

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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The Discourse on the Rhinoceros Horn (Khaggavisāṇasutto)

[Cnd 23, PTS 57-73]



PaliVerse

5. The Collection of Minor Texts

17. The Minor Exposition

The Discourse on the Rhinoceros Horn

The Exposition of the Rhinoceros Horn Discourse

The First Chapter

- 121.** Having laid aside the rod towards all beings, not harming even one of them; One should not wish for a son, whence a companion? One should wander alone, like a rhinoceros horn.

"Having laid aside the rod towards all beings": "All" is an expression meaning entirely, in every way, without remainder, without exception - "all". "Beings": beings are called the trembling and the still. "The trembling" means those for whom thirsting craving has not been abandoned, and for whom fear and dread have not been abandoned. Why are they called the trembling? They tremble, are frightened, are terrified, speak, experience terror; for that reason they are called the trembling. "The still" means those for whom thirsting craving has been abandoned, and for whom fear and dread have been abandoned. Why are they called the still? They do not tremble, are not frightened, are not terrified, do not fear, do not experience terror; for that reason they are called the still. "Violence": there are three kinds of violence -bodily violence, verbal violence, mental violence. The threefold bodily misconduct is bodily violence, the fourfold verbal misconduct is verbal violence, the threefold mental misconduct is mental violence. "Having laid aside the rod towards all beings" means having laid aside, having deposited the rod towards all beings.

"Not harming even one of them" means not harming each and every being with the hand or with a clod or with a stick or with a knife or with a chain or with a rope, not harming all beings with the hand or with a clod or with a stick or with a knife or with a chain or with a rope - not harming even one of them.

"One should not wish for a son, whence a companion?": "Not" is a rejection; "sons": there are four kinds of sons - a son born from oneself, a son born from the field, an adopted son, a pupil. "Companion": companions are called those with whom coming is comfortable, going is comfortable, going and coming is comfortable, standing is comfortable, sitting is comfortable, lying down is comfortable, addressing is comfortable, conversing is comfortable, speaking up is comfortable, discussing is comfortable. "One should not wish for a son, whence a companion?" means one should not wish for a son, should not consent to, should not aspire to, should not long for, should not pray for; whence would one wish for, consent to, aspire to, long for, pray for a friend or an acquaintance or a devoted one or a companion - one should not wish for a son, whence a companion?

"One should wander alone, like a rhinoceros horn": "Alone" means that Paccekabuddha 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 Paccekabuddha enlightenment.

How is that Paccekabuddha alone in the sense of going forth? That Paccekabuddha, 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 storage, having shaved off hair and beard, having put on ochre robes, having gone forth from home into homelessness, having entered the state of owning nothing, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone - thus that Paccekabuddha is alone in the sense of going forth.

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

How is that Paccekabuddha alone in the sense of abandoning craving? He, thus alone, without a companion, diligent, ardent, resolute, dwelling, making the great striving, having scattered Māra together with his army, the Destroyer, the Dark One, 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 that Paccekabuddha is alone in the sense of abandoning craving.

How is that Paccekabuddha 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. Thus that Paccekabuddha is alone as one completely free from lust.

How is that Paccekabuddha alone as one who has gone the direct path? The direct path is called the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path.

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

Thus that Paccekabuddha is alone as one who has gone the direct path.

How is that Paccekabuddha alone as one who has fully awakened to the unsurpassed Paccekabuddha enlightenment? 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. That Paccekabuddha, a Paccekabuddha through the path, a Paccekabuddha through knowledge, understood "all activities are impermanent", understood "all activities are suffering", understood "all phenomena are non-self", understood "ignorance is the condition for activities", understood "activities are the condition for consciousness", understood "consciousness is the condition for mentality-materiality", understood "mentality-materiality is the condition for the six sense bases", understood "the six sense bases are the condition for contact", understood "contact is the condition for feeling", understood "feeling is the condition for craving", understood "craving is the condition for clinging", understood "clinging is the condition for existence", understood "existence is the condition for birth", understood "birth is the condition for ageing and death"; understood "from the cessation of ignorance comes the cessation of activities", understood "from the cessation of activities comes the cessation of consciousness", understood "from the cessation of consciousness comes the cessation of mentality-materiality", understood "from the cessation of mentality-materiality comes the cessation of the six sense bases", understood "from the cessation of the six sense bases comes the cessation of contact", understood "from the cessation of contact comes the cessation of feeling", understood "from the cessation of feeling comes the cessation of craving", understood "from the cessation of craving comes the cessation of clinging", understood "from the cessation of clinging comes the cessation of existence", understood "from the cessation of existence comes the cessation of birth", understood "from the cessation of birth comes the cessation of ageing and death"; understood "this is suffering", understood "this is the origin of suffering", understood "this is the cessation of suffering", understood "this is the practice leading to the cessation of suffering"; understood "these are the mental corruptions", understood "this is the origin of mental corruptions", etc. understood "this is the practice leading to the cessation of mental corruptions"; understood "these phenomena are to be directly known", understood "these phenomena are to be abandoned", understood "these phenomena are to be realised", understood "these phenomena are to be developed"; understood the origin, passing away, gratification, danger, and escape of the six sense bases of contact; understood the origin, etc. of the five aggregates of clinging; understood the escape; understood the origin, passing away, gratification, danger, and escape of the four primary elements; understood "whatever has the nature of arising, all that has the nature of cessation."

Or whatever is to be understood, to be comprehended, to be awakened to, to be fully awakened to, to be attained, to be contacted, to be realised - all that by that individual enlightenment-knowledge he understood, comprehended, awakened to,

fully awakened to, attained, contacted, realised - thus that Individually Enlightened One alone has fully awakened to the unsurpassed individual enlightenment - alone.

"Wanders" means eight kinds of conduct - conduct in postures, conduct in sense bases, conduct in mindfulness, conduct in concentration, conduct in knowledge, conduct in the path, conduct in attainment, conduct for the world's welfare. "Conduct in postures" means in the four postures. "Conduct in sense bases" means in the six internal and external sense bases. "Conduct in mindfulness" means in the four establishments of mindfulness. "Conduct in concentration" means in the four meditative absorptions. "Conduct in knowledge" means in the four noble truths. "Conduct in the path" means in the four noble paths. "Conduct in attainment" means in the four fruits of asceticism. "Conduct for the world's welfare" means in the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially in the Individually Enlightened Ones, partially in the disciples. Conduct in postures is for those accomplished in aspiration, conduct in sense bases is for those with guarded doors in the faculties, conduct in mindfulness is for those dwelling in diligence, conduct in concentration is for those devoted to higher consciousness, conduct in knowledge is for those accomplished in higher intelligence, conduct in the path is for those rightly practising, conduct in attainment is for those who have attained the fruits, conduct for the world's welfare is for the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially for the Individually Enlightened Ones, partially for the disciples. These are the eight kinds of conduct. There are another eight kinds of conduct - resolving through faith one practises, arousing energy one practises, establishing mindfulness one practises, making non-distraction through concentration one practises, understanding through wisdom one practises, cognising through consciousness-conduct one practises. For one so practising, wholesome mental states proceed - one practises through sense base conduct. One so practising attains distinction - one practises through distinction-conduct. These are the eight kinds of conduct.

There are another eight kinds of conduct - seeing-conduct through right view, fixing-conduct through right thought, discernment-conduct through right speech, origination-conduct through right action, cleansing-conduct through right livelihood, exertion-conduct through right effort, establishing-conduct through right mindfulness, non-distraction-conduct through right concentration. These are the eight kinds of conduct.

"Like a rhinoceros horn" means just as the horn of a rhinoceros is one, without a second, just so that Individually Enlightened One is like that, similar to that, comparable to that. Just as what is excessively salty is called salt-like, what is excessively bitter is called bitter-like, what is excessively sweet is called sweet-like, what is excessively hot is called fire-like, what is excessively cold is called ice-like, a great mass of water is called ocean-like, a disciple who has attained the power of great direct knowledge is called Teacher-like; just so that Individually Enlightened One there is like that, similar to that, comparable to that, alone, without a second, freed from bondage, rightly walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself in the world - one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having laid aside the rod towards all beings, not harming even one of them;

One should not wish for a son, whence a companion? One should wander alone, like a rhinoceros horn."

- 122.** For one in whom bonding has arisen, affections arise; following upon affection, this suffering comes to be;
Seeing the danger born of affection, one should wander alone, like a rhinoceros horn.

"For one in whom bonding has arisen, affections arise": "Bonding": there are two kinds of bonding - bonding through seeing and bonding through hearing. What is bonding through seeing? Here a certain one sees a woman or a girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion. Having seen, having perceived, he grasps the sign by its features - "The hair is beautiful, or the face is beautiful, or the eyes are beautiful, or the ears are beautiful, or the nose is beautiful, or the lips are beautiful, or the teeth are beautiful, or the mouth is beautiful, or the neck is beautiful, or the breasts are beautiful, or the chest is beautiful, or the belly is beautiful, or the hips are beautiful, or the thighs are beautiful, or the calves are beautiful, or the hands are beautiful, or the feet are beautiful, or the fingers are beautiful, or the nails are beautiful." Having seen, having perceived, he delights in, asserts, longs for, gives rise to, and pursues the bondage of lust - this is bonding through seeing.

What is bonding through hearing? Here a certain one hears - "In such and such a village or town there is a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion." Having heard, having listened, he delights in, asserts, longs for, gives rise to, and pursues the bondage of lust - this is bonding through hearing.

"Affections": there are two kinds of affection - affection through craving and affection through views. What is affection 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." 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 affection through craving.

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

"For one in whom bonding has arisen, affections arise": through the condition of bonding through seeing and through the condition of bonding through hearing, affection through craving and affection through views exist, arise, are born, are produced, originate, come into being, become manifest - for one in whom bonding has arisen, affections arise.

Following upon affection, this suffering comes to be. "Affection" means there are two affections - affection of craving and affection of views, etc. This is affection of craving, etc. this is affection through views. "This suffering comes to be" means here a certain one practises misconduct by body, practises misconduct by speech, practises misconduct by mind, kills living beings, takes what is not given, breaks into houses, carries off plunder, commits robbery, stands in ambush on the highway, goes to another's wife, speaks falsely. Having seized him, they show him to the king - "This, Sire, is a thief, a criminal. Impose on him whatever punishment you wish." The king abuses him. He, on account of the abuse, experiences suffering and displeasure. Whence has this fear, suffering and displeasure arisen? For him it has arisen on account of affection, on account of delight, on account of lust, on account of passionate delight.

Even by this much the king is not satisfied. The king has him bound - by bondage with fetters, or by bondage with ropes, or by bondage with chains, or by bondage with canes, or by bondage with creepers, or by bondage with confinement, or by bondage with enclosure, or by bondage to a village, or by bondage to a market town, or by bondage to a country, or by bondage to a province, or at least makes him subject to command - "You are not allowed to depart from here." He, on account of the bondage, experiences suffering and displeasure. Whence has this fear, suffering and displeasure arisen? For him it has arisen on account of affection, on account of delight, on account of lust, on account of passionate delight.

Even by this much the king is not satisfied. The king has his wealth confiscated - a hundred, or a thousand, or a hundred thousand. He, on account of the loss of wealth, experiences suffering and displeasure. Whence has this fear, suffering and displeasure arisen? For him it has arisen on account of affection, on account of delight, on account of lust, on account of passionate delight.

Even by this much the king is not satisfied. The king has various bodily punishments inflicted on him - he flogs him with whips, he flogs him with canes, he flogs him with half-clubs, he cuts off his hand, he cuts off his foot, he cuts off his hand and foot, he cuts off his ear, he cuts off his nose, he cuts off his ear and nose, he inflicts the "gruel pot" torture, he inflicts the "shell-tonsure" torture, he inflicts the "Rāhu's mouth" torture, he inflicts the "fire garland" torture, he inflicts the "hand torch" torture, he inflicts the "grass-strip" torture, he inflicts the "bark-dress" torture, he inflicts the "antelope" torture, he inflicts the "flesh-hook" torture, he inflicts the "coin-cutting" torture, he inflicts the "lye-pickling" torture, he inflicts the "pivot-turning" torture, he inflicts the "straw-chair" torture, he pours boiling oil on him, he has him eaten by dogs, he impales him alive on a stake, he cuts off his head with a sword. He experiences suffering and displeasure on account of the bodily punishment. Whence has this fear, suffering and displeasure arisen? For him it has arisen on account of affection, on account of delight, on account of lust, on account of passionate delight. The king is lord of these four punishments.

He, by his own action, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. The guardians of hell inflict on him the torture called the fivefold binding - they drive a red-hot iron stake into his hand, they drive a red-hot iron stake into his other hand, they drive a red-hot iron stake into his foot, they drive a red-hot iron stake into his other foot, they drive a red-hot iron stake into the middle of his chest. There he experiences painful, sharp, severe, bitter feelings; and he does not die until that evil deed is exhausted. Whence has this fear, suffering and displeasure arisen? For him it has arisen on account of affection, on account of delight, on account of lust, on account of passionate delight.

