

# Niddesa

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## Introduction

The Niddesa is an ancient part of the Pāli Canon, the traditional texts of Theravāda Buddhism, from the Khuddaka Nikāya (the ‘small’ or ‘miscellaneous’ collection) in the Sutta Piṭaka (the basket of discourses). It is a commentary on parts of the Sutta Nipāta (section of suttas), and is attributed to Venerable Sāriputta (Pāli; Sanskrit Śāriputra), though was likely finalized a few hundred years after his death. There are two parts:

- The Mahā Niddesa (Nd 1), a commentary on the Atthaka Vagga (Sn 4)
- The Cūḷa Niddesa (Nd 2), a commentary on the Pārāyana Vagga (Sn 5) and the Khaggavisāṇa Sutta (Rhinoceros Sutta, Sn 1.3)

While this text is a commentary on sections of the Sutta Nipāta, there’s no need to be familiar with that work first, as the verses commented on are translated here. At the same time, if you are just a casual reader interested in the early suttas, I would recommend reading one of the translations of the Sutta Nipāta instead; this is a somewhat technical commentary intended for scholars and deeper understanding of the suttas, and may be too detailed and dry for the casual reader.

## About This Translation

There has never been a complete English language translation before. After asking around online, I got [an answer](#) that pointed me to a Sinhala translation; I also later found a Chinese translation. Not knowing Sinhala or Chinese, I automated translations using a bit of code, and took these translations and wrangled them into this edition. As the work progressed I referenced Pāli Romanizations more and more, with the help of some dictionaries, so this translation is a combination of the translation from the Chinese and Pāli, with some occasional help from the translation from the Sinhala. There will likely be many errors, inaccuracies, and inconsistencies in this early version, but it will improve with time.

**Important note:** To be very clear, I do not know Pāli or Sinhala *at all*, and only know a few words in Mandarin. At least 80% of v1 of this translation was done by computers.

This translation prefers Pāli over Sanskrit terms (dhamma vs. dharma, kamma vs. karma, etc.). If you’re used to the Sanskrit terms — to paraphrase Engels, changing the words we use a bit won’t change the things themselves. The Chinese variously translates Bhagavā as *Lord*, *World-Honored One*, and *Blessed One*, and other English translations will also sometimes just write *Bhagavāt*; I’ve chosen to use *Blessed One* because I like the feel of it. I have also chosen not to capitalize pronouns when referring to the Buddha, as I feel that creates too much of a god-like air; Christians capitalize pronouns when referring to their god, but the Buddha was not a god, he was a human teacher. Capitalization of the word *dhamma* is more or less at my discretion — this is always difficult since *dhamma* could refer to a method, the Method, a fact, anything that exists, the Truth, a law, the Law, etc.; hopefully I haven’t made too many mistakes here.

The Niddesa uses the same lists of synonyms and similes to explain similar or identical phrases and passages, sometimes several times within the same chapter. For readability, I have omitted some stock passages which are repeated verbatim, as well as concluding sentences of each paragraph when they simply repeat the first sentence, and concluding repetitions after the explanation of each verse. Without these omissions, the book would be at least twice as long as it is now. Because of this, it makes more sense to read the translation from start to finish rather

than referencing specific suttas out of order.

Included verse numbers are numbers of the verses as presented in the two parts of the Niddesa itself. Including separate verse numbers for each sutta, their places in the Sutta Nipāta, and/or chapter their chapters, would lead to a confusing mess, so I've chosen to omit them. Most of the suttas are less than twenty verses, so correlating verses between the Niddesa and different translations of the Sutta Nipāta should be straightforward for the reader.

References to other texts were primarily added in the Chinese version and are in square brackets using common abbreviations (DN, Jat., etc.); statements of who is speaking a given stanza are also in square brackets; I have put comments, clarifications, and marks of unclear passages in parentheses.

### Publication History

- Version 1, January 2021: Initial version

### Dedication

Any merit accrued from this work, I dedicate to all suffering beings, with the hope that the Buddha's simple instructions and their clarifications here will help lead them to liberation.

### Credits and Licenses

#### Text

The Chinese was translated by [Zhuang Chunjiang](#). The Sinhala was translated by A. P. de Zoyza and hosted by [Sutta Central](#). Two Romanizations of the Pāli were used, one from [Sutta Central](#) and one from [Tipitaka.org](#). I relied most heavily on one of the automated translations from the Chinese and the Pāli version from Tipitaka.org.

In addition, the translations of the Sutta Nipāta by Viggo Fausböll and Bhikkhu Bodhi have been valuable references (if I had known about Bhikkhu Bodhi's translation before starting this project, I may have never committed to it!), as well as various Pāli dictionaries.

#### Software

The initial translations were automated using [Python](#) and paid online services. This translation was edited in [Markdown](#) using [vim](#) and built with [Pandoc](#), initially using [this project](#) (MIT licensed) as a template. The typeface is [Cardo](#) (SIL v1.10 licensed). The project itself is managed using [Git](#). Original code used in this project is licensed MIT.

#### License

This translation is licensed under the [Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\)](#) license. This means you are free to copy and redistribute this work, as well as make changes, as long as you provide attribution for this translation. Under this license you *may not* use this translation for commercial purposes (you can't sell it). See the link for the full version of the license. I recommend linking to [the source](#) here rather than distributing your own copies, or at least keeping an eye on this version, because I do plan to publish updates and corrections.

## **Mahā Niddesa**

Honor to the Blessed One, the Arahant, the Enlightened One

## Explanation of the Octad Chapter

## 1. Desire

(Titles are abbreviated; the full chapter title would be *Explanation of the Octad about Desire*.)

1 · When he desires,  
If that succeeds for him,  
It is true that he is happy:  
One who will die got what he wanted.

“When he desires”: “Desire,” there are two kinds of desires: the desire for things and the desire for pollution. What are the desires for things? Desirable form, desirable sound, desirable smell, desirable taste, desirable touch, bedding, clothing, maidservants, goats and sheep, chickens and pigs, elephants, cows, horses, mules, fields, houses, gold, gold coins, villages and towns, capitals, countries, territories, treasuries, warehouses; everything that can be tainted by greed is the desire of things.

In addition, there are past desires, future desires, present desires, internal desires, external desires, internal and external desires, inferior desires, medium desires, superior desires, desires in the suffering world, human desires, desire of heaven, the desire that has been present, the desire that has been created, the desire that has not been created, the desire that has been created by others, the desire that has been possessed, the desire that is not possessed, the desire to be cherished, the desire not to be cherished, all the desires of the world of desires, all the desires of the physical world, all the desires of the non-material world, relying on thirst, taking craving as the subject, so that people want righteousness; so that they will be infected by craving (for) righteousness; to be intoxicated by righteousness as desires, these are called the desires of things.

What is the desire for pollution? The desire of desire, the desire of greed, the desire of desire to greed, the desire of intention, the desire of the intention of greed, that is the desire of desire, the greed of desire, the joy of desire, desire love, desire enthusiasm, desire fascination, desire seizure, desire torrent, desire harness (binding), desire attachment, desire cover.

“Seeing those roots of desire,  
Wanting to be produced by thought (intention),  
I will not think of them,  
So desire will not exist.”  
[Jat.8.421]

These are called the desire for pollution. “When he desires”: When he desires, when he wants, when he takes, when he desires, when he prays.

“If it is successful for him”: “If it is, for him,” for that khattiya, or Brāhmaṇa, or vessa, or sudda, or lay family, or bhikkhu, or heaven, or person. “That,” which are called the desires of things: desirable forms, desirable sounds...(omitted). “Success,” he achieves, succeeds, gets, receives, acquires, owns.

“It is true that he is happy”: “It is true,” this is the decisive language, the undoubted language, the confident language, the undoubtedly reciting language, the command language, the infallible language, this is the word of certainty, which is “truly.” “Happiness” refers to the joy, laughter, happiness, satisfaction, enthusiasm, and joy of the heart related to the five desires. “Mind,” the mind, heart, white (purified), mind, mind root, consciousness, consciousness connotation, corresponding to that consciousness, this is called mind. This mind is combined with joy, co-existence, intermingling, corresponding, co-bearing, co-extinction, same place, and same ob-

ject. “He truly is pleased,” he is truly pleased; there is joy, laughter, happy, enthusiastic, joyful.

“Those who inevitably die, getting what they want”: “After getting,” after getting, after receiving, after obtaining, after possessing. “People who inevitably die” are sentient beings, human beings, student Brāhmaṇas, people, individuals, life, those who are born, those who are sentient, those who are in Indā, those who are born of Manu. “The one who wants,” whoever wants, whoever accepts, whoever hopes, whoever desires, whoever prays, for form, or sound, or smell, or taste, or touch.

2 · If you are the one who desires:  
Affection for those desires arisen,  
If those desires decay (decline),  
you will suffer as if shot through by an arrow.

“If you are the one who desires”: “If you are that one,” be that khattiya, or Brāhmaṇa, ... (omitted). “Who desires,” who desires, accepts, wants, and prays in desire, and is carried away, taken away, and carried by desire and craving, like a cart, a carriage, cattle, a goat cart, ram carts, camel carts, donkey and horse carts, taken away, transporting and handling. In the same way, he is carried, taken, and carried by desire and craving.

“Affection for the desire that has arisen”: “Desire,” all the desires of desires, the greed of desires, the joy of desires, the thirst of desires, the love of desires, the possession of desires, the enthusiasm of desires, Desire’s infatuation, desire’s torrent, desire’s harness (binding), desire’s clinging, and desire cover, his desire of desire is aroused, produced, born, and appeared. For sentient beings, human beings, student Brāhmaṇas, people, individuals, life, those who are born, sentient beings, those who have reached Indā, and those born of Manu.

“Those desires decline”: As those desires decline, or he declines from all desires. How do those desires decline? When he holds the wealth, the kings take it, or the thieves take it, or the fire burns it, or the water flows it away, or it is taken away by the unlovable heirs, or not found in the storage, or destroyed by the wrong, or caused by the prodigal (one) in the family, where the wealth is scattered or destroyed; it is (these) eight impermanence states, this is the decay, decline, loss, fall, disappearance, brokenness of those desires. How is he declining from all desires? When he retains that wealth, he died and was destroyed, so he declines from those desires, fading, losing, declining, disappearing, broken.

“The thieves and kings take it away, the fire burns and destroys,  
And finally one leaves the body and property.  
The wise, after knowing this, should use and give (their possessions);  
After giving and using, they will go to the heavens without fault.”  
[SN.1.41]

“He is suffering as if he is shot through the ground by an arrow”: If he is shot through by an arrow made of iron, or an arrow made of bone, or an arrow made of teeth, or an arrow made of horns, or shot through a wooden arrow, he is annoyed, angered, persecuted, troubled, and becomes a sick person and a sorrower. In the same way, the change and variation of the desire of things gave rise to sorrow, sadness, suffering, worry, and despair, and he was shot through by arrows of desire or worry; he was annoyed, angered, persecuted, troubled, and became a sick person and a worrier.

3 · Those who avoid desire all over,  
Like avoiding putting their feet to the head of a snake,



Being mindful, transcend  
The love in this world.

“Anyone who avoids desire”: “What,” what is like, such as effort, such as arrangement, such as kind, wherever has arrived, where one is a khattiya, or Brāhmaṇa, ..., or person. “Avoid desires” and “desires,” there are two kinds of desires: .... “To avoid the desires,” to avoid the desires in two ways: from suppressing or severing. How to avoid the desires from suppressing? When you see “taste righteousness with less pleasure, desire is like a skeleton,” avoid the desires from suppressing all over; when you burn righteousness, desire like a grass torch, ...; when you see “to heat righteousness with great burning, desire like charcoal fire pit,” ...; when you see “temporary uprising, desire like when you are dreaming” ...; when you see “temporary righteousness, desire is like a borrowed thing,” ...; when you see “destruction, destruction of righteousness, desire like a tree” ....; when you see “broken and shattered righteousness, desire is like a slaughterhouse,” ...; when you see “piercing righteousness, desire is like a sword and halberd,” ...; when you see “fearing righteousness with fear, desire is like a snake’s head,” ....

When practising Buddha meditation (recollection), avoid the desires; when practising Dhamma meditation...; when practising Saṅgha meditation...; when practising precept meditation...; meditation of generosity...; deity meditation (devatānussatiṃ)...; incoming and outgoing (breath) meditation...; death meditation...; utmost awareness of the body; when practising silence and self-satisfaction, avoid desire.

When practising the first jhāna, avoid the desires; when practising the second jhāna...; ...third jhāna...; ...fourth...; when practicing dwelling in the sphere of emptiness (fifth/first immaterial)...; ...in the boundlessness of knowledge (sixth); ...in nothingness (seventh)...; this is to avoid desire by suppression.

How to avoid desire by breaking off? You will fall into suffering when you practice Sotāpanna Path, the world’s desires are avoided from severance; when practising the Sakadāgāmī Path, the coarse desires are severed and avoided; when in the Anāgāmī Path, the subtle desires are severed and avoided; when practising the Arahant Path, desire is completely, in every aspect completely, without residue, and wholly severed. This is to avoid desire by cutting off.

“It’s like putting your feet to the head of a snake”: The snake (sappo) is called a snake (ahi). What is the meaning of a snake? “Climbing and walking” is a snake; “bending and walking” is a meanderer; “walking on the chest” is the chest walker; “walking with the head down” is the ambusher; “crawling with the head” is the crawler; “sleeping in the cave” is the cave (cavern) dweller; “sleeping in the cave” is the cave (grotto) dweller; “using the tooth as its weapon” is the one who uses the tooth as the weapon; “the poison is terrible” is the highly poisonous one; “its tongue is twofold” the (two-)tongued one; “tastes the taste with the second tongue” is the second tongue taster. One who wants to live and not to die, the man who wants pleasure and hates suffering, will avoid, dodge, and avoid all over the snake head with his feet. Just so, the person who wants pleasure and hates the bitter avoids, dodges, and avoids all over desire.

“He transcends mindfully, the love in this world”: “He,” who avoids desires everywhere. Love is called thirst, which is greed, lust, acquiescence, conformity, joy, liking, wanting, desire, fascination, taking, great greed, being tied, sludge, disturbance, hypocrisy, (reincarnation) root cause, (bitter) fertility, tailoring (craving), net, river, bondage, rope, attachment, accumulation, companion, wishing, channel of existence, desire forest (jungle), intimacy, love, anticipation, relationship, aspiration, aspiration state, desire for form, for sound, smell, taste, touch, desire to obtain, desires of man (wealth), desire for a son, desire to live, state of desire, prayer, greed,

greedy appearance, possesses the state of greed, inquiries (for profits), desire for proficiency, illegal greed, improper greed, desire, hope, envy, complete hope, desire for desire, desire for being, desire for nothingness, formed thirst, formless thirst, extinction thirst, form thirst, sound thirst, smell thirst, taste thirst, touch thirst, dhamma thirst, torrent, harness, binding, clinging, obstacles, covering, bondage, along with defilements, potential troubles, entanglement, vines, stinginess, suffering roots, causes of suffering, occurrence of suffering, demon's net, demon's hook, demon's food (bait), demon's realm, demon's residence, demon's binding, the river of thirst, the net of thirst, the rope of thirst, the sea of thirst, craving, greed, and the root of unwholesomeness.

“Love”: What is the meaning of love? The “spread” is for love; the “broad” is for love; the “widespread” is for love; “it compels” is for love; “it seizes” is for love; “fraud” is for love; “poisonous root” is for love; “poisonous fruit” is for love; “poison is used” is for love; or, the vast craving: in form..., sound..., smell..., taste..., touch..., home, people (groups), housing, profit, fame, praise, happiness, clothes, food, sit (a place to) the patient's needs and medical necessities, the realm of desire, the realm of form, the realm of formlessness, wish to have, form has, formless has, desire realm, wonder to have, not want to have, one aggregate has, four aggregate have, five aggregates have, past, future, now, the enlarged attachments in the dhammas that are seen, heard, felt, and knowable.

“In the world”: in the world of suffering, in the world of humans, in the world of heaven, in the world of aggregates, in the world of realms, in the world of being. “Mindful (of)” means being mindful in four ways: when the practice is mindful in the body, ...in the subject, ...in the heart (mind), ...on the Dhamma, this is mindful.

And in four ways: the state of avoiding non-mind is mindful, the state of the Dhamma that should be done to the mind is mindful, the state of the Dhamma that is obstructed by the mind as being mindful, and the state of not forgetting mindfulness.

And in four ways: the state of possessing mindfulness, the state of abiding in mindfulness, the state of experiencing mindfulness, and the state of mindfulness not lowering.

And in four ways: the state of mindfulness is the mindfulness, the silent of state is the mindfulness, the calm state is the mindfulness, and the state of the Dhamma is mindful; mindful of the Buddha, mindful of the Dhamma, mindful of the Saṅgha, mindful of the precepts, mindful of giving, with the sky as the mind; with the (inbound) breath and the (outbound) breath, the mind with death, the mind with the body, the mind with the silence; the general mind, the mind in remembrance, the state of remembrance, the state of not drifting, the state of not forgetting, the root of mind, the power of mind, the support of mindfulness, and the path without forks are called mindfulness. Having, being fully possessed, reaching, fully reaching, possessing, being fully possessed, possessing this thought, he is called mindful.

“He transcends mindfully, the love in this world”: The love in the world, or the love of the world, he crosses, transcends, passes, surpasses, and overcomes mindfully.

4 · Fields, land, or gold,  
Cattle, horses, slaves, servants,  
Women, relatives; having various desires,  
People following greed,

“Fields, land or gold”: “Field” refers to a rice field, rice paddy, pea field, broad bean field, barley field, wheat field, and flax field. “Land” refers to residential land, warehouse land, front yard, back yard, garden land, place of residence. “Gold,” gold is called currency.

“Cows, horses, slaves, servants”: “Cows (bulls)” are called cows (oxen). “Horses” are called livestock, etc. “Slaves,” there are four kinds of slaves: slaves born in the house, slaves bought with money, becoming slaves themselves, or becoming slaves involuntarily.

“Women, relatives, various desires”: “Women” are called the women (wife) they own. “Relatives,” there are four kinds of relatives: relatives are relatives, relatives sharing surnames are relatives, (fellow) scripture (sacred) relatives are also relatives, (fellow) skilled relatives (in trades) are also relatives. “Various desires” are many desires: these various desires are touched by desirable forms... (omitted).

“People follow greed”: “Who,” .... “People,” .... “Follow greed,” with the desire for pollution, he is greedy, desiring, and bound by the desire of things.

5 · (Even) the powerless conquer him,  
All dangers crush him,  
Then suffering follows him,  
Like water in a broken ship.

“The powerless conquer him”: The powerless, the weak, the less powerful, the less forceful, the inferior, the despicable, inferior intention, the insignificant pollution, those pollution conquer, defeat, overwhelm, end, crush that person all over. Or, the powerless, weak, ...: anyone who has no credibility, vitality, mind, concentration, or wisdom, ashamed, those who conquer, defeat, overwhelm, end, and crush that person by pollution.

“All dangers crush him”: There are two kinds of dangers: the obvious danger and the hidden danger. What are the obvious dangers? Lions, tigers, leopards, bears, dogs, wolves, bison, elephants, snakes, scorpions, centipedes, or thieves or gangsters who do bad things or are ready to do bad things; eye diseases, ear diseases, nose..., tongue, body, head, external ear, mouth, dental disease; cough, wheezing, external nose disease, fever, old age, abdominal disease, coma, diarrhea, abdominal pain, cholera, leprosy, tumor, ringworm, lung disease, epilepsy, scabies, rheumatoid ringworm, scratches (disease), dry and cracked skin, blood biliary disease, diabetes, hemorrhoids, rashes (boils), hemorrhoids (ulcers), diseases caused by gallbladder, diseases caused by phlegm, ...by wind, (three) sets of caused by changing seasons, diseases caused by improper postures, ...by sudden attacks, ...by kamma, cold, heat, hunger, thirst, feces, urine, contact with fly mosquitoes, the sun, snakes, etc.; these are called obvious dangers.

What are the hidden dangers? Evil deeds of body, evil deeds of speech, evil deeds of intention, desire cover, malice cover, sleep cover, demotion and regret cover, doubt cover, greed, aversion, ignorance, anger, resentment, hiding evil, domineering (arbitrariness, bossiness, tyranny), jealousy, stingy, deceit, cunning, stubbornness, passion, conceit, arrogance, hypocrisy, letting go (relaxing), all pollution, all evil deeds, all troubles, all anxious heat, all heat, and all unwholesome deeds, these are called hidden secret dangers.

“Danger,” what is the meaning of danger? “Conquer all over” is danger; “guide to retreat” is danger; “live there” is danger. How is “conquer all over” danger? Those dangers who conquer, defeat, overwhelm, end, and crush that person are “conquer all over” as peril.

How is “guided to retreat” danger? Those obstacles and retreats that lead to good dhamma in crisis; which good dhamma? The correct way, the following way, the way that is not reversed, the way that does not contradict (the way of no contradiction), the way of meaning, the way that the Dhamma follows the Dhamma, all the precepts are perfect, guarding the roots, knowing the right amount of food, specializing in sobriety, and mindfulness, diligently practicing with

right knowledge, four mindfulnesses, four diligences, four divine bases (iddhipāda), five senses, five powers, seven enlightenments, eight branches of the Holy Path; the obstacles and retreats that lead from these virtuous dhamma, this is “guided to retreat” as danger.

How is “inhabiting there” danger? There, these evil and unwholesome dhammas arose to restrain individuals, such as burrowing animals lying in caves; aquatic animals lying in water; forest animals lying in the forest; arboreal animals lying in trees. In the same way, these evil and unwholesome dhammas give rise to mutual dependence.

This was said by the Blessed One: [SN.35.151]

“Bhikkhus! Bhikkhus with apprentices and masters live in distress and uneasiness. And, bhikkhus! How do bhikkhus with apprentices and masters live in misery and uneasiness? (After seeing with the eyes,) giving birth to the memories and intentions of the evil and unwholesome dhammas that follow the knot. ‘They live in him; the evil and evil dhammas inhabit and enter (occupy).’ Therefore, he is called ‘having disciples.’ ‘They conquer him; Evil and unwholesome dhammas conquer him.’ Therefore, he is called ‘master.’

Besides, Bhikkhus! After listening to the sound with the ear..., after smelling the smell with the nose..., after tasting the taste with the tongue..., touching the touch with the body..., after knowing the Dhamma with consciousness, .... Bhikkhus! In this way, bhikkhus with disciples and masters live in misery and restlessness.”

This was said by the Blessed One [It.88]: “Bhikkhus! There are these three types of internal grime, internal non-friends, internal enemies, internal killers, and internal grievances. Bhikkhus! Greed is internal grime, internal non-friends, ...; Bhikkhus! Sorrow...; Bhikkhus! Infatuation.... Bhikkhus! These are the three types of internal grime, internal non-friends, internal enemies, internal killers, and internal grievances.”

“Greed is the cause of no benefit, and greed is the one which shakes the heart, Horror arises from it, and people don’t realize (understand) it.

The greedy person does not know the benefits, the greedy person cannot see the Dhamma, At that time he was a blind dark one: anyone who can conquer with greed.

Anger is the cause of no benefit, anger is the one that shakes the heart, horror arises from it, and people don’t realize it.

The angry do not know the benefits, the angry cannot see the Dhamma, At that time he was a blind dark one: a man who can (be) conquered.

Foolishness is the cause of no benefit, foolishness is the one that shakes the heart, horror arises from it, and people don’t realize it.

Fools don’t know the benefits, fools can’t see the Dhamma,

At that time he was a blind dark one: anyone who can be conquered.”

This was said by the Blessed One [SN.3.2]: “King! When the three dhammas within a man arise, disadvantage, suffering, and restlessness arise. Which three are there? King! When the greed within the man himself arises, disadvantages, sufferings, and restlessness arise; King! When the aggression within the man himself arises.... King! When the foolishness within the man arises, ....”

“A greedy, aversive, foolish, malevolent man, Hurts oneself, like many fruits (damage) a tree’s heart.”

This was said by the Blessed One: [SN.10.3]

“From here come greed and anger,

Unhappiness, happiness, and horror (lit. body hair standing up);  
From here is where intention arises,  
Like a little boy letting a crow go.”

“Distresses crush him”: Those distresses conquer, defeat, overwhelm, end, and crush that person.

“After, suffering follows him”: “After,” adversity follows the person; life follows the person; age follows..., sickness follows..., ...death..., sorrow, despair, the suffering of hell, the suffering of the animal world, the suffering of the hungry ghost world, human suffering...; rooted in the suffering of entering the womb..., rooted in the suffering of the mother’s womb, the suffering of the bond of birth, the birth, the suffering placed by others, the suffering that oneself brings, the suffering of others’ persecution...; eye diseases, ear diseases, ..., and the pain of contact with the fly mosquito, the sun, and the snake, ...; the pain of losing the mother, the father, brother, sister, losing a son, a daughter, family loss, property loss, loss from disease, virtue loss, sight loss....

“As water is to a broken ship”: As a broken ship is in the water, from there the water follows, accompanies, and becomes a follower; from the front, the water follows, accompanies, and becomes a follower; from behind..., from below..., from the side.... In the same way, the sufferings follow, follow the person, become a follower; life suffering follows...(omitted).

6 · Therefore people who are always mindful,  
And can avoid all desires,  
Can ride through the torrent after breaking off these,  
Like drawing out the water from the ship  
And reaching the other shore.

“Therefore, a person always mindful”: “Therefore,” therefore; the reason; the cause; the condition; the cause, when you see this fault on the desires. “Person,” .... “Always,” always; everything; all the time; constant; eternally; constantly; continuously; uninterruptedly; successively; like water waves rise without intervals; continuously accompanied and touched; before noon, noon, first (watches of the) night, midnight, and late (watches of the) night; in the dark moon, bright moon, and rainy season, winter, summer; in youth, middle age, and old age. “Mindful,” ....

“Can avoid all desires”: “Desire,” .... “Can avoid all desires,” can avoid all desires in two ways: from suppressing or severing....

“Those who can survive the torrent”: “Those,” after he knows the desire for things, after abandoning the desire for pollution, after abandoning, after being driven away, after finishing, and making it come to non-existence; after the desire of desire is covered with abandonment, after abandonment, after eviction, after the end, and after making it go to non-existence; the cover of malice..., the cover of sleepiness..., cover of demotion and regret..., the cover of suspicion..., ...after making it non-existent, the torrent of desire, the torrent of being, the torrent of seeing, the torrent of ignorance, he can ride through, surpass, pass, surmount, and overcome.

“As you draw (water) out (from) a ship and become a person who reaches the other shore”: As a heavy ship with a load is drawn out, emptied, and discharged into a light ship, it can go to the other shore quickly and easily. In the same way, after he knows the desire for things, after he has given up on the desire for pollution, ..., ...after making it go to non-existence, can go to the other side quickly and easily. The other side is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the cessation of craving, greed, extinction, and

Nibbāna. “Can go to the other shore,” can reach the other shore; can arrive at the other shore; can testify to the other shore. “Anyone who has reached the other shore,” whoever wants to go to the other shore, he is the one who has reached the other shore; whoever goes to the other shore, he is also the one who has reached the other shore; whoever has reached the other shore, he is also the one who has reached the other shore.

