyond is eighteenth.

The Chapter on the Way to the Beyond is complete.



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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