The guardians of hell lay him down and plane him with axes, etc. The guardians of hell, having seized him feet up and head down, plane him with adzes. The guardians of hell, having yoked him to a chariot, drive him back and forth over ground that is blazing, in flames, aglow. The guardians of hell make him climb up and down a great mountain of embers, blazing, in flames, aglow. The guardians of hell, having seized him feet up and head down, throw him into a red-hot copper cauldron, blazing, in flames, aglow. There he is cooked, throwing up foam. There, being cooked, throwing up foam, he goes up once, he goes down once, he goes across once. There he experiences painful, sharp, severe, bitter feelings; and he does not die until that evil deed is exhausted. Whence has this fear, suffering and displeasure arisen? For him it has arisen on account of affection, on account of delight, on account of lust, on account of passionate delight.

The guardians of hell throw him into the great hell. Now that great hell -

"Four-cornered, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.

"Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always.

"Terrible torments for the miserly, flaming, difficult to approach;
And causing horripilation, fearsome, terrifying, painful.

"And from the eastern wall, a mass of flames has arisen;
Burning the evil doers, it strikes against the western wall.

"And from the western wall, a mass of flames has arisen;
Burning the evil doers, it strikes against the eastern wall.

And from the southern wall, a mass of flames has arisen;
Burning the evil doers, it strikes against the northern wall.

And from the northern wall, a mass of flames has arisen;
Burning the evil doers, it strikes against the southern wall.

And having arisen from below, a frightful mass of flames;
Burning the evil doers, it strikes against the roof.

Having arisen from the roof, a frightful mass of flames;

Burning the evil doers, it strikes against the ground.

Just as an iron pan ablaze, heated and burning;
So is the Avīci hell, to one looking below and above.

There beings greatly cruel, doers of great wickedness;
Absolutely evil doers, they are cooked but do not die.

The body of those hell-dwellers is like fire;
See the firmness of their actions, there is neither ash nor soot.

They run to the east too, then they run to the west;
They run to the north too, then they run to the south.

Whatever direction they run to, that door is closed;
Those beings hoping to escape, seeking release.

They do not obtain to go out from there, because of their kamma;
And their evil deeds, unripened, done in abundance.

Whence has this fear, suffering and displeasure arisen? For him it has arisen on account of affection, on account of delight, on account of lust, on account of passionate delight.

Whatever sufferings of hell beings, whatever sufferings of those in the animal realm, whatever sufferings of those in the realm of hungry ghosts, whatever sufferings of humans - from where are they born, from where arisen, from where produced, from where generated, from where become manifest? From the condition of affection, from the condition of delight, from the condition of lust, from the condition of delight and lust, they exist, they arise, they are born, they are produced, they originate, they come into being, they become manifest - Following upon affection, this suffering comes to be.

"Seeing the danger born of affection." "Affection" means there are two affections - affection of craving and affection of views, etc. This is affection of craving, etc. this is affection through views. "Seeing the danger born of affection" means seeing, observing, looking at, pondering, examining the danger born of affection of craving and affection of views - Seeing the danger born of affection, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"For one in whom bonding has arisen, affections arise; following upon affection, this suffering comes to be;
Seeing the danger born of affection, one should wander alone, like a rhinoceros horn."

123. Having compassion for friends and companions, one with a bound mind neglects one's welfare;
Seeing this danger in intimacy, one should wander alone, like a rhinoceros horn.

"Having compassion for friends and companions, one with a bound mind neglects one's welfare": "Friends": there are two kinds of friends - a householder friend and a homeless friend. Which is the householder friend? Here a certain one gives what is hard to give, gives up what is hard to give up, does what is hard to do, endures what is hard to endure, tells him his secrets, conceals his secrets, does not abandon him in misfortunes, even his life is given up for his benefit, he does not despise him when he is ruined - this is the householder friend.

Which is the homeless friend? Here a monk is dear, agreeable, respected, esteemed, a speaker, willing to do what others bid, a maker of profound talk, and he does not urge towards an impossibility, he encourages in higher morality, he encourages in the pursuit of development of the four establishments of mindfulness, of the four right strivings... etc. of the four bases for spiritual power... of the five faculties... of the five powers... of the seven factors of enlightenment... he encourages in the pursuit of development of the noble eightfold path - this is the homeless friend.

"Companions" are called those with whom coming is comfortable, going is comfortable, standing is comfortable, sitting is comfortable, lying down is comfortable, addressing is comfortable, conversing is comfortable, speaking up is comfortable, discussing is comfortable. "Having compassion for friends and companions, one neglects one's welfare": having compassion, looking after, supporting friends and companions, those seen together, those devoted, allies, one neglects one's own welfare, the welfare of others, and the welfare of both, one neglects the welfare pertaining to the present life, one neglects the welfare pertaining to the future life, one neglects, causes to neglect, brings to ruin, destroys, avoids, causes to disappear the ultimate welfare - "having compassion for friends and companions, one neglects one's welfare."

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

How does one placing oneself high and placing another low have a bound mind?"I am very helpful to you, having come to me you have gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, you abstain from killing living beings, abstain from taking what is not given, abstain from sexual misconduct, abstain from lying, abstain from spirits, liquor and intoxicants that cause negligence; I give you the synopsis, I give you the interrogation, I explain the Observance, I determine the new construction work. But you, having abandoned me, honour others, respect them, revere them, venerate them." Thus placing oneself high and placing another low one has a bound mind - "having compassion for friends and companions, one with a bound mind neglects one's welfare."

"Seeing this danger in intimacy": "Danger" means fear of birth, fear of ageing, fear of illness, fear of death, fear of kings, fear of thieves, fear of fire, fear of water, fear of self-censure, fear of censure by others, fear of punishment, fear of an unfortunate realm, fear of waves, fear of crocodiles, fear of whirlpools, fear of fierce fish, fear of livelihood, fear of ill-repute, fear of timidity in assemblies, fear of intoxication - frightfulness, trepidation, terror, mental excitement, fright. "Intimacy": there are two kinds of intimacy - intimacy of craving and intimacy of views, etc. This is intimacy of craving, etc. This is intimacy of views. "Seeing this danger in intimacy" means seeing this danger in intimacy, observing, looking at, pondering, examining - Seeing this danger in intimacy, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having compassion for friends and companions, one with a bound mind neglects one's welfare;
Seeing this danger in intimacy, one should wander alone, like a rhinoceros horn."

- 124.** Just as a spreading bamboo is entangled, so is the longing for sons and wives;
Like a bamboo shoot, not clinging, one should wander alone, like a rhinoceros horn.

"Just as a spreading bamboo is entangled": bamboo is called a bamboo thicket. Just as in a bamboo thicket the old bamboos are beings attached, strongly attached, clinging, stuck, fastened, fettered, even so clinging 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 domain, Māra's abode, Māra's bondage, river of craving, net of craving, leash of craving, ocean of craving, covetousness, greed, unwholesome root.

"Clinging" - in what sense is it clinging? Because it is extensive, it is clinging; because it is spread out, it is clinging; because it is diffused, it is clinging; because it is unrighteous, it is clinging; because it is difficult to cross, it is clinging; because it carries away, it is clinging; because it speaks falsely, it is clinging; because it has poison as its root, it is clinging; because it has poison as its fruit, it is clinging;

because it has poison as its enjoyment, it is clinging. 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 clinging - just as a spreading bamboo is entangled.

"So is the longing for sons and wives": "Sons": there are four kinds of sons - a son born from oneself, a son born from the field, an adopted son, a pupil. "Wives" are called spouses. "Longing" is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root - so is the longing for sons and wives.

"Like a bamboo shoot, not clinging": bamboo is called a bamboo thicket. Just as in a bamboo thicket the young shoots are non-attached, not stuck, not greedy, unhindered, gone out, escaped, free, even so. "Clinging": there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. This is clinging through craving, etc. This is clinging through wrong view. For that Individually Enlightened One, clinging through craving has been abandoned, clinging through wrong view has been relinquished. Because clinging through craving has been abandoned, because clinging through wrong view has been relinquished, that Individually Enlightened One does not cling to visible form, does not cling to sound, does not cling to odour, does not cling to flavour, does not cling to tangible object, in family, etc. in group... in residence... in material gain... in fame... in praise... in happiness... in robes... in almsfood... in lodging... in requisite of medicines for the sick... in the sensual element... in the material element... in the immaterial element... in sensual existence... in fine-material existence... in immaterial existence... in percipient existence... in non-percipient existence... in neither-percipient-nor-non-percipient existence... in single-aggregate constituent existence... in four-aggregate constituent existence... in five-aggregate constituent existence... in the past... in the future... in the present... regarding phenomena that are seen, heard, sensed, and to be cognised, he does not cling, does not grasp, is not bound, is not obstructed, does not become infatuated; gone out, escaped, free, unbound, he dwells with a mind rid of barriers - like a bamboo shoot, not clinging, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Just as a spreading bamboo is entangled, so is the longing for sons and wives;
Like a bamboo shoot, not clinging, one should wander alone, like a rhinoceros
horn."

- 125.** Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort;
A wise man, seeing freedom, should wander alone, like a rhinoceros horn.

"Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort": "Deer" means there are two kinds of deer - the eṇi deer and the pasada deer. Just as a forest deer, roaming in the forest wilds, goes confidently, stands confidently, sits

down confidently, lies down confidently.

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. 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 fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. 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 abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. 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 completely 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? He has gone beyond the range of the Evil One, monks" - just as a deer in the forest, unfettered, goes wherever it wishes for its food resort.

"A wise man, seeing freedom." "Wise" means wise, endowed with wisdom, intelligent, one with knowledge, discerning, sagacious. "Man" means a being, a young man, a person, an individual, a soul, a creature, a being, a human, a human being.

"Independent" - there are two kinds of independence: the teaching is independent and the person is independent. What teaching is independent? 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 - this is the teaching that is independent. What person is independent? Whoever is possessed of this independent teaching, he is called an independent person. "A wise man, seeing freedom" means a wise man seeing, observing, looking at, pondering, examining the teaching of freedom - a wise man, seeing freedom, should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort;

A wise man, seeing freedom, should wander alone, like a rhinoceros horn."

126. There is calling out among companions, at home, at a place, while going, while wandering;

Seeing freedom that is not coveted, one should wander alone, like a rhinoceros horn.

"There is calling out among companions, at home, at a place, while going, while wandering": companions are called those with whom coming is comfortable, going is comfortable, going and coming is comfortable, standing is comfortable, sitting is comfortable, lying down is comfortable, addressing is comfortable, conversing is comfortable, speaking up is comfortable, discussing is comfortable. "There is calling out among companions, at home, at a place, while going, while wandering": among companions, whether at home, at a place, while going, or while wandering, there is calling out for one's own benefit, calling out for others' benefit, calling out for both benefits, calling out for benefit in this life, calling out for benefit in the future life, calling out for the highest benefit - there is calling out among companions, at home, at a place, while going, while wandering.

"Seeing freedom that is not coveted": this matter is not coveted by fools, bad persons, sectarians, disciples of sectarians, that is to say - the state of being shaven and wearing ochre robes. This matter is coveted by the wise, good persons, disciples of the Buddha, Individually Enlightened Ones, that is to say - the state of being

shaven and wearing ochre robes. "Independent" - there are two kinds of independence: the teaching is independent and the person is independent. What teaching is independent? Four establishments of mindfulness etc. the noble eightfold path - this is the teaching that is independent. What person is independent? Whoever is possessed of this independent teaching, he is called an independent person.

"Seeing freedom that is not coveted": seeing, observing, looking at, pondering, examining the teaching of freedom - seeing freedom that is not coveted, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"There is calling out among companions, at home, at a place, while going, while wandering;
Seeing freedom that is not coveted, one should wander alone, like a rhinoceros horn."

127. There is amusement and delight among companions, and there is extensive love for sons;
Loathing separation from the beloved, one should wander alone, like a rhinoceros horn.

"There is amusement and delight among companions": "Play": there are two kinds of play - bodily play and verbal play. What is bodily play? They play with elephants, they play with horses, they play with chariots, they play with bows, they play with sword-hilts, they play with eight-row boards, they play with ten-row boards, they play in space, they play on circular paths, they play santikā, they play khalikā, they play ghaṭikā, they play with hand-sticks, they play with dice, they play with leaf-pipes, they play with toy ploughs, they play with somersaults, they play with windmills, they play with toy measures, they play with toy chariots, they play with toy bows, they play at guessing letters, they play at guessing thoughts, they play at mimicking defects. This is bodily play.

What is verbal play? Mouth-drumming, mouth-cymbals, mouth-kettledrums, mouth-twisting, mouth-horns, mouth-tabors, acting, dancing, singing, jesting. This is verbal play.