This was said by the Blessed One: [SN.35.238]

“I have crossed to the other shore, and the Brāhmaṇa is standing on the high ground. Bhikkhus!” ‘Brāhmaṇa’ is a synonym for an Arahant.” He has proven to reach the other shore; those on the other shore; those who have reached the other shore through practice; ...by testifying; ...by the knowledge of all dhammas; ...by the knowledge of all suffering; ...by abandoning all pollution; ...by the practice of the Four Holy Paths; those who testify of destruction reach the other shore; the one who waits until reaching the other shore, he is the free reacher in the precepts, the highest arrival; free in the holy determination he is the one who has reached the other side; at the confines of sanctity, the highest arrival; at the holy liberation, the highest arrival, he is the one who has reached the other shore; those who have reached the other shore, have reached the ultimate (target); ...the ultimate..., the end; ...the boundary (ultimate); ...the terminator; ...the rescue; ...the refuge; ...the shelter; ...no terror; ...no death; ...undeath; ...the person who has reached undeath, has reached Nibbāna. The person who has reached Nibbāna, he is the person who has descended, the person who has practiced, the person who has completed the journey, the person who has reached the direction, the person who has reached the end; those who have guarded the Brahma, those who have reached the highest view, those who have practiced the Path, those who have renounced pollution, those who have been unshakable, those who have testified to extinction, for him have been known, gathered and renounced, and the Path has been practiced and extinction has been testified, those who have been proven to be able to be known, those who have known what can be known, ...renounced what should be renounced, ...practiced what should be practiced, ...testified what should be testified.

He is the one whose obstacle has been removed, ...whose ditch has been filled, ...whose pillar has been pulled up, who has no latch, whose holy flag has fallen, whose burden has been removed, who has separated, whose five branches have been cut off, and who has six branches. Those who have one guardian and four reliances are those whose truths have been removed, ...who seek to have renounced and completely decayed, who have no turbid intentions, ...have calmed their lives, ...are kind and free, are liberated in wisdom, the highest person, the supreme person, who has achieved the supreme accomplishment, neither composes nor disassembles, does not accumulate and then stands; neither gives up nor clings, but stands after giving up; neither dispelling nor accumulating, and stays after dispersing; neither extinguishing nor lighting, staying standing after extinguishing [SN.22.79], is a state of no-learning precepts, the abiding person..., the no-learning singularity..., the no-learning wisdom..., the no-learning liberation aggregator..., the inhabitants who have the state of the no-learning liberation of the wisdom perception, the inhabitants who have completed and penetrated reality, those who have passed the disturbance (craze), those who are standing after the pollution fire is extinguished, those who are no longer coming at all, those who have grasped victory, and those who have been freed from use, a person who is compassionate and pure..., compassion..., joy..., a person who is peaceful and pure, a person who is pure and all-pure, a state of non-identity, the dweller in the liberated state, the dweller in the satisfied state, the dweller in the ultimate (boundary), the dweller in the ultimate realm, the dweller in the ultimate place, the ultimate in the place of interest, the inhabitants of the above, the inhabitants of the ultimate in rebirth, the inhabitants of the ultimate in rebirth, the inhabitants of the ultimate in existence, the inhabitants of the ultimate in saṃsāra, the inhab-

itants of the ultimate in rebirth, the dweller who is in the ultimate walking, the dweller who has the uppermost in the last, the dweller who gathers in the last (body), the Arahant who holds the last body.

“This is his last, this is the last gathering (body),  
The cycle of life and death, without his rebirth.”

## 2. The Cave

7 · Stuck in the cave, covered by many (defilements),  
Sunk in foolishness,  
That kind of person is far away (from seclusion),  
Because desires in the world are not easy to give up.

“In the cave, covered by many”: “Cave,” like an animal is in a closed cave. The cave is called the body, “body” or “cave” or “accumulation” or “boat” or “cart” or “flag” or “anthill” or “castle” or “nest” or “hut” or “tumor” or “urn” (or “elephant”), these are bodies, which are synonyms for “stuck in the cave;” in the cave he is stuck, entangled, suspended, attached, fixed, obstructed, such as an item is stuck or entangled on a wall pile or wall hook, suspended, attached, fixed, and obstructed. Similarly, in the cave he is stuck, entangled, suspended, attached, fixed, and obstructed.

This is said by the Blessed One: [SN.23.2-3]

“Rādhā! All the desires, greed, joy, thirst, love, clinging, attachment, holding, potential tendency of troubles, clinging there, and strong clinging there, these are called ‘beings;’ Rādhā! ...feeling..., perception, ...choice, consciousness..., is called ‘all beings.’” “Sentient being” is a synonym for “adhesion” which means stuck in the cave. “Covered by many comprehensively,” covered by many pollutions, covered by greed, ...hatred, delusion, anger, resentment, hidden evil, domineering, jealousy, stinginess, fraud, cunning, stubbornness, passion, sloth, extreme sloth, torpor, indulgence; covered by all pollution, all evil deeds, all troubles, all scorching heat, all irritations, covered by all bad practices, expanded coverage, upper coverage, obstruction (blocking), enveloping, obstructing, closing, covering.

“The person who stays has sunk in ignorance”: When people stay, the greedy person stays because of greed; the angry person stays because of anger; the foolish person stays because of ignorance; the tied (bonded) person stays because of conceit; the clinging person stays because of seeing; the person who comes to chaos stays because of being scattered; the person who does not come to the conclusion stays because of doubt; the person who comes to the fortitude stays because of the potential trend of troubles.

This was said by the Blessed One: “Bhikkhus! There are forms that can be recognized by the eye, that are desirable, lovely, desirable, attractive, accommodating, and accompanied by greed. If the bhikkhus rejoice, welcome, and cling to them, they should know, ‘My skillfulness is declining, this is what the Blessed One calls decline.’ Bhikkhus! There is a sound that can be recognized by the ear..., smell that can be recognized by the nose..., taste that can be recognized by the tongue..., touch that can be known by the body..., (dhamma) that can be known by the consciousness, which makes people desire; if the bhikkhu rejoices, welcomes...” [SN.35.98]

This was said by the Blessed One: “Bhikkhus! When consciousness abides with form, it stays in form, stands on form, is supported by form, and with a sprinkle of joy in it, it will grow and expand. Bhikkhus! When consciousness abides with feeling..., ...perceiving...” [SN.22.53]

This was said by the Blessed One: “Bhikkhus! If there is greed, joy, and thirst in material food, so consciousness establishes and grows; where consciousness establishes and grows, so there is the birth of name and form; where there is the birth of name and form, so there are deeds; where there is the growth of the deeds, so there is the birth of future rebirth; where there is the birth of future rebirth, so there is future birth, aging, and death; where there are future birth, aging, and death, Bhikkhus! I say: ‘There is sadness, sorrow, and despair.’” [SN.12.64]



“Bhikkhus! If in touch.... Bhikkhus! If desire for contact.... Bhikkhus! If there is greed, joy, and thirst for contact as nutriment..., I say ‘There is sadness, sorrow, and despair.’” [SN.12.64]

“Sinking in foolishness,” foolishness is called the five desires: the form which can be recognized by the eye, desirable, lovely, agreeable, attractive-looking, accompanied by desires, and greed for form; sound..., smell..., taste..., touch.... Why is foolishness called the five desires? Most days, people become foolish, ignorant, and confused in the five desires, becoming foolish, ignorant, and confused, hindered, enveloped, obstructed, closed, covered, hidden; for that reason, foolishness is called the five desires. “Sink in the foolishness,” sinking, entering, sneaking into, and falling into the foolishness.

“For someone like that, he is really far away”: “Far away,” there are three types of distance: body distance, heart distance, and clinging distance. What is body distance? Here, bhikkhus live close and alone: in the woods, under the trees, in mountains, caves, cemeteries, forests, open fields, straw piles, living far away with the body [Ni.14, 150], he walks alone, stands alone, sits alone, lies alone, enters the village alone for alms, returning alone, sitting alone in a quiet place, alone performing prayers, walking, staying, acting, going on, guarding, surviving, and living alone, is to be away with the body.

What is the mind (heart) away? The mind of the person who enters the first jhāna has moved away from the covers, the mind of the person who has entered the second jhāna has been separated from the search and service, the heart of the person who has entered the third jhāna has been separated from happiness, the heart of the person who has entered the fourth jhāna has been separated from happiness and suffering, the mind of the person who has entered the boundless void has already thought about opposing things and is away from all kinds of desires, the heart of the person who has entered the boundlessness of consciousness has wanted to be far away from the boundless void, the mind of the person who has entered nothingness has thought to stay away from the boundlessness of consciousness, and the mind of the person who has no thoughts has wanted to stay away from nothingness. The mind of the Sotāpanna person has changed from seeing, suspicious, forbidden, seeing the potential trend of defilement, the potential trend of doubt defilement, and the same. The pollution of existence is far away. The heart of the one who has come has changed from the rough desire and greed knot, the disgust knot, the latent tendency of the rough desire, greed and trouble, the potential trend of disgust and trouble, and the pollution of the same existence. The remaining knots of desire and greed, disgust, from the remaining potential trends of desire, greed, disgust, and the pollution that exist with them, the Arahant’s heart has changed from formless greed, conceit, abandonment, ignorance, and conceit trouble potential, the tendency, the latent tendency of greed and defilements, the latent tendency of ignorance defilements, and the pollution that coexists with and the distance from the outside and everything. This is the distance from the mind.

What is keeping (clinging) away? Dependence is called pollution and various aggregates and various works; dependence distance is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all dependence, the extinction of craving, greed, extinguishment, and Nibbāna. This is to stay away. The distance of the body belongs to the continuous separation of the body and the willingness to leave the desire; the distance of the mind belongs to the purity of the heart and the highest purity; the separation of the clinging belongs to the unattached person, who comes to the liberation.

“He is indeed far away,” where he is stuck in the cave, so covered by so many, so sunken in foolishness, he is far away from the body; also far away from the heart; also far away from

dependence, very far away, not near; at the place being pulled away. “Like that kind of person,” like that, belong to that dwelling, that kind, similar to that, the one who has sunk in foolishness.

“Because it is not easy to give up the desires in the world”: “Desire,” there are two kinds of desires: the desire of things and the desire of pollution. What are the desires of things? ... (omitted, see previous sections).

What is the desire for pollution? ... (omitted, see previous sections).

“Seeing those roots of desire,  
Wanting to be produced by thought (intention),  
I will not think of them,  
So desire will not exist.”  
[Jat.8.421]

These are called the desire for pollution. “In the world”: ... (omitted, see previous sections). “Because it is really not easy to give up the world of desire”: Because in the world of desire it is hard to give up, hard to disconnect, hard to break (conquer), hard to untie, hard to unravel, hard to release, difficult to escape, difficult to overcome, difficult to take off, and difficult to pass.

8 · Being bound by the pleasure of having what they want,  
They are hard to get rid of because there is no freedom from other people,  
Looking forward to later or even back to the past,  
They look forward to these desires or those of the past.

“Being bound by the pleasure of having because of wanting”: Want is called craving, that is greed..., unwholesome roots. “With the cause of wanting,” with wanting as the cause, wanting as the reason, wanting as the condition, wanting as the root cause.

“Being bound by happiness,” One kind of happiness: happiness; two kinds of happiness: happiness and satisfying things; three kinds of happiness: youth, freedom from disease, and life; four kinds of happiness: gain, fame, appreciation, and peace; five kinds of happiness: desirable form, desirable sound, desirable smell, desirable taste, desirable touch; six kinds: of the eyes, ears, nose, tongue, body, mind. To be bound by the pleasure of happiness: bound by the joy of pleasure, bound by the satisfaction, bound by the youth, bound by the freedom from disease, bound by the life, bound by the profit, bound by the reputation, to be bound to admiration, to be bound to comfort; to be tied to the desired form, to sound, smell, taste, touch; to the eye, ear, nose, tongue, and body; bound, tied, attached, fixed, obstructed.

“They are hard to get rid of because they are not freed by others”: They are hard to get rid of things with pleasure, or all beings are difficult to relieve. How is it difficult for them to relieve pleasure in things? Pleasure is hard to get rid of, satisfying things are hard to get rid of, youth is hard to get rid of, ...; difficult to break away, difficult to dissolve, difficult to release, difficult to unlock, difficult to overcome, difficult to pass.

How is it that beings are difficult to relieve here? It is difficult for sentient beings to get rid of pleasure, for sentient beings to be released from satisfying things, for sentient beings to be released from youth, ...; it's hard to pull out, it's hard to pull out completely, it's hard to rise, it's hard to rise completely, difficult to unlock, difficult to release..., difficult to pass.

“Because they are not free by other people,” those who fell into the mud themselves cannot pull out the others who fell into the mud. This was said by the Blessed One: “Cunda! ‘I am the one who is in the quagmire and will pull out the others in the quagmire.’ This is impossible. Cunda!

‘Oneself is an unregulated, untrained, and non-Nibbāna one, and will make others tune, train, and attain Nibbāna.’ This is impossible.” [MN.8]

Or, you don’t have any other liberators; those who can be liberated, use their own power, with their own strength, with their own vitality, with their own efforts, with their own forces, with their own strength, with their own human power, with their own human vitality, with their own human efforts, with their own correct way, following the way, the non-opposite way, according to the right way, and the way according to the Dhamma, they can be liberated when they practice.

This is also said by the Blessed One: [Ni.22]

“I will not be able liberate, Dhotaka, anyone who doubts in the world,  
When you know the best Dhamma, then you will get through this torrent.”

This is also said by the Blessed One: [Dph.12, 165]

“He has done evil, he is polluted,  
He who does do not do evil, he comes pure,  
Purity and impurity are separate, one cannot make the other pure.”

This was also said by the Blessed One: “Similarly, Brāhmaṇa, Nibbāna stays and abides, the path which leads to Nibbāna stays and abides, and my persuasion (teaching) stays and abides. However, when my disciples are taught and admonished in this way, some of them reach the ultimate end of Nibbāna, and some do not reach. Brāhmaṇa, What can I do here? Brāhmaṇa, The Tathāgata is the guide. [MN.107] The Buddha only told (directed) the way, and when they practice it by themselves, they could be free.”

“Looking forward to later, or even to the past”: Later is called the future, and the past is called the past. In addition, after clinging to the past, the future and the present are behind; after clinging to the future, the past and the present are in front. How is it to look forward to the past? “I had such a form in the past,” to find joy there [MN.132]; “I had such feelings in the past..., I had such thoughts in the past..., I had this kind of behavior in the past..., I had this kind of knowledge in the past.” Looking for joy there, this is to look forward to the past.

Or, “My eyes were like that, and my forms were like that.” There, consciousness is bound by desire and greed; when consciousness is bound by desire and greed, it rejoices; when it is rejoiced, this is also an expectation of the past. “My ears were like that, and my voice was like that.” ..., “my nose..., smell..., ..., ...tongue, ...taste..., ...body, ...touch”..., mind..., dhammas...” There, consciousness is bound by desire and greed; when consciousness is bound by desire and greed, it rejoices; when it is rejoiced [MN.133], this is also an expectation from the past.

Or, whoever laughed, talked, and played with women before, he enjoys it, desires it, and comes to happiness because of it [AN.7.50], which is also looking forward to the past.

How is it to look forward to later? “I will look like this in the future.” Looking for joy there, “I will have this feeling in the future. ...I will think so in the future. ...I will do this in the future. ...I will have this knowledge in the future.” Looking for joy there, this is to look forward to later.

Or, “My eyes will be like that in the future, and my forms will be like that.” Have hope of the unobtained heart, and rejoice in the hope of the heart; when you rejoice in it, this is the expectation for later. “My ears...” Hope of the unobtained heart ..., this is also the expectation

for later.

Or, “I will become (into) the heaven, or one of the heavens, with this virtue, prohibition, asceticism, and Brahma.” Hope of the unobtained heart....

“Waiting for these desires, or looking to the past”: “In these desires,” in the present five desires, wanting, receiving, aspiring, longing, and praying. Or to the past, looking eagerly, eagerly looking forward to, begging for, and begging on the past five desires.

9 · Those who are greedy and enthusiastic in desire are ignorant,  
And those who are stingy are fixed on the wrong,  
When suffering results, they weep:  
Where will we be after we die from here?

“Those who are greedy and enthusiastic in desire are ignorant”: “Desire,” There are two kinds of desires.... Craving is called craving, which is greed.... Greed, craving, and being tied to the desire of things with the desire of the pollution knot, being fascinated, tainted, attached, fixed, obstructed.

“Enthusiasts,” whoever seeks, searches, and asks all over the desires, this character, the more, the serious, the target, the hardworking, the inclined, and the overcomer, those who increase, they are passionate ones. Anyone who seeks, searches, and asks in all forms..., ..sounds..., smells, tastes, touches.... Those who focus on that, those who take that as the object, those who work hard, those who incline toward them, those who overcome them, those who increase them, they are also passionate ones. Anyone who gets in the forms because of thirst..., in the sound..., smell, taste, touch, ...they are also enthusiasts in desire. Whoever is used in the forms.... For example, critics are keen to criticize, workers are keen to do work, those who walk in the village are keen on walking in the village, and meditators are keen on meditation. In the same way, whoever seeks..., they are passionate ones. Where in all forms because of thirst, seeking, searching, begging all over..., ...in sound..., smell, taste, touch.... Anyone who gets in the forms.... Whosoever is used in the forms..., they are also enthusiasts in desire.

“Ignorance,” most days, people become foolish...(omitted). Those who are greedy and passionate about desires are ignorant.

“The stingy are fixed on the wrong”: “The stingy,” “they go down” are the stingy; “the miserly” is also called the stingy; “not to care about the words and ways of the Buddha’s disciples and teachings” is a stingy one. How is “they go down” as a stingy one? They go to hell; they go to the animal world; they go to the evil world, this is “they go down.” How is a “miserly person” also called a stingy person? There are five kinds of stingy: stingy in dwelling, in home, of gain, of praise, of Dhamma, stingy appearance, stingy state, greed, miserly, petty, and heart-tight state are called stingy. In addition, miserliness is also stingy; world stinginess is also stingy; stinginess in views is also stingy. With this stinginess and intolerance, people become illiberal, so they are called stingy. How is it “not to care about the words, language, and teachings of Buddha disciples” as stingy? The words, ways of speaking, teaching, and admonitions of Buddha’s disciples, they don’t care, don’t want to listen, don’t listen to them, don’t need to know the words, don’t want to hear, don’t need to know them.

“They are fixed on the wrong,” fixed in the wrong body kamma, fixed in the wrong language kamma, fixed in the wrong mental kamma, fixed in the wrong killing, fixed in taking without giving, fixed in unrighteous lewdness, fixed in unrighteous deceit, in unrighteous divisive language..., vulgar language..., obscene language, greed, malice, view, deeds, five desires,

five covers, deeply fixed, stuck, stopped, entered, stained, turned towards, attached, obstructed, blocked.

“When there is suffering, they weep.” “When there is suffering,” it means that suffering has been reached, the demon has been reached, death has been reached, and death is close. “They are weeping,” they grumble, weep, are sad, tired, grieve, pound their breasts and cry, and come to confusion.

“Where will we exist after we die from here”: “Where will we exist after we die from here? Will we be hell-fallen, beast-fallen, ghost-fallen, will we be people, will we become gods, formed ones, formless ones, become thinkers, non-thinkers, non-thinking ones.” “Do we exist in the future? Do we not exist in the future life? What will we be in the future life? What will our future life be like? What will we be in the future life, and what will (later) become?” Leap-into doubters, jump-into skeptics, arise doubts, they grumble, weep....

10 · So here, people should learn,  
And they should know that anything “wrong” in the world,  
For that reason one should not do wrong,  
Because wise people say that this life is short.

“Therefore people should learn here”: “Therefore,” With that reason, that cause, that condition cause, when you see this fault in desire. “Should learn,” there are three kinds of learning: increasing precept learning, increasing mind learning, increasing wisdom learning.

What is to add to precepts? Here, the bhikkhu is a preceptor who lives and is protected by the self-control of the Pātimokkha. He has sufficient righteousness and state of affairs. He sees the horror in minor sins and learns after accepting from a teacher. Small precepts aggregate and large precept aggregates are the foundation of abstinence, the (self) inhibition of behavior, the entrance of self-control, the uppermost of good dhamma, etc., this is to increase precept learning.

What is to increase mind? Here, the bhikkhu lives in the first jhāna of reasoning and thinking after he is absent from desires and unwholesome Dhamma, and after detachment produces joy and happiness; he calms down reasoning and thinking, with confidence, and one mind, and after entering, he lives in no reasoning, the second jhāna of joy and happiness is born without waiting; concentration, which fades with joy and dwells in peace, has mindfulness and right knowledge, and feels happiness in the body, after entering, dwelling in, this holy disciple proclaims: “He is calm and possessed” in the third jhāna of “mindfulness and abiding in the bliss,” with the renunciation of pleasure and the renunciation of suffering, and the extinction of joy and sorrow in the past, after entering, dwells in where there is no suffering or unhappiness in the fourth jhāna, this is to increase the mind.

What is to increase wisdom? Here, the bhikkhu is a wise person, possessing the wisdom that leads to the arising and passing away; the holy, insight, and the complete extinction of suffering is (the wisdom), he truthfully knows “This is suffering.” I know “This is the collection of suffering.” I know “This is suffering.” I know “This is the path to suffering.” To know the truth: “These are troubles.” To know the truth: “This is a collection of troubles.” To know the truth: “This is the elimination of suffering.” To know the truth: “This is the path leading to suffering.” This is to increase wisdom.

These three studies should be learned when heading towards (noting); learning when knowing; learning when seeing; learning when introspecting; learning when establishing (decision)

when the heart is established; learning when solving with faith; you should learn when you are vigorous; you should learn when mindfulness arises; you should learn when the mind has concentration; you should learn when you know with wisdom; you should learn when you know what should be known; when knowledge should be known; we should learn when we should be renounced; we should learn when we should be practiced; we should learn when we should be testified, we should practice, we should practice well, and we should learn when we hold and go on.

“Here” belongs to this view, belongs to this like, belongs to this inclination, in this attachment, in this dhamma, in this teaching, in this holy way, in the teachings of this master, in this individual, in this human world; that is called “here.” “People,” beings, human beings....

“You should know everything that is ‘incorrect’ in the world”: “Anything,” all completely, completely in every aspect, with no remaining ground, and the whole ground. This is the ubiquitous language, which is “anything.” “You should know the ‘incorrect,’” you should know that the improper body kamma is “incorrect,” you should know that the improper language kamma is “incorrect,” you should know that the improper mental kamma is “incorrect,” you should know the improper killing is “incorrect,” ..., unjustly not given and taken..., evil..., lie, divisive words, vulgar language, obscene language, greed, malice, wrong views, wrong wrong behaviors, five desires, five wrong covers...: It should be known, it should be distinguished, and it should be understood. “In the world,” in the world of the suffering world....

“One should not do wrong, for that reason”: With the cause of wrong body kamma one should not do wrong; with the cause of wrong language kamma...; with the cause of wrong thinking, wrong hope, wrong desire..., one should not do wrong; should not be practiced, should not be fully practiced, should not be held after going on.

“Because the wise people say that this life is little (less, short)”: “Life” is the survival of life; the going-on of life, survival, and action; the guardian (keeper) of life and the root of life. In addition, life is short due to two factors: the limited life based on survival, or limited life based on natural finite life. How is the limited life of existence less? Living in the past heart moment, (but) not living now, not living in the future; living in the future heart moment, (but) not living now and not living in the past; living in the present heart moment now, (but) not living in the past, not living in the future.

“Life and individual, all (only) happiness and suffering,  
Taken with a single heart: it can turn around in an instant.  
Where the heavens exist, eighty-four thousand tribulations,  
But neither of them, combined to live by two hearts.  
Anyone who dies or survives here, the aggregates are destroyed,  
have gone, everything is, and the same cannot be restored.  
Those who are immediately destroyed, and those who are destroyed in the future,  
(And) those who are destroyed in the middle are not unequal in characteristics.  
He could not help but was born, he lives now,  
With the heart being destroyed, the world becomes dead, and it is the peace of the highest interest.  
They happen as downward (flowing) and are intended to change,  
They turn (such as) the uncut water flow, with six points as an edge.  
The destroyed ones come without storage, and there will be no accumulation in the future,  
And wherever arises, they survive, like mustard seeds at the tip of the cone (moment).

To the arising dhammas, destruction is placed in front of them,  
The broken dhammas remain, and they do not mix with the previous ones.  
They come invisible, they see and leave from destruction,  
Like lightning in the sky, they arise and dissipate.”

How is the limited life of nature less? Life is the dependent of the breath; life is the dependent of the income; life is the dependent of the intake and exit; life is the dependent of the (four) species; life is the dependent of lumps of food; life is the dependent of the warmth; life is the dependent of the consciousness: These are fundamentally weak; the causes of these are also weak; those who rely on them are also weak; those who use them as power are also weak; the common foundation of these is also weak; these connections are also weak; these co-borns are also weak; everything connected with them is also weak; these are habitually weak to each other; these are not standing on each other; these are mutually destructive; there is no mutual shelter, and these don't make each other stand; those who produce are not discovered.

“No one disappears because of anyone else, and these are indeed all destroyed, these are produced from before, and those who produced them have died before, the former and the latter have never seen each other.”

In addition, comparing the lives of the four deva kings, life is less for humans, life is insignificant, life is only a few, life is instant, life is rapid, life is short, life is not a long time, the fate is to live soon, the thirty-three heavenly gods... (omitted), Tusita gods..., fashioned gods..., transformed into the happy heaven gods..., he transformed into the heavenly gods..., compared to the life of the Brahma gods, the life of people is small, life is insignificant, life is only a few, life is instant, life is fast, life is short, life is not long, and life is short-lived.

This was said by the Blessed One:

“Bhikkhus! The life span of human beings is short, and they must come to the next life. A wise man should be awakened, be kind, and practice brahma. All living are dead, bhikkhus! Those living elders have (only) a hundred years or more.”

“The life span of a person is short,  
And good people should disregard (have contempt for) it,  
They should live as if their head is burning,  
(Because) there is no death that does not come.”  
[SN.4.10]

“Day and night pass,  
Life is destroyed,  
Inevitably the life span of a person who will die is exhausted,  
Like water in a small river.”  
[SN.4.10]

“Because the wise people say that this life is short”: The wise one is the sage, and the wisdom is called wisdom, that is understanding, simple selection, investigation, method selection, identification, discrimination, close observation, erudition, proficiency, cleverness, contemplation, deep contemplation, examination, comprehensive, Righteous Knowledge, Stabbing Rod (of wisdom), Wisdom Root, Wisdom Sword, Wisdom Hall, Wisdom Protection, Wisdom Brightness, Wisdom Light, No Deception, Choosing Dhamma, Right View; regard the state of wisdom as the wise. In addition, the sage of accumulation, the sage of the realm, the sage of the place, the sage of dependent origin, the sage of mindfulness, the sage of diligence, the sage of

the gods, the sage of the root, the sage of strength, the sage of enlightenment, the sage of the Path, the sage of the Fruit, the sage of Nibbāna, those sages say: “For people, life is small, life is insignificant, life is only a few, life is instant, life is rapid, life is short, life is not long-term, life is short-lived.” They say so, tell so, talk so, explain so, say so.