"Delight": this is a designation for contentment. Companions are called those with whom coming is comfortable, going is comfortable, going and coming is comfortable, standing is comfortable, sitting is comfortable, lying down is comfortable, addressing is comfortable, conversing is comfortable, speaking up is comfortable, discussing is comfortable. "There is amusement and delight among companions": there is play and delight among companions - there is amusement and delight among companions.

"And there is extensive love for sons": "Sons": there are four kinds of sons - a son born from oneself, a son born from the field, an adopted son, a pupil. "And there is extensive love for sons": and there is exceeding love for sons - and there is extensive love for sons.

"Loathing separation from the beloved": there are two kinds of dear -beings or activities. Which beings are dear? Here, for one there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or son or daughter or

friends or colleagues or relatives or blood-relations - these beings are dear.

Which activities are dear? Pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing tangible objects - these activities are dear. "Loathing separation from the beloved": loathing separation from dear ones, being troubled, being ashamed - loathing separation from the beloved, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"There is amusement and delight among companions, and there is extensive love for sons;
Loathing separation from the beloved, one should wander alone, like a rhinoceros horn."

- 128.** Belonging to the four directions and non-impinging, being content with whatsoever;
Enduring dangers, unafraid, one should wander alone, like a rhinoceros horn.

"Belonging to the four directions and non-impinging" means: "Belonging to the four directions" means that Paccekabuddha dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion, etc. With a mind accompanied by altruistic joy, etc. He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, etc. Without ill-will, having pervaded, he dwells. "Belonging to the four directions and non-impinging" means because of having developed friendliness, whatever beings there are in the eastern direction, they are not disagreeable; whatever beings there are in the southern direction, they are not disagreeable; whatever beings there are in the western direction, they are not disagreeable; whatever beings there are in the northern direction, they are not disagreeable; whatever beings there are in the eastern intermediate direction, they are not disagreeable; whatever beings there are in the southern intermediate direction, they are not disagreeable; whatever beings there are in the western intermediate direction, they are not disagreeable; whatever beings there are in the northern intermediate direction, they are not disagreeable; whatever beings there are in the lower direction, they are not disagreeable; whatever beings there are in the upper direction, they are not disagreeable; whatever beings there are in the directions and intermediate directions, they are not disagreeable; Because of having developed compassion, because of having developed altruistic joy, because of having developed equanimity, whatever beings there are in the eastern direction, they are not disagreeable, etc. Whatever beings there are in the directions and intermediate directions, they are not disagreeable - He belongs to the four directions and is non-impinging.

"Being content with whatsoever" means that Paccekabuddha is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever, and does not commit an improper wrong way of earning because of robes. And not having obtained a robe, he is not agitated, and having obtained a robe, he uses it not

greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape. And yet by that contentment with any robe whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called a Paccekabuddha established in the ancient, primordial noble lineage. He is content with any almsfood whatsoever, etc.

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

"Enduring dangers, unafraid" means: "Dangers" - there are two kinds of dangers - obvious dangers and concealed dangers. What are the obvious dangers? Lions, tigers, panthers, bears, hyenas, wolves, buffaloes, elephants, snakes, scorpions, centipedes, thieves or young men, whether having done their deed or not having done their deed, eye disease, ear disease, nose disease, tongue disease, body disease, head disease, outer ear disease, mouth disease, tooth disease, cough, asthma, catarrh, burning, fever, stomach disease, fainting, dysentery, griping, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, scratches, scabies, blood and bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, illnesses arising from the result of action, cold, heat, hunger, thirst, defecation, urination, contact with gadflies, mosquitoes, wind, sun, and serpents, and so on. These are called obvious dangers.

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

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

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

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

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

"Furthermore, monks, for a monk, having heard a sound with the ear... etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, there arise whatever evil unwholesome mental states, thoughts subject to mental fetters, those evil unwholesome mental states dwell within him, flow along within him. Therefore he is called 'one with a pupil'. By that behaviour evil unwholesome mental states behave towards him. Therefore he is called 'one with a teacher'. Thus, monks, a monk with a pupil, with a teacher, dwells in suffering, not comfortably." Thus also "they dwell there" means - dangers.

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

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

One who is greedy does not know benefit, one who is greedy does not see the Teaching;

Then there is deep darkness, when greed overcomes a man.

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

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

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

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

Thus also "they dwell there" means - dangers.

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

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

Thus also "they dwell there" means - dangers.

For this was said by the Blessed One -

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

Thus also "they dwell there" means - dangers.

"Enduring dangers" means having endured dangers, won over, submerged, exhausted, relinquished - enduring dangers. "Unafraid" means that Individually Enlightened One dwells fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone - enduring dangers, unafraid, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Belonging to the four directions and non-impinging, being content with
whatsoever;
Enduring dangers, unafraid, one should wander alone, like a rhinoceros horn."

129. Some gone forth are hard to support, and also householders dwelling at home;

Having become unconcerned with others' children, one should wander alone, like a rhinoceros horn.

"Some gone forth are hard to support": even some gone forth here, when guidance is being given, when recitation is being given, when interrogation is being given, when a robe is being given, when a bowl is being given, when a brass bowl is being given, when a filter waterpot is being given, when a water strainer is being given, when a bag is being given, when sandals are being given, when a waistband is being given, they do not listen, they do not lend an ear, they do not apply their minds to final knowledge, they are disobedient, not doing what is said, acting contrary, they turn their faces away - some gone forth are hard to support.

"And also householders dwelling at home": even some householders here, when an elephant is being given, etc. when a chariot is being given, when a field is being given, when a site is being given, when gold is being given, when refined gold is being given, when a village is being given, etc. when a market town is being given, when a city is being given, when a country is being given, when a province is being given, they do not listen, they do not lend an ear, they do not apply their minds to final knowledge, they are disobedient, not doing what is said, acting contrary, they turn their faces away - and also householders dwelling at home.

"Having become unconcerned with others' children": setting aside oneself, all in this meaning are others' children. Having become unconcerned with those others' children, having become uninvolved, having become without attachment - having become unconcerned with others' children, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Some gone forth are hard to support, and also householders dwelling at home;
Having become unconcerned with others' children, one should wander alone, like a rhinoceros horn."

130. Having laid aside the characteristics of a layman, like a coral tree with fallen leaves;
Having cut off, as a hero, the bonds of a layman, one should wander alone, like a rhinoceros horn.

"Having laid aside the characteristics of a layman": the characteristics of a layman are called hair and beard and garlands and odours and cosmetics and ornaments and decorations and garments and cloaks and head-wrappings and rubbing and massaging and bathing and kneading and mirrors and eye-ointment and garland-scent-cosmetics and face-powder and face-cream and bracelets and top-knot bands and walking sticks and tubes and swords and umbrellas and decorated sandals and turbans and gems and horse-tail fans and white garments and long-fringed robes and so on. "Having laid aside the characteristics of a layman": having laid aside, having completely laid aside, having put down, having calmed the characteristics of a layman - having laid aside the characteristics of a layman.

"Like a coral tree with fallen leaves": just as the leaves of a coral tree are cut, completely cut, fallen, fallen all around, even so the characteristics of a layman of that Individually Enlightened One are cut, completely cut, fallen - like a coral tree with fallen leaves.

"Having cut off, as a hero, the bonds of a layman": "Hero" means energetic - a hero, able - a hero, masterful - a hero, fully capable - a hero, valiant - a hero, courageous, fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned - a hero, with terror gone - a hero.

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

The bonds of a layman are called sons and wife and male slaves and female slaves and goats and sheep and chickens and pigs and elephants and cattle and horses and mares and fields and sites and unwrought gold and gold and villages and market towns and royal cities and countries and provinces and treasures and storehouses - whatever enticing object there is.

"Having cut off, as a hero, the bonds of a layman": that Individually Enlightened One, a hero, having cut, having completely cut, having abandoned, having dispelled, having put an end to, having brought to obliteration the bonds of a layman - having cut off, as a hero, the bonds of a layman, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having laid aside the characteristics of a layman, like a coral tree with fallen leaves,
Having cut off, as a hero, the bonds of a layman;
One should wander alone, like a rhinoceros horn."

The first chapter.

The Second Chapter

131. If one should find a prudent companion, a fellow traveller, living well, wise;
Having overcome all dangers, one should wander with him, glad and mindful.

"If one should find a prudent companion" means if one should obtain, acquire, attain, find a prudent, wise, intelligent, discerning, knowledgeable, discriminating, sagacious companion - "if one should find a prudent companion."

"A fellow traveller, living well, wise": "Fellow traveller" means walking together.
"Living well" means living well through the first meditative absorption, living well through the second meditative absorption... through the third meditative absorption... living well through the fourth meditative absorption, living well through the liberation of mind through friendliness, through compassion, etc. through altruistic joy... living well through the liberation of mind through equanimity, living well through the attainment of the plane of infinite space, through the attainment of the plane of infinite consciousness, etc. through the attainment of the plane of nothingness, etc.

living well through the attainment of the plane of neither-perception-nor-non-perception, living well through the attainment of cessation, living well through the fruition attainment. "Wise" means wise, intelligent, discerning, knowledgeable, discriminating, sagacious - "a fellow traveller, living well, wise."

"Having overcome all dangers": "Dangers" - there are two kinds of dangers - obvious dangers and concealed dangers, etc. These are called obvious dangers, etc. These are called concealed dangers, etc. Thus also "they dwell there" means - dangers. "Having overcome all dangers" means having overcome, having conquered, having submerged, having exhausted, having crushed all dangers - "having overcome all dangers."

"One should wander with him, glad and mindful" means that Individually Enlightened One, together with that prudent, wise, intelligent, discerning, knowledgeable, discriminating, sagacious companion, glad, contented, joyful, delighted, elated, gladdened, should wander, should dwell, should move, should conduct himself, should maintain himself, should sustain himself, should keep himself going - "one should wander with him, glad." "Mindful" means that Individually Enlightened One is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago - "one should wander with him, glad and mindful." Therefore that Individually Enlightened One said -

"If one should find a prudent companion, a fellow traveller, living well, wise;
Having overcome all dangers, one should wander with him, glad and mindful."

132. If one should not find a prudent companion, a fellow traveller, living well, wise;
Like a king abandoning a conquered kingdom, one should wander alone, like a rhinoceros horn.

"If one should not find a prudent companion" means if one should not obtain, acquire, attain, find a prudent, wise, intelligent, discerning, knowledgeable, discriminating, sagacious companion - "if one should not find a prudent companion."

"A fellow traveller, living well, wise": "Fellow traveller" means walking together.

"Living well" means living well through the first meditative absorption, etc. living well through the attainment of cessation, living well through the fruition attainment.

"Wise" means wise, intelligent, discerning, knowledgeable, discriminating, sagacious - "a fellow traveller, living well, wise."

"Like a king abandoning a conquered kingdom" means a king of the warrior caste, anointed on the head, victorious in battle, having destroyed his enemies, having achieved his aim, with full treasuries and storehouses, having given up the country, the province, the treasury, the storehouse, the city with abundant gold and money, 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 also the Individually Enlightened One, 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 - "like a king abandoning a conquered kingdom, one should wander alone, like a rhinoceros horn." Therefore that Individually Enlightened One said -

"If one should not find a prudent companion, a fellow traveller, living well, wise;

Like a king abandoning a conquered kingdom, one should wander alone, like a rhinoceros horn."

133. Surely we praise the accomplishment of friends, the foremost or equal friends should be cultivated;

Not having obtained these, eating blamelessly, one should wander alone, like a rhinoceros horn.

"Surely we praise the accomplishment of friends." "Surely" is a definitive statement, a statement without doubt, a statement without uncertainty, an uncontradictory statement, an undivided statement, a statement of necessity, an unmistakable statement, an unerring statement, this is a statement of establishment - "surely."

"Accomplishment of friends": accomplishment of friends is called that friend who is endowed with the aggregate of morality of one beyond training, with the aggregate of concentration of one beyond training... with the aggregate of wisdom of one beyond training... with the aggregate of liberation of one beyond training... is endowed with the aggregate of knowledge and vision of liberation of one beyond training. "Surely we praise the accomplishment of friends": we praise the accomplishment of friends, we extol, we proclaim, we commend - surely we praise the accomplishment of friends.

"The foremost or equal friends should be cultivated": friends are foremost in morality, concentration, wisdom, liberation, knowledge and vision of liberation; friends are equal, similar in morality, concentration, wisdom, liberation, knowledge and vision of liberation. Foremost friends or similar friends should be cultivated, should be associated with, should be attended upon, should be questioned, should be inquired of - the foremost or equal friends should be cultivated.

"Not having obtained these, eating blamelessly": there is a person who eats blameably, there is a person who eats blamelessly. And what person eats blameably? Here a certain person earns his living by scheming, by talking, by hinting, by belittling, by seeking gain with gain, by giving wood, by giving bamboo, by giving leaves, by giving flowers, by giving fruit, by giving bathing powder, by giving bath powder, by giving clay, by giving wooden toothbrush, by giving water for washing the face, by flattery, by bean-soup-like behaviour, by acting as a servant, by pressing on chairs, by the science of building-sites, by worldly knowledge, by palmistry, by astrology, by going as a messenger, by going as an errand-runner, by running errands on foot, by medical treatment, by new construction work, by almsfood for almsfood, by giving in return for giving - not by rule, unrighteously, having obtained, having got, having attained, having gained, having received. This is called a person who eats blameably.

And what person eats blamelessly? Here a certain person earns his living not by scheming, not by talking, not by hinting, not by belittling, not by seeking gain with gain, not by giving wood, not by giving bamboo, not by giving leaves, not by giving flowers, not by giving fruit, not by giving bathing powder, not by giving bath powder, not by giving clay, not by giving wooden toothbrush, not by giving water for washing the face, not by flattery, not by bean-soup-like behaviour, not by acting as a servant, not by pressing on chairs, not by the science of building-sites, not by worldly knowledge, not by palmistry, not by astrology, not by going as a messenger, not by going as an errand-runner, not by running errands on foot, not by medical treatment, not by new construction work, not by almsfood for almsfood, not by giving in return for giving - righteously, impartially, having obtained, having got, having attained, having gained, having received. This is called a person who eats blamelessly.

"Not having obtained these, eating blamelessly": these eating blamelessly, not having obtained, not having got, not having attained, not having gained, not having received - not having obtained these, eating blamelessly, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Surely we praise the accomplishment of friends, the foremost or equal friends should be cultivated;
Not having obtained these, eating blamelessly, one should wander alone, like a rhinoceros horn."

134. Having seen the radiant golden ones, well-finished by the smith's son;
Two clashing together on the arm, one should wander alone, like a rhinoceros horn.

"Having seen the luminous golden ones" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest. "Of gold" means of gold. "Luminous" means pure, bright - having seen the luminous golden ones.

"Well-finished by the smith's son" means the smith's son is called a goldsmith. "Well-finished by the smith's son" means well-finished by the smith's son, well-made, well-prepared - well-finished by the smith's son.

"Two clashing together on the arm" means the arm is called the hand. Just as two anklets clash on one hand; just so beings, through the influence of craving and through the influence of views, clash in hell, clash in the animal realm, clash in the sphere of ghosts, clash in the human world, clash in the heavenly world, destination against destination, rebirth against rebirth, conception against conception, existence against existence, round of rebirths against round of rebirths, cycle against cycle, they clash, they collide, colliding they walk, dwell, move, conduct themselves, protect, sustain, sustain themselves - two clashing together on the arm, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having seen the luminous golden ones, well-finished by the smith's son;
Two clashing together on the arm, one should wander alone, like a rhinoceros horn."

- 135.** "Thus with a companion there would be for me, talk or attachment;
Seeing this danger in the future, one should wander alone, like a rhinoceros
horn.

"Thus with a companion there would be for me" means one either has craving as companion or has a person as companion. How does one have craving as companion? "Craving" means craving for visible form, etc. craving for mental objects. For whom this craving has not been abandoned, he is called one with craving as companion.

"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."

Thus one has craving as companion.

How does one have a person as companion? Here a certain one, without purpose, without reason, agitated, with an unquiet mind, becomes a second to one, or a third to two, or a fourth to three. There he speaks much idle chatter; as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence. Thus one has a person as companion - "thus with a companion there would be for me."

"Talk or attachment" means talk is called the thirty-two kinds of pointless talk, as follows - talk about kings, etc. talk about existence and non-existence. "Or attachment" means there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. This is clinging through craving, etc. This is clinging through wrong view - "talk or attachment."

"Seeing this danger in the future" means: "Danger" means fear of birth, fear of ageing, fear of illness, fear of death, fear of kings, fear of thieves, fear of fire, fear of water, fear of self-censure, fear of censure by others, fear of punishment, fear of an unfortunate realm, fear of waves, fear of crocodiles, fear of whirlpools, fear of fierce fish, fear of livelihood, fear of ill-repute, fear of timidity in assemblies, fear of intoxication - frightfulness, trepidation, terror, mental excitement, fright. "Seeing this danger in the future" means seeing this danger in the future, observing, looking at, pondering, examining - "seeing this danger in the future, one should wander alone, like a rhinoceros horn." Therefore that Individually Enlightened One said -

"Thus with a companion there would be for me, talk and attachment;
Seeing this danger in the future, one should wander alone, like a rhinoceros
horn."

- 136.** Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;
Having seen the danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn.

"Sensual pleasures, variegated, sweet, delightful" - "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. "Variegated" means forms of various colours, sounds of various colours, odours of various colours, flavours of various colours, tangible objects of various colours that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. "Sweet" - for this was said by the Blessed One - "There are, monks, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These, monks, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, monks, this is called sensual happiness, filthy happiness, worldling's happiness, ignoble happiness; it should not be cultivated, should not be developed, should not be made much of; 'this happiness should be feared', I say" - sensual pleasures, variegated, sweet, delightful. "Mind" means that consciousness, etc. corresponding mind-consciousness element. They delight the mind, praise it, please it, gladden it - sensual pleasures, variegated, sweet, delightful.

"In various forms they churn the mind" means with forms of various colours, etc. with tangible objects of various colours they churn the mind, please it, gladden it - in various forms they churn the mind.

"Having seen the danger in the types of sensual pleasure" - For this was said by the Blessed One - "And what, monks, is the danger of sensual pleasures? Here, monks, a son of good family earns his living by whatever craft - whether by accounting, whether by calculation, whether by reckoning, whether by farming, whether by trade, whether by cattle-herding, whether by archery, whether by government service, whether by some other craft - facing cold, facing heat, being afflicted by contact with gadflies, mosquitoes, wind, sun, and creeping creatures, dying of hunger and thirst; this, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"If, monks, for that son of good family thus exerting, striving, and endeavouring, those riches are not achieved, he grieves, is wearied, laments, beats his breast and wails, falls into confusion - 'Surely my effort was in vain, surely my endeavour was fruitless.' This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"If, monks, for that son of good family thus exerting, striving, and endeavouring, those riches are achieved, he experiences suffering and displeasure on account of protecting those riches - 'How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them.' For him thus guarding and protecting, those riches are taken by kings, or taken by thieves, or burnt by fire, or carried away by water, or taken by disagreeable heirs. He grieves, etc. falls into confusion - 'What I

had, that too is no longer mine.' This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, kings quarrel with kings, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders, a mother quarrels with her son, a son quarrels with his mother, a father quarrels with his son, a son quarrels with his father, a brother quarrels with his sister, a sister quarrels with her brother, a friend quarrels with his friend. They there, having engaged in dispute, strife and contention, attack one another with fists, attack with clods, attack with sticks, attack with knives. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, having taken up sword and shield, having fastened bow and quiver, they plunge into battle massed on both sides, while arrows are being shot, while spears are being hurled, while swords are flashing. They there are pierced by arrows, are pierced by spears, have their heads cut off by swords. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, having taken up sword and shield, having fastened bow and quiver, they charge at slippery bastions plastered with mud, while arrows are being shot, while spears are being hurled, while swords are flashing. They there are pierced by arrows, are pierced by spears, are drenched with boiling cow dung, are crushed by the portcullis, have their heads cut off by swords. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, they break into houses, they carry off plunder, they commit robbery, they stand in ambush on the highway, they go to another's wife. Kings, having seized him, 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, etc. they cut off his head with a sword. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the

reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, they practise misconduct by body, they practise misconduct by speech, they practise misconduct by mind. They, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This too, monks, is a danger of sensual pleasures pertaining to the future life, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures."

"Having seen the danger in the types of sensual pleasure" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest the danger in the types of sensual pleasure - Having seen the danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;
Having seen the danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn."

137. Calamity and boil and misfortune, disease and dart and fear - this is mine;
Having seen this danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn.

Calamity and boil and misfortune, disease and dart and fear - this is mine - for this was said by the Blessed One - "'Fear', monks, this is a designation for sensual pleasures. 'Suffering', monks, this is a designation for sensual pleasures. 'Disease', monks, this is a designation for sensual pleasures. 'Boil', monks, this is a designation for sensual pleasures. 'Dart', monks, this is a designation for sensual pleasures. 'Attachment', monks, this is a designation for sensual pleasures. 'Mire', monks, this is a designation for sensual pleasures. 'Womb', monks, this is a designation for sensual pleasures. And why, monks, is 'fear' a designation for sensual pleasures? Because this one dyed with sensual lust, monks, bound by desire and lust, is not released from fear pertaining to the present life, nor is he released from fear pertaining to the future life; therefore 'fear' is a designation for sensual pleasures. And why, monks, is 'suffering', etc. 'disease', etc. 'boil', etc. 'dart', etc. 'attachment', etc. 'mire', etc. 'womb' a designation for sensual pleasures? Because this one dyed with sensual lust, monks, bound by desire and lust, is not released from the womb pertaining to the present life, nor is he released from the womb pertaining to the future life; therefore 'womb' is a designation for sensual pleasures."

Fear and suffering and disease, boil and dart and attachment;
Mire and womb - both, these are called sensual pleasures;
Where the worldling is attached.

Overcome by the form of pleasure, one goes again to the womb;

But when a monk is ardent, he does not neglect full awareness.

Having overcome this dangerous path, this difficult passage, such a one;
Looks upon this generation beset by birth and ageing, trembling.

Calamity and boil and misfortune, disease and dart and fear - this is mine.

"Having seen this danger in the types of sensual pleasure" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest this danger in the types of sensual pleasure - Having seen this danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Calamity and boil and misfortune, disease and dart and fear - this is mine;
Having seen this danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn."

138. Cold and heat, hunger and thirst, wind and sun, gadflies and serpents;
Having overcome all these, one should wander alone, like a rhinoceros horn.

"Cold and heat, hunger and thirst": "Cold": cold arises for two reasons - cold arises either due to the disturbance of internal elements, or cold arises externally due to the climate. "Heat": heat arises for two reasons - heat arises either due to the disturbance of internal elements, or heat arises externally due to the climate. "Hunger" is called famine. "Thirst" is called thirst for water - cold and heat, hunger and thirst.

"Wind and sun, gadflies and serpents": "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. "Sun" is called the heat of the sun. "Gadflies" are called tawny flies. "Reptiles" are called snakes - wind and sun, gadflies and serpents.

"Having overcome all these" means having conquered, having submerged, having exhausted, having crushed - having overcome all these, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Cold and heat, hunger and thirst, wind and sun, gadflies and serpents;
Having overcome all these, one should wander alone, like a rhinoceros horn."

139. Like an elephant, having left the herds, with fully grown shoulders, spotted like a lotus, eminent;
Dwelling in the forest as long as one likes, one should wander alone, like a rhinoceros horn.

"Like an elephant, having left the herds": elephant means a noble elephant. A Paccekabuddha is also a noble one. Why is a Paccekabuddha a noble one? One who does not commit offence is a noble one; one who does not go is a noble one; one who does not come back is a noble one. How is that Paccekabuddha a noble one as one who does not commit offence? 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, 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 that Paccekabuddha is a noble one as one who does not commit offence.

How is that Paccekabuddha a noble one as one who does not go? That Paccekabuddha 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 that Paccekabuddha is a noble one as one who does not go.

How is that Paccekabuddha a noble one as one who does not come back? 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, etc. 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 that Paccekabuddha is a noble one as one who does not come back.

"Like an elephant, having left the herds": just as that noble elephant, having avoided, shunned, completely avoided the herds, having plunged alone into the midst of the forest, walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself, so too the Paccekabuddha, having avoided, shunned, completely avoided the group, alone resorts to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. He goes alone, stands alone, sits alone, prepares his sleeping place alone, enters the village for almsfood alone, returns alone, sits in a secret place alone, determines upon the walking path alone, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone - like an elephant, having left the herds.

"With fully grown shoulders, spotted like a lotus, eminent": just as that noble elephant with fully grown shoulders is seven or eight cubits tall, so too the Paccekabuddha has fully grown shoulders with the aggregate of morality of one beyond training, with the aggregate of concentration of one beyond training, with the aggregate of wisdom of one beyond training, with the aggregate of liberation of one beyond training, with the aggregate of knowledge and vision of liberation of one beyond training. Just as that noble elephant is spotted like a lotus, so too the Paccekabuddha is spotted like a lotus with the seven flowers of the enlightenment factors: with the flower of the enlightenment factor of mindfulness, with the flower of the enlightenment factor of investigation of phenomena, with the flower of the enlightenment factor of energy, with the flower of the enlightenment factor of rapture, with the flower of the

enlightenment factor of rapture, with the flower of the enlightenment factor of tranquillity, with the flower of the enlightenment factor of concentration, with the flower of the enlightenment factor of equanimity. Just as that noble elephant is eminent in strength, in power, in speed, in valour, so too the Paccekabuddha is eminent in morality, in concentration, in wisdom, in liberation, in knowledge and vision of liberation - with fully grown shoulders, spotted like a lotus, eminent.