11 · I see the world trembling:  
This generation comes to craving love among all beings,  
The inferior people grumble before the mouth of death:  
Those who have not separated the thirst in all kinds of existence.

“I see the world trembling”: “I saw,” I saw with the naked eye, I saw with the eye of the heavens, I saw with my eye, I saw with the eyes of the Buddha, I saw with all eyes, I see, I watch, I contemplate, I observe. “In the world”: In the world of suffering....

“Trembling (throbbing),” throbbing with the throbbing of desire; ...of seeing, ...of pollution, effort, fruit, evil deeds, greed, anger, ignorance, conceit, clinging to seeing, disorganization (scatteredness), doubtful failure, worrying potential trends; profit, no profit, reputation, no reputation, praise, rebuke, joy, suffering, life, old age, sickness, death, sadness and despair; suffering of falling into hell, into the beast world, into the hungry ghost world, human world; throbbing by suffering of entering the womb, rooted in the womb, suffering of birth, of living, of others’ manipulation, of their own actions, others’ actions; throbbing with suffering, with the sufferings of doing, the pain of change; throbbing with the suffering of eye disease, ear..., nose, tongue, body, head... (omitted, see previous sections for list of all afflictions); throbbing with the suffering of the dead mother... (omitted, see previous sections)...; throbbing, completely throbbing, expanding throbbing, trembling, tremoring with the pain of seeing, I saw, I watched, I contemplated, I observed.

“This generation comes to thirst among all beings”: “Generation (people)” is synonymous with all beings. “Thirst” is the craving for form, ...sound, smell, taste, touch, dhammas. “Come to thirst,” comes to thirst; followed by thirst; approached by thirst; overwhelmed by thirst, conquered, and the heart is overtaken. “In all beings” is desire, form, and formlessness.

“Inferior people complain before death”: “Inferior people,” “having inferior body kamma” as inferior people; “having inferior language kamma” as inferior people; “having inferior mental kamma” as inferior people; “inferior in killing”..., giving and taking... (omitted, see previous sections)..., “have the inferior desire” as an inferior person, “inferior, low, inferior intent, insignificant” is the inferior person. “To grumble at the mouth of death,” “at the mouth of death” means at the mouth of the demon, at the mouth of death, having reached death, having reached the devil, being close to death, having reached the demon, being close to the demon; having come to death, they grumble, weep, are sad, tired, grieve, beat their chests and cry, and come to confusion.

“Indifferent ones who thirst for love in all kinds of existence”: The thirst of “thirst for love” is the craving of the form..., ...the thirst for dhammas. There is repeating; in the kamma of desire to have, in the kamma of material existence; in the kamma of non-material existence, in the formed existence; in the kamma of formless existence, there is again and again; in the repeated interest, in the rebirth, in the birth of the individual, not to leave the thirst, not to abandon the thirst, not to give up the thirst, not to exclude the thirst, those who have not yet released their thirst, have not given up their thirst, have not yet quenched their thirst for love.

12 · Look! The trembling person regards things as their own,



Like a fish in a little depleted water,  
After seeing this, one should do nothing (not do this thing),  
Not following there (in forming attachments to existence).

“Look! People who tremble take things as their own”: “Clinging to their own,” there are two types of self-clinging: of thirsty self and of seeing. What is the thirsty self? All are called boundaries, realms, scopes, borders, ... (omitted, see previous sections).... This is the attachment of the thirsty self.

What is holding self by seeing? There are twenty views of the body... (omitted, see previous sections).... “Look! People who throb (tremble) regard things as their own”: They throb when they regard as their own things, they are afraid of being robbed, they also throb when they are robbed; they throb when they doubted and feared changes, and when they changed, they also throbbed, throbbed strongly, throbbed completely, throbbed broadly, trembling, tremoring, and trembling greatly when they changed. When throbbing..., trembling greatly, please see, please observe, please watch.

“Like a fish in a little water that is depleted”: As a fish is attacked, picked up, or eaten by a crow or eagle or crane in a little water, they throb and forcefully tremble, full throbbing, enlarged throbbing, trembling, strong trembling. Similarly, people are treated as their own things, they are afraid of being robbed, ..., shivering, trembling, trembling greatly.

“After seeing this, one should also do (realize) no-self”: This fault: after seeing, after seeing, after weighing, after judging, after separating, after clarifying. “Should do no-self,” there are two kinds of self-holdings: .... If you break away from the self-holding of the one who is thirsty; if you cut off the self-holding of seeing, he does not hold the eyes as his own, ...the ears..., nose, tongue, body, mind; ...all forms..., sounds, smells, tastes, touches, dhammas; home, group (of people), housing, profit, reputation, praise, clothes, food, shelter, patient’s necessities and medical necessities; desire, form, formless, desire to have, to have form, to have the formless, the desire realm, not wanting to have; one aggregate, four aggregates, five aggregates, past, future, present; the dhammas that are seen, heard, felt, and can be known as his own, he does not hold to, cling, or grasp, not holding, not practicing, not persisting; he should act, go on, guard, and survive.

“Not being a persistent person in being”: “Being in being,” being in desire, being in form, being in formlessness. Attachment is called craving, which is greed.... “Not being a persistent person in being”: In being — not acting; by desire, love, greed, liking, not being born, not being produced, not arising, not being born.

13 · After tempering desire on both sides,  
Fully knowing touch without being followed by greed,  
Not carrying out anything for which he would reprimand (rebuke) himself,  
The wise are not contaminated by what they see and hear.

“After tempering desire on both sides”: “Side,” touch is one side, touch collection is the second side; the past is one side, the future is the second side; pleasure is one side, suffering is the second side; formlessness called one side, form is the second side; the six inside is one side, and the six outside is the second side; there is body as one side, and the body collection is the second side. “Desire,” .... “After tempering the desire on both sides”: The desires on both sides should be tempered, expelled, cut off, discarded, should end, and should be made to cease to exist.

“After observing touch (contact, phassa), there is no greed”: “touch,” eye touch, ear touch,

nose..., tongue, body, intention, name, colliding touch [DN.15]; feeling a joyful touch, ...bitter touch, neither bitter nor joyful touch, good, bad, unmemorable, desire, form, formless, empty, non-contact, unwilling to touch, world touch, unworldly touch, past, future, present, any touch, complete touch; touches like this are called touch.

“After knowing the touch,” after three kinds of knowledge of touch: known, measured, and abandoned. What is known knowledge? Knowing touch: this is eye touch, this is ear touch..., this is present touch. He knows and sees, this is knowing.

What is measuring knowledge? After knowing this, eager to measure impermanence, suffering, sickness, tumor, ..., he made it to be measured, gathering, extinction, pleasure, trouble, and renunciation are all measures of knowledge.

What is renunciation? After weighing in this way, the desire to touch, he will cut off, give up, drive away, end, and make it go to non-existence. This was said by the Blessed One: “Bhikkhus! All the desires and greed of contact must be cut off. In this way, the contact will be cut off, and the roots will be cut off, just like a palm tree without roots, becoming non-existent and non-living for the future.” [SN.22.25] This is renunciation.

“Observing after touch,” with these three types of knowledge and after touch. “There is no greed,” greed is called craving.... Anyone who is cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he is called a craving-free person. He is not craving in appearance; in sound, smell, taste, touch; at home...(omitted)...., in the present; in what you see, hear, feel, the dhammas that can be known are those that are not craving, not bound, not obsessed, innocent, free from craving, without craving, abandoned craving, and eliminated craving. Those who have renounced greed, those who have dismissed greed, those who have abandoned greed, those who have no greed, those who have eliminated greed, those who have been freed from greed, those who are not hungry, extinguished, have become cool, feel happy, and live by themselves as Brāhmaṇa.

“Whatever he would scold himself for, he does not carry that out”: “Whatever” is anything. “Rebuke himself,” rebukes himself for two reasons: what is done and what is not done. What is rebuking himself for what is done and what is not done? “The evil behaviors I did, the good behaviors I didn’t do.” He rebuked himself; “The evil words..., good words..., ...; evil intentions, good intentions; killing, abstaining from killing; taking what wasn’t given, not giving; adultery, abstaining from adultery; lying, not forgoing lying; divisive speech, not abstaining from divisive speech; vulgar words...; slurs (obscenities)...; greed; evil (harm); the evil view..., not the right view....” He rebukes himself for what was done and not done. Or, “I am not a full-fledged person in the precepts,” he rebuked himself; “I am not a guardian of the roots”...; ...not a person who knows the right amount to eat...; not sober, not a person with mindfulness and right knowledge; the four mindfulnesses were not practiced by me; the four good diligences were not practices by me...; the four bases (iddhipāda) were not practiced by me; the five elements have not been studied by me; the five powers...; seven enlightenment factors; eight holy paths; ...I don’t know suffering...; ...the collection was not cut off by me...; the Path has not been practiced by me; I have not testified to what should be testified....” He rebukes himself for what has been done and has not been done, and rebukes his own kamma (behavior) for not carrying out, not producing, not arising, or not being.

“The wise man is not contaminated by what he sees and hears”: “Adhesion,” there are two kinds of adhesion: .... “The wise man” is the wise man, the enlightened man, the distinguished man, and the wise man who has given up his craving for adhesion. After breaking the adhesion

of the mind, one will not be contaminated in what you see; not contaminated in what you smell; not contaminated in what you feel; not contaminated, not strongly contaminated, not closely contaminated, no longer contaminated, no longer strongly contaminated, no longer contaminated closely. He has left, has departed, has been liberated, has been freed from bondage, he dwells with an unrestrained heart.

14 · After knowing (perception), the torrential flow can be crossed,  
The Muni will not be polluted,  
Having pulled out the arrow, walking unbridled,  
He does not desire this world and others.

“After knowing and thinking”: “Thinking,” wanting, malicious thought, harmful, absent, innocent, non-harmful, lust, sound, smell, taste, tactile thinking, and dhamma thinking. Any state of thinking and cognition like this is called thinking. “After knowing and thinking,” there are three kinds of knowing: known, measuring, and renunciation.

What is knowing? ... (omitted).

What is measuring? ....

What is renunciation? ....

“Knowing after thinking,” after these three kinds of knowing and thinking. “Able to overcome the torrent,” the torrent of desire, torrents of being, the torrent of seeing, the torrent of ignorance, he can survive, surpass, pass, transcend, and overcome.

“Muni is not contaminated in possessions”: “Possessions,” there are two kinds of possessions: of thirst and of seeing.... This is thirst possession.... This is seeing.... “Muni,” Muni is called wisdom, that is wisdom, understanding... (omitted), no delusion, Dhamma, right view, possessing Muni wisdom, Muni. There are three kinds of Muni (perfect virtues): body Muni, language Muni, and intention Muni.

What is the body of Muni? The three kinds of body and evil deeds are cut off as the Muni position; the three kinds of good behaviors are the Muni position; the wisdom in the body is the Muni position; the knowledge of the body is the Muni position; walking the Path with (higher) knowledge is the body of Muni; the abandonment of desire and greed, cut off, as the Muni; the fourth jhāna extinction of the body is the position of Muni.

What is the language of Muni? The abandonment of the four kinds of evil deeds of language is the position of Muni; the four kinds of good acts of language are the position of Muni; the wisdom of linguistic objects is the position of Muni; the knowledge of language is the position of Muni; and knowing the path of all acts is the position of Muni; the abandonment of desire and greed of language is the position of Muni; the second jhāna cessation of language is the position of language Muni.

What is intention Muni? The three kinds of deeds of intention and evil deeds are the Muni position; the three kinds of good deeds are the Muni position; the wisdom in the mind-object is the Muni position; the knowledge of the heart is the Muni position; the one that walks the Path with knowledge is the position of Muni; the desire and greed of the heart being judged is the position of Muni; the desire to perish the mind is the position of Muni.

“Body Muni, Language Muni, and Intention Muni are no troubles,  
Muni has the status of Muni, and they say he is the one who cuts everything.

Body Muni, Language Muni, and Intention Muni are no troubles,  
Muni has the status of Muni, and they say that they are those who have been cleansed of evil.”

The six types of Muni have these three modes of Muni: Muni at home, Muni without a home, Muni with learning, Muni without learning, Bhikkhu Muni, Muni (of the) Muni. Which is at home? Those laymen who have seen the footsteps and have learned the precepts, these are at home. Which are homeless Muni? Those bhikkhus who have seen the footsteps and who have learned the precepts are homeless Muni. There are seven kinds of learning for learning Muni, Arahant for non-learning Muni, and Bhikkhu Buddha as Bhikkhu Muni. Muni (of) Muni is called Tathāgata, Arahant, and Enlightened One.

“Non-wise is Muni, a foolish and ignorant man,  
After raising the scale, take the top one and become a wise man.  
Avoid all evils, that Muni became Muni because of that,  
Everyone who understands the (inner and outer sum) in the world,  
Because that is said to be Muni.  
Who knows all the inside and outside of the world,  
The unwholesome and the good behind the Dhamma,  
Everyone who is supported (respected) by heaven and man,  
Beyond staining and the net, he is Muni.”

“Adhesion,” there are two kinds of adhesion: .... After Muni broke off the adhesion of thirst, and after breaking the adhesion of seeing, he will not be contaminated, not strongly contaminated, not closely contaminated in everything, no longer contaminated, no longer contaminated strongly, and no longer contaminated closely. He has left, has departed, has been freed, has been separated from the bondage, he lives with an unrestrained heart.

“Anyone who has pulled out the stabbing arrow and does not let go”: “Stabbing arrow,” There are seven stabbing arrows: greed stabbing arrow, anger stabbing arrow, ignorance stabbing arrow, conceit stabbing arrow, seeing (views) stabbing arrow, sad stabbing arrow, doubtful stabbing arrows. For him for whom these piercing arrows are cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he is called the one who has pulled out the piercing arrow. Those who have pulled out the arrow, have removed the arrow, have completely removed the arrow, have abandoned the arrow, have been freed from the arrow, have dropped the arrow, the one who has stopped thinking about the arrow stabbing, the person who is not hungry, the person who has cooled down, the person who has become cool, the person who feels happiness, and the person who lives with himself as the Brāhmaṇa.

“Walker,” when walking, staying, acting, going on, guarding, making survival (existence). “Those who do not let go (relax)” are respectful actors, regular actors, non-stop actors, those who are not adhered to, those who do not neglect their desires, and those who do not neglect responsibilities in the good Dhamma; “Can I complete the vows, or can I fund the completed vows with wisdom?” He who has (right) intentions, diligence, courage, hard work, not flinching, mindfulness, righteous knowledge, enthusiasm, establishment, practice, and not letting go in good dhamma; “how can I complete the unfinished concentration, or can the completed Dhamma be funded everywhere with wisdom?... (omitted); How can I complete the unfinished wisdom accumulation..., the liberation accumulation..., how can I complete the unfinished liberating wisdom perception aggregate....” He who has (right) intentions, diligence....; “How can I know the unknown suffering, or let go of the pollution that hasn’t been let go, or can practice the way I haven’t practiced, or can you testify before I die?” He who has the will (right

intention), diligence, ..., practice, and perseverance in good Dhamma.

“To not want this world and other(s)”: He does not want this world: his own state; he does not want other worlds: the state of other people. He does not want this world: his own body, feeling, thought, behavior, knowledge; and does not want other worlds: other people’s body.... Does not want this world: the six inner worlds; and other worlds: the six outer worlds. Does not desire this world: the human world; does not desire other worlds: the heavenly world. Does not want this world: the world of desire, materiality; and other worlds: the world of formlessness (non-materiality). The second place of interest, or death, or rebirth, contingent (existence), or reincarnation, or rebirth, he does not hope, want, accept, or pray.

### 3. Evil

15 · Some people truly speak with a malicious heart,  
Others say with a true heart,  
The Muni does not arrive to the arisen controversy,  
So the Muni is not desolate wherever he is.

“Some do speak with a malicious heart”: Those outsiders speak with a malicious heart, with a hostile heart, with a heart of opposition, a heart with of the blow, a heart with a backlash, a heart with harm, with the insulting heart, behind the back, speaking falsely, insulting the Blessed One and the Bhikkhu Saṅgha.

“Others do say it with a true heart”: Anyone who believes in, trusts, who has a true mind with a true heart, who has a true mind with a factual heart, and who has a truthful heart, those who think truthfully, those who think with a certain heart, those who do not think with a heart that is inverted, (do not) say falsely, (dot not) insult the Blessed One and the Bhikkhu Saṅgha.

“The controversy that has arisen, Muni does not arrive (at)”: The controversy that has arisen, has been born, has appeared: further alley talk, insults, reprimands, false claims of the Blessed One and the Bhikkhu Saṅgha. “Muni does not reach”: “Muni,” ... (omitted, see previous sections). Whoever reaches the dispute, he arrives for two reasons: the person arrives at (the) dispute as an actor, or when he is talked of or reprimanded he was angry, rejected, stubborn, showing anger, aversion, dissatisfaction (, saying): “I am not the maker.” Those who reach the dispute arrive with these two reasons. Muni does not reach the dispute for two reasons: Muni is not the maker, and does not reach (the) controversy as a maker, or when he is talked about or reprimanded, he does not get angry, reject, be stubborn, does not show anger, aversion, dissatisfaction (, saying): “I am not the maker.” Muni did not arrive, does not arrive, does not hold, does not cling to (the) controversy, for two reasons.

“Therefore, wherever Muni is, there is no barrenness”: “Therefore,” because of that reason, that cause, that condition, and that cause, it is a state of no attacking heart, a state of no desolation, no five kinds of barrenness of heart [MN.16], no three kinds of barrenness [SN.45.166]: the barrenness of greed, the barrenness of anger, the barrenness of ignorance; does not exist, is not known, is not discovered, has been cut off, severed, calmed down, stopped, unable to arise, burned by the fire of wisdom. “No matter where it is,” no matter where, wherever, inside or outside or inside and outside.

16 · How can one cross one’s own view?  
Guided by desire, fixed by (personal) inclinations (preferences),  
Performing his own accomplishment,  
Indeed he will say as he knows.

“How can one’s own views be crossed”: Anyone who kills Sundarī Nandā’s female marchers (bhikkhunis) and declares Samaṇa Sakya’s disrepute, (thinking:) “In this way, we will get back the benefits, reputation, respect.” Those who see this way, people like this, lovers like this, advocates like this, and those with these intentions, they cannot go through their own views, their likes, their own inclinations, their own opinions, their own intentions; then at that time, the dishonour is returned to themselves. “How can this be my own view?” Or, “The world is everlasting, this is real, and everything else is empty.” Whoever says this, his own views, his likes..., how can one’s own intentions be able to cross, traverse, surpass, and overcome? What is the reason? His vision is completed, held, grasped, attached, and taken like that, “I have

been convinced.” How can I cross it in this way? “The world is very constant... (omitted) The world is bounded... The world is boundless... Fate is the body... Fate is one body is the other... Tathāgata exists after death... Tathāgata does not exist after death... The Tathāgata after death exists and does not exist... The Tathāgata after death neither exists nor does not exist; this is true, and everything else is empty.” Whoever says like this, his own views, his likes, ..., how can they be able to cross, traverse, surpass, and overcome? What is the reason? His vision is completed, held, grasped, grasped, attached, taken, believed and understood like that.

“Guided by desire, fixed by (personal) inclinations”: “guided by desire,” He is carried, taken, carried by his own views, ..., as if by carts or carriages, two-wheeled carts, ox carts, goat carts, ram carts, camel carts, donkeys and horses carts, to walk, take away, and carry. In the same way, he was driven by his own views, his own preferences, his own inclinations, and his own opinions, carried away, taken away, carried. “Fixed by (personal) inclinations,” he is fixed, stopped, stuck, entered, stained by his own views, his own inclinations, and his own opinions, and turned his heart towards (a victorious solution).

“Performing his own accomplishment”: Implementing what one has done; performing satisfactorily; performing perfectly; performing first, most successful, outstanding, top, most winning; (I thought:) “This master is the all-wise man.” Carrying out what we have done by ourselves; carrying out satisfactorily, ..., (Thinking:) “This Dhamma is said by the good... (omitted), This group follows the good... This seeing is good... This Path is based on the good... This Path is renunciation.” The execution is done by oneself, performed satisfactorily..., he makes it happen, produces it makes it arise, makes it happen.

“Indeed he will say as he knows”: He will say, tell, talk, explain, and say as he knows, “The world is constant, this is true, and everything else is empty.” To say, tell, talk, explain, and say, “The world is very constant... (omitted)...., after death, the Tathāgata neither exists nor does not exist, this is true, and everything else is empty.” He will speak, tell, talk, explain.

17 · The mortal person who tells of his own precepts and prohibitions  
To others without having been asked,  
Skillful people say that that is not the Holy Dhamma,  
Those who speak of themselves by themselves.

“His own precepts and prohibitions”: “What,” what is like, such as effort, such as arrangement, such as kind, wherever has arrived, who is khattiya, or Brāhmaṇa, or vessa, or sudda, or at home, or out of the home (monastics), or heaven, or person. “Precepts and prohibitions,” there are precepts and prohibitions, there are prohibitions (and) non-precepts. What are precepts and prohibitions? Here, the bhikkhu is a preceptor, to live under the protection of the self-control of Pātimokkha, with sufficient righteousness and state, to see fear in minor sins, and to learn after accepting from a teacher. Wherever there is restraint, self-control, and non-violation, this is the precept; it is prohibition. Taking self-control as the precept; observing the righteousness as the prohibition is called precept and prohibition. What is the prohibition (and) non-precept? There are eight heads: the wild branch, the begging branch, the dung sweeping branch, the three clothing sticks, the second begging sticks, after eating, not eating sticks, often sitting (not lying) sticks, staying anywhere, this is called prohibition (and) non-precept. The observance of vitality is also called prohibition (and) precept: “I would rather leave only the skin, tendons, and bones; if the flesh and blood of the body is dried up, as long as human perseverance, human strength, human vitality, and human efforts should (persist) (the goal is) not achieved, there will be no stop of vitality.” [SN.12.22] He is dedicated and diligent, like this is the observance of

vitality, which is called prohibition (and) precept.

“I will neither eat nor drink,  
Nor go out of my residence,  
Will not cause the thigh to fall (lying down),  
While the arrow of thirst is not be removed.”  
[Thag.223]

He is dedicated and diligent, and the observance of such vitality is also called prohibition (and) precept. “As long as my mind is not free from all defilements by not clinging, I will not break this cross-legged (posture)!” [MN.32] He is dedicated, hardworking, and observing such vitality is also called prohibition (and) precept. “As long as my mind is not free from all the troubles by not clinging, I will not rise from this seat..., I will not walk down from the experience..., I will not go out from the dwelling..., I will not go out from the half-roofed house..., ...from the tall building..., the flat-roofed house, the cave (cavern), the cave (grotto), the hut, the heavy pavilion, the observation deck, the round house, the shed, the lecture hall, the tend, ...I will not go out from under the tree...”

“Just before this noon I will acquire, fully obtain, attain, reach, and testify about the Holy Dhamma”..., “Just this noon..., in the evening..., before eating, after eating, before the night, midnight, after the night, at the time of death, at the time of the white moon, in the rainy season, in the winter, in the summer, in youth, in middle age, in old age, I will acquire, fully obtain, attain, reach, and testify about the Holy Dhamma.” He is dedicated and diligent, and the observance of such vitality is also called prohibition (and) precept. “Humans” are sentient beings, human beings, student Brāhmaṇas, people, individuals, lives, those born to people, those born to Indā, and Manu.

“Speaking about (the above) without having been asked by other people”: “To other people,” to other khattiya, Brāhmaṇa, .... “Not to be asked,” not being questioned, not being asked, not being begged, not being inquired of, not being asked to make clear. “Say,” speak of one’s precepts, or prohibitions, or precepts and prohibitions: I am a “person of sufficient precepts,” or “sufficient in prohibitions,” “in precepts and prohibitions, one who is sufficient,” either by birth, or by surname, or by good family, or by appearance and beauty as a lotus, or by property, or by research (acquisition), or by profession, either by skill, or by study, or by what you have heard, or by arguing, or “being a bhikkhu from your family,” or “being a bhikkhu from a big family,” or “from a big family” a wealthy bhikkhu, or a bhikkhu from a wealthy wealthy family, or a bhikkhu who is in the same household and a bhikkhu is a well-known person or a famous person, or on clothing, food, shelter, necessities of the patient, and medical necessities, or “teacher,” or “lawyer,” or “speaker,” or “lives in the forest,” or “begging,” or “wearing dung and sweeping clothes,” or “but the three-clothed person,” or “the second beggar,” or “the person who does not eat after eating (eating once),” or “the person who often sits (not lying),” or “the person who lives anywhere,” or “the first jhāna person,” or “the obtainer of the second jhāna,” or “the obtainer of the third jhāna,” or “the obtainer of the fourth jhāna,” or “the obtainer who waits in the boundless void (fifth/first immaterial),” or “the one who waits in the boundless consciousness (sixth),” or “the gainer who waits in nothingness (seventh),” “the gainer who does not wait in nothingness (neither perception nor non-perception),” he speaks, tells, talks, explains, and says.

“Skillful ones say that that is not the Holy Dhamma”: “Skillful ones,” those who possess skill, those skilled in the realm, those who are dependent on the skillful, those who mindful of the skillful, those who are diligent and skillful, the sacred and skillful, the root and the skillful, the



good, those who are righteous, the skilful in the Path, the skillful in the Fruit, the skillful people of Nibbāna, those skillful ones say this: “This is the unsagely Dhamma, this is not the Dhamma of the sage, this is the Dhamma of the fool, this is not the Dhamma of the wise, this is the Dhamma of the non-good people, this is not the Dhamma of the good people.” They tell, speak, explain, and say so.

“Anyone who speaks of himself”: He is called himself. “Speak by yourself,” speak of yourself as “I am a ‘sufficient person,’ or a ‘restricted person,’ or ‘precept and prohibitions are enough’ ... (omitted) ...,” he says, talks, explains, said.

18 · A silent bhikkhu, a person in a completely cooled state,  
Does not boast “I am like this” in the precepts,  
The skillful people say that it is the Holy Dhamma,  
For him there is no increase anywhere in the world.

“Silent bhikkhus, those who are in a completely cooled state”: “silent,” the greed has subsided so the state is silent; the anger has subsided so the state is silent; ...ignorance..., ...resentment..., ...domineering..., (omitted, see previous sections) ..., all unwholesome contrived state has been silenced, calmed down, cooled down, the extinguished state, the cooled state, the departed state, and the cessation state are silent, still, calmed, cooled, stopped. “Bhikkhu,” the state of the destroyed seven dhammas is a Bhikkhu: seeing is destroyed, suspicion is destroyed, prohibition is destroyed, greed is destroyed, anger is destroyed, delusion is destroyed, sloth is destroyed, and those evil and unwholesome dhammas are destroyed; shunning the pollution, the others, the fear, the bitter fruit, old age and death in the future.