"One should dwell in the forest as long as one likes": just as that noble elephant dwells in the forest as long as he likes, so too the Paccekabuddha dwells in the forest as long as he likes. Through the first meditative absorption he dwells in the forest as long as he likes, through the second meditative absorption, etc. through the third meditative absorption... through the fourth meditative absorption he dwells in the forest as long as he likes; through the liberation of mind through friendliness he dwells in the forest as long as he likes, through the liberation of mind through compassion... through the liberation of mind through altruistic joy... through the liberation of mind through equanimity he dwells in the forest as long as he likes; through the attainment of the plane of infinite space he dwells in the forest as long as he likes, through the attainment of the plane of infinite consciousness... through the attainment of the plane of nothingness... through the attainment of the plane of neither-perception-nor-non-perception... through the attainment of cessation... through the fruition attainment he dwells in the forest as long as he likes - one should dwell in the forest as long as one likes, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Like an elephant, having left the herds, with fully grown shoulders, spotted like a lotus, eminent;
One should dwell in the forest as long as one likes, one should wander alone, like a rhinoceros horn."

- 140.** It is impossible for one delighting in company to touch the temporary liberation;
Having heard the words of the Kinsman of the Sun, one should wander alone, like a rhinoceros horn.

"It is impossible for one delighting in company to touch the temporary liberation" - for this was said by the Blessed One - "As far as, Ānanda, a monk who delights in company, who is devoted to company, who is given to delight in company, who delights in a group, who is devoted to a group, who rejoices in a group, will be one who obtains at will, obtains without difficulty, obtains without trouble, that happiness of renunciation, happiness of solitude, happiness of peace, happiness of highest enlightenment - this is impossible. But, Ānanda, whatever monk dwells alone, withdrawn from the group, for that monk this is to be expected. That he will be one who obtains at will, obtains without difficulty, obtains without trouble, that happiness of renunciation, happiness of solitude, happiness of peace, happiness of highest enlightenment - this is possible. As far as, Ānanda, a monk who delights in company, who is devoted to company, who is given to delight in company, who delights in a group, who is devoted to a group, who rejoices in a group, will enter and dwell in either the temporary, pleasant liberation of mind, or the perpetual, unshakable - this is impossible. But, Ānanda, whatever monk dwells alone, withdrawn from the group,

for that monk this is to be expected - that he will enter and dwell in either the temporary, pleasant liberation of mind, or the perpetual, unshakable - this is possible." It is impossible for one delighting in company to touch the temporary liberation.

"Having heard the words of the Kinsman of the Sun": "ādicca" is called the sun. He is of the Gotama clan. The Individually Enlightened One too is of the Gotama clan. That Individually Enlightened One is a clan relative of the sun, a kinsman of the clan, therefore the Individually Enlightened One is the Kinsman of the Sun. "Having heard the words of the Kinsman of the Sun" means the Kinsman of the Sun's word, statement, teaching, instruction, admonition, having heard, having listened, having learnt, having reflected upon, having discerned - Having heard the words of the Kinsman of the Sun, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"It is impossible for one delighting in company to touch the temporary liberation;
Having heard the words of the Kinsman of the Sun, one should wander alone, like a rhinoceros horn."

The second chapter.

The Third Chapter

141. Having gone beyond the wriggings of views, having reached the fixed course, having attained the path;
I am one with arisen knowledge, not to be led by others, one should wander alone, like a rhinoceros horn.

"Having gone beyond the wriggings of views": wriggings of views are 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 - these are wriggings of views. "Having gone beyond the wriggings of views": having gone beyond the wriggings of views means transcended, gone beyond, passed over - having gone beyond the wriggings of views.

"Having reached the fixed course, having attained the path": fixed courses are called the four paths; the noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Endowed with the four noble paths, he has reached, attained,

achieved, touched, realised the fixed course - having reached the fixed course.

"Having attained the path": having obtained the path, having attained the path, having achieved the path, having touched the path, having realised the path - having reached the fixed course, having attained the path.

"I am one with arisen knowledge, not to be led by others": for that Individually Enlightened One, knowledge has arisen, fully arisen, been produced, been generated, become manifest. Knowledge has arisen, fully arisen, been produced, been generated, become manifest that "all activities are impermanent"; "all activities are suffering"... etc. "All phenomena are non-self" - knowledge has arisen, fully arisen, been produced, been generated, become manifest that "whatever has the nature of arising, all that has the nature of cessation" - I am one with arisen knowledge. "Not to be led by others": that Individually Enlightened One is not one to be led by another,

not one relying on another, not one dependent on another, not one whose going is bound to another - he knows, he sees as it really is, undeluded, fully aware, mindful.

"All activities are impermanent" - he is not one to be led by another, not one relying on another, not one dependent on another, not one whose going is bound to another - he knows, he sees as it really is, undeluded, fully aware, mindful. "All activities are suffering", etc. "all phenomena are non-self", etc. "Whatever has the nature of arising, all that has the nature of cessation" - he is not one to be led by another, not one relying on another, not one dependent on another, not one whose going is bound to another - he knows, he sees as it really is, undeluded, fully aware, mindful - I am one with arisen knowledge, not to be led by others, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having gone beyond the wriggings of views, having reached the fixed course, having attained the path;

I am one with arisen knowledge, not to be led by others, one should wander alone, like a rhinoceros horn."

- 142.** Free from greed, not deceitful, without thirst, without contempt, with corruption and delusion blown away;
Having become desireless in the entire world, one should wander alone, like a rhinoceros horn.

"Free from greed, not deceitful, without thirst": greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. That greedy craving has been abandoned by that Paccekabuddha, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Paccekabuddha is free from greed.

"Not deceitful": there are three bases of scheming - the basis of scheming called use of requisites, the basis of scheming called deportment, the basis of scheming called indirect talk.

What is the basis of scheming called use of requisites? Here householders invite a monk with the requisites of robes, almsfood, lodging and medicine for the sick. He, having evil desires, overcome by desire, desirous of the requisites of robes, almsfood, lodging and medicine for the sick, out of desire for more, rejects the robe, rejects the almsfood, rejects the lodging, rejects the requisite of medicines for the sick. He

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

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

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

Or else, one who is excessively frowning, excessively knitting the brows, excessively fraudulent, excessively chattering, one who gains esteem through his mouth, speaks such a talk that is profound, hidden, subtle, concealed, supramundane, connected with emptiness, saying "This ascetic is an obtainer of such peaceful abiding attainments." Whatever such frowning, the act of frowning, scheming, the act of scheming, the state of being a schemer - this is the basis for scheming reckoned as indirect talk. For that Individually Enlightened One, these three bases for scheming have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. Therefore that Individually Enlightened One is not deceitful.

"Without thirst": thirst is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. That thirst, craving, has been abandoned by that Individually Enlightened One, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Individually Enlightened One is without thirst - free from greed, not deceitful, without thirst.

"Without contempt, with corruption and delusion blown away": "Contempt" means whatever contempt, the act of showing contempt, the state of being contemptuous, harshness, harsh action. "Corruption" means lust is corruption, hate is corruption, delusion is corruption, wrath, etc. Hostility... Contempt... Insolence... all unwholesome volitional activities are corruptions. "Delusion" 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 not knowing, non-seeing, non-full realisation, non-understanding, 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. For that Individually Enlightened One, contempt and corruption and delusion have been vomited out, completely vomited out, blown away, abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. That Individually Enlightened One is without contempt, with corruption and delusion blown away.

"Having become desireless in the entire world": hope is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "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. "Having become desireless in the entire world" means having become desireless in the entire world, having become free from craving, having become without thirst - having become desireless in the entire world, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Free from greed, not deceitful, without thirst, without contempt, with corruption and delusion blown away;
Having become desireless in the entire world, one should wander alone, like a rhinoceros horn."

- 143.** One should avoid an evil companion, one who sees harm, settled in unrighteousness;
One should not oneself resort to one attached and heedless, one should wander alone, like a rhinoceros horn.

"One should avoid an evil companion": An evil companion is called that companion who is endowed with wrong view of ten bases - "There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves." This is an evil companion. "One should avoid an evil companion": One should avoid, should shun an evil companion - one should avoid an evil companion.

"One who sees harm, settled in unrighteousness": one who sees harm is called that companion who is endowed with wrong view of ten bases - "There is not what is given, there is not what is sacrificed... etc. who proclaim this world and the other world, having realised them by direct knowledge themselves." "Settled in unrighteousness" means settled in unrighteous bodily action, settled in unrighteous verbal action, settled in unrighteous mental action, settled in unrighteous killing of living beings, settled in unrighteous taking what is not given, settled in unrighteous sexual misconduct, settled in unrighteous lying, settled in unrighteous divisive speech, settled in unrighteous harsh speech, settled in unrighteous idle chatter, settled in unrighteous covetousness, settled in unrighteous anger, settled in unrighteous wrong view, settled in unrighteous activities, settled in the unrighteous five types of sensual pleasure, settled in the unrighteous five mental hindrances, established, a being, clinging, approached, attached, inclined - one who sees harm, settled in unrighteousness.

"One should not oneself resort to one attached and heedless": "Attached" means whoever seeks, searches for, investigates sensual pleasures, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, he too is engaged in sensual pleasures. Whoever through the influence of craving investigates visible forms, sounds... etc. odours... flavours... investigates tangible 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, he too is engaged in sensual pleasures. Whoever through the influence of craving obtains visible forms, sounds... etc. odours... flavours... obtains tangible 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, he too is engaged in sensual pleasures. Whoever through the influence of craving uses visible forms, sounds... etc. odours... flavours... uses tangible 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, he too is engaged in sensual pleasures. Just as a maker of disputes is engaged in disputes, a doer of action is engaged in action, one walking in a resort is engaged in the resort, a

meditator is engaged in meditative absorption; just so whoever seeks, searches for, investigates sensual pleasures, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, he too is engaged in sensual pleasures. Whoever through the influence of craving investigates visible forms... etc. whoever through the influence of craving obtains visible forms... etc. whoever through the influence of craving uses visible forms, sounds... etc. odours... flavours... uses tangible 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, he too is engaged in sensual pleasures. "Heedless": 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; whatever such negligence, act of being negligent, state of negligence - this is called negligence.

"One should not oneself resort to one attached and heedless" means one should not resort to one attached, and one should not oneself resort to one heedless, one should not oneself resort to, should not indulge in, should not associate with, should not fully associate with, should not practise, should not conduct oneself in, should not undertake and carry on with - One should not oneself resort to one attached and heedless, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"One should avoid an evil companion, one who sees harm, settled in unrighteousness;
One should not oneself resort to one attached and heedless, one should wander alone, like a rhinoceros horn.

- 144.** One should associate with one very learned, a bearer of the Dhamma, a noble friend with discernment;
Having understood the meanings, having removed uncertainty, one should wander alone, like a rhinoceros horn.

"One should associate with one very learned, a bearer of the Dhamma": a friend is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. "A bearer of the Dhamma" means one who bears the Dhamma - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. "One should associate with one very learned, a bearer of the Dhamma": one should associate with, should keep company with, should pursue, should indulge in, should resort to, should practise with a friend who is very learned and a bearer of the Dhamma - one should associate with one very learned, a bearer of the Dhamma.

"A noble friend with discernment": a friend is noble in morality, concentration, wisdom, liberation, knowledge and vision of liberation. "With discernment": 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 is the analytical knowledge of discernment. That Individually Enlightened One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this analytical knowledge of discernment. Therefore the Individually Enlightened One is discerning. For one who has no learning, no inquiry, no achievement, what will become discerned for him? - a noble friend with discernment.

"Having understood the meanings, having removed uncertainty": having understood one's own welfare, having understood the welfare of others, having understood the welfare of both, having understood the welfare pertaining to the present life, having understood the welfare pertaining to the future life, having understood the ultimate reality, having directly known, having known, having weighed, having determined, having made clear, having made manifest, having removed uncertainty, having dispelled it, one should abandon, should dispel, should put an end to, should bring to obliteration - having understood the meanings, having removed uncertainty, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"One should associate with one very learned, a bearer of the Dhamma, a noble friend with discernment;

Having understood the meanings, having removed uncertainty, one should wander alone, like a rhinoceros horn."

- 145.** Play, delight, and sensual happiness in the world, not being satisfied with, not longing for;
Abstaining from adornment, a speaker of truth, one should wander alone, like a rhinoceros horn.

"Play, delight, and sensual happiness in the world": "Play": there are two kinds of play - bodily play and verbal play, etc. this is bodily play, etc. this is verbal play. "Delight": this is a designation for contentment - "delight". "Sensual happiness": for this was said by the Blessed One - "There are, monks, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These, monks, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, monks, this is called sensual happiness." "In the world" means in the human world - play, delight, and sensual happiness in the world.

"Not being satisfied with, not longing for": not being satisfied with play and delight and sensual happiness in the world, having become without attachment, having abandoned, having dispelled, having put an end to, having brought to obliteration - not being satisfied with, not longing for.

"Abstaining from adornment, a speaker of truth": "Adornment": there are two kinds of adornment - there is householder's adornment and there is homeless one's adornment. What is householder's adornment? Hair and beard and garlands and odours and cosmetics and ornaments and decorations and garments and cloaks and head-wrappings and rubbing and massaging and bathing and kneading and mirrors and eye-ointment and garland-scent-cosmetics and face-powder and face-cream and bracelets and top-knot bands and walking sticks and tubes and swords and umbrellas and decorated sandals and turbans and gems and horse-tail fans and white garments and long-fringed robes and so on - this is householder's adornment.

What is homeless one's adornment? Decorating robes, decorating bowls, decorating lodgings, or decorating this foul body, or decorating external requisites, adorning, embellishing, thoroughly embellishing, greediness, the state of greediness, fickleness, the state of fickleness - this is homeless one's adornment.

"A speaker of truth" means that Individually Enlightened One is a speaker of truth, devoted to truth, reliable, trustworthy, not a deceiver of the world; abstaining from adornment, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - Abstaining from adornment, a speaker of truth, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Play, delight, and sensual happiness in the world, not being satisfied with, not longing for;

Abstaining from adornment, a speaker of truth, one should wander alone, like a rhinoceros horn."

- 146.** Son and wife, father and mother, wealth and grain and relatives;
Having abandoned sensual pleasures, each according to its limit, one should wander alone, like a rhinoceros horn.

"Son and wife, father and mother": "Sons": there are four kinds of sons - a son born from oneself, a son born from the field, an adopted son, a pupil. "Wives" are called spouses. "Father": he who is the begetter. "Mother": she who is the genetrix - son and wife, father and mother.

"Wealth and grain and relatives": "wealth" is called unwrought gold, gold, pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems. "Grain" is called early crops and late crops. "Early crops" means rice, paddy, barley, wheat, millet, varaka, and kudrūsaka. "Late crops" means legumes suitable for curry. "Relatives": there are four kinds of relatives - a relative by kinship is a relative, a relative by clan is a relative, a relative by friendship is a relative, a relative by craft is a relative - wealth and grain and relatives.

"Having abandoned sensual pleasures, each according to its limit": "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, each according to its limit": 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; whatever mental defilements have been abandoned by the path of once-returning, etc. whatever mental defilements have been abandoned 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 - having abandoned sensual pleasures, each according to its limit, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Son and wife, father and mother, wealth and grain and relatives;
Having abandoned sensual pleasures, each according to its limit, one should
wander alone, like a rhinoceros horn."

147. This is attachment, here happiness is small, little gratification, here suffering is more;
Having known 'this is a hook,' the wise one should wander alone, like a
rhinoceros horn.

"This is attachment, here happiness is small": "attachment" or "hook" or "bait" or "clinging" or "impediment" - this is a designation for these five types of sensual pleasure. "Here happiness is small": for this was said by the Blessed One - "There are, monks, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing, etc. Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These, monks, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, monks, this is called sensual happiness. This happiness is

small, this happiness is limited, this happiness is slight, this happiness is inferior, this happiness is sinful, this happiness is insignificant" - this is attachment, here happiness is small.

"Little gratification, here suffering is more": sensual pleasures have been declared by the Blessed One as having little enjoyment, much suffering, much anguish; the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton, sensual pleasures have been declared by the Blessed One as like a slice of flesh, sensual pleasures have been declared by the Blessed One as like a grass torch, sensual pleasures have been declared by the Blessed One as like a charcoal pit, sensual pleasures have been declared by the Blessed One as like a dream, sensual pleasures have been declared by the Blessed One as like borrowed goods, sensual pleasures have been declared by the Blessed One as like tree fruits, sensual pleasures have been declared by the Blessed One as like a butcher's block, sensual pleasures have been declared by the Blessed One as like a stake of spears, sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater - little gratification, here suffering is more.

"Having known 'this is a hook,' the wise one": "hook" or "fish-hook" or "bait" or "clinging" or "bondage" or "impediment" - this is a designation for these five types of sensual pleasure. "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - this is "thus." "The wise one" means the wise one, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one. "Having known 'this is a hook,' the wise one": the wise one, having known "this is a hook," having known "this is a fish-hook," having known "this is bait," having known "this is clinging," having known "this is bondage," having known "this is an impediment," having understood, having weighed, having determined, having made clear, having made manifest - having known "this is a hook," the wise one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said

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"This is attachment, here happiness is small, little gratification, here suffering is more;

Having known 'this is a hook,' the wise one should wander alone, like a rhinoceros horn."

148. Having destroyed the mental fetters, like a fish having broken through the net in the water;

Like a fire not returning to what is burnt, one should wander alone, like a rhinoceros horn.

"Having destroyed the mental fetters": the ten mental fetters - the mental fetter of sensual lust, the mental fetter of aversion, the mental fetter of conceit, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of adherence to moral rules and austerities, the mental fetter of lust for existence, the mental fetter of envy, the mental fetter of stinginess, the mental fetter of ignorance.

"Having destroyed the mental fetters": having destroyed, having thoroughly destroyed, having abandoned, having dispelled, having put an end to, having brought

to obliteration the ten mental fetters - having destroyed the mental fetters.

"Like a fish having broken through the net in the water": "net" means a thread net. "Water" means water. "Fish" means a fish. Just as a fish, having broken, having broken through, having destroyed, having split, having completely split the net, walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself, even so there are two nets - the net of craving and the net of wrong view, etc. This is the net of craving, etc. This is the net of wrong view. For that Individually Enlightened One, the net of craving has been abandoned, the net of wrong view has been relinquished. Because the net of craving has been abandoned, because the net of wrong view has been relinquished, that Individually Enlightened One does not cling to visible form, does not cling to sound, does not cling to odour, etc. regarding phenomena that are seen, heard, sensed, and to be cognised, he does not cling, does not grasp, is not bound, is not obstructed, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - like a fish having broken through the net in the water.

"Like a fire not returning to what is burnt": just as fire, burning grass and wood as fuel, goes on not returning, even so whatever mental defilements have been abandoned by the path of stream-entry for that Individually Enlightened One, 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 - like a fire not returning to what is burnt, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having destroyed the mental fetters, like a fish having broken through the net in the water;
Like a fire not returning to what is burnt, one should wander alone, like a rhinoceros horn."

149. With eyes downcast and not desirous of wandering about, with guarded faculties and protected mind;
Not filled with desire, not being burnt, one should wander alone, like a rhinoceros horn.

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

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

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

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

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

Or else, a monk, having entered the inhabited area, having set out on the street, goes restrained. Not looking at elephants, not looking at horses, not looking at chariots, not looking at infantry, not looking at boys, not looking at girls, not looking at women, not looking at men, not looking at the market place, not looking at house fronts, not looking upwards, not looking downwards, not looking about in all directions, he goes. Thus too one is with eyes downcast.

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

While some ascetics and brahmins, while living on food offered by the faithful, engage in watching shows such as these: dancing, singing, music... etc. troop reviews. Thus he abstains from watching such shows. Thus too one is with eyes downcast.

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

Or else, a monk within the monastic grounds is desirous of wandering about, endowed with desire for wandering about; without purpose, without reason, agitated, with an unquiet mind, he goes from residential cell to residential cell, he goes from dwelling to dwelling, he goes from half-roofed house to half-roofed house, he goes

from mansion to mansion, he goes from long building to long building, he goes from cave to cave, he goes from rock cell to rock cell, he goes from hut to hut, he goes from pinnacle chamber to pinnacle chamber, he goes from watchtower to watchtower, he goes from pavilion to pavilion, he goes from tent to tent, he goes from assembly hall to assembly hall, he goes from temporary shed to temporary shed, he goes from tree-root to tree-root; or wherever monks sit or go, there he becomes a second to one, or a third to two, or a fourth to three. There he speaks much idle chatter, as follows - talk about kings, talk about thieves, etc. thus he speaks talk about existence and non-existence. Thus too one is desirous of wandering about.

"And not desirous of wandering about": that Paccekabuddha, abstaining from the desire for wandering about, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers, delights in seclusion, is devoted to seclusion, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings, a meditator, delighting in meditative absorption, devoted to unity, regarding one's own welfare as important - with eyes downcast and not desirous of wandering about.

"With guarded faculties and protected mind": "With guarded faculties": that Paccekabuddha, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. 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, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind-faculty, he commits to restraint of the mind-faculty - with guarded faculties. "With protected mind" means with guarded mind - with guarded faculties and protected mind.

"Not filled with desire, not being burnt": for this was said by the Venerable Mahāmoggallāna - "I will teach you, friends, the method of one who is lustful and the method of one who is not lustful. Listen to that, pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Mahāmoggallāna. The Venerable Mahāmoggallāna said this:

"How, friend, is one filled with desire? Here, friend, a monk, having seen a form with the eye, is resolved upon a pleasant form, is repelled by an unpleasant form, and dwells with bodily mindfulness not established, with a limited mind. And he does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Having heard a sound with the ear. Etc. Having cognised a mental object with the mind, he is resolved upon a pleasant mental object, is repelled by an unpleasant mental object, and dwells with bodily mindfulness not established, with a limited mind. And he does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. This is called,

friend, a monk filled with desire regarding forms cognisable by the eye, etc. filled with desire regarding mental phenomena cognisable by the mind. And, friend, if Māra approaches a monk dwelling thus from the eye, Māra indeed gains access, Māra gains an object; if from the ear, etc. If Māra approaches him from the mind, Māra indeed gains access, Māra gains an object.

"Just as, friend, a hut made of reeds or a hut made of grass, dry, a dead hollow tree, three or four years old. If a man were to approach it from the eastern direction with a blazing grass torch, fire would indeed gain access, fire would gain an object; If from the western direction... etc. If from the northern direction... If from the southern direction... If from below... If from above... From wherever a man might approach it with a blazing grass torch, fire would indeed gain access, fire would gain an object. Just so, friend, if Māra approaches a monk dwelling thus from the eye, Māra would indeed gain access, Māra would gain an object; if from the ear... etc. If Māra approaches him from the mind, Māra indeed gains access, Māra gains an object.

"And, friend, for a monk dwelling thus, forms have overpowered the monk, the monk has not overpowered forms; sounds have overpowered the monk, the monk has not overpowered sounds; odours have overpowered the monk, the monk has not overpowered odours; flavours have overpowered the monk, the monk has not overpowered flavours; tangible objects have overpowered the monk, the monk has not overpowered tangible objects; mental phenomena have overpowered the monk, the monk has not overpowered mental phenomena. This is called, friend, a monk overpowered by forms, overpowered by sounds, overpowered by odours, overpowered by flavours, overpowered by tangible objects, overpowered by mental phenomena, overpowered, not one who overpowers; evil unwholesome mental states have overpowered him, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, friend, one is filled with desire.

"And how, friend, is one not filled with desire? Here, friend, a monk, having seen a form with the eye, is not resolved upon a pleasant form, is not repelled by an unpleasant form, and dwells with bodily mindfulness established, with a limitless mind. And he understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder; Having heard a sound with the ear... etc... Having cognised a mental object with the mind, he is not resolved upon a pleasant mental object, is not repelled by an unpleasant mental object, and dwells with bodily mindfulness established, with a limitless mind. And he understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. This is called, friend, a monk not filled with desire regarding forms cognisable by the eye... etc. not filled with desire regarding mental phenomena cognisable by the mind. And, friend, if Māra approaches a monk dwelling thus from the eye, Māra would indeed not gain access, Māra would not gain an object; If from the ear... etc. If Māra approaches him from the mind, Māra would indeed not gain access, Māra would not gain an object.

"Just as, friend, a pinnacle building or a pinnacle hall with thick clay plastered with mud, if a man were to approach it from the eastern direction with a blazing grass torch, fire would indeed not gain access, fire would not gain an object; If from the

western direction... If from the northern direction... If from the southern direction... If from below... If from above... From wherever a man might approach it with a blazing grass torch, fire would indeed not gain access, fire would not gain an object. Just so, friend, if Māra approaches a monk dwelling thus from the eye, Māra would indeed not gain access, Māra would not gain an object; If from the ear... etc. If Māra approaches him from the mind, Māra would indeed not gain access, Māra would not gain an object.

"And, friend, a monk dwelling thus overpowers forms, forms do not overpower the monk; The monk overpowers sounds, sounds do not overpower the monk; The monk overpowers odours, odours do not overpower the monk; The monk overpowers flavours, flavours do not overpower the monk; The monk overpowers tangible objects, tangible objects do not overpower the monk; The monk overpowers mental phenomena, mental phenomena do not overpower the monk. This, friend, is called a monk who is an overpowerer of forms, an overpowerer of sounds, an overpowerer of odours, an overpowerer of flavours, an overpowerer of tangible objects, an overpowerer of mental phenomena, an overpowerer, not overpowered. He has overpowered those evil unwholesome mental states that are subject to defilement, leading to rebirth, giving anguish, with painful results, leading to future birth, ageing and death. Thus, friend, one is unaffected by defilements" - unaffected by defilements.