The Blessed One [Sn.3.6, 519]:

“Take the path I have practiced to reach Nibbāna and transcend skeptics,  
After abandoning nothingness and existence,  
The one who has been completed, and the one who is extinct, is a Bhikkhu.”

“Silent Bhikkhus, those in a state of being completely cooled”: Those who make the state of greed extinguished are those in the state of being completely cooled, ...anger..., ...ignorance..., (omitted).

“I don’t boast about ‘I am like this’ in the precepts:” “I am like this,” the continuation of the sentences; the connection of the sentences; the consummation of the sentences; the combination of words; the connection of words; this is a second sentence; this is “I am like this.” “I don’t boast in the precepts.” Here, there is a type of boasting: I am a “restricted person,” ... (omitted) .... In this way he does not boast or show off. He has been separated from boasting, has renounced, has abandoned, has given up, has been separated, has been freed, has renounced bondage, he lives with an unrestrained heart.

“Skillful ones say that it is the Holy Dhamma”: “Skillful ones,” ..., those skillful people say: “This is the righteous Dhamma, this is not the Dhamma of the unrighteous, this is the Dhamma of the wise, this is not the Dhamma of the fool, this is the Dhamma of the virtuous man, this is not the Dhamma of the unvirtuous man.” They say so, speak so, tell so, explain so, say so.

“For him increase (surge, growth) does not exist anywhere in the world”: “For him,” for the Arahan, for those who have exhausted troubles. “Surge,” there are seven surges: greed, aggression, delusion, sloth, seeing, pollution, kamma increases. For those people, these increases are not, do not exist, are not known, and have not been discovered; cut off, severed, calmed down, stopped, unable to arise, burned by the fire of wisdom. “No matter where,” no matter where, wherever,

inside or outside or (both) inside and outside. “In the world,” in the world of suffering, the world of humans, the world of heaven, the world of aggregates, the world of realms, the world of places.

19 · All the dhammas that are fixed for him,  
Which are valued and impure,  
Who sees benefits in himself,  
Is a dependent who shakes the silence.

“All the dhammas that are fixed for him, which are valued”: “Fixed (constant) view,” there are two kinds of fixed views: .... “Proactive,” Proactive, pretentious, and cohabiting, are active. In addition, the impermanence, the action, the condition-born are the dhammas of the extinction, the dissipation, the fading, and the dhammas, are also active. “Whatever is for him” is for those who see evil. “Dhamma” It is called the sixty-two evil views.

“Being valued (and) impure”: “Being valued,” there are two kinds of importance: .... For him, the importance of thirst is not cut off, the importance of seeing has not been cut off, the state of the importance of thirst is not cut off, the state of the importance of seeing is not cut off, he puts thirst for love or seeing ahead before and walks, thirst as a flag, thirst as a pillar, thirst increases, seen as flag, seen as tower, seen as increase, following desire to love or see. “Existence,” to be, to be known, to have, to be discovered. “Impure,” impure, improper, unclean, polluted, contaminated.

“Whoever sees benefits in oneself”: “Oneself” is on the self. He is called (one who has the) evil view, and he sees two benefits of his own view: the benefit in life and the benefit in the afterlife. What is the life benefit of seeing (this view)? Every view that the master has, so do the disciples. For that view of the master, the disciples respect, admire, adore, and respect, because of that he gets clothes, food, shelter, patients’ necessities, and medical necessities, this is the immediate benefit of seeing. What is the afterlife benefit of seeing (this view)? “This seeing is enough to become the state of the dragon (dragon world), or the state of the golden-winged bird, or the state of the Yakkha, or the state of Asura, or the state of Gandhabba, or the state of the king, or the state of Indā, or the state of Brahma, or the state of heaven, this view is pure, clean, all pure; detachment, liberation, breaking away, from all over, to see them become pure, to become purified, to become pure; to be detached, to be liberated, to be freed, to see that I will become pure, to become purified, to become pure; to escape, be liberated, and be detached everywhere.” For the expectation of future fruit, this is the afterlife benefit of seeing. He sees, watches, stares, contemplates, and observes the two benefits of his own view.

“He is a dependent who shakes the stillness (silence)”: There are three kinds of stillness: ultimate stillness, temporal stillness, and worldly stillness. What is ultimate silence? Ultimate silence is called non-living, Nibbāna, where all those actions cease, all dependent cessation, the cessation of craving, greed, extinction, and Nibbāna, this is ultimate silence. What is temporal silence? For those who enter the first jhāna, the gazes are silenced; for those who enter the second jhāna, searching is silenced; for those who enter the third jhāna, their joy is silenced; for those who enter the fourth jhāna, their happiness (and suffering) are quiet; for those who enter the boundless void (fifth/first immaterial), lust, thinking, and all kinds of desires are silenced; for those who enter the boundlessness of consciousness (sixth), the boundless void is quiet; for those who enter nothingness (seventh) it is said that knowledge has no bounds is silenced; for those who enter the non-imaginary place (eighth, neither perception nor non-perception) and wait, nothingness is silenced, this is the part of silence. What is worldly silence? The sixty-two evil

views, the stillness of seeing is called secular stillness, and in this sense it is secular stillness: it has the meaning of “silence.” “He is a dependent shaking the stillness”: He is shaking stillness, strong shaking stillness, moving stillness, fluctuating stillness, impacting stillness, constructed stillness, fixed view, silence is impermanent, active, and conditioned; it is the dependent, stuck, adherent, trapped, afflicted, and mind-oriented.

20 · The attachment to seeing (views) is indeed not easy to overcome:  
It is held tightly after being selected among Dhammas,  
Therefore, everyone rejects and holds  
The Dhamma in those attachments.

“The attachment to seeing (views) is indeed not easy to overcome”: The attachment to seeing, “The world is constant, this is real, and everything else is empty.” The persistence, clinging to the dwelling place of seeing (the view); “The world is very constant...,” ... (omitted)... “The obsession of seeing is indeed not easy to overcome”: The obsession of seeing is indeed not easy to overcome, difficult to surpass, difficult to escape, difficult to transcend, difficult to pass, and difficult to overcome.

“After selecting among the Dhammas, it is held tightly”: “In the Dhamma,” in the sixty-two evil views. “After selection,” after decision, after judgment, after measurement, after evaluation, after judgment, after separation, after clarification. “To be grasped,” limited grasp, partial grasp, uppermost grasp, fixed amount grasp, accumulation grasp: this is true, truthful, facts, correctness, and not inverted, to be held, clenched, clinging, taken, believed to be understood.

“Therefore everyone, in those attachments”: “Therefore,” ... “Everyone,” .... “In those attachments,” in those attachments of seeing (views).

“Rejection and holding of the Dhamma”: “Rejection,” he refuses for two reasons: he refuses by interruption by others, or he refuses when it is not reached (by him). How to refuse by interruption by others? Judgment: That master is not the all wise man, the Dhamma is not said to be good, (its) groups (of people) are not those who do what is good, seeing is not good, the path is not set up by the good, the path is not detached, there is no purity here, or purification, or all over pure; or free, or liberated, or all out, it’s inferior, despicable, low, trivial, inferior intent, insignificant; and this is “interrupted by others.” In this way, when interrupted, he rejects the master, the narration of the Dhamma, the group, and the meeting, refuse the path, reject the Path, so that it is “interrupted by others.” How does he refuse when it is not reached (by him)? He rejects when the precept is not reached, he rejects when the prohibition is not reached, and when the precept and prohibition are not reached, he refuses, so he refuses when it is not reached. “And grasping,” he grasps the master, grasps the narration, grasps the group, grasps the view, grasps the way, grasps the path, he grasps, persists.

21 · For those who are cleansed,  
There is no place in the world where there are all kinds of views,  
After the cleansed one has abandoned deception and conceit,  
What would he fall into?

“For those who are cleansed, there is indeed no place in the world, where there are all kinds of (incorrect) views (of existence)”: “Cleansing,” cleansing is called wisdom, which is wisdom... (omitted) For what reason is cleansed called Wisdom? With that wisdom, the evil deeds of the body are shaken off, cleansed, completely cleansed, and washed away; the evil deeds of speech...; malevolent acts..., greed..., anger, ignorance, ... (omitted)...; all pollution, all evil

deeds, all troubles, all scorching heat, all heat troubles, all unwholesome deeds are shaken off, washed, completely washed, and separated by washing, for this reason cleansing is called wisdom.

Or, evil views are shaken off..., washed away by right views; evil words..., right words; evil kamma..., right deeds; evil destiny..., righteous destiny; evil spirit..., righteous effort; evil thoughts..., right thoughts; evil deeds..., right concentration; evil wisdom..., right wisdom; evil liberation..., right liberation; cleansed, completely cleansed, and washed away.

Or, all pollution, all evil deeds, all afflictions, all scorching heat, all heat afflictions, all unwholesome deeds are shaken off, cleansed, completely cleansed, and separated by cleansing by the eight holy paths, and the Arahant possesses, fully possesses, enters, fully enters, fully-sufficient, fully-satisfied, possessing these dhammas that can be cleansed. Therefore, the Arahant is a cleansed person. He is the one who shakes off the greed, the evil, the pollution, and the heat (irritation). "No matter where," no matter where, anywhere, wherever, inside or outside or (both) inside and outside. "In the world," in the world of the suffering world... (omitted).

There are two kinds of fixed views: the fixed views because of desire and the fixed views of seeing (views)... (omitted). "In all kinds of existence," in all kinds of kamma, the desire to have again; in the desire to have, the form of existence; in the form of existence, the formlessness again; in the kamma of the formless existence, repeating again and again; in the repeated interest, in the rebirth; in the rebirth, the individual birth. For those who are cleansed, no matter where they are in the world, there are indeed no views, and there are (none of) all kinds of fixed views: for those who are cleansed, no matter where in the world, construction of all kinds of things, fixed, contrived, making cohabitation with views, he is not, does not exist, is not known, is not discovered, has been cut off, severed, calmed down, stopped, unable to arise, burned by the fire of wisdom.

"The person who cleans up abandons deception and conceit": Deception is called deception. Here, after a certain type of person performs evil deeds with the body; after the evil deeds with the language; after the evil deeds with the intention, the desire to hide the evil is established. He wants: "May he not know me (my deeds, etc.)!" He doesn't want to know me!" Says "May he not know me!" working hard physically, "May he not know me!" [AN.6.45] In cases of deception, cross-border (violation), concealment, obfuscation, keeping secrets, hiding, concealing (keeping secrets all over), covering, covering all over, undisclosed acts, and covering up evil acts are called deceptions.

"Conceit," one kind of conceit: that is the height of the heart; two kinds...: self praise is conceited, contempt for others is conceited; three: "I am the winner"... , "I am the same," "I am the inferior;" four: to gain, to have fame, praise, and comfort; five: "I obtain the desired form," "I obtain the desired sound," smell..., taste..., touch...; six kinds: with eyes..., ears..., nose, tongue, body, ...satisfaction of the mind makes one conceited; seven: conceit, arrogance, conceit and arrogance, humbleness, conceit of increase, conceit of self-reality, conceit of evil; eight: obtaining makes one conceited, not obtaining..., fame, no fame, praise, rebuke, happiness, and suffering; nine: the winner thinks: "I am the winner"... , the winner thinks: "I am the same," the winner thinks: "I am the inferior"... ; and equal think: "I am the winner," the equal thinks: "I am the same," the equal thinks: "I am the inferior," the inferior thinks: "I am the winner," the inferior thinks: "I am the same," the inferior thinks: "I am the inferior;" ten kinds...: here, by certain birth, or surname, or good family, or beauty like a lotus, or property, or research (acquisition), or career, or craftsmanship, or study, or by what you hear, or by arguing, or by something to

make one conceited; anyone who, like this, with this kind of heart conceit, thinking, perceiving the situation, high tribute, high conceit, as a banner, as a flag, heart vanity is called conceited. “The cleansed one abandons the deceit and conceit”: After the cleansed one abandons, after discarding, after being driven away, after finishing, and making it go to non-existence.

“He is a non-attached person, what would he fall into?": “Attachment,” there are two kinds of attachments.... For him, the attachment to love has been cut off; the attachment to seeing (views) has been cut off, the state of attachment to seeing has been cut off; not-attached people will fall in with what greed, with what aversion, with what delusion, with what conceit, with what perception, with what doubt, what kind of potential trouble, and become the “infected,” or “disgusting,” or “ignorant,” or “bound,” or “attacker,” or “coming to the scattered chaos,” or “coming to the unsatisfactory,” or “coming to the stalwart?” What kind of state will the state where the deeds have been cut off and the deeds will fall into the interesting place and become “in hell,” or “the animal world,” or “hungry ghost world,” or “human,” or “heaven,” or “formed,” or “formless,” or “thinking,” or “not thinking,” or “neither a thinker nor a thoughtless one?” He has no cause, no predestiny, and no factors that will fall into it.

22 · The involved one has indeed reached a dispute on the various dhammas,  
(But) what could one dispute about with one who who has no attachment?  
What is taken and rejected do not exist for him,  
And he wiped out everything (views) in this life.

“Involved people have indeed reached controversy in all dhammas”: “Involvement,” there are two kinds of involvement: the craving and seeing.... For him, the involvement of thirst has not been cut off; the involvement of seeing has not been cut off, in the state of being unbroken, the state of involvement of seeing reached disputes in the dhamma, becoming the “infected,” or the “disgusting,” or the “stupid,” or the “bound,” or the “holding,” or “coming to disorganization,” or “coming to the undesirable,” or “coming to the fortitude,” the state of the unremoved, the unresolved state of the creations, in the interest of the controversy, becomes the “fall to hell people,” or “those who fell into the animal world,” or “those who fell into the hungry ghost world,” or “human,” or “heaven,” or “formed,” or “formless,” or “thinking,” or “the non-thinking person, or the “neither the thinking nor non-thinking person,” he arrives, holds, grasps, and persists.

“How and by what can be said of the non-attached one”: “Attachment,” there are two kinds of attachment: .... For him, the attachment of thirst has been cut off...; with what greed..., in terms of the underlying tendency of trouble, can you say that the non-attachment person is the “infected,” or the “disgusting,” or the “ignorant,” or the “bound,” or the “attacker,” or “coming to disorganization,” or “coming to the unsatisfactory,” or “coming to the stalwart?” What can be said of the state in which the deeds have been cut off.... He has no cause, no fate, there are no factors that can be spoken of, can be talked of, can be explained, and can be said.

“Taking and rejecting do not exist for him”: The “taking” is for “me,” he does not have this; the “rejection” is for the extinction, he does not have this; the “taking” is the grasping, ...and the “rejection” is the one that should be released.... Anything that should be held, there is something that should be released; everything that should be released, there are those that should be held. Taking and rejecting has been surpassed, and the Arahant has surpassed consciousness and retreat. He is a person who has descended into a state, who has practiced, who has completed the journey, who has reached the direction, the cycle of life and death, without his rebirth.

“In this life he sweeps away all views”: For him, the sixty-two evil views have been cut off, severed, calmed down, stopped, unable to arise, burned by the fire of wisdom, and all evil views,

he swept, shook off, shakes off completely, shakes down, gives up, drives away, s make to end,  
makes them to go to non-existence, in this life.

#### 4. Purity

23 · I see purity: the highest, disease-free,  
A human being completely purified by seeing,  
When he knows that “this is the highest,” when he knows this way,  
“He is the pure one who observes,” he returns to wisdom.

“I see purity: the highest, disease-free”: “I see purity,” I see purity, I look at purity, I watch purity, I observe purity. “The highest, disease-free,” the highest, the disease-free, the one who reaches the sanctuary, the one who reaches the refuge, the one who reaches the shelter, the one who reaches no fear, the one who reaches the non-living, the one who reaches the extinction, the one who reaches Nibbāna.

“Complete purity by seeing”: To see the form with the eyes is to see the purity, purification, and complete purity of a person; detachment, liberation, and disengagement, and a person becomes pure, purified, and completely pure; freed, detached, liberated everywhere.

“When he knows this way, he knows that ‘it is the highest’”: When this way is known, certain, and penetrated. “This is the highest, the first, the most superior, the victorious, the top, the highest.” After he knows, understands, weighs, judges, separates, and clarifies.

“‘He is the one who observes in purity,’ he returns to wisdom”: Whoever sees purity, he is the one who observes purity. “He returns to wisdom.” He who sees form with eye awareness returns to “wisdom;” returns to the Path, returns to the Exit.

24 · If someone is pure by seeing,  
Or if he gives up suffering through wisdom,  
Then there are those who rely on other (things) to be come pure;  
It should be said that he is indeed such a speaker.

“If someone is pure by seeing”: To see the form with our eyes... (omitted).

“Or if he can give up suffering with wisdom”: If he can see with his eyes, and if one gives up life and suffering, old age suffering, sickness, death, and sorrow, grief, despair and suffering.

“There are those who rely on others to become pure”: With other things, impure ways, evil ways, and non-existence, in addition to (besides) mindfulness, in addition to all right work, in addition to the divine bases, in addition to the roots, in addition to the strengths, in addition to the enlightenment, in addition to the eight branches of the holy path, man becomes pure, becomes purified, becomes pure throughout; is freed, liberated, and departed from all over. The “reliant” are those who have greed, hatred, ignorance, sloth, thirst, (evil) seers, polluters, and clingers.

“It should be said that he is indeed such a speaker”: The one who sees (these views) and speaks: Like this, this person is (one with) a wrong view, a reverse view. “It is such a speaker,” is such a speaker, narrator, sayer, explainer, speaker: “The world is constant, this is true, and everything else is empty.” Such a speaker... “The world is very constant... (omitted, see previous sections)...” Such a sayer, narrator, talker, interpreter, and speaker.

25 · Brāhmaṇas do not say purity comes from others (things or views),  
Or in what they see, hear, or precepts and prohibitions, or feel,  
Not being contaminated by merit and evil, abandoning what is taken (up),  
Without making (anything) here.

“Brāhmaṇas are not pure from others, in what they see, hear, precepts and prohibitions or perceptions”: “Not” means negation. “Brāhmaṇa,” the state of excluding of seven dhammas is a Brāhmaṇa: ... (omitted, see previous sections).

The Blessed One: [Sn.3.6, 524]

“After all evil is eliminated,  
Standing the spotless, virtuous state,  
After he transcends reincarnation,  
He becomes a perfect man.  
Those who are not dependent,  
Like this can be called Brāhmaṇa.”

“Brāhmaṇas do not say purity is from others,” With other things ..., the Brāhmaṇa does not speak, say, talk, or explain, does not say.

“In what they see, hear, precepts and prohibition, or perceptions.” Some Samaṇas and Brāhmaṇas regard seeing as pure. They identify seeing certain forms as auspicious, and believe that seeing certain forms as unlucky. What kind of sight do they believe is auspicious? In the early morning they saw the auspicious forms: seeing sparrows, seeing the gorgeous and colorful Marmelos trees, ...pregnant women, ...boy on the shoulders of a man, full urns, Samaṇas, horses, horse carts, bulls, oxen; they believe that seeing things like that is auspicious. What kinds of sights do they believe are unlucky? Seeing the straw pile, ...the butter urn, the empty urn, the dancers, the nude fake Samaṇas, the mule, the donkey carriage ride, the single-harness ride, the one-eyed person, hand deformity, the lame person, the half-body, the elderly, and the sick; they believe that it is unlucky to see things like that. These are those Samaṇas and Brāhmaṇas who see what they see as pure.

Some Samaṇas and Brāhmaṇas regard what they hear is pure. They believe that hearing certain sounds is auspicious, and they believe that hearing certain sounds is unlucky. Which sounds do they believe are auspicious? In the early morning they heard an auspicious voice: “Prosperity,” or “precious,” or “full,” or “gorgeous,” or “worry-free,” or “good will,” or “good star,” or “good luck,” or “lucky,” or “luck increase;” they believe that hearing sounds like this is auspicious. Which sounds do they believe are unlucky? “One-eye,” or “hand deformity,” or “lame,” or “half-body,” or “elderly,” or “patient (sick),” or “dead,” or “cut,” or “broken,” or “burned,” or “disappeared,” or “none;” they believe that hearing sounds like this is unlucky.

Some Samaṇas and Brāhmaṇas regard precepts as purity. They believe that the degree of precept, the degree of (self) restraint, the degree of self-control, and the degree of non-violation are pure, clean.... Uggāhamāna Samaṇamuṇḍika said: Homeowner! I have established that the men who possess the four methods are those who have goodness, the highest of goodness, those who obtain the supreme attainment, and the Samaṇa (does not exist) who cannot overcome them. Which four? Homeowner! Here, he does not act evil deeds, does not speak evil words, does not intend with evil intentions, does not live a life of evil, owner! I have established that the man who possesses these four methods is the one who has goodness, the supreme one who is good, the one who is supremely attained, and the unsurpassable Samaṇa [MN.78]. Similarly, some Samaṇas and Brāhmaṇas regard precepts as pure.

Some Samaṇas and Brāhmaṇas regard the prohibition as pure. They are those who guard (prohibit) the elephant, or the horse, or the cow, or the dog, or the crow, or Vishnu, or the power of gods, or the sage, or the pearl sage, or the fire, or the dragon, or the golden-winged bird, or the Yakkha, or the asura, or the Gandhabba, or the great king, or the moon, or the sun, or the



Indā, or the Brahma, or devas, or the position.

Some Samaṇas and Brāhmaṇas consider what they feel is pure. They touch the earth, in the early morning, touch grass, cow dung, turtle, hoe, sesame carrier, chew auspicious sesame seeds, chew auspicious oil, chew auspicious tooth wood, bathe with auspicious soil, wear auspicious clothes, and wrap a lucky headscarf.

“In what you see, hear, precepts and prohibitions, or perception,” a Brāhmaṇa does not say purity is in what he sees; he does not say purity is in what he hears; he is not pure by precepts; he is not pure by prohibitions; and he is not (pure) by what he feels. Purity means purity; to not tell, not talk, not explain, not speak.

“Not to be polluted in virtue and evil”: Virtue is called all the good works of the three realms, and non-benefit (evil) is called all unwholesome (works). Because the good deeds and non-blessings and immovable deeds are cut off, the root has been cut off... (omitted, see previous sections), in this case, it is not contaminated, not strongly contaminated, not closely contaminated in virtue and evil, no longer contaminated, no longer strongly contaminated, no longer contaminated closely. He has left, has departed, has been freed, has been freed from bondage, he dwells with an unrestrained heart.

“Abandon what you take, and don’t make (anything) here”: “Abandon what you take” means forsaking your vision; “abandon what you take” means forsaking perseverance; “abandon what you take” means holding on because of craving for love and seeing; all that is held, clinging, taking, and faithful to are abandoned, spit out, released, dismissed, and discontinued by him. “Those who do not make (anything) here,” the one that is not making merit, the one that is not made to be born, the one that is not to be produced, the one that is not making to arise.

26 · After cutting off the previous one and becoming the subsequent follower,  
The disturbed followers to not cross the tie,  
They pick up (views, masters, etc.) and let go,  
Like a monkey grabbing a branch and letting go.

“Rejecting the former and becoming the subsequent followers”: After the former master, becoming the follower (adherent) of other masters; ...narratives of previous methods (Dhammas)...; ...masses (groups)...; ...views...; ...paths.... Those who are completely dependent, adherents (followers), entrants, those who are tied, and those who turn their minds towards (these things).

“Followers who are disturbed do not get through the tie”: Disturbance is called craving, which is greed.... “Disturbed followers,” the disturbed follower, the perturbed follower, the one who is taken down by the disturbance, the overthrown, the conquered, the one whose heart is overtaken. “They don’t get through the tie,” the greed tie, the hatred tie, the sloth tie, the polluted tie, the evil doings tie, they don’t get over, don’t transcend, don’t pass, don’t cross, don’t overcome.

“They pick up and let go”: They grab a master, let go of that one and then grab other masters; ...the narration of the dhamma...; the crowd, the view, the path..., they grab and let go, take and let go.

“Like a monkey grabbing a branch and letting it go”: Like a monkey roaming in the woods and forests grabbing a branch, letting go of that branch and then grabbing another branch [SN.12.61]; the same, most of the Samaṇas and Brāhmaṇas catch and let go, take and let go of the evil opinions of the majority.

27 · After a person is restrained by himself,  
He wants to adhere to him high and low,  
After the wise man takes the Dhamma,  
The wise man does not go high and low.

“After a person is restrained by himself”: “Holding oneself” means holding by oneself (self-sustaining). “Prohibition,” ...; after he takes it, after holding, after assuming, after grasping, after attachment. “Man,” Sentient beings, human beings....

“Adhering to him and walking high and low”: He walked from master to master; from Dhamma to Dhamma; .... “I want to be stuck,” want to think, think maliciously, think about harm, think about sticking, entangled, bound, attached, fixed, obstacles, such as objects on a wall pile or a wall nail, the upper part is stuck, entangled, bound, attached, fixed, obstructed. In the same way, wanted to be thought, malicious thought, persecuted, seen to be stuck, entangled, bound, adhered, obstructed, obstacle.

“After the wise man takes the Dhamma (lit. the Vedas Dhamma)”: The “wise man” ... (omitted, see previous sections). “In the Vedas,” the Vedas are called wisdom, root of wisdom, power of wisdom, enlightenment, investigation, vipassanā, right view in the four realms. For those who have reached the ultimate (target) in the Vedas, those who have reached the ultimate, have reached the end; those who have reached the end, have reached the boundary (ultimate); those who have reached the boundary, have reached the end; those who have reached the end, have arrived at the shelter; those who have reached the shelter, have reached the refuge; those who have reached the refuge, have reached safety; those who have reached safety, have reached no terror; those who have reached no terror, have reached no death; those who have reached no death, have reached the undeath; those who have reached the undeath, have reached extinction; those who have reached extinction, have reached the Nibbāna. Or “the one who has reached the Vedas” is the one who knows the Vedas, or the known state of the seven dhammas is the one who knows the Vedas: seeing is known, suspicion is known, abstinence is known, greed is known, hatred is known, ignorance is known, conceit is known, and its evil and unwholesome methods are known: contaminated, again, fearful, suffering, the future will live and die.

The Blessed One: [Sn.3.6, 534]

“Select all the Vedas,  
All those belonging to the Samaṇas and Brāhmaṇas that exist here,  
He is free from greed in all feelings,  
And after surpassing all Vedas, he is one who knows the Vedas well.”