"Not being burnt" means not being burnt by the fever born of lust, not being burnt by the fever born of hate, not being burnt by the fever born of delusion - Not filled with desire, not being burnt, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"With eyes downcast and not desirous of wandering about, with guarded faculties and protected mind;
Not filled with desire, not being burnt, one should wander alone, like a rhinoceros horn."

150. Having laid aside the characteristics of a layman, like a coral tree covered with leaves;
Clothed in ochre robes, having gone forth, one should wander alone, like a rhinoceros horn.

"Having laid aside the characteristics of a layman": the characteristics of a layman are called hair and beard, etc. long-fringed robes and so on. "Having laid aside the characteristics of a layman": having laid aside, having completely laid aside, having put down, having calmed the characteristics of a layman - having laid aside the characteristics of a layman.

"Like a coral tree covered with leaves": just as that coral tree, the koviḷāra, has dense leaves and foliage, giving thick shade, just so that Individually Enlightened One wears a complete set of bowl and robes - like a coral tree covered with leaves.

"Clothed in ochre robes, having gone forth": that Individually Enlightened One, having cut off all impediments of household life, having cut off the impediment of children and wife, having cut off the impediment of relatives, having cut off the impediment of

friends and colleagues, having cut off the impediment of storage, having shaved off hair and beard, having put on ochre robes, having gone forth from home into homelessness, having entered the state of owning nothing, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone - clothed in ochre robes, having gone forth, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having laid aside the characteristics of a layman, like a coral tree covered with leaves;
Clothed in ochre robes, having gone forth, one should wander alone, like a rhinoceros horn."

The third chapter.

The Fourth Chapter

- 151.** Not making greed for flavours, not covetous, not supporting another, walking successively for alms;
With consciousness unbound from family to family, one should wander alone, like a rhinoceros horn.

"Not making greed for flavours, not covetous" means: "Flavour" means root flavour, trunk flavour, bark flavour, leaf flavour, flower flavour, fruit flavour, sour, sweet, bitter, pungent, salty, alkaline, acidic, astringent, pleasant, unpleasant, cold, hot. There are some ascetics and brahmins who are greedy for flavours. They wander about seeking the finest flavours with the tip of the tongue. Having obtained sour, they seek non-sour; having obtained non-sour, they seek sour; having obtained sweet, they seek non-sweet; having obtained non-sweet, they seek sweet; having obtained bitter, they seek non-bitter; having obtained non-bitter, they seek bitter; having obtained pungent, they seek non-pungent; having obtained non-pungent, they seek pungent; having obtained salty, they seek non-salty; having obtained non-salty, they seek salty; having obtained alkaline, they seek non-alkaline; having obtained non-alkaline, they seek alkaline; having obtained astringent, they seek non-astringent; having obtained non-astringent, they seek astringent; having obtained acidic, they seek non-acidic; having obtained non-acidic, they seek acidic; having obtained pleasant, they seek unpleasant; having obtained unpleasant, they seek pleasant; having obtained cold, they seek hot; having obtained hot, they seek cold. Whatever they obtain, they are not content with that, they seek again and again. Lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding pleasing flavours. That craving for flavour has been abandoned by that Individually Enlightened One, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore that Individually Enlightened One, having reflected wisely, takes food - "Not for amusement, not for intoxication, not for adornment, not for beautification; only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling."

Just as one might anoint a wound only for the purpose of healing, or just as one might lubricate an axle only for the purpose of conveying a load, or just as one might eat the flesh of one's son as food only for the purpose of crossing over the wilderness; just so that Individually Enlightened One, having reflected wisely, takes food - "Not for amusement, not for intoxication, not for adornment, not for beautification; only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling." Abstaining from craving for flavour, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - not making greed for flavours.

"Not covetous": greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. That greedy craving has been abandoned by that Paccekabuddha, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Paccekabuddha is "not covetous" - not making greed for flavours, not covetous.

"Not supporting another, walking successively for alms": "not supporting another" means that Paccekabuddha nourishes only himself, not another.

"One who supports no other, well-known, tamed, established in the core;
One who has eliminated the mental corruptions, who has vomited out hate,
him I call a brahmin."

"Not supporting another, walking successively for alms": that Paccekabuddha, in the earlier period of the day, having dressed, taking his bowl and robe, enters a village or a market town for almsfood with body guarded, with speech guarded, with mind guarded, with mindfulness established, with faculties restrained. With eyes downcast, accomplished in deportment, not skipping from family to family, he walks for almsfood - not supporting another, walking successively for alms.

"With consciousness unbound from family to family": one has a bound mind for two reasons - either placing oneself low and placing another high one has a bound mind, or placing oneself high and placing another low one has a bound mind. How does one placing oneself low and placing another high have a bound mind? "You are very helpful to me, in dependence on you I obtain the requisites of robes, almsfood, lodging and medicine for the sick. Even those others who think to give or to do for me, in dependence on you, looking to you. Even my ancient maternal and paternal name and clan has disappeared for me. Through you I am known - 'the family attendant of so-and-so, the family attendant of so-and-so.'" Thus placing oneself low and placing another high one has a bound mind.

How does one placing oneself high and placing another low have a bound mind? "I am very helpful to you, having come to me you have gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, you abstain from killing living beings, abstain from taking what is not given, abstain from sexual misconduct, abstain from lying, abstain from spirits, liquor and intoxicants that cause negligence; I give you the synopsis, I give you the interrogation, I explain the Observance, I

determine the new construction work; but you, having abandoned me, honour others, respect them, revere them, venerate them." Thus placing oneself high and placing another low one has a bound mind.

"With consciousness unbound from family to family": that Paccekabuddha has consciousness unbound by the impediment of family, has consciousness unbound by the impediment of group, has consciousness unbound by the impediment of residence, has consciousness unbound by the impediment of robes, has consciousness unbound by the impediment of almsfood, has consciousness unbound by the impediment of lodging, has consciousness unbound by the impediment of requisite of medicines for the sick - with consciousness unbound from family to family, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Not making greed for flavours, not covetous, not supporting another, walking successively for alms;

With consciousness unbound from family to family, one should wander alone, like a rhinoceros horn."

- 152.** Having abandoned the five obstructions of the mind, having dispelled all impurities;
Independent, having cut off the fault of affection, one should wander alone, like a rhinoceros horn.

"Having abandoned the five obstructions of the mind": that Individually Enlightened One, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration the mental hindrance of sensual desire; the mental hindrance of anger... the mental hindrance of sloth and torpor... the mental hindrance of restlessness and remorse... having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration the mental hindrance of sceptical doubt, 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 - having abandoned the five obstructions of the mind.

"Having dispelled all impurities": lust is an impurity of the mind, hate is an impurity of the mind, delusion is an impurity of the mind, wrath... hostility, etc. all unwholesome volitional activities are impurities of the mind. "Having dispelled all impurities": having dispelled, having driven away, having abandoned, having dispelled, having put an end to, having brought to obliteration all impurities of the mind - having dispelled all impurities.

"Independent, having cut off the fault of affection." "Independent": there are two supports - support of craving and support of views, etc. this is support of craving, etc. this is support of views. "Affection": there are two affections - affection of craving and affection of views, etc. This is affection of craving, etc. this is affection through views. "Fault" means whatever resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, ferocity, harshness, displeasure

of the mind. "Independent, having cut off the fault of affection": that Individually Enlightened One, having cut off, having destroyed, having completely destroyed, having abandoned, having dispelled, having put an end to, having brought to obliteration affection of craving and affection of views and hate, is independent of the eye, independent of the ear, etc. he is independent of phenomena that are seen, heard, sensed, and to be cognised, not clinging, not approaching, not attached, not inclined, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - independent, having cut off the fault of affection, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having abandoned the five obstructions of the mind, having dispelled all impurities;
Independent, having cut off the fault of affection, one should wander alone,
like a rhinoceros horn."

- 153.** Having turned one's back on happiness and suffering, and previously on pleasure and displeasure;
Having attained equanimity, serenity, and purity, one should wander alone,
like a rhinoceros horn.

"Having turned one's back on happiness and suffering, and previously on pleasure and displeasure": that Individually Enlightened One, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity - having turned one's back on happiness and suffering, and previously on pleasure and displeasure.

"Having attained equanimity, serenity, and purity": "Equanimity" means that which in the fourth meditative absorption is equanimity, looking on, looking on with indifference, evenness of consciousness, tranquillity of consciousness, neutrality of consciousness. "Serenity" means that which is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration; in the fourth meditative absorption, equanimity and serenity are pure, purified, bright, without blemish, free from impurities, supple, wieldy, stable, having attained imperturbability. "Having attained equanimity, serenity, and purity" means having obtained, having got, having gained, having received the fourth meditative absorption, equanimity and serenity - having attained equanimity, serenity, and purity, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having turned one's back on happiness and suffering, and previously on pleasure and displeasure;
Having attained equanimity, serenity, and purity, one should wander alone,
like a rhinoceros horn."

- 154.** Putting forth strenuous energy for the attainment of the ultimate reality, with a mind not sluggish, with conduct not lazy;
With firm striving, possessed of strength and power, one should wander alone,
like a rhinoceros horn.

"Putting forth strenuous energy for the attainment of the ultimate reality": the ultimate reality 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. For the attainment of the ultimate reality, for the gaining, for the acquisition, for the achievement, for the reaching, for the realisation, he dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the accomplishment of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states - putting forth strenuous energy for the attainment of the ultimate reality.

"With a mind not sluggish, with conduct not lazy": that Paccekabuddha generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; for the abandoning of arisen evil unwholesome mental states, etc. for the arising of unarisen wholesome mental states, etc. for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he generates desire, strives, arouses energy, exerts the mind, and strives - thus with a mind not sluggish, with conduct not lazy.

Or else, "Let only skin and sinews and bones remain, let the flesh and blood in the body dry up, but what is to be attained by manly strength, by manly power, by manly energy, by manly effort - without attaining that, there will be no cessation of energy" - he exerts the mind and strives. Thus too with a mind not sluggish, with conduct not lazy.

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

He exerts the mind and strives. Thus too with a mind not sluggish, with conduct not lazy.

"I will not break this cross-legged posture until my mind is liberated from the mental corruptions by non-clinging" - he exerts the mind and strives. Thus too with a mind not sluggish, with conduct not lazy.

"I will not rise from this seat until my mind is liberated from the mental corruptions by non-clinging" - he exerts the mind and strives. Thus too with a mind not sluggish, with conduct not lazy.

"I will not descend from this walking path, etc. I will not leave the dwelling... I will not leave the half-roofed house... I will not leave the mansion... I will not leave the long building... I will not leave the cave... I will not leave the rock cell... I will not leave the hut... I will not leave the pinnacle chamber... I will not leave the watchtower... I will not leave the pavilion... I will not leave the tent... I will not leave the assembly hall... I will not leave the shed... I will not leave the tree-root until my mind is liberated from the mental corruptions by non-clinging" - he exerts the mind and strives. Thus too with a mind not sluggish, with conduct not lazy.

"In this very earlier period of the day I will bring, I will fully bring, I will attain, I will touch, I will realise the noble teaching" - he exerts the mind, he strives. Thus too with a mind not sluggish, with conduct not lazy. In this very noon period of the day... etc.

in the evening period of the day... etc. before the meal... after the meal... in the first watch... in the middle watch... in the last watch... in the dark fortnight... in the bright fortnight... in the rainy season... in winter... in summer... in the first stage of life... in the middle stage of life... in the last stage of life I will bring, I will fully bring, I will attain, I will touch, I will realise the noble teaching - he exerts the mind, he strives. Thus too with a mind not sluggish, with conduct not lazy.

"With firm striving, possessed of strength and power": that Paccekabuddha was one of firm undertaking in wholesome mental states, of steadfast undertaking in bodily good conduct, good verbal conduct, good mental conduct, in giving and sharing, in undertaking morality, in observing the Observance day, in filial love towards one's mother, in filial piety, in respect for ascetics, in respect for brahmins, in honouring elders in the family, and in various other highly wholesome mental states - with firm striving. "Possessed of strength and power": that Paccekabuddha is endowed with strength and power and energy and effort and wisdom, fully endowed, approached, fully approached, attained, fully attained, possessed of - with firm striving, possessed of strength and power, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Putting forth strenuous energy for the attainment of the ultimate reality, with a mind not sluggish, with conduct not lazy;
With firm striving, possessed of strength and power, one should wander alone, like a rhinoceros horn."

- 155.** Not giving up seclusion and meditative absorption, always living in conformity with the Teaching regarding phenomena;
Having thoroughly known the danger in existences, one should wander alone, like a rhinoceros horn.