“After the wise man took the Dhamma”: Union, after seeing the Dhamma: “All actions are impermanent” as the union, after seeing the Dhamma, “all actions are suffering” ..., “all dhammas are non-self” ..., “formation is dependent on ignorance” ..., “consciousness is based on formation” ..., name and form..., six sense bases..., touch (contact)..., feeling..., (emotion...) craving..., (becoming...), birth..., old age and death...; extinguishment by the death of ignorance, undertaking to perish and be extinguished, extinguishing by knowing and by name, extinguishing by name and appearance and in six sense bases, extinguishing by touch in six sense bases, the extinction of touch, ...the extinction of thirst..., ...by thirst and love..., ...to be born and to die out...; ...“this is suffering”..., this is the collection of suffering, this is the cessation of suffering, this is the path leading to (the cessation of) suffering; these are the defilements, this is the collection of defilements, this is the cessation of defilement, this is the path leading to the cessation defilements; these dhammas should be proven, these dhammas should be known, these

dhammas should be widely known, these dhammas should be cut off, these dhammas should be practiced, these dhammas should be testified to; gathering, extinction, pleasure, affliction, and renunciation of the six touch points..., gathering, ..., of the five aggregates..., ...of the four major species; “any collection of dhammas is extinguishing of the dhammas”..., as the union, after seeing the Dhamma.

“The wise man does not go high and low”: He does not go from master to master, does not go from the narration of the Dhamma to the narration of the Dhamma, ... (omitted) “The wise one,” the wise one is the great wise one, the quick wise one, the wiser, the insightful one; as the earth is called wide, he has the same vast and expanding wisdom as the earth.

28 · He is a person who has left the legion in all dhammas:  
Everything seen or heard,  
Who can classify (him) in this world,  
Who has seen and opened up like this?

“He is the one who has left the legion in all dhammas: whatever he sees or hears and perceives”: The legion is called the demon army, the bodily evil act is the devil army; the evil act of speech is the devil army; the evil act of intention is the devil army; hatred is...; ignorance is...; anger is...; ... (omitted); all bad works are the devil army.

This was said by the Blessed One: [Sn.3.2]

“Desire is your first legion,  
Unhappiness is called second,  
Hunger and thirst are your third,  
And thirst (love) is called fourth.  
Deep sleep is your fifth,  
Fear is said to be sixth,  
Doubt is your seventh,  
And stubbornness is your eighth.  
He who has a respectful reputation,  
And the reputation gained by mistakes (wrongfully),  
Who would praise oneself and contempt others.  
Devil! This is your legion,  
Evil (black) attacker,  
Those who have no courage will not defeat him,  
And they will get peace after victory.”

When all the demon army and all the hostile pollution are conquered, defeated, destroyed, disintegrated, and turned away by the Four Holy Paths, he is called the one who leaves the legion. He is the one who leaves the legion in what he sees; the one who leaves the legion in what he hears; the one who leaves the legion in the sense; the one who leaves the legion in the knowledge.

“The one who sees this way, the one who has opened up”: The one who sees this purity, the one who sees purely, the one whose vision is pure; the one who sees clearly, the one who sees all-purely, or the pure seer, seeing purely, seeing cleanly, seeing clearly and purely. “Opened,” there are coverings of craving, covering of seeing, covering of pollution, covering of evil deeds, covering of ignorance; those coverings have been opened, have been destroyed, have been unlocked, have been completely unlocked, have been cut off, have been severed, have been calmed down, have ceased, cannot arise, have been burned by the fire of wisdom. “Walker,” the walker, the dweller, the actor, the on-goer, the guardian, and the survivor.

“Who can classify (him) in this world”: “Classification,” there are two classifications: the classification of craving and the classification of seeing.... For him, the classification of craving has been cut off, the classification of seeing has been cut off.... According to what kind of greed can be classified, what kind of anger can be classified, ...? The state in which the deeds have been cut off...? He has no cause, no fate.... “In the world,” in the world of suffering....

29 · They don’t construct or pay attention (to views),  
Don’t say “it is pure,”  
After leaving the bondage of clinging,  
They do not have desires no matter where in the world.

“They do not construct and pay no attention”: “Construction,” there are two kinds of constructions: .... For them, the construction of thirst has been cut off, .... They do not construct, do not make, to not make it to arise, do not make the construction of craving or the construction of view. They do not construct. “No attention (no preference),” There are two kinds of attention: .... For them, the attention of thirst has been cut off....

“They don’t say ‘It’s really pure’”: It’s really pure, pure reincarnation, the view of non-action, constant theory, they don’t say, don’t tell, don’t talk, don’t explain, don’t say.

“After leaving the bondage of clinging”: “Binding,” there are four types of binding: the greedy body binding, the malicious body binding, the forbidden body binding, ‘(only) this is true’ binding [SN.45.175]. The greed of one’s own view is the bond of greed, the anger and dissatisfaction of others are the bond of malicious body; “holding one’s own precepts or prohibitions” is the body binding of precepts and prohibitions, and one’s own view (holding body binding [Ni.13,147]) is ‘(only) this is the real binding’ body binding. For what reason is it called grasping bindings? With those bindings, they seize, cling, hold, grasp, take, and receive..., thinking..., doing..., knowing..., incarnation..., death..., existence..., reincarnation..., in the cycle they grasp, cling, hold, take, and cling to, for this reason they are called clinging binding. “After leaving,” after giving up on the binding, after giving up, either on the binding, on the bondage, on the expansion of the binding, on the entangled, on the attached, on the fixed, on the obstacles, after shaking off the binding, after being left behind; such as with a sedan chair, or carriage, wagon truck, or chariot that transports (people), after they are released (get off), the clinging to that place is destroyed, in the same way, after giving up on the binding, it is after leaving, or on the bondage..., after having shaken off the fixed, obstructed, and bound.

“They don’t make wishes (have desires) no matter where they are in the world”: Wishes are called cravings, which are greed.... “Don’t make wishes,” the wish, they do not do, do not produce, do not arise, to not make it to be produced. “No matter where,” .... “In the world,” ....

30 · The Brāhmaṇa who has crossed the boundary,  
After knowing and seeing,  
There are people who are not greedy,  
And people who are not free from greed.  
For him, there is nothing grasped as the highest here.

“The Brāhmaṇa who has crossed the boundary, not holding tightly after knowing and seeing”: “Boundary,” there are four boundaries: heretical views, doubting, handling ceremonial observances, and the latent troubles, as well as the pollution that coexists with (them), this is the first kind of boundary; the thick desire knot, the disgust knot, the thick potential trend of desire and

greed, the potential trend of disgust and trouble, and the pollution that coexists with (them), this is the second boundary; the remaining desire and greed knots, disgust knots, the remaining potential trends of desire and greed troubles, the potential trends of disgust troubles, and the pollution that coexists with (them), this is the third boundary; lust, formless greed, conceit, aversion, ignorance, the latent trend of conceit troubles, the latent trend of greed troubles, the latent trend of ignorant troubles, and the pollution that coexists with (them) is the fourth boundary. When these four boundaries are crossed, surpassed, and overcome by the Four Holy Paths, they are said to have crossed the boundaries. “Brāhmaṇa,” .... “For him,” for the Arahant, for the one who has exhausted his troubles.

“After knowing,” after knowing it in his mind, or knowing it with the wisdom of reminiscences of previous lives. “After seeing,” after seeing with naked eyes, or seeing with heavenly eyes. “The Brāhmaṇa who has crossed the boundary does not hold tightly after he knew it and saw it”: For him, “This is the highest, the first, the most victorious, the winning, the top,” being held, clung to, attached, taken, believed, he does not, does not exist, is not known, is not discovered, has been cut off, severed, calmed down, ceased, unable to arise, burned by the fire of wisdom.

“There are people who are not greedy, and people who are not free from greed”: The people who are greedy are called all the five kinds of desires who are greedy, tied, bound, obsessed, tainted, attached, fixed, obstructed. The person who is free from greed is called the supreme greed, greed, lust, bound, obsessed, tainted, attached, fixed, and obstructed in the realm of materiality and non-materiality. “There are those who are not greedy, and those who are not free from greed.” Because desire, greed, formed greed and formless greed have been cut off, the roots have been cut off, like a palm tree without roots, becoming a non-living thing for the future, in this case, there are those who are greedy, and those who are not greedy.

“For him there is nothing held as the highest here”: “For him,” for the Arahant, for the one who has exhausted troubles. For him, “This is the highest and first, ...,” does not, does not exist, is not known, ..., and burned by the fire of wisdom.

## 5. The Supreme

31 · Those who stay in the “highest” (view),  
Those who are higher in the world,  
From there, he says that all others are “inferior,”  
So he cannot overcome dispute.

“Those who stay in the ‘highest’ view”: Some Samaṇas and Brāhmaṇas are of evil views. They take one of the sixty-two evil views as: “This is the highest, the first, the most victorious, the superior, the top.” After grasping, holding, picking up, clinging, taking, they live, live in, stay in, such as living in the family’s home, or the guilty person living in sin, or the polluted living in the pollution. Similarly, some Samaṇas and Brāhmaṇas are of evil views, and they use one of the sixty-two evil views, seen as: “This is the highest....” After grasping..., and say in each view.

“Whoever is higher in the world”: “Whoever” is whichever. “Is higher,” to be the higher, the first and the most triumphant, superior, supreme, the winner, the top. “This master is all-wise,” he is the superior, the first, the highest, and the most top; “this Dhamma is said by the good...,” ... (omitted, see previous sections). “Man” is all beings, ... (omitted, see previous sections). “In the world,” ... (omitted, see previous sections).

“From there he said that all other people are ‘inferior’”: Except for his own master, the narration of the Dhamma, the group, the view, the path, the way, he abandons, uproots, and surrounds all dissent: “That master is not the wise, the Dhamma is not said to be good, ... (omitted, see previous sections) ..., insignificant.” Says so, speaks so, talks so, explains so.

“Therefore dispute cannot be overcome”: “Therefore,” ... (omitted, see previous sections). “Disputes,” quarrels, disputes, arguments, and disagreements. “Not to be overcome,” not to be traversed, not to be crossed, not to be overcome.

32 · Anyone who sees benefits in himself,  
In what he sees, hears, in precepts and prohibitions, or feels,  
After holding it tightly there,  
He looks at everything else as despicable.

“Anyone who sees benefits in himself in what he sees, hears, in precepts and prohibitions, or what he feels”: “Himself” is his self... (omitted, see previous sections).... He sees the two benefits of his own vision..., he sees the two benefits of the purity of what he saw..., he sees the two benefits of the purity of what he heard..., he sees the two benefits of the purity of the precepts..., he sees the two benefits of the purity of prohibition..., he sees two benefits of purity: the benefits of the present life and the benefits of the afterlife. What is the immediate benefit of perceived purity? Whatever the master sees, the disciples also have... (omitted). What is the benefit of the perceived purity of the afterlife? This view is enough to become (one in) the state of the dragon (dragon realm)... (omitted). He sees, stares at, contemplates, and observes the two benefits of perceived purity.

“After holding tightly to that there”: “Just that” is the evil view. “There,” in their own views, in their likes, in their inclinations, in their opinions “After holding tightly,” “This is the highest, the first...,” after he holds, grasps, picks up, clings to it.

“To look at everything else as despicable”: He thinks, sees, gazes, contemplates, observes other masters, the narration of the Dhamma, the group, the view, the way, the Path, as inferior, de-

spicable, low, trivial, inferior intent, insignificant.

33 · Skilled people say that it is a bond:  
Those who depend on others and those who look at others as bad,  
Therefore, Bhikkhus should not be attached  
To what they see or hear or feel.

“Skillful ones say that it is a bond”: “Skillful ones,” ... (omitted, see previous sections), those clever ones say: “This is the bond, this is adhesion, this is bondage, and this is an obstacle.” They say so, ....

“Those who are dependent and those who look at others are inferior”: “Whoever is dependent,” on the master, the narration of the Dhamma.... “Look at others as inferior.” He thinks, sees..., other masters, the narration of Dhamma..., insignificant.

“Therefore, the Bhikkhu should not adhere to what he sees or hears or feels. The bhikkhu should not adhere to the precepts and prohibitions.” “Therefore,” ..., for that cause he should not adhere to, should not hold, there should be no clinging to what you see, or what you hear, or what you feel, or the precepts, or the prohibitions.

23 · It (a view) should not be built in the world,  
By wisdom or precept and prohibition,  
One should not lead oneself to be “equal,”  
Nor considered inferior or superior.

“It should not be built in the world, by wisdom or precept and prohibition”: It should not be built with eight levels of wisdom, or five divine powers, or evil wisdom, or precept, or prohibition, or precept and prohibition; not to build, make it produced, make it arise, make it appear. “In the world,” ....

“You should not guide yourself to be ‘equal’”: You should not be guided, by birth, or surname, or good family, or beauty as a lotus, or property, or research (acquisition), or career, or skill, or study, or by the word, or argument, or use something to lead oneself as “I am equal.”

“Nor should be considered inferior or superior”: You should not be guided, by birth, ... (omitted) ..., as “I am inferior.” You should not be guided..., as “I am superior.”

35 · After he has given up what he has gained,  
Becoming a non-taking person,  
He does not rely on wisdom,  
He is indeed not a member of the divided group,  
And he does not return to anything (view).

“Giving up what has been gained and become the person without taking”: “Giving up of what has been gained” refers to the abandonment of ‘mine’ after seeing; “giving up of what has been gained” refers to the abandonment of self; “because of thirsting, seeing, grasping, holding, clinging, taking, and believing, after he has given up, after he has discarded, after being driven away, after the end, and after he has made it go to non-existence,” is the result of discarding what has been obtained. “The one who does not take,” of the four types, the one who does not take, the one who does not hold, the one who does not cling, the one who does not persist.

“He also does not rely on wisdom”: He does not use eight levels to achieve wisdom, or use the five gods to power wisdom, or use evil wisdom to establish, produce, make to arise, and give

birth to the dependence of thirst for love or relying on seeing.

“He really is not a member of the divided group”: He really is not in the divided, broken, falling into two (contradictory), arising two (doubts), different opinions, different likes, different inclinations, different claims, dependents of different opinions, those who should not behave if they desire, those who shouldn’t behave if they want, those who shouldn’t behave in abusive ways, those who shouldn’t behave in foolish ways, and those who should not be afraid, among those who do not follow desires, those who do not want to behave, those who are not abusive, those who are not foolish, those who do not follow terror, they should not behave because of greed, and those who are not abusive, don’t walk because of ignorance, don’t walk because of conceit, don’t walk because of seeing, don’t walk away because of seeing, don’t walk because of suspicion, don’t walk because of potential troubles, and don’t be driven or guided by discord and legality, carried, conquered.

“He does not return to any view”: For him, the sixty-two evil views have been cut off, severed, calmed down, ceased, unable to arise, burned by the fire of wisdom, and he will not return, nor return to any bad views.

36 · There is no vow on either sides for him here:  
For all kinds of existence, here or in other world,  
For him, any existence does not exist,  
Which is held tightly after being selected among Dhammas.

“There is no vow on both sides for him”: “For him,” for the Arahant, for the one who has exhausted his troubles. “Side,” touch is one side...(omitted, see previous sections). Vows are called cravings, which are the roots of greed....

“For all kinds of existence”: all kinds of existence, .... “Here”: one’s own individual, “in the other world”: other individuals; “here”: one’s own body and perception, “in other world”: others’ body and perception; “here”: six inner places, “in the other world”: the six outer places; “here”: the human world, “in the other world”: the heavenly world; “here”: the desire world, “in the other world”: the physical world, the non-material world; here”: the desire realm, material realm, “in the other world”: formless realm. “Any vows on both sides for him are not here: for all kinds of existence, here or in another world”: Any vows for him on both sides, for all kinds of existence, here or in other worlds, cravings, they don’t exist, are not known, not discovered, they have been cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom.

“For him, any dwelling (existence) does not exist”: “Dwelling,” there are two kinds of dwelling: the dwelling of thirsting and the dwelling of seeing.... “For him,” .... “For him any dwelling does not exist”: For him, any dwelling does not exist, is not known, is not discovered, has been cut off, severed, calmed down, stopped, cannot arise, and burned by the fire of wisdom.

“After being selected in the Dhammas, it is held tightly”: “In the Dhamma,” in the sixty-two evil views. “After selection,” ...(omitted, see previous sections). “To be grasped,” ..., they are not, do not exist, are not known, are not discovered, have been cut off....

37 · For him, there are no (not even) fine-grained thoughts  
On what he sees, hears, and feels.  
That Brāhmaṇa who doesn’t pick up (cling to) his sight (views),  
Who can classify (him) in this world?

“For him, there are no fine-grained (detailed, subtle) thoughts on what he has seen, heard, or



felt.” “For him,” for the Arahant.... He said that in what he sees, what he sees is pure, or what he hears, what he hears (is pure), or what he feels, what he feels is pure; he wants to be the leading situation, the situation of increase, wants to dispute, wanted to be generated, fully generated, built, conceived, promising, contrived, and cohabitating; he is not, does not exist, is not known, is not discovered, and has been cut off, ....

“The Brāhmaṇa, who does not pick up his sight (cling to views): “Brāhmaṇa,” .... “The Brāhmaṇa does not pick up the views”: The Brāhmaṇa does not pick up the view, does not hold, does not grasp, and does not cling to.

“Who can classify (him) in this world”: “Classification,” ... (omitted, see previous sections). “In the world,” ....

38 · They don’t construct (views), pay no attention (have no preference),  
And for them the dhammas are not accepted,  
Brāhmaṇas will not be guided by precepts and prohibitions;  
Those who have reached the other shore like that will not return.

“They do not construct and pay no attention”: “Construction” has two kinds of constructions: .... What is the construction of craving? .... All the one-hundred-and-eight thirst thoughts [AN.4.199], this is the construction of craving.

What is the construction of seeing? .... All come to the reach of the sixty-two evil views. This is the construction of seeing. For them, the construction of thirst has been cut off, the construction of seeing has been cut off, ..., they do not construct, or produce, or arise, or give birth to the construction of or view.

“No attention” and “valuation,” there are two kinds of attention: .... For them, the value of thirst has been cut off, the value of seeing has been cut off, ....

“For them, the dhammas are not accepted”: “The dhammas are called sixty-two evil views.” “For them,” for those who are Arahants.... “Not accepted,” “The world is constant, this is real, and everything else is empty.” Not accepted; “the world is very constant... (omitted, see previous sections).” Not to be received.

“Brāhmaṇas will not be guided by precepts and prohibitions”: ....

“Those who have reached the other shore like that do not return”: The other shore is called Nibbāna, non-living, ....

“Non-return,” Any pollution that is cut off by Sotāpanna Path, those pollutions he no longer experiences, does not return to, and does not return; ...by Sakadāgāmī Path, ...; ...by the Anāgāmī Path...; ...by the Arahant Path.... Those who reach the other side do not return. “Those who are like that,” the Arahants are those who are like that in five aspects: those who are satisfied or unsatisfied as those who are like that; those who have been abandoned are those who are like that; “the passing” is the one who is like that; the “liberated one” is the one who is like that.

How is an Arahant like that in terms of satisfaction or dissatisfaction? Arahants are like that when they get (something), they are like that when they don’t, also like that in reputation, ...in no reputation (disrepute), in praise, in reprimand, in pleasure, in suffering.... Some people use spice on their wrists, and some people use axes to work: they have no greed in like that; they

have no disgust in like that, and they have given up and cut off greed. Disgust, victory and defeat have been overcome, obedience and opposition have been surpassed.

How is an Arahant “abandoned” as such? The greed of the Arahant has been abandoned, spit out, released, dismissed, and cut off; ...anger..., ...ignorance..., (omitted); abandoned, spit out, released, renounced, discontinued.

How is an Arahant “a person who has passed through” as such? The violent currents of Arahant desire have been passed; violent currents of being have been passed; the violent currents seen have been passed; the violent currents of ignorance have been passed; all circuits have been passed, have come out, have crossed, have passed, has overcome, he is the one who has descended, the one who has practiced (, the one who has completed the journey, the one who has reached the direction), the cycle of life and death, without his rebirth.

How is the Arahant “liberated” as such? The heart of the Arahant has been freed from greed, freed, and benevolent; the heart has been freed from anger, freed, and benevolent; ...delusion..., (omitted)...; the mind is freed, freed, freed from all unwholesome deeds, freed, benevolent.

How is an Arahant described as being like that? The Arahant “the one who has the precepts in the precepts” is described as the one who is like that; the “believers in the faith” ...; the one who is vigorous in the vitality ...; the person who is mindful in mind ...; the person who is in concentration on concentration ...; the person who is wise in wisdom ...; “There are three minds” ...; six supernormal powers....

## 6. Old Age

39 · This life is indeed small,  
Perhaps less than a hundred years before death,  
If anyone lives more,  
He will (still) die of old age.

“This life is indeed small”: “Life” is life, ... (omitted, see previous sections). In addition, life is short due to two factors: ... (omitted, see previous sections). How are there few finite lives based on existence? ... (omitted, see previous sections). How is the limited life of nature less? ... (omitted, see previous sections).

“Perhaps less than a hundred years before death”: Dying, died, dead, and being destroyed when it coagulates [SN.10.1], ... while in a cell, ... when it’s a piece of meat, ... when the flesh is firm, in the limbs, newborn also, in the delivery room, half-month old, month old, two-month, three months, four months, five months, six months, seven months, eight months, nine months, ten months, one year, two years, three years, four years, five years, six years, seven years, eight years, nine years, ten years, twenty years, thirty years, forty years, fifty years, sixty years, seventy years, eighty years, ninety years, of dying, death, extinction, and destruction.

“Whoever lives more than one hundred years”: Whoever lives beyond a hundred years, he lives one year, or two years, or three years, ..., or forty years. “At that time he will die of old age”: when he is getting old, aged, elderly, declining, with broken teeth, with gray hair, bald, wrinkled, limbs invaded by spots, crooked, bent, and relied on crutches, died, extincted, vanished, and was destroyed by aging, and he did not escape from death.

“For ripe fruits,  
There is a terror of falling in the early morning,  
For people who are already alive and inevitably die like this,  
There is often the horror of death.  
Like the pottery made by a potter,  
Everything will eventually be destroyed,  
And the lives of people who are dead (will die) (also) are like this.  
The young and the old,  
The fool and the wise,  
All go to the power of death,  
Everything in the interest of (belonging to) death.  
For those who are defeated by death,  
Those who walk from here to the afterlife,  
The father cannot shelter his son,  
Or relatives relatives.  
Even those who watch relatives,  
Those who scream,  
People who are unable to avoid dying,  
Such as a cow to be killed is guided.  
The world is like this,  
Tortured by death and old age,  
So the wise are not sad,  
After knowing the truth and interest of the world.”  
[Sn.3.8, 581-586]

40 · People are sad when they regard (things) as their own,  
Because there are no permanent possessions,  
After seeing that there is parting here,  
One should not live at home (as a layperson).

“People are sad when (things) are regarded as their own”: “People,” ... (omitted, see previous sections). There are two types of “self-holding”: ... (omitted, see previous sections). They are sad when they fear the things they regard as their own will be robbed, they are also sad when they are robbed, they are also sad when they have been robbed; they are said when things they regard as their own are (feared to be) changed, they are also sad when they are changed, they are also said when they have been changed; sad, tired, weeping, pounding their chests and crying, coming to chaos.

“Because there are no permanent possessions”: There are two kinds of possessions: .... All things that you thirst for are impermanent, active, and born of conditions. They are dhammas of destruction, dissolution, fading, extinction, and change. All things that you see are also impermanent... (omitted). This is said by the Blessed One: “Bhikkhus! Have you seen that all things are constant, strong, eternal, unchangeable, everlasting?” “No, Blessed One!” “Bhikkhus! Good! Bhikkhus! Nor have I seen (that things are) the constant, solid, eternal, unchangeable, and everlasting.” [MN.22] Permanent, solid, eternal, unchanging possessions, they do not, do not exist, are not known, and cannot be obtained.

“Here is parting”: Separation, parting, dissociation exists, is known, is gotten. This was said by the Blessed One: “Enough, Ānanda! Don’t be sad, don’t cry, Ānanda! Didn’t I say this before? Separation, parting, and dissociation from all that you love and find agreeable. Ānanda! Here, how can it be obtained: ‘Anything that is born, exists, does something, or corrupts, must not be destroyed.’ This is impossible!” [DN.16] It belongs to the former aggregates, realms, and changeability and mutation; the subsequent aggregates, realms, and rotations.

“You should not live at home after seeing it like this”: “Like this, ....” After seeing, after having seen, after weighing, after judging, after separating, after clarifying, like this, in my attachment. “Should not live at home,” after cutting off all obstacles of the home, after cutting off the obstacles of children and wives, ... (omitted, see previous sections). Afterwards, you should walk alone, live, act, go on, guard, and survive, after you start to become a state of nothing.

41 · That of which people think “this is mine”  
Is also abandoned by death,  
After the wise know this,  
The believer should not bend towards clinging.

“That was also abandoned by death”: “Death,” all living beings, due to death, destruction, disintegration, disappearance, demise, end of life, the disintegration of various aggregates, the abandonment of the corpse, and the root of life being cut off among all living beings. “That,” things like form, feelings, thinking, behaviors, and consciousness. “Abandoned,” abandoned, disappeared, left, annihilated, destroyed. This is also said: [Jat.5.1,2-3]

“When all wealth is not used,  
Why are you not sad in the time of grief?  
Even those who have forsaken their wealth before,  
People who will inevitably die will abandon those,  
The property of the desire-seeker is very constant,

So I am not sad in the time of grief.  
The moon increases, fills, and disappears,  
And the sun moves into extinction,  
The enemy's worldly dhamma has been known to me,  
So I am not sad in the time of grief."

"People think that 'this is mine': "This," things like forms, feeling, thinking, behavior, and consciousness. "People" are names, titles, common names, appellations, words, phrases, and names. "Think 'This is mine,'" from the thirst of love he thinks; from seeing he thinks; from conceit he thinks; from pollution he thinks; from evil deeds he thinks; from effort (to increase) he thinks; from retribution he thinks.

"The wise man knows this": This, after he knows, understands, weighs, judges, separates, and clarifies. The wise, ..., know this.

"Believers should not bend to self-grasping": "Self-grasping," there are two types of self-grasping: ... (omitted, see previous sections). "Believers," believers in the Buddha, believers in the Dhamma, believers in the Saṅgha, he regards the Buddha as his own, and that person clings to the world deity. This was said by the Blessed One: "Bhikkhus! Those bhikkhus who are deceitful, stupid, talkative, hypocritical, arrogant, uncertain, to me are not my (faithful) bhikkhus. Bhikkhus! Those bhikkhus who have not obeyed this dhamma, they do not come to grow or expand in this dhamma. But, Bhikkhus! Those bhikkhus who are not deceitful, not talkative, strong, not rigid, well-determined, to me are my bhikkhus, bhikkhus! Those bhikkhus did not leave this dhamma, they came to grow and expand in this dhamma."

"Cunning, stubborn, false, hypocrisy, conceited, uncertain,  
They don't grow in the Dhamma taught by the Enlightened One,  
Those who are not deceitful, talkative, sturdy, not rigid, good-natured,  
They grow in the Dhamma taught by the Enlightened One."  
[AN.4.26]

"The believer should not bend toward what he is clinging to": Believers should not bend to the obsession of the self who is thirsty, and the obsession of the self that he sees, he should not bend, should not bend downwards, not lean towards, not tilt toward that, should be inclined to others, should not aspire to that, should not increase that.

42 · As one who wakes up  
Cannot see the affairs of dreams,  
Like this, people can not see the loved ones  
Who are deceased and dead.

"As the affairs one meets in a dream": The affair, which is gathered, set, which is assembled. "Waking up, people cannot see": For example, people who come to a dream and see the moon, see the sun, see the sea, see the king of Mount Meru, see the elephant, see the horse, see the carriage, see the infantry, see the army formation, see pleasant gardens, pleasant forests... (omitted), delightful land..., seeing the pleasant lotus pond, the awake person can see nothing.

"A person loved like this": "Like this" is a figurative arrangement. A "loved person" is a cherished person: mother, or father, or brother, or sister, or son, or daughter, or friend, or colleagues, or relatives, or people of blood (kin).

"The deceased and the dead, he cannot see": The deceased is called the deceased, and the dead

he cannot see, get, can't find, or obtain.

43 · Those people were seen and heard,  
And were said by the name (called by their name),  
For the deceased,  
Only the name can be said.

“Those people are seen and heard”: “Seen,” arising eye consciousness. “Heard,” arising ear consciousness. “Those people,” khattiya, Brāhmaṇa...(omitted).

“Where the name is said to them”: “Where to them,” to khattiya, to Brāhmaṇa, ..., for the heavens, and for the people. “Name” is the name, .... “Said,” being said, called, told, talked, explained, said.

“Only the name can be said”: Form, feeling, thinking, behavior, consciousness are cut off, disappeared, left, annihilation, destruction. “Can be said,” can say, can tell, can call, can explain, can talk. Only the name can be said. “For the deceased”: “For the deceased,” for the deceased, for the dead. “For the people,” for the sentient beings, human beings, student Brāhmaṇas, people, individuals, life, those who are born, those who are born to Indā, and those born to Manu.

44 · Those who are greedy never let go  
Of sorrow, weeping, and stinginess,  
Therefore, the Muni, the seers of stability,  
Abandon everything and go (wandering).

“The greedy people who are attached, they don't give up their sorrow, weeping, and stinginess”: “Sorrow,” being touched by the loss of relatives, or the loss of property, ...from disease, ...of precepts, ...of sight; having certain losses, contact with certain sufferings; having a state of sorrow, sadness, grief, internal sorrow, internal grief, burning, internal burning, and the arrow of the heart. “Weeping,” being touched by the loss of the relatives..., who have lamenting, weeping, crying, grief, lamenting, speech, useless words, muttering, tearing, weeping state. “Stingy,” there are five kinds of stinginess: ...(omitted, see previous sections). Craving is called craving, which is greed, .... “I hold,” there are two kinds of self-holdings, .... They are sad when they regarded as their own things and fear being are robbed, .... They mourn when they regarded as their own things, .... They guard, protect, take, cherish, and are stingy when they treat things as their own. They don't abandon the sorrow of being treated as their own things, they don't abandon greed, do not cut off, not drive away, not end, not make them non-existent.

“Therefore, Muni, the peaceful seer, they abandon everything and walk”: “Therefore,” Therefore; ..., you should see this suffering on the desires. Because of this. “Muni,” Muni is called wisdom .... “Ownership” has two kinds of possessions: .... After forsaking all things seen; after they give up, after abandoning, after driving away, after making the end; walking, staying, acting, going on, guarding, surviving. The seers, the stable seers, the seers in the shelter, the seers in the refuge, the seers in the return, the seers without terror, the seers without death, the seers with undeath, the seers of Nibbāna.

45 · When the Bhikkhu walks away  
And is close to far-away seat,  
They say it is appropriate for him  
To not allow his residence to be seen.

“When a bhikkhu walks away”: Those who walk away are called the seven kinds of learning,

and the Arahant is the one who is far away. For what reason are those who walk away are called the seven kinds of learning? From here and there those who are far away from, those who avoid, inhibitors, suppressors, restrainers, preventers, guardians, protectors, they walk, live, act, go on, guard, and survive: in the eye (door), those who stay away from, avoid, ....; (in the ear door....) in the nose door....; tongue door....; body door.... They walk, live, act, go on, guard, and survive, such as chicken feathers or tendons being thrown into the fire, it stays away (withdraws), avoids, reverses, and does not become stretched [AN.7.49]. Similarly, from here and there, those who are far away, avoiders, ..., they walk, ..., and survive: in the eye door ..., in the ear door..., ...nose..., tongue, body; the heart is far away, avoided, ..., they walk, ..., and survive, guardians, protectors, they walk, walk, live, act, go on, guard, survive, survive, such as chicken feathers or tendons thrown into the fire, .... Those who walk away for this reason are called seven kinds of learning. “Being a bhikkhu,” a learned bhikkhu, or a virtuous bhikkhu.

“When close to a seat far away”: The place where they sit is called a seat: bed, chair, cushion, small cushion, leather cushion, grass cushion, leaf cushion, straw cushion. At that seat, inappropriate seeing is removed, isolated, and away; hearing of inappropriate sounds is...; smell...; taste...; touch...; the five desires are abandoned, separated, and far away. The one that is close to the far-away seat, is close, completely close, obedient, bent to obey, completely obedient, and toward obedience.

“They said it was appropriate for him: he would not allow his residence to be seen”: “Appropriate,” there are three kinds of appropriate: appropriate for the group, appropriate for the Dhamma, and appropriate for non-regeneration. What is appropriate for groups? If many bhikkhus are harmonious, happy with each other, without disputes, and in harmony, they live together and look at each other with kind eyes. This is appropriate for a group. What is appropriate for the Dhamma? Four mindfulness, four righteousness, four divine bases, five faculties, five powers, seven enlightenment factors, and eight branches of the holy path; they all jump in, clear, stand, and liberate together. There is no such arguing and strong arguing about the Dhamma. This is appropriate for the dhamma. What is appropriate for non-regeneration? Even if many bhikkhus are in the dwell in the realm of Nibbāna, Nibbāna is not seen as lacking or full because of this [AN.8.19], this is appropriate for non-regeneration. “Dwelling,” for those who fall into hell, there is a dwelling in the hell; for those in the animal world, there is a dwelling in the animal world; ...the human world; ...the world of heaven. “They say that it is appropriate: he will not allow his residence to be seen”: It is appropriate for him; this is suitable; this is proportionate; this is corresponding; this is obedient: anyone like this in the secret hell (their residence) will not be seen; ...animal world...; ...hungry ghost world...; human world...; ...world of heaven.... They say this, speak this, talk like this, explain this, say this.

46 · Muni is a non-dependent person in all things:  
Neither the attractive or not,  
Sorrow and stinginess are to him,  
Like water does not contaminate the leaves.

“Muni is the non-dependent person of everything”: Everything is called the twelve places: eyes and forms, ears and sounds, nose and smell, tongue and taste, body and touch, mind and dhamma. “Muni,” .... “The non-dependent” has two kinds of dependence: the dependence of craving and the dependence of seeing.... After Muni breaks the dependence of thirsty love, after Muni breaks the dependence of desiring to see, he is the one who does not depend on the eyes, the one who does not depend on the ear, ...the tongue,..., the body, the mind, forms, sounds, smells, tastes, touches, dhammas, home, group (of people), dwelling, profit, fame, praise, happiness, clothing,

food, dwelling, patient's necessities and medical necessities, the world of desire, ... (omitted, see previous sections); all those who do not adhere to, those who do not stick, those who do not fall into, those who do not fixate, those who do not turn their minds towards (these things), already separated, already leaving, being freed, and unbound, he lives with an unrestrained heart.

“Neither lovely nor unlovable”: “Lovely,” there are two kinds of lovely: sentient beings or deeds. What are lovely beings? Here, whoever is a mother, or father, or brother, or sister, or son, or daughter, or friend, or colleague, or relatives, who are of interest to him, or who want to be beneficial, or who want to stay away from the harness, or those with blood (kin), these are lovely beings. What are attractive behaviors? Desirable forms, desirable sounds, desirable smells, desirable flavors, desirable touches, these are lovely behaviors. There are two kinds of “unlovable”: beings or deeds. What are unlovable beings? Here, where they are not of interest to him, do not want to benefit, want to stay stable, want to kill them, these are unlovable beings. What are the unlovable behaviors? Unpleasant forms, unpleasant sounds, unpleasant smells, unpleasant tastes, unpleasant touches, these are unlovable behaviors. “Neither lovely nor unlovable”: “These are my lovely sentient beings; these are desirable deeds.” Not to make something lovely because of greed. “These are my unlovable sentient beings; these are undesirable deeds.” Not to make something unlovable because of hatred; to not make it happen, not make it produced, not make it arise, not make it be born.

“Weeping and stinginess are to him, as water does not contaminate the leaves”: “To him,” to that person, to the Arahant whose troubles are exhausted. “Weeping,” touched by the loss of relatives, .... There are five kinds of stinginess: ....

“As water does not contaminate the leaves,” the leaves are called lotus leaves, and the water (vāri) is called water (udakaṃ). Such as water on the lotus leaves that are not contaminated, not strongly contaminated, not closely contaminated, not infected, not contaminated. The same applies to that person, to the Arahant who has exhausted his troubles; weeping and sorrow do not contaminate, ... To that person, the Arahant, those pollutions are not polluting, .... He has left, has departed, has been freed, has been separated from the bondage, he lives with an unrestrained heart.

47 · Also like a water drop on a lotus leaf,  
Like water on a red lotus (flower),  
Like this, Muni is not strongly contaminated  
In what is seen, heard, and felt.

“Like a drop of water on a lotus leaf”: A drop of water is called a drop of water, and a lotus leaf (pokkharaṃ) is called a lotus leaf (padumapattaṃ). It is not strongly contaminated, and it is not contaminated closely anymore. “As water does not contaminate the red lotus”: Red lotus is called red lotus, and water (vāri) is called water (udakaṃ). As water does not contaminate red lotus, it is not strongly contaminated, not closely contaminated, it is no longer contaminated, it is no longer strongly contaminated, no longer contaminated closely.

“Muni like this is not strongly contaminated, that is: in what you see, hear, and perceive”: “Like this” is a figurative arrangement. “Muni,” .... “Adhesion,” there are two kinds of adhesion: .... After Muni breaks off the adhesion of thirsty love, after breaking the adhesion of perception, he will not be contaminated in what he sees, ...in what he hears, ...in what he feels, ...in knowledge, not contaminated.... He has left..., and dwells with an unrestrained heart.

48 · For those who are cleansed in this way



Don't think about things seen, heard, and felt,  
They do not want to be cleansed by other things,  
Because he is not contaminated, nor not contaminated.

“For those who are cleansed in that way don't think about it, that is: in what you see, hear, and perceive”: “Cleansed,” cleansing is called wisdom, .... For what reason is cleansed called wisdom? ...(omitted, see previous sections).

“For those who are cleansed in that way do not think about what they see, hear, or feel”: The cleansed one does not think of seeing, does not think in what they see, does not think think from what they see, does not think ‘what I see is mine;’ does not think of hearing...; ...feeling...; ...knowing... [SN.35.30]. This was said by the Blessed One: “Bhikkhus! ‘I am,’ this is thinking; ‘I am this,’ this is thinking; ‘I will be,’ this is thinking; ‘I will not,’ this is thinking; ‘I will be formed,’ this is thinking; ‘I will be formless,’ this is thinking; ‘I will be thinking,’ this is thinking; ‘I will be without thinking,’ this is thinking; ‘I will be thinking, not thinking,’ this is thinking. Bhikkhus! Thinking is a disease, thinking is a tumor, thinking is an arrow, thinking is a curse. Bhikkhus! Therefore, here, ‘we must live with an unthinking mind.’ Bhikkhus! You should learn this way.” [SN.35.248]

“Do not want to be purified by other things”: The person who is cleansed does not want, accept, hope, or pray for other things: with impure ways, evil ways, and non-existence, in addition to (besides) all mindfulness, in addition to the right work, in addition to the divine bases, in addition to the roots, in addition to the forces, in addition to the enlightenment, in addition to the eight branches of the holy path, there is purity, cleanliness, and complete purity; departure, liberation, detachment.

“Because he is neither tainted nor not tainted”: All ignorant ordinary people, they are tainted, good ordinary people, including the seven kinds of learned, they are tainted, and the Arahant is neither tainted nor not tainted: he becomes (one in) the state of freedom from greed by the extinction of greed, the state of freedom from aversion by the extinction of anger, the state of freedom from ignorance by the extinction of delusion, he is a person who has descended into a state and has practiced..., ...without his rebirth.

## 7. Tissa Metteyya

49 · [Like this, Venerable Tissa Metteyya:]  
Those who engage in lust, dear sir!  
Please tell of of the distress,  
After hearing your teachings,  
We will learn by staying away.

“Person who engages in lust”: Whoever is not doing justice, vulgar dhamma filthy dhamma, vulgarity, waterside washing, secret, one-on-one, etc. [AN.7.50] is the dhamma of lust. For what reason is it called the dhamma of lust? It belongs to two people who are greedy, full of desire and greed, entangled, the heart is overwhelmed, and two people are in the same way. For that reason, it is called the dhamma of lust. For example, if there are two quarrelers, they are called “fornicators;” there are two disputers, and they are called “fornicators;” there are two discussants, and they are called “fornicators;” there are two disputers, they are called “fornicators;” there are two advocates, they are called “fornicators;” there are two speakers, they are called “fornicators;” there are two interlocutors, they are called “fornicators.” In the same way, (it) belongs to two people who are greedy, full of desire and greed, entangled, whose heart is overwhelmed, and two people are in the same way.

“One who engages in lust”: The one who puts on the harness, the strong harness, the one who faces the harness, the one who fully faces the harness, the one who practices, the one who repeats, the one who emphasizes, the one who tends to incline, the one who increases, that person.

“[Like this Venerable Tissa Metteyya]”: “Like this,” ... (omitted, see previous sections). “Venerable,” this is the language of love, respect, and obedience, which is “Venerable.” “Tissa,” the name, title, security, ... (omitted, see previous sections). “Metteyya,” the surname, name, title, security, and common name of the seated person. (Some translations treat Tissa and Metteyya as names of two separate people, but that is apparently incorrect; as explained here, Tissa is his personal name, and Metteyya is his surname. This Tissa Metteyya is unlikely to be the same person as in the second sutta of the Way to the Far Shore section.)

“Dear Sir! Please speak of the distress”: “distress,” annoyance, injury, oppression, blow, harm, disaster. Please say, please explain, please teach, please inform, please establish, please uncover, please analyze, please clarify. “Dear Sir,” “This is a love language, a respectful language, an obedient language, and a submissive language.

“After hearing your teachings”: “Your speech, language, teachings, admonitions, after hearing, after grasping, after understanding, after discriminating.

“We will learn by staying away (seclusion)”: “Being away,” there are three types of being away: away in body, away in mind, and away in adherence. What is bodily staying away? Here, the bhikkhu is close to the solitary residence: woods, trees, mountains, caverns, grottos, cemeteries, forests, open fields, straw piles, living away with the body, he walks alone, stands alone, sits alone, lies alone, enters the village alone for alms, returns alone, sitting alone in the quiet place, alone doing the practice, walking, staying, acting, going on, guarding, surviving, and living alone, is to stay away bodily.

What is keeping the mind away? The mind of the person who enters the first jhāna has been far away from the covers, the mind of the person who has entered the second jhāna has been far away from reasoning and thinking, the mind of the person who has entered the third jhāna has been far away from joy, and the mind of the person who has entered the fourth jhāna has

been separated from happiness and suffering; the mind of the person who enters the boundless void (fifth/first immaterial) has already thought to stay away from thought and to be far away from all kinds of desires, the mind of the person who enters the boundlessness of consciousness (sixth) has wanted to stay away from the boundless void, the mind of the person who has entered nothingness (seventh) has thought to stay away from the boundlessness of consciousness; (and the mind of the person who has entered neither-perception-nor-non-perception) has no thoughts, and wants to stay away from nothingness.

The mind of the Sotāpanna person has changed from seeing, suspicious, forbidden, seeing the potential trend of defilement, the potential trend of doubt defilement, and the pollution of existence is far away. The heart of the Sakadāgāmi has changed from the rough desire and greed knot, the disgust knot, the latent tendency of the rough desire, greed and trouble, the potential trend of disgust and trouble, and the pollution of the same existence. The remaining knots of desire and greed, disgust, from the remaining potential trends of desire, greed, disgust, and the pollution that exist with them, the Arahant's heart has changed from formed greed, formless greed, conceit, aversion, ignorance, and the latent tendency of conceit troubles, the latent tendency of greed and defilements, the latent tendency of ignorance defilements, and the pollution that coexists with them are far away from the outside and everything.

What is keeping away (in adherence)? Relying on the known as the pollution and various aggregates and various works; relying on distance is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all dependence, the extinction of craving, greed, extinguishment, and Nibbāna, this is to stay away. Being far away in body belongs to being away from desires; being far away in mind (heart) belongs to the pure, reaching the highest purity; being far away in adherence belongs to the unattached person, who comes to leave the world. "We will learn from far away": The one who is here is already a learner. In addition, this is said by the hearers of the teaching of the Dhamma.

50 · [The Blessed One: "Metteyya!"]  
Those who engage in lust,  
Even forget the precepts,  
Acted wrongly,  
For him this is unholy.

"Person who engages in lust": ....

"One who engages in lust": ....

"Metteyya": The Blessed One calls the person who has taken the seat by his surname. "Blessed One" is synonymous with respect. In addition, "destroyed greed" is the Blessed One; "destroyed wicked" is the Blessed One; "destroyed ignorance" is the Blessed One; "the one who has destroyed the conceit" is the Blessed One; "the one who has destroyed the sight" is the Blessed One; "the one who has destroyed the thorns" is the Blessed One; "the one who has destroyed the pollutants" is the Blessed One; "the one who is ended" is the Blessed One; "the one who has practiced the body, the precepts, the mind, and the wisdom" is the Blessed One; or "the Blessed One is close to the woods, wild forests, and border dwellings (sitting places): low sound, quiet, away from the human atmosphere, who lives alone, and is suitable for sitting alone" is the Blessed One; or the Blessed One is the one who divides clothes, food, shelter, the needs of the sick, and medical necessities; or "the Blessed One is the one who has the taste of righteousness, the taste of Dhamma, the taste of liberation, the precepts, the mind, and the wisdom" is the World Blessed One; or "the Blessed One is the one with four kinds of jhāna, four immeasurables, four form-

lessness, etc.; or “the Blessed One is the Participant of the Eight Liberations, the Eight Victory Places, and the Ninth Dwelling Places, etc.,” the one who is purely divided is the Blessed One; or “the Blessed One is the one who divides the four mindfulness, the four righteousness, the four bases, the five roots, the five powers, the seven enlightenment factors, and the eight branches of the holy path.” The Blessed One is the one who has ten Tathāgata strength, four fearlessness, four unobstructed solutions, six magical powers, and six enlightenment methods.” The Blessed One is the Blessed One. “The Blessed One,” this name is not given (made) by the mother; not given by the father; not given by brothers; not by sisters; not by friends; not by relatives; not by Sāmaṇas or Brāhmaṇas; not by heaven. This is ultimate liberation; to Buddha, the World Honored person, and under the Bodhi tree together with all the knowledge and wisdom gained and testimony, that is, the Blessed One.

“To even forget the precepts”: Forget the precepts in two ways: forget the precepts of the teachings, and the precepts of the Path. What is the learned commandment? For him, those who have learned Suttas, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta Dhamma, Vedalla, this is learned teaching commandment. He forgets, completely forgets, forcefully forgets, completely forcefully forgets, and becomes an outsider.

What are the Path precepts? The correct path, the following path, the uninverted path, the meaning of the path, the path where one follows the Dhamma, the completeness of the precepts, the guardian of the roots, the right amount of food, the sober practice, mindfulness and right knowledge, four mindfulness, four righteousness, four spiritual bases (iddhipāda), five senses, five powers, seven enlightenment factors, eight branches of the holy Path, this is the Path precept. He forgets, completely forgets, strongly forgets, and completely strongly forgets, becomes an outsider.

“Acting wrongly”: Killing, taking without giving, invading people’s homes, taking predations (looting), blocking roads, robbing, abducting wives, saying falsehoods.

“For him this is unholy”: For that person this is unsacred, foolish, ignorant, deceit dhamma, that is: the evil path.

51 · After previously walking alone,  
Whoever engages in lust,  
He is like a stray cart in the world;  
They say he is a bad, ordinary man.

“After previously walking alone”: After previously walking alone in two ways: as a bhikkhu or abandonment of the masses. How does one alone as a bhikkhu? After cutting off all obstacles at home, cutting off the obstacles of children and wives, cutting off the obstacles of relatives, cutting off the obstacles of friends, cutting off the obstacles of storage, after cutting off the hair and beards, putting on the robes, going from home to a non-domestic (monastic) life, one should walk alone, live, act, go on, guard, and survive, after starting to become in a state of nothing. In this way, one should go alone becoming a bhikkhu.

How to walk alone by abandoning the masses? When he became a bhikkhu in this way, he was alone in the woods, wild forests, ...; he walked alone, stood alone...; this is abandoning the masses to walk alone.

“Anyone who engages in lust”: Anyone who is not in the right way... (omitted)..., for that reason is called the dhamma of lust. “Anyone who engages in lust”: Anyone who abandons the

Buddha, Dhamma, Saṅgha, learns and then returns to secular life, engages in, turns to engage in, fully engages, and heads to engage in lust.

“He is like a stray cart ride in the world”: “Cart ride,” stray, unmanned, unmade, untrained elephant cart ride, horse cart ride, ox cart ride, goat carriage ride, ram cart ride, camel cart ride, donkey carriage ride; it takes a side road, climbs up uneven stubbles and rocks, destroys the boarded carts and rides, and falls into the cliff. Like the stray, uncontrollable, unmanned, and untrained cart ride takes the side way. Similarly, the vulgar person, like the stray cart ride, he takes the side way (evil way) and takes the evil view... (omitted) to take the evil mind. The stray, untuned, unmanned, untrained rides climbed on the uneven stubbles and rocks. Similarly, the vulgar person boarded the uneven body kamma, ascend to the improper language kamma, ascend the improper mental kamma, ascend the improper killing, ascend the imperfectly to take without giving, ascend the improper licentiousness, descend as the improper fraud, descend on the irregularities, on the rough and bad language of the irregularities, on the offensive language on the irregularities, on the greed of the irregularities, on the malice of the irregularities, on the evil views of the irregularities, on the various things of the irregularities, going, climb up the five desires of unevenness, and climb the covers of unevenness. As the stray, unmanned, unmade, untrained ride destroys the boarded ride, the same, the person who returned to the secular world was like a stray cart. He destroyed himself in hell, in the animal world, in the hungry ghost world, in the human world, and in the heavenly world. Like the stray, untuned, unmade, untrained car ride falling off the cliff, the same, the vulgar person falls into the cliff of life, the cliff of age, the cliff of disease, into the cliff of death, the cliff of sorrow and despair. “In the world,” in the world of suffering, in the world of mankind.

“They say: the inferior ordinary man”: “Ordinary man,” what is the meaning of ordinary man? “They cause a lot of pollution to arise.” For ordinary people; “Many people who have not removed” are ordinary people; “Those who see the faces of many masters” are ordinary people; “Those who have not come out of many things of interest” are ordinary people; “They made many kinds of things.” For ordinary people; “They were swept away by many kinds of violent currents.” For ordinary people; “They were annoyed by many kinds of torments.” For ordinary people; “They were burned out by many kinds of heat.” For ordinary people; “the one who is greedy, craving, bound, obsessed, tainted, attached, fixed, and obstructed in many five desires” is ordinary; “covered and enclosed by many five kinds of desires, obstructed, closed, covered.” For ordinary people. “They say: inferior ordinary people”: They say so, speak so, talk so, explain, say: inferior, despicable, low, low-minded, insignificant ordinary people.

52 · Whatever previous glory and reputation,  
His may even be abandoned,  
After seeing this,  
He should learn and give up his lust.

“Any previous glory and praise, his may even be abandoned”: What is glory? Here, a certain type of people (in their previous state as a Samaṇa) are honored, respected, revered, (with) clothes, food, shelter, the patient’s needs and the medical necessities, this is glory. What is praise? Here, a certain type of people came to praise when they were in the previous Samaṇa state. They are the wise, the learned, the hearer, and the eloquent, those who are good at defending arguments, and skillful: “the chanter (the teacher),” or the “lawyer,” or the “speaker,” or the “lives in the forest,” or the “beggar,” or “wears dung sweeper,” or “three-clothed person,” or “second beggar,” or “not eaten after eating,” or “usually sitting (not lying),” or “living anywhere,” or “the gainer of the first jhāna,” or “the gainer of the second jhāna,” or “the gainer of the third jhāna,” or

the “the gainer of the fourth jhāna,” or “the gainer of the boundless void,” or “the gainer of boundless consciousness,” or “the gainer of nothingness,” or the “the gainer who does not dwell in nothingness (neither-perception-nor-non-perception),” this is praise.

“His may even be abandoned.” After a while, when he gave up the Buddha, Dhamma, Saṅgha, learned and then returned to vulgarity, that glory and that reputation declined, declined, (was) lost, disappeared, and shattered.

“After seeing this, he should learn, he should give up his lust”: “This,” the glory and praise in the previous state as a Samaṇa; later, when he gave up the Buddha, Dhamma, Saṅgha, learned and returned to the vulgar, there is no glory and no reputation, this is to achieve failure. “After seeing,” ....”He should learn.” There are three learnings: increase precept learning, increase mind learning, and increase wisdom learning. What is to increase precepts? ... (omitted, see previous sections).

What is to increase mind? ....

What is to increase wisdom? .... Anyone who is acting not in the Dhamma... (omitted) is called the dhamma of lust..., for that reason it is called the dhamma of lust.

“After seeing this, he should learn, he should abandon lust.” For the abandonment, calming, stopping, and cessation of lust, he should learn to increase precepts, he should also learn to increase mind, and he should also learn to increase wisdom. These three studies should be learned when heading towards (noting); learning when knowing; learning when seeing; learning when introspecting; learning when establishing (decision) when the heart is established; learning when solving with faith; you should learn when you are vigorous; you should learn when mindfulness arises; you should learn when mind concentration arises; you should learn when you know with wisdom; you should learn when you know what should be known; you should learn when you should be renounced; you should learn when practicing should be practiced; you should learn when testifying what should be testified [Ps.1,41], you should practice, you should practiced well, and you should go on after accepting.

53 · He was defeated by his intention,  
Thinking like a miserable person,  
After hearing this blame from others,  
People like that become ashamed.

“He was defeated by his intention, and he thought like a miserable person”: The intention to to desire, malicious intention, the intention to harm, the intention to see, touched, tortured, combined, possessed, covered; he thought, thought strongly, thought with all kinds of thoughts, after leaving there, thinking like a miserable person, like a dull person, like an extremely foolish person. Like an owl looking for a mouse on a branch and thinking hard, thinking with all kinds of thinking, thinking after leaving there; like a jackal looking for a fish on a river bank, ...; like a cat looking for mice in gaps, sewers, garbage dumps, ...; like a donkey that has been unburdened, in the alley, in the sewer, in the garbage dump, ... [MN.50]; in the same way, the intention of the person who returned to the secular (life) was to desire, malicious intention, intention to harm, the intention to see touches, tortures, combines, possesses, and covers. He thinks, thinks strongly, uses all kinds of thoughts, and after leaving there, he thinks like a miserable person, like a dull person, like an extremely foolish person.