"Not giving up seclusion and meditative absorption": that Individually Enlightened One delights in seclusion, is devoted to seclusion, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings, a meditator, delighting in meditative absorption, devoted to unity, regarding one's own welfare as important - this is seclusion. "Not giving up meditative absorption": that Individually Enlightened One does not neglect meditative absorption for two reasons - engaged, employed, connected, devoted, fully engaged for the arising of the unarisen first meditative absorption, or for the arising of the unarisen second meditative absorption, etc. or for the arising of the unarisen third meditative absorption... or engaged, employed, connected, devoted, fully engaged for the arising of the unarisen fourth meditative absorption - thus too one does not neglect meditative absorption.

Or else, one practises, develops, and cultivates the arisen first meditative absorption, or the arisen second meditative absorption, etc. or the arisen third meditative absorption... or one practises, develops, and cultivates the arisen fourth meditative absorption. Thus too one does not neglect meditative absorption - not giving up seclusion and meditative absorption.

"Always living in conformity with the Teaching regarding phenomena": teachings are called the four establishments of mindfulness, etc. the noble eightfold path. What are the teachings in conformity? Right 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 - these are called the teachings in conformity. "Always living in conformity with the Teaching regarding phenomena": regarding phenomena 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, one walks, dwells, moves, conducts oneself, maintains oneself, sustains oneself, supports oneself - always living in conformity with the Teaching regarding phenomena.

"Having thoroughly known the danger in existences": "all activities are impermanent" - having thoroughly known the danger in existences; "all activities are suffering", etc. "all phenomena are non-self", etc. "whatever has the nature of arising, all that has the nature of cessation" - having thoroughly known the danger in existences - having thoroughly known the danger in existences, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Not giving up seclusion and meditative absorption, always living in conformity with the Teaching regarding phenomena;
Having thoroughly known the danger in existences, one should wander alone, like a rhinoceros horn."

156. Aspiring for the elimination of craving, diligent, not an idiot, learned, mindful; One who has comprehended the teachings, fixed in destiny, possessed of striving, one should wander alone, like a rhinoceros horn.

"Aspiring for the elimination of craving, diligent": "Craving" means craving for visible form, etc. craving for mental objects. "Elimination of craving" means aspiring to, wishing for, accepting, longing for, praying for 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 - aspiring for the elimination of craving. "Diligent" means that Paccekabuddha is one who acts carefully, one who acts with perseverance, etc. diligence regarding wholesome mental states - aspiring for the elimination of craving, diligent.

"Not an idiot, learned, mindful": "Not an idiot" means that Paccekabuddha is wise, endowed with wisdom, intelligent, one with knowledge, discerning, sagacious.

"Learned" means that Paccekabuddha is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly

penetrated by view. "Mindful" means that Paccekabuddha is mindful, through being endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago - not an idiot, learned, mindful.

"One who has comprehended the teachings, fixed in destiny, possessed of striving": "one who has comprehended the teachings" is called knowledge. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. "One who has comprehended the teachings" means that Paccekabuddha has comprehended the teachings, known the teachings, weighed the teachings, determined the teachings, made the teachings clear, made the teachings manifest - "all activities are impermanent" - one who has comprehended the teachings, etc. "Whatever has the nature of arising, all that has the nature of cessation" - one who has comprehended the teachings, known the teachings, weighed the teachings, determined the teachings, made the teachings clear, made the teachings manifest. Or else, for that Paccekabuddha the aggregates are concluded, the elements are concluded, the sense bases are concluded, the destinations are concluded, the rebirths are concluded, the conceptions are concluded, the existences are concluded, the wanderings in the round of rebirths are concluded, the rounds of rebirths are concluded. Or else, that Paccekabuddha stands at the limit of the aggregates, stands at the limit of the elements, stands at the limit of the sense bases, stands at the limit of destinations, stands at the limit of rebirths, stands at the limit of conception, stands at the limit of existence, stands at the limit of wandering in the round of rebirths, stands at the limit of the round of rebirths, stands at the limit of activities, stands in the final existence, stands in the final body, bearing the final body, a Paccekabuddha.

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

For that reason the Paccekabuddha is one who has comprehended the teachings. "Fixed in destiny": fixed courses are called the four noble paths. Endowed with the four noble paths - fixed in destiny. He has reached, attained, achieved, touched, realised the fixed course - reached the fixed course. "Possessed of striving": striving is called energy. That mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort. That Paccekabuddha is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of this striving. Therefore that Paccekabuddha is possessed of striving - one who has comprehended the teachings, fixed in destiny, possessed of striving, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Aspiring for the elimination of craving, diligent, not an idiot, learned, mindful;
One who has comprehended the teachings, fixed in destiny, possessed of striving, one should wander alone, like a rhinoceros horn."

157. Like a lion, not trembling at sounds, like the wind, not clinging in a net;
Like a lotus, not soiled by water, one should wander alone, like a rhinoceros horn.

"Like a lion, not trembling at sounds" means just as a lion, the king of beasts, at sounds is not trembling, not trembling around, not fearful, not agitated, not distrustful, without fear, fearless, not terrified, not fearful, one who does not run away, so too the Individually Enlightened One at sounds is not trembling, not trembling around, not fearful, not agitated, not distrustful, without fear, fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, he dwells - like a lion, not trembling at sounds.

"Like the wind, not clinging in a net." "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, supaṇṇa winds, palm-leaf winds, fanning winds. "Net" means a thread net. Just as the wind does not cling in a net, does not grasp, is not bound, is not obstructed, just so there are two nets - the net of craving and the net of wrong view, etc. This is the net of craving, etc. This is the net of wrong view. For that Individually Enlightened One, the net of craving has been abandoned, the net of wrong view has been relinquished; because the net of craving has been abandoned, because the net of wrong view has been relinquished, that Individually Enlightened One does not cling to visible form, does not cling to sound, etc. regarding phenomena that are seen, heard, sensed, and to be cognised, he does not cling, does not grasp, is not bound, is not obstructed, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - like the wind, not clinging in a net.

"Like a lotus, not soiled by water": "lotus" means a lotus flower. "Water" means water. Just as a lotus flower is not soiled by water, is not closely soiled, is not thoroughly soiled, untainted, not closely tainted, not thoroughly tainted, just so there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. this is clinging through craving, etc. this is clinging through wrong view. For that Individually Enlightened One, clinging through craving has been abandoned, clinging through wrong view has been relinquished. Because clinging through craving has been abandoned, because clinging through wrong view has been relinquished, that Individually Enlightened One does not cling to visible form, does not cling to sound, etc. regarding phenomena that are seen, heard, sensed, and to be cognised, he does not cling, is not closely soiled, is not thoroughly soiled, untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - like a lotus, not soiled by water, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Like a lion, not trembling at sounds, like the wind, not clinging in a net;
Like a lotus, not soiled by water, one should wander alone, like a rhinoceros horn."

- 158.** Just as a lion, strong in fang, having overcome by force, the king of beasts, wanders conquering;
One should resort to remote lodgings, one should wander alone, like a rhinoceros horn.

"Just as a lion, strong in fang, having overcome by force, the king of beasts, wanders conquering" means just as a lion, the king of beasts, strong in fang, with fangs as weapons, having overcome, having overpowered, having submerged, having exhausted, having crushed all animals, walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself, so too the Individually Enlightened One, strong in wisdom, with wisdom as his weapon, having overcome, having overpowered, having submerged, having exhausted, having crushed all living beings by wisdom, walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself - just as a lion, strong in fang, having overcome by force, the king of beasts, wanders conquering.

"One should resort to remote lodgings" means just as a lion, the king of beasts, having plunged into the midst of the forest, walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself, so too the Individually Enlightened One 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, 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 - one should resort to remote lodgings, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Just as a lion, strong in fang, having overcome by force, the king of beasts, wanders conquering;
One should resort to remote lodgings, one should wander alone, like a rhinoceros horn."

- 159.** Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time;
Not opposing the whole world, one should wander alone, like a rhinoceros horn.

"Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time": that Individually Enlightened One dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will; with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. he dwells having pervaded with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will - practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time.

"Not opposing the whole world": because of having developed friendliness, whatever beings there are in the eastern direction, they are not disagreeable; whatever beings there are in the western direction... etc. whatever beings there are in the northern direction... whatever beings there are in the southern direction... whatever beings

there are in the eastern intermediate direction... whatever beings there are in the western intermediate direction... whatever beings there are in the northern intermediate direction... whatever beings there are in the southern intermediate direction... whatever beings there are in the lower direction... whatever beings there are in the upper direction... whatever beings there are in the ten directions, they are not disagreeable. Because of having developed compassion... because of having developed altruistic joy... because of having developed equanimity, whatever beings there are in the eastern direction... etc. whatever beings there are in the ten directions, they are not disagreeable. "Not opposing the whole world": not opposing the whole world, not counter-opposing, not being hostile, not being struck - not opposing the whole world, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time;
Not opposing the whole world, one should wander alone, like a rhinoceros horn."

- 160.** Having abandoned lust and hate and delusion, having destroyed the mental fetters;
Not trembling at the extinction of life, one should wander alone, like a rhinoceros horn.

"Having abandoned lust and hate and delusion": "Lust" means whatever lust, passion, etc. covetousness, greed, unwholesome root. "Hate" means whatever resentment of the mind, etc. ferocity, harshness, displeasure of the mind. "Delusion" means not knowing suffering, etc. the bar of ignorance, delusion, unwholesome root. "Having abandoned lust and hate and delusion": that Individually Enlightened One, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration lust and hate and delusion - having abandoned lust and hate and delusion.

"Having destroyed the mental fetters": The ten mental fetters - the mental fetter of sensual lust, the mental fetter of aversion, etc. the mental fetter of ignorance.

"Having destroyed the mental fetters": having destroyed, having split, having completely split, having abandoned, having dispelled, having put an end to, having brought to obliteration the ten mental fetters - having destroyed the mental fetters.

"Not trembling at the extinction of life": that Individually Enlightened One, at the end of life, is not trembling, not fearful, not agitated, not distrustful, without fear, fearless, not terrified, not fearful, one who does not run away, with fear and dread abandoned, with terror gone, he dwells - not trembling at the extinction of life, one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"Having abandoned lust and hate and delusion, having destroyed the mental fetters;
Not trembling at the extinction of life, one should wander alone, like a rhinoceros horn."

- 161.** They associate and serve for the sake of gain, friends without reason are rare

today;

People with wisdom for their own benefit are unclean, one should wander alone, like a rhinoceros horn.

"They associate and serve for the sake of gain": for the reason of one's own benefit, for the reason of others' benefit, for the reason of both's benefit, for the reason of benefit pertaining to the present life, for the reason of benefit pertaining to the future life, for the reason of ultimate benefit, they associate, keep company with, serve, attend upon, frequent, practise - they associate and serve for the sake of gain.

"Friends without reason are rare today": there are two kinds of friends - a householder friend and a homeless friend, etc. This is the householder friend, etc. this is the homeless friend. "Friends without reason are rare today": these two kinds of friends, without reason, without cause, without root, without condition, are rare (hard to obtain, very hard to obtain) - friends without reason are rare today.

"People with wisdom for their own benefit are unclean": "With wisdom for their own benefit": for one's own benefit, for one's own reason, for one's own condition, for one's own cause, they associate, keep company with, serve, attend upon, frequent, practise, conduct themselves, fully conduct themselves, attend upon, interrogate, question - with wisdom for their own benefit. "Unclean people": possessed of unclean bodily action, thus unclean people; possessed of unclean verbal action, thus unclean people; possessed of unclean mental action, thus unclean people; with unclean killing of living beings, etc. with unclean taking what is not given... with unclean sexual misconduct... with unclean lying... possessed of unclean divisive speech... possessed of unclean harsh speech... possessed of unclean idle chatter... possessed of unclean covetousness... possessed of unclean anger, thus unclean people; possessed of unclean wrong view, thus unclean people; possessed of unclean volition, thus unclean people; possessed of unclean longing, thus unclean people; possessed of unclean aspiration, thus unclean people; unclean, inferior, low, inferior, sinful, insignificant, limited - people with wisdom for their own benefit are unclean.

"One should wander alone, like a rhinoceros horn": "Alone": that Individually Enlightened One is alone in the sense of going forth, etc. "Wanders": there are eight kinds of conduct, etc. "Like a rhinoceros horn": just as the horn of a rhinoceros is one, without a second, etc. one should wander alone, like a rhinoceros horn. Therefore that Individually Enlightened One said -

"They associate and serve for the sake of gain, friends without reason are rare today;

People with wisdom for their own benefit are unclean, one should wander alone, like a rhinoceros horn."

The fourth chapter.

The exposition of the Rhinoceros Horn Discourse is concluded.

Ajita, Tissametteyya, Puṇṇaka, and also Mettagū;
Dhotaka and Upasīva, and Nanda and then Hemaka.

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.

Now for these sixteen brahmins, the teaching;
The expositions of the Pārāyana, that much they are indeed.
The expositions of the Rhinoceros Horn Discourses likewise also;
The expositions should be known as twofold, complete and well-defined.

The Minor Analytic Explanation Pāṇi is concluded.



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 (Ṭīkā), 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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