“After hearing this blame from others, people like that kind become ashamed”: “Others,” a parent teacher, or teacher, or equivalent to a teacher, or a friend, or acquaintance, or close person, or

peer supervision: “Mendicants! After you get a great master like this, become a bhikkhu in such a well-spoken Dhamma, and get a holy group like this, after giving up the bad lust dhamma, the Buddha, Dhamma, Saṅgha, and after learning, returning to the vulgar (secular life), it is not your gain for that; for that it is your evil gain. There is indeed no faith in you in the good Dhamma, there is no shame in the good Dhamma, there is indeed no (none of your) vitality in good Dhamma, indeed there is no thought of you in good Dhamma, and indeed there is no wisdom of you in good Dhamma.” [AN.5.5] He will hear, grasp, understand, distinguish their words, ways of speaking, teaching, and admonitions teachings and become ashamed, oppressed, struck, and distressed, and become in a state of worry. “Like that kind of person”: Like that kind, like that kind, belonging to that kind of residence, that kind of thing like that, he that has returned to vulgarity.

54 · He makes swords again (defensive weapons),  
When urged (reproached) by others’ words,  
This is indeed a big cave,  
He jumps into falsehood.

“He makes swords again, when he is urged by the words of others”: “Again,” the sentence continuation; .... “Swords (knives),” there are three types of knives: body knives, speech knives, and intention knives; three knives of bodily deeds, four knives of speech deeds, and three knives of intention deeds. “When urged by others,” when urged by a parent teacher, or teacher, .... he deliberately said vainly. He said, “Great Virtue! I am a joyful bhikkhu, (but) for me, I should support my mother, so I returned to the secular life.” He said: “For me, I should support my father....” He said, “...I should raise my brother, ...I should raise sisters..., I should raise my son..., ...my daughter..., ...should support friends..., ...colleagues..., ...relatives..., ...people of blood (kin), so I returned to vulgarity.” It is a speech knife; he makes it happen, makes it produced, makes it arise.

“This will indeed be a big cave”: This is his big cave, big forest, big dense forest, big dangerous road, big danger, big bend, big mud mud, big obstacle, big tie, namely: a deliberate lie.

“He jumped into false speech”: false speech is called falsehoods. Here, a certain type of person comes to the temple, or to the assembly, or to the relatives, or to the group, or to the palace, and is brought as a witness for questioning: “Come, man! Please tell me what you know of the way.” He says without knowing: “I know.” Or, if he knows it, he says: “I don’t know.” He doesn’t see it and says, “I see.” Or, when he sees it, he says, “I didn’t see it.” Like this, he deliberately speaks vainly based on his own cause, or the cause of others, or because of a little temptation.

Or, taking three behaviors as “lies”: just before (saying) (thinking): “I will say lies.” When said, (thinking): “I’m speaking lies.” When I have said it, (thinking): “I have said the lies.” Or, taking four behaviors: just before (saying), (thinking): “I will say a lie.” When said, (thinking): “I’m speaking lies.” When it has been said (thinking): “I have said the lies.” There are opinions of different attachments (errors), and these four behaviors are regarded as lie. Or, take five forms..., six forms..., seven forms..., eight forms as lies: Before saying.... There are (wrong) opinions of different attachments, the likes of different attachments, the inclinations of different attachments, the desires of different attachments, and the nature of different attachments. These eight behaviors are regarded as lies and false words. “He jumped into false speech”: He jumped in, dove into, entered false speech.

55 · (He was known as) a famous wise man  
Who walks alone,

But when he is lustful,  
He is dragged around like a dull person.

“Famous wise man”: Here, a certain type of person came to glory and praise when he was in the previous state as a Samāṇa: .... In this way, he is known and famous.

“Solo traveler”: There are two ways to travel alone: ....

“But when he is united with lust”: Whoever is not doing justice.... “But when he is united in lust”: After a while, he abandons the Buddha, Dhamma, the Saṅgha, learns and then returns to the secular world, is bound in the lust....

“Like a dull person being pulled around”: The miserable person is like a dull person, like a very foolish person being dragged, pulled around, getting into trouble: killing, taking without giving, ..., saying falsehoods, so that he was dragged, dragged around, and got into trouble. After the king caught him, he was punished with various punishments: whipping, beating with a stick, beating with a cane, cutting off his hands, feet, hands and feet, ears, nose, ears and nose, tortured by sour porridge pot penalties, shell-bald penalties, Rāhu’s’s mouth penalties, fire torture penalties, candle hand penalties, exorcism penalties, bark coat penalties, antelope penalties, hook flesh penalties, money penalties, alkali bathing, twisting the door latch, stepping on the straw, drenching hot oil, causing a dog to bite, piercing while alive, beheading with a sword, so that he is dragged, dragged around, and gets into trouble.

Or, conquered with desire and thirst, the heart is occupied, as when the ship leaped into the sea, tormented by the cold and heat, by the contact of fly mosquitoes, wind, sun, and snake, to die of hunger and thirst; and go to (omitted: various locations are listed here, including Taxila, Java, Tambapannī, and many unknown places — B. Bodhi also omits this list from the commentary); go to the dangerous road in the desert; go on the knees to the road that can be passed; the road where goats go; the road that can only be passed when supported by pillars; the road that can only be passed by holding a parachute; the road that can only be passed when the bamboo bush is cut; To the bird road; to the mouse road; to the cracked road; walked to the vine-walking road, so that he was dragged, pulled around, and got into trouble.

When he was seeking, he did not find it, and felt distressed because of not getting it, so he was dragged, pulled around, and got into trouble.

When he sought, he found it, and felt distressed because of the protection he got: “Whether my belongings will be taken away by the king, the thieves will not take it away, the fire will not burn, and the water will not flow away, the unloved heirs will not take it away.” When he guards and protects in this way, his property is destroyed, he is rooted in separation and feels distress, so he is dragged, pulled around, and got into trouble.

56 · Muni, here, after knowing this affliction  
Before and after,  
He will be firm on his own  
And will not engage in lust.

“Muni, here, before and after, after knowing this affliction”: “This,” there was glory and praise when he was in the state as a Samāṇa before, and there was no glory and praise when he gave up the Buddha, Dhamma, Saṅgha, learned and returned to the secular life afterwards. This attainment and loss. “After knowing,” .... “Muni,” .... “Here,” belongs to this view, belongs to this love, belongs to this inclination, in this attachment, in this dhamma, in this teaching



language, in these scriptures, in the teachings of this master, in this individual, in this human world.

“He will be firm on his own”: In two ways he will firmly be alone: in the name of a bhikkhu or in the renunciation of the masses. How can he do so firmly in the as a bhikkhu? After cutting off all the obstacles at home, ..., and survive, so that he will firmly walk alone as a bhikkhu.

How can he do his own way firmly with the rejection of the masses? When he is a bhikkhu like this, he will be alone in the woods, ..., and survive, so that he will be firmly committed to acting alone by giving up the masses. He will be firm and alone, he will be a firm holder of good Dhamma; he will be a holder of standing.

“Will not engage in lust”: Whoever is not doing justice.... He will not get close to or engage in the dhamma of lust, will not participate, will not be used, will not practice, will not practice fully, will not be held after going on.

57 · He should learn to stay away,  
This is the supreme of all holy ones,  
(But) he should not think that he is the most victorious because of that,  
In front of the one which is indeed Nibbāna.

“He should learn to stay away”: “To stay away,” there are three types of staying away: .... “He should learn.” There are three kinds of learning: .... “He should learn to stay away”: He should learn, practice, practice well, and go away after being sustained.

“This is the supreme of all the holy ones”: All the saints are called the Buddhas and the disciples of the Buddhas and the Bhikkhus. This is the first, the most victorious, the supreme, the top, and the highest among the saints, that is: staying away from the deeds.

“(But) he should not think that he is the most victorious because of that”: Should not, because of being far away, accept tribute, be lofty, arrogant, have fortitude, be stubborn, and be arrogant, these should not be made because of that. He shouldn’t be a rigid, very stiff, head-raising person because of that.

“In front of the one which is truly Nibbāna”: In front of, near, close to, not far away, near the one which is Nibbāna.

58 · To Muni, who is empty,  
Who has no expectation in desire,  
Those who are bound in their desire  
Envy those who have survived the torrent.

“Muni, who is empty (void)”: Empty, far away, separated, void of evil doings, far away, separated with the body; evil deeds with the words... ; ...with intention...; with greed, hatred, delusion, anger, resentment, hiding evil, domineering, jealousy, stinginess, hypocrisy, cunning, stubbornness, passion, conceit, arrogance, ease (lack of effort), all pollution, all evil, all troubles, all scorching, all heat (torment); ...with all unwholesomeness, made empty, far away, and separated. “Muni,” .... “When walking” means walking, staying, acting, going on, guarding, and surviving.

“Those who have no expectation in desire”: “Desire,” there are two kinds of desires: the desire of things and the desire of pollution .... After the desires of things are known, after giving up, after abandoning, after being driven away, after the end, after making it non-existent, when the

desire for things is not expected, he becomes the one who has given up his desires, those who have eliminated their desires, those who have released their desires, those who have abandoned their desires, those who have ceased their desires, those who have renounced greed, those who have left greed, those who have forgone greed, those who have ceased to be greedy, those who are not hungry and thirsty, those who have cooled down, those who have become cool, those who feel happy, and those who live by themselves as Brāhmaṇa.

“People who are tied up in desire are envious of those who have survived the torrent”: “People” are synonymous with all beings. People are greedy, covetous, bound, infatuated, tainted, attached to their desires, fixed, obstructed, they want, accept, hope, aspire, and pray for those who have passed the torrent of desire; ...have passed the torrent of sight...; ...have passed the torrent of ignorance...; those who have passed, have come out, have crossed, have transcended, have overcome; those who have reached the other shore; those who have reached the other shore, have reached the ultimate (target); those who have reached the ultimate have reached the end; ... (omitted, see previous sections)...; ...have reached Nibbāna.

Such as the debtor desires and envies being debt-free; such as the sick who desires and envy being free from disease; such as those bound by fetters who desire and envy to be free from the fetters; as the slave desires and envies of being free from being the slave; such as those who jump into the difficult road hope and envy stability as the ultimate place. Similarly, people are greedy, craving, bound, obsessed, tainted, attached, fixed, and obstructed in their desires. They want, accept, hope, aspire, and pray for those who have passed the torrent of desire; ...; those who have reached Nibbāna.

## 8. Pasūra

59 · They say: “Here is purity.”  
They say that there is no purity in other dhammas.  
When it is declared that everything that rests there is pure,  
All are fixed in their respective truths.

“They say: ‘Here is purity’”: They said, told, talked, explained, said: here is pure, clean, pure all over; detachment, liberation, separation, they say, tell, talk, explain, saying: “The world is everlasting, this is real, and everything else is empty.” This is pure, clean, and all pure...; “the world is very permanent”... (omitted, see previous sections).

“They say there is no purification in other dhammas”: Except for his own master, the narration of the Dhamma, the group, the view, the way, and the Path, he abandons, uproots, and surrounds all dissenting theories: “That master is not all wise, ... (omitted, see previous sections).” They say so, ....

“When it is declared that all who depend on them are pure”: “Whoever depends on,” all the narrations of masters, the Dhamma, groups, ..., clinging, entering, being tied, and turning the heart toward (these things). “There,” in one’s own views, in one’s own likes, in one’s own inclinations, in one’s own opinions. “When claiming to be pure,” the pure speaker, the beautiful speaker, the wise speaker, the firm speaker, the speaker with a method, the speaker with reason, the speaker of specific prophesies, the substantiated speaker, the speaker who makes his own claims possible.

“All of them are fixed in their respective truths”: All of the Samaṇas and Brāhmaṇas are fixed, stopped, stuck, trapped, tainted, and turned toward the world in their respective truths. “The world is constant, this is true, and everything else is empty.” (Everyone) is fixed, stopped, stuck, ....

60 · After those philosophers sneaked into the masses (assembly),  
They regarded each other (their opponents) as fools,  
Those who rely on others (masters, views, etc.) make the argument,  
(Wanting) a good admirer, claiming to be skillful.

“After those who are eloquent sneak into the masses”: “Those who are eloquent,” those who are eloquent, those who want the theory, those who value the theory, those who seek the theory. “After sneaking into the mass,” sneak, invest, go deep, and enter the khattiya masses, Brāhmaṇa masses, homeowner (layperson) masses, and Samaṇa masses.

“They regard their opponents as fools”: The “opponents” are two people, two quarrelers, two disputers, two arguers, two arguers, two defenders, two contenders, two talkers, they set each other, see, watch, contemplate, observe (the opponent) as the fool, the inferior, the despicable, the low, the inferior intent, the insignificant.

“Those who rely on others make the argument”: Other masters, other narration of the Dhamma, ..., adhere, fall into, fixate, hold the mind towards. Opinions are called quarrels, arguing, dissenting, disagreements, disputes, or, “discussions,” they speak the quarrel, speak the argument, speak the dispute, speak the disagreement, speak the dissent, speak the non-nutritious discussion; they tell, talk, explain, speak.

“A good admirer, a person who claims to be skillful”: “A good admirer,” a person who is a good admirer, a person who desires admiration, a person who desires appreciation, a person who

values admirers, and a person who seeks admirers everywhere. The speaker, the wise speaker, the firm speaker, ....

61 · Talking about the harness in the masses,  
Those wanting admirers become afraid of failure,  
Becoming ashamed when he is rebuked,  
And when reprimanded he becomes a fault seeker.

“The harness is talked about among the masses”: Among the khattiya crowd, or the Brāhmaṇa crowd, ...(omitted), they talk about the harness, the strong harness, ...(omitted).

“Those who want to be admired become those who are afraid of failure”: “Those who want to be admired,” those who want to be admired, respected, can be carried with praise, recipients, hopers, prayers, and supplicants. “Become afraid of failure,” just before the conversation became suspicious and fearful of losing: “Am I going to be a winner? Will I be frustrated? How will I make arguments? How will I make rebuttals? How will I make the differentiation? How will I respond to the nuances? How will I do on wrapping (entanglement)? How will I do on disentanglement (unwinding)? How will I make a cut (destruction)? How will I make a comprehensive theory?” This way, before the conversation, he will become suspicious and afraid of failure.

“Being ashamed when being rebuked”: Those who judge, the masses, members of the masses, and those who questioned, they rebuked: “What is said is the divisive principle” they rebuked it from the divisiveness; “speaking of unrighteous theories and phrases” they debunked from the principles and terms; “those principles and terms are misapplied, those terms are misapplied, and those senses and terms are misapplied or planted misplaced, those arguments are not established, those rebuttals are not well done, those differentiations are not established, those responses to nuances are not well done, those entanglements are not established, those who are disentanglements are not well done, and those destructions are not established, those comprehensive theories do not do well, talk about right and wrong, talk about evil, explain evil, talk evil.” They denounce. “Being ashamed when being rebuked”: Being ashamed when being rebuked; to be troubled, annoyed, sick, and melancholic.

“When reprimanded, he became angry and became a defect seeker”: When reprimanded, rebuked, without praise, not being praised, he was angry, rejected, stubborn, showing anger, aversion, dissatisfaction. “To become a defect seeker,” flaw seeker (of the opponent), wrong seeker, negligent seeker, leak seeker, defect seeker.

62 · Whatever is said to be incomplete,  
Rebuked by the judge,  
The inferior critics weep, grieve, and lament:  
“He (the opponent) surpassed me.”

“Whatever they say is incomplete”: Anything they say is inferior, despicable, mutilated, impaired, not perfected, they say so, tell so, ....

“The judges rebuke”: Those who judge, the masses, ..., they rebuke: ...(omitted).

“The inferior critics (commentators, debaters) weep and grieve”: “Weeping,” “I was turned to other things; thought of other things; considered other things; being scrutinized for other things, that was the big faction, the masses, the big (group of) followers, and this group of people are not in harmony, and so as to join the masses I will further disrupt the talks.” Any words like

this, useless words, muttering, grieving, tearing, weeping. “Sadness,” (for) “his victory” he is sad; “my defeat” he is sad; “his gains” he is sad; “my failures” he is sad; “his reputation” he is sad; “my namelessness” he is sad; “his praise” he is sad; “my rebuke” he is sad; “his joy” he is sad; “my suffering” he is sad; “he is respected, praised, honored, revered, (with) clothes, food, shelter, patients’ needs, and medical necessities. I am a disrespected, unprofitable person of clothes, food, ....” He was sad, tired, weeping, crying, and came to confusion. “Inferior theory (argument),” inferior theory, low theory, bad theory, incomplete theory.

“He laments:”He surpassed me”: “He surpassed, overwhelmed, traversed, crossed, and overcame me in theory.” Or, “in theory, after he defeated, overwhelmed, ended, and crushed me,” he walks, lives, acts, goes on, guards, keeps, and makes survival. Lamenting is called words, meaningless words, muttering, repeated murmurs, verbosity, and weeping.

63 · These disputes that arise among Samāṇas,  
In these (disputes) there are pride and frustration,  
After seeing this, one should stop commenting (debating),  
Because there is no benefit other than appreciation (praise).

“The disputes took place among Samāṇas”: “Samāṇa,” anyone who walks into the march from here, enters the march. What arises, is born, happens, occurs, and appears among Samāṇas; quarrels about seeing (views), arguing about seeing, disputing about seeing, dissenting about seeing.

“Among these there are pride and frustration”: There are victories, defeats, gains, no gains, reputations, no reputations, reprimands, praises, sufferings, pleasures, joys, depressions, satisfactions and dissatisfactions; there are dear, disgusting, proud, depressed, compliant, opposed, proud to win, depressed to defeat, proud to get, depressed to not get, a proud heart with fame, a frustrated heart with no reputation, a proud heart with praise, a frustrated heart with rebuke, a proud heart with pleasure, a depressed heart with suffering, a proud heart with joy, there is a depressed heart in melancholy, a proud heart in highness and conceit, and a depressed heart in humility.

“After seeing this, you should stop talking about it”: “After seeing this,” This trouble: in the quarrel of seeing (views), the argument of seeing, ..., after seeing, after weighing, .... Arguing is called a quarrel, dispute, dissent, disagreement, or “arguing,” He should not argue, should not dispute, should not quarrel, should not debate, should not dispute, should not argue with that unhealthy talk, quarrel..., he should give up, should be driven away, should be terminated, should be brought to non-existence. He should be separated from arguing, quarreling, ..., abstaining, quitting, leaving, departing, liberating, free from the bondage, he should live with an unrestrained heart.

“Because there is no other benefit except the gain of appreciation”: There is no other benefit except appreciation: for oneself or the interests of others, or both, or the interests of life, or the interests of the afterlife, or the obvious interests, or the deep interests, or the hidden interests, or unrighteous interests, or righteous interests, or interests of the people, or the interests of no fault, or the interests of no pollution, or the interests of lucidity, or the highest interests, they do not exist, are not known, and are not discovered.

64 · Or he was praised there  
After preaching the theory among the masses,  
Because of that, he will laugh and become arrogant,  
After getting that benefit for which he wished.

“Or he is praised there”: “There,” he is praised, admired, respected, honored in his own views, his likes, his inclinations, his opinions.

“After preaching the theory among the masses”: After preaching and telling one’s own theories among the khattiya masses, or Brāhmaṇa masses, ...; preaching, telling, strengthening, broadening, explaining, speaking, and grasping the detailed theory.

“Because of that he laughs and is arrogant”: He becomes a joyous person, with laughter, a rejoicing person, a delightful person, a fully satisfied person, or a person who shows his teeth and continues to laugh with that advantage. “Because of that he laughed and was arrogant”: He became triumphant, conceited, a flag-raiser, had vanity with that victory.

“After gaining that benefit for which he wished”: After the victory of the benefit is obtained, achieved, acquired, possessed, and received. “Become wishful,” become wishful, become wishful in mind, become wishful in intention, become wishful in consciousness.

65 · His highness will be his distress,  
And he would also say this conceitedly and arrogantly,  
After seeing this, he should not argue,  
Because skillful people say that there is no purity because of that.

“His highness will be his distress”: “Highness,” arrogance, high banner, vanity. “His distress place,” that is his annoying ground (foundation), hurting ground, oppressing ground, hitting ground, and evil ground.

“And he will also say this conceitedly and arrogantly”: That person speaks conceitedly and arrogantly.

“He should not argue after seeing this”: (“After seeing this,”) This trouble: in the quarrel of seeing (views), the argument of seeing, ...; after seeing, after measuring, .... “He should not argue,” he should not quarrel, should not argue, ...; he should abandon, drive away, end, and make it non-existent; he should be gone from arguing, ...., separated, abstained, renounced, liberated, and should live with an unrestrained heart.

“Because the skillful people say that there is no purity because of that”: “The skillful people,” ... (omitted, see previous sections); those skillful people don’t say, don’t tell, don’t talk, don’t explain, (that in) arguments, quarrels, ..., there is purity, cleanliness, and complete purity; separation, liberation, and detachment.

66 · As the warrior is nurtured by the king’s food,  
Roaring to want an enemy warrior (to fight),  
Hero! Please go there, I didn’t have it before,  
That is: to fight (something to fight against).

“As a warrior nurtured by the king’s food”: “Warrior,” warrior, fighter, warrior-actor, not timid, not frightened, not fearful, and not fleeing. “Nurtured by the king’s food,” by the food from the king, is nurtured, raised, and nurtured by the king’s soft food.

“Roaring to want the enemy warrior”: The roarer (like thunder), the shouter, the roarer comes, arrives, (at) the enemy warrior, the enemy, the opponent’s wager, the beneficiary, the hopper, the ardent, the supplicant.

“Hero (Sura — this could also be short for Pasūra)! Please go there”: Please charge, walk, rush, and advance to the evil one. He is your hostile warrior, enemy, and opponent.

“(I) didn’t have it before, that is: to fight”: Before, under the Bodhi tree, all the pollution caused by the hostile, caused by the opponent, caused by the hostile person, caused by the enemy, this is not, does not exist, is not known, is not discovered, has been cut off, disconnected, calmed down, stopped, cannot arise, burned by the fire of wisdom. “That is: to fight,” That is, for fighting, for quarreling, for arguing, ....

67 · After they have mastered the view,  
They argue, they say: “This is true,”  
Please tell them that when the debate arises,  
There are no hostile actors here.

“They argue after they have mastered it”: After a certain evil view of the sixty-two evil views is held, picked up, clung to, and grasped, they argue, quarrel, ..., : “You don’t know this dhamma and that dhamma, I know this dhamma and that dhamma; you know the dhamma, what is the dhamma! You are a wicked person, I am a righteous person; mine is consistent, yours is inconsistent: what should be said first and then what should be said later (reversed); what you have been proficient in for a long time is reversed; your theory has been broken by (my) theory, save (your) theory; you have been compromised, please disassemble, if you can.”

“They say: ‘This is true’”: “The world is constant, this is true, and everything else is empty.” They say, tell, talk, explain, and say that the world is very constant. ... (omitted).

“Please tell them that when the debate arises, there are no hostile actors here”: Please tell those who have bad views: debaters who debate, those who argue with arguments, ... (omitted), those who are your hostile warriors, enemies, opponents. “Please tell them that when the debate arises, there is no hostile actor here.” When the debate arises, is born, occurs, and appears, the hostile actor, the opponent actor, and enemy actors will quarrel, they will argue, .... Those who do not exist, are not known, are not discovered, and have been cut off..., burned by the fire of wisdom.

68 · But after leaving the legion,  
They who don’t meet opponents,  
Pasūra! What can you get in them?  
Those who hold nothing here as the supreme.

“But after they leave the legion”: “The legion is called a demon army, ... (omitted, see previous sections).

When all the demon army and all the hostile pollution are conquered, defeated, destroyed, disintegrated, and turned away by the Four Holy Paths, that is called after leaving the army. “They” are Arahants, those who have exhausted their troubles. “They do,” they do, live, act, go on, guard, and survive.

“Those who do not see and oppose views”: For them, the sixty-two evil views have been cut off, severed, .... They do not see opposition, refute, abandon, fight back, repel the seers (of views).

“Pasūra! What can you get from them”: What kind of hostile warriors, opponents, enemies can you get from those Arahants, those who have exhausted their troubles?

“Those who hold nothing here as the supreme”: For those who are Arahants and those who have exhausted their troubles, “this is the highest, the first, the most victorious, the best, the top,” grasping, clinging, holding, taken, believed, they don’t, they don’t exist, they don’t know, they are not discovered, they have been cut off, severed, ....

69 · You are coming in contemplation again,  
You only see the evil with the will of your heart,  
When you meet the person who is cleansed,  
You will definitely not be able to move forward.

“You are coming in contemplation again”: “Again,” the continuation of sentences; ..., which is “again”. “Coming in contemplation,” pondering, thinking, brooding: Will I be a winner? Will I be frustrated? ... (omitted). This way of pondering, thinking, brooding, and reaching, approaching, arriving, and meeting with me.

“Only evil views with the will of the heart”: The heart, the mind, the heart, the white (clean), the meaning, the intent, the consciousness, the knowledge, and the corresponding consciousness realm: “The world is constant,” or “the world is very constant”... (omitted) or “the Tathāgata after death neither exists nor does not exist.”

“When you encounter the person who is cleansed, you will definitely find it impossible to move forward”: Cleansing is called wisdom, which is wisdom, ... (omitted, see previous sections). For what reason is cleansing called wisdom? .... The Blessed One has, fully possessed, ..., these dhammas that can be cleansed, therefore, the Blessed One is the one who is clean, he is the one who shakes off the greed, the one who shakes off the evil, the one who shakes off the pollution, the one who shakes off the heat.

“(On) encounter with the cleansed one, you will definitely not be able to move forward”: It is impossible for Pasūra, the marcher, to meet with the cleansed one, the Buddha and the Blessed One, rendezvous, discuss after the dispute, talk together, and enter the discussion. What’s the reason? The demonstrator Pasūra is inferior, despicable, low, inferior intent, insignificant, and the Blessed One is the first, the most triumphant, the superior, the uppermost, the supreme, the highest. For example, it is impossible for a rabbit to meet with a drunk elephant and compete after meeting; for example, it is impossible for a jackal to compete with a lion, to meet together with the beast king, meet and compete after meeting; ... a young, suckling calf cannot meet with a bull...; ... a crow cannot meet with the golden-winged bird...; ... an outcast cannot meet with the king...; ... a mud ghost cannot meet with Indā...; just like this, for the marcher Pasūra it is impossible to meet, rendezvous, discuss after the competition, talk together, and enter into discussions with the cleansed one, the Buddha and the Blessed One. What is the reason? The demonstrator Pasūra is the one who is inferior, .... Those who benefit from wisdom, those who perceive wisdom, those who are clever, those who have developed wisdom, those who have proven to be unimpeded, those who have reached the four fearless ones, those who hold ten powers, those who are like bulls, those who are like lions, those who are virtuous people, those who have great wealth, those who have boundless wisdom, those who have boundless brilliance, those who have boundless reputation, the rich, the wealthy, the guides, the moderators, the comforters, the informers, those who make them consider, those who make them see, the one who makes it clear, the Blessed One is indeed the founder of the unborn Path, the producer of the unborn Path, the unannounced preacher, the one who knows the Path; in addition, (his) disciples now live in the companionship of the Path, and will be those who possess it in the future.

The Blessed One is indeed he Knower and Seer, who knows and sees; he is the one who is born with eyes, is born with wisdom, is born with Dhamma, and is born with Brahma; is an interpreter and promoter of righteousness, the immortal giver, Dhamma King, Tathāgata, there is no one that the Blessed One does not know, does not see, unknown, does not testify, does



not touch with wisdom, the past, the future, and the present come to the Buddha with all the deeds. In the field of wisdom, any dhamma that should be guided to reason can be known: one's own righteousness or other people's righteousness or both, or the current righteousness or the righteousness of the next life or both, or deep or secret, or should be led to infer, or have been led to determine, or no-fault or pollution-free, or clear and pure or supreme interest, they all turn around in the Buddha's wisdom.

All body kamma is transferred in the wisdom of the Buddha and the Blessed One; all language kamma...; all mental kamma...; the wisdom of the Buddha and the Blessed One about the past is barrier-free; ..future...; ...present...; all that should be guided to infer is the reach of wisdom; all wisdom is guided to be inferred, and all that should be guided to be inferred is the ultimate wisdom; the ultimate wisdom is what is guided to be deduced, and there is no wisdom beyond what is guided to be deduced; there is no way to transcend the wisdom that is guided and deduced. These dhammas live in mutual restriction, such as two boxes, where the covers are completely in contact; the lower cover does not go over the upper one, and the upper cover does not go over the lower one; restricted to each other. (Similarly, ) all that should be guided... (omitted); these dhammas live in mutual restriction.

The wisdom of the Buddha and the Blessed One is transferred in all the Dhamma, all the Dhamma is the Buddha, the Blessed One's turning is to belong, the hope is to belong, the intention is to belong, the mind is to arise, the wisdom of the Buddha and the Blessed One is transferred to all living beings, the Blessed One Know the intentions of all living beings, know the potential tendency of troubles, know the behavior, know the solution, know about the less dusty, the more dusty; the rooted, the dull rooted, the good deeds, the evil deeds, and the teachability and unteachability of beings; capable and incapable sentient beings, including the world of heaven, demon, and Brāhmaṇa; generations of Sāmaṇas, Brāhmaṇas, heaven, and man all revolve in the wisdom of the Buddha.

Just as all fish, turtles, and even big fish swallowing boats revolve in the sea, the same is true of the world including heaven, demon, and Brāhmaṇa; generations including Sāmaṇas, Brāhmaṇas, heaven, and human all revolve in the wisdom of Buddha. Such as any bird and even the golden-winged birds turned around in the field of space. In the same way, those who have the same wisdom as Sāriputta also revolve around in the field of Buddha wisdom. The wisdom of the Buddha is pervasive and transcends heaven and human (worlds).

Those wise khattiya, wise Brāhmaṇas, wise homeowners (laypeople), wise Sāmaṇas, wise dissidents, sharp breakers who want to do evil views with a wise attitude, they prepare problems later to see and ask hidden and secret questions of the Tathāgata; those questions were discussed and answered by the Blessed One with reasons, (and they) abandoned them, and became the (disciples) of the Blessed One. At that time, the Blessed One was there to shine with wisdom. [Ps.21]

## 9. Māgandiya

70 · After seeing Tanhā, Aratī, and Ragā,  
I had no desire in lust,  
(So) why this, full of urine and excrement?  
I do not want to touch it with my feet.

“After seeing Tanhā, Aratī, and Ragā (the daughters of Māra, whose names mean ‘thirst, aversion, and attachment’), I have no desire in lust”: “After seeing the daughters of the demon, Tanhā, Aratī, and Ragā, I had no desire in the dhamma of lust, greed, or love.

“(So) why (should I desire) this, full of urine and excrement full? I do not (even) want to touch it with feet”: Why (want) this urine full, feces full, phlegm full, blood full, bone and tendon connected, flesh and blood coated, blood vessel covered, epidermis covered, (with) more than one hole oozing and dripping, inhabited by insects and all kinds of saliva and dirt; which I don’t (even) want to touch with my feet, let alone dwell together or cohabit.

71 · If you don’t want this kind of treasure,  
A woman who is wanted by the kings of many people,  
What kind of views, precepts and prohibitions,  
Life, survival, and rebirth do you think of?

(Depending on the source, the following explanation is given either below this stanza, or below the previous one.)

“This is incredible: those who seek the desire of heaven will not want the desires of earth, or those who seek the desires of the earth will not want the desires of heaven; whoever does not want either, does not want, does not desire, does not pray for, what is your view, and which one do you have,” he (Māgandiya) asked.

72 · [The Blessed One: “Māgandiya”]  
“I say this (view)” does not exist for him,  
And was held tightly after being selected in the Dhammas,  
But after the person who saw in the views did not pick it (a view) up,  
He sees silence within.

“I say this does not exist for him”: “I say this,” I said this; I said so; I said so much; I said it was in this range; I said this evil view: “The world is everlasting... (omitted, see previous sections).” “It does not exist for him,” it does not exist. “I said in this range” does not exist for him.

“Māgandiya,” the Blessed One called the Brāhmaṇa by his name. “Blessed One,” a respectful synonym... (omitted, see previous sections).

“After being selected in the Dhammas, it is held tightly”: “In the Dhammas,” in the sixty-two evil views. “After selection,” ... (omitted). “This is true,” ...; being grasped, attached, taken, believed, he does not, does not exist, is not known, ....

“But the one who sees in the views does not pick up”: When I see the troubles in the views, I do not hold, grasp, or cling to the view, or I should not hold, should not cling, should not be persistent.

Or, “The world is everlasting, this is real, and everything else is empty.” This is evil, jungle, desert, distorted, and vacillating views, with suffering and irritation. There is despair, there

is heat, and it does not lead to disgust, greed, cessation, silence, wisdom, enlightenment, and Nibbāna. When I see the faults in the views, I don't hold, don't grasp, ....

Or, "The world is very constant..." (omitted, see previous sections).

Or, "These people who hold this view, those who hold this way, and those who are interested in this way, they will have this kind of afterlife." When I see the faults in the views, I don't hold on....

Or, "This view is hell-(world-)-oriented, animal-(world-)-oriented, and evil-oriented." When I see the troubles in the various views, I don't hold....

Or, "This view is impermanent, productive, and conditioned by conditions. It is the extinction, dissolution, fading, and extinction." When I see the faults in the various insights, I do not hold....

"He sees the silence within himself": The silence within himself is the stillness of greed within himself; the silence of aversion; the silence of ignorance; anger..., resent... (omitted, see previous sections)...; all silent, still, calming down, cooling, cessation, and stillness. When not, when simple; when selecting; when compulsively selecting; when measuring; when judging; when distinguishing; when clarifying: "everything is impermanent" when distinguishing..., "all actions are suffering"... "all dhammas are selfless"... "Any collection of dhamma is extinguished"... "See," to see, to penetrate.

73 · [Like this, Māgandiya:]  
Wherever there is a judgment (of view), Muni!  
You really don't pick up those and say,  
How is the truth of "silence within oneself"  
Proclaimed by the wise?

"The judgment of all fixed views": Judgment is called the judgment of sixty-two bad views. "Fixed views," built, fixed, contrived, and made cohabiting, or, the impermanent, the active, and the conditioned are the dhamma of destruction, the method of dissipation, the method of fading, the method of extinction, and the method of change.

"Like this Māgandiya": "Like this," the continuation of sentences, ...(omitted, see previous sections). "Māgandiya," the name, ....

"Muni! You really don't pick up those and then say, the truth of 'the silence within yourself'": "Those" are sixty-two evil views. "Muni," .... "After not picking up," you say: "When I see the troubles in the views, I will not grasp, ...." And you say: "The silence within yourself." "This truth," the highest truth.

"How is it proclaimed by the wise man": "How?," Question of doubt, ...(omitted, see previous sections). The "wise man" means the wise man, ...(omitted, see previous sections). "To be declared," to be perceived, to be declared, to be explained, to be taught, to be told, to be established, to be revealed, to be analyzed, to be elucidated, to be explained.

74 · [The Blessed One: "Māgandiya!"]  
Not based on seeing (views), not based on what is heard, not based on wisdom,  
Nor is it said that taking precepts and prohibitions is pure,  
Nor due to ignorance (of views), non-hearing,  
Non-wisdom, non-precepts, non-prohibitions,

But after giving up and not picking up these,  
the silent ones won't be eager for being if they don't cling.

“Neither seeing, nor hearing, nor wisdom”: Seeing is pure, clean, and all pure; to be separated, liberated, and free, he does not say, speak, talk, explain, or say; regarding what has been heard as pure, ...; regarding wisdom as pure, ....

“Māgandiya,” .... “Blessed One,” ....

“Neither is it said that taking precepts and prohibitions is purity”: Taking precepts as pure, clean, ...; taking prohibition as pure, ....

“It's also not because of seeing nothing, hearing nothing, knowing nothing, in a state without precepts, in a state without prohibitions”: seeing should be wanted, ten things are right view: There is generosity, there is offering, there are offerings, there are the fruits and rewards of good and evil kamma, there are this world, there are other worlds, there are mothers, fathers, and biological life, in the world there are righteous Samaṇas and Brāhmaṇas to prove (their) wisdom. Hearing should also be wanted: Voices on the other side, Suttas, Geyya, Veyyākaraṇa, Gātha, Udāna, Itivuttaka, Jātaka, Abbhuta Dhamma, Vedalla. Wisdom should also be wanted: kamma wisdom, true-following wisdom, supernatural wisdom, etc. Precepts should also be wanted: the self-control of Pātimokkha. Prohibition should also be wanted: forest dwelling, often begging for food, dung sweeping clothing, only three clothing, second begging, not eating after eating, often sitting (not lying), staying anywhere.

“It is also not due to the unseeing, the unheard, the unwise, the state without precepts, the state without prohibitions”: Not only with right view; not only with hearing; not only with wisdom; not only with precepts, it is not only to forbid the silence within oneself to be reached, nor to obtain the silence within oneself with these dhammas, but to obtain, reach, get, and testify to the silence within oneself with these dhammas as a means.

“But after giving up and not picking up these”: “These,” from the eradication of the black dhamma, the abandonment can be wanted; in the three realms of good dhamma, there is no equivalent state that can be wanted. When the black companion dhamma is cut off by eradication, and the roots have been cut off, just like a palm tree without roots, becoming non-existent, non-living for the future, and in the state of being equal to the other in the three realms, it's that he doesn't hold, grasp, or cling. Or, (these) shouldn't be held, shouldn't be grasped, shouldn't be clung to. When the thirst for love and seeing and conceit are cut off, the root has been cut off, just like a palm tree without roots, it becomes non-being, something that will not grow for the future. This situation is also that he does not pick up, grasp, or cling.

When the blessed and non-blessed deeds and immovable deeds are cut off, the roots are cut off, just like a palm tree without roots, becoming non-existent, unborn things for the future, this situation is also that he does not hold to, grasp, or cling.

“The silent person will not yearn for being after he doesn't cling”: “The silent person,” The “greed has subsided state” is the silent one; the “aversion has subsided state” is the silent one; the “ignorance has subsided state” is the silent one; the anger..., resentment..., (omitted, see previous sections), quenched state, calmed down state, extinguished state, the cooled state, the departed state, and the halted state are the silent, stopped, calmed, cooled, and halted.

“After not relying on,” there are two kinds of dependence: the dependence of craving and the dependence of seeing...(omitted, see previous sections). After giving up, the one who breaks

the thirst for love, after the refusal of the mind, the one who does not cling to the eyes; ...to the ears; ...nose, tongue, body, all forms, all sounds, smells, tastes, touches, dhammas, home, group, ... (omitted, see previous sections) ..., all the dhammas that can be seen, heard, felt, and can be understood are not followed; after not grasping, after not holding to, after not clinging. “I don’t want to be there,” I don’t want to have it; I don’t want to have form; he doesn’t want to have formlessness, he won’t hope; he won’t pray.

75 · [Like this, Māgandiya:]  
If it is true that it is not pure by seeing, by hearing, by wisdom,  
Nor by virtue of precepts and prohibitions,  
Nor by non-seeing, non-hearing, non-wisdom,  
Nor non-precepts or non-prohibitions,  
I think it is the confused method;  
Some people return to purity by seeing (views).

“If it is true that it is not based on seeing, not based on what has been heard, not based on wisdom”: Seeing as pure, ... (omitted).

“Like this Māgandiya”: ....

“Nor is it said that that taking precepts and prohibitions is purity”: ....

“Nor because of seeing nothing, hearing nothing, knowing nothing, in a state without precepts, in a state without prohibitions”: ....

“I think it is the method (dhamma, teaching) of confusion”: This is your method of confusion, foolishness, ignorance, and sophistry (deception). I think so; I know so; I don’t do that; I know it for sure; I know it well.

“Some people return to purity through views”: Some Sāmaṇas and Brāhmaṇas return to seeing pure views as pure, clean, and all pure; detachment, liberation, disengagement: some Sāmaṇas and Brāhmaṇas return to “The world is constant, this is true, and the others are empty.” The view is pure, clean, all-around pure, ...; “the world is very constant...” ....

76 · [The Blessed One: “Māgandiya!”]  
After repeatedly questioning after seeing it (Māgandiya’s own view),  
And coming to ignorance in gripping it,  
You don’t see (even) a subtle thought from here,  
So you think (see) it as confused.

“After seeing and repeatedly questioning”: Māgandiya Brāhmaṇa insisted after seeing and questioning, after insisting on adhesion, he asked about adhesion, after relying on tethering, he interrogated about tethering, and after obstructing he was interrogating obstacles. Questioning again and again.

“Māgandiya,” ....

“Coming to ignorance in holding tightly”: Whenever that view is held by you, clinging to, holding, taking, and believing, you will become foolish, bewildered, and ignorant with your view; come to foolishness, come to delusion, come to confusion, leap into confusion.

“But you don’t see the subtle thoughts from here”: From here, from the silence within himself, or from the Path, or from the teachings of the Dhamma, he did not get the proper thoughts, thoughts of arrival, thoughts of phenomena, thoughts of causes, thinking, “where is wisdom

from?” This is the case, he doesn’t see the subtle thoughts from here. Or, “he doesn’t get impermanence or impermanence thinking; suffering or oblivious thinking; without self or conformity without self thinking; only wanting to arise or only cognition, where does wisdom come from?”

“Therefore you think (see it) as confusing”: “Therefore,” ... (omitted, see previous sections), is set, seen, watched, contemplated, and observed as the delusion, foolishness, ignorance, sophistry.

77 · Equal or superior or inferior,  
He who thinks (this) will argue because of that,  
When unshakable in the three kinds,  
He does not want to be (care about) “equal, superior.”

“Equal or superior or inferior, whoever he thinks (he is one of these) he will argue because of that”: Anyone who thinks “I am the same” or “I am the winner” or “I am the inferior,” with that conceit, who would quarrel, argue, dispute, or dissent with him when he sees him: “You don’t know this dhamma, ... (omitted, see previous sections)....”

“When he does not waver in the three types, he does not want to be” equal and superior”: For him, these three are cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he does not waver, does not shake, and becomes an unshakable person: “I am the same” or “I am the winner” or “I am the inferior.” “He doesn’t want to be” is “I” don’t want to.

78 · Why would the Brāhmaṇa say “true,”  
Or with whom would he argue “false?”  
When there are no equal or unequal ones,  
With him will he dispute?

“Why would that Brāhmaṇa say ‘true’”: “Brāhmaṇa,” .... “Why would the Brāhmaṇa say” true”: Why does the Brāhmaṇa say, tell, talk, explain, say: “The world is everlasting, ....?”

“Or who will he argue with ‘false’”: “Mine is real, and yours is vain.” With what conceit and with what person will Brāhmaṇa quarrel, argue, dispute, disregard: “You don’t know this dhamma, ....”

“For whom there is no ‘equal’ or ‘unequal’”: “Who is...,” who is a person, an Arahant, who has exhausted troubles, is not conceited as “I am the same,” not conceited as “I am the winner,” and not conceited as “I am the inferior,” he does not exist, is not known, is not discovered, has been cut off, ..., burned by the fire of wisdom.

“Who will he contend with”: Which person will he be able to contend with, with what conceit and what views he will be able to contend with, quarreling, arguing, ....: “You don’t know this dhamma, ....”

79 · After leaving his home,  
He became a traveller without a place to live,  
And Muni did not make close contacts in the village.  
Those whose desires have been eliminated,  
Those who do not have expectations,  
Will not engage in arguing discussions with others.

At one time, the homeowner Hālidikāni went to see the Venerable Mahākaccāna. After arriving, he asked the Venerable Mahākaccāna for inquiries, and then sat down aside. After sitting

on the side, the homeowner, Hālidikāni, said to the Venerable Mahākaccāna [SN.22.3]:

“Mahākaccāna! In this group of eight questions of Māgandiya spoken by the Blessed One:

‘After leaving his home,  
He became a traveller without a place to live.  
In the village, Muni did not make close contacts.  
Those whose desires have been eliminated,  
Those who do not have expectations,  
Will not engage in arguing discussions with others.’

Mahākaccāna, Great Virtue! How should the principles that the Blessed One spoke briefly be understood in detail?”

“Homeowner! The realm of form is the home of consciousness, and those who are bound by the greed of the form are called ‘walkers who have a home;’ feeling is the home of consciousness, and those who are bound by the greed of feeling are called ‘walkers with homes,’ homeowner! This is the home of consciousness.

Homeowner! What is a homeless person? Homeowner! Desire, greed, joy, thirst, clinging, love, heart attachment, holding, troubles to the physical realm: these have been cut off for the Tathāgata, the root has been cut off, just like the root of a palm tree has been cut off, becoming non-existent, and they will not be born in the future. Therefore, the Tathāgata is called the ‘homeless man.’ Homeowner! Feeling, ..., perception..., choices..., consciousness..., these have been cut off for the Tathāgata, .... Therefore, the Tathāgata is called the ‘homeless man.’ Homeowner! This is a homeless person.

Homeowner! What is a traveler with a place to live? Homeowner! Those who dissipate and bind in the residence of the form are called ‘walkers with dwellings;’ in the sound..., in the smell, ...in the taste, ...in the touch..., ‘walker with a dwelling,’ homeowner! This is the one who has a place to live.

Homeowner! What is a traveler without a place? Homeowner! Dissipation and bondage in the form abode have been cut off for the Tathāgata, .... Therefore, the Tathāgata is called the ‘walker without a place.’ In the sound ...(omitted), ...in Dhamma abode, ...that will not live in the future. Therefore, the Tathāgata is called the ‘walker without a place,’ homeowner! This is the one who has no place to live.

Homeowner! How does one bring up close associates in the village? Homeowner! Here, a certain type of bhikkhu lives in socializing with his family members, sharing joys and sorrows: when they are happy, when they are suffering, he is involved in (their) affairs and obligations by himself, homeowner! In this way, intimate associates arise in the village.

Homeowner! How can there be no close associates in the village? Homeowner! Here, a certain type of bhikkhu lives without socializing with his family members, in joys and sorrows: not when they are happy, not when they are suffering, he does not consider himself involved in (their) affairs and obligations, homeowner! In this way, no intimate associates arise in the village.

Homeowner! How are the desires not given up? Homeowner! Here, a certain type of bhikkhu is not free from greed, desire, love, passion, and thirst in desire, homeowner! This is the one who has not given up all desires.

Homeowner! What is the one who has been given up? Homeowner! Here, a certain type of

bhikkhu has been detached from greed, love, desire, irritation, and thirst in desire, homeowner! This is the one who has been given up.

Homeowner! What is the hopeful one? Homeowner! Here, a certain type of bhikkhu thinks like this: 'I will have this form in the future.' He looked for joy [MN.132] there; there will be such feelings..., there will be such thoughts..., there will be such behaviors....' I will have such knowledge in the future.' He was looking for joy there. Homeowner! This is the hopeful one.

Homeowner! What is the one who has no expectations? Homeowner! Here, a certain type of bhikkhu thinks like this: 'I will have this form in the future. He is not looking for joy there; there will be such feelings....' He is not looking for joy there. Homeowner! This is the one who has no expectations.

Homeowner! What is an interlocutor who argues with people? Homeowner! Here, someone is a talker like this: 'You don't know the dhamma...(omitted).' Homeowner! This is the interlocutor who argues with people.

Homeowner! What is an interlocutor who does not argue with others? Homeowner! Here, someone is not a talker like this: 'You don't know this dhamma....' Homeowner! This is an interlocutor who does not argue with others. In this way, homeowner! In the eight groups of questions asked by the Blessed One by Māgandiya:

'After leaving his home,  
He became a traveller without a place to live.  
In the village, Muni did not make close contacts.  
Those whose desires have been eliminated,  
Those who do not have expectations,  
Will not engage in arguing discussions with others.'

Homeowner! The detailed rationale of what Blessed One said briefly should be understood in this way."

80 · Those who are far away (secluded) in the world are able,  
And noble ones will not pick up and say those things,  
Like an aquatic thorn water lotus, not polluted by water and mud,  
Like this, Muni is is a silent one, a non-greedy person,  
And is not polluted in desire and the world.

"In the world, those who are far away can do it": Away from those, from those evil views. Far from those who have done evil with their bodies, those who have been emptied, and those who have been separated; those who have done evil with words..., evil with intentions..., with greed.... "Can do," able to do, to live, to act, to go on, to protect, to exist, and to survive. "In the world," in the world of mankind.

"Noble ones (nāgas; also meaning elephant) will not pick up and say those things afterwards": "Noble ones," "don't commit crimes" for noble ones; "don't go" for noble ones; "don't come" for noble ones. What is "no crime" as a noble one? Crimes are called evil and unwholesome dhammas: those that are polluted, that there are re-existing, those that are fearful, those that suffer the consequences, and the ones that will die in the future.

The Blessed One [Sn.3.6, 527]:

'Do not commit any crimes in the world,  
After leaving all bonds and bonds,



Not sticking to everything,  
Freed people like this are truly called noble ones.’

How is “not going” as a noble one? A noble one does not go because of not wanting; not because of terror; not because of greed; not because of hatred; not because of ignorance; not because of conceit; not because of views; not because of disbelief; not because of doubt; not because of potential troubles; not be carried away by quarrels (disharmony), walk, led, be taken.

How is “not coming” as a noble one? Any pollution that is cut off by the Sotāpanna Path, the pollution he no longer experiences, does not return, and does not go back; by the Sakadāgāmī Path...; by the Anāgāmī Path...; by the Arahant Path....

“Noble ones will not pick up and say those things”: “Noble ones will not hold, grasp, cling to, and persist in those bad views and then speak, tell, talk, explain, or say;” “The world is everlasting... (omitted).” After, talking, saying, explaining, speaking.

“Like an aquatic thorn water lotus, not polluted by water and mud”: Water (elaṃ) is called water (udaka); lotus (ambujaṃ) is called lotus (paduma); thorns are called thick-stemmed; water (vāri) is called water; lotus (vārijaṃ) is called lotus; water (jalaṃ) is called water; mud (paṅko) is called mud (kaddamo). For example, the aquatic lotus, which arises from water, is not contaminated by water and mud, not strongly contaminated, and not closely contaminated, no longer contaminated, no longer completely contaminated, no longer contaminated closely.

“Muni like this is a quiet, non-greedy person, and will not be polluted in desire and the world”: “Like this” is a metaphorical arrangement. “Muni,” .... “Silent,” Muni is silent (a proponent of silence), a medic, a refuge, a shelter, a non-terror one, an undeath one, an immortal, and a Nibbāna one. Muni is a silent one. “Non-greed,” Craving is called craving, that is greed.... For for whom this this greed is cut off, ..., he is called the non-greed person; he is the non-greed person in appearance (form), in sound..., in smell..., ... (omitted), ... the dhammas that are seen, heard, perceived, and knowable, are those who are not greedy, those who are not bound, those who are not obsessed with, and are not sinful. Those who have departed from greed, those who have no greed, those who have abandoned greed, those who have eliminated greed, those who have been freed from greed, those who have renounced greed, those who have no greed, those who are not hungry, those who have cooled down, those who have become cool, those who feel happy, those who live as a Brāhmaṇa.

“Not to be polluted in desire and the world,” “Desire,” .... “In the world”: .... “Adhesion,” .... After Muni breaks off the adhesion of thirst and love, after breaking the adhesion of seeing, he will not be contaminated in what he sees; in the world of desire and the world, he is not contaminated, .... He has left, ....

81 · A person who knows the Vedas  
Does not become arrogant in seeing or perceiving,  
Because he is not equal to others (is not like them),  
He is not guided by kamma or what is heard,  
He is not a follower in the residence.

“A person who knows the Vedas does not come to conceit by seeing or feeling.” “No” is negative. “A person who knows the Vedas.” The Vedas are called wisdom, ... (omitted, see previous sections).

“Not to see,” For him, the sixty-two evil views have been cut off, ..., he will not be carried away

by seeing, ..., not return to that evil view as the core. “Not to be perceived,” in the form of perception, or in other sounds, or with the approval of the public, he does not arrive arrogantly, does not arrive, does not hold, does not grasp, does not cling.

“Because he is not equal to the other”: He is not equal to the other because of thirst, because of seeing, he is the highest, he is to the other side. Thirst, seeing and conceit have been cut off for him, .... This situation is not equal to the other, the other is the highest, and the other is to the other shore.

“Not to be guided by kamma and what is heard”: “Not to be led by kamma,” not to be carried, taken away, carried, or transported by blessed kamma or non-good kamma or immovable kamma. “Not to be guided by what you hear,” not to be heard by the pure, or to be carried away by other voices, or with the approval of the public to be carried, taken away, carried, or transported.

“He is the one who does not follow in the dwelling”: “Following”: There are two types of following: the following of craving and the following of seeing... (omitted). For him, the following of craving has been cut off, .... In the dwelling place he is not guided, polluted, approached, stained, or directed. He has left, ....

82 · There is no binding for those who leave the tie,  
And there are no delusions for those who are freed by wisdom,  
Whoever holds to seeing (perceiving) and seeing (views),  
They will walk with friction in the world.

“There is no bond for those who leave the tie”: For the practitioners of the holy path, where samatha is the forerunner, when the initial bond has been suppressed, when he reaches the state of Arahant, for the Arahant, knots, delusions, all kinds of covers, desires, malicious thoughts, harmful thoughts, and seeing thoughts are cut off, ....

“There is no delusion for those who are liberated through wisdom”: Vipassanā is the leading practice, it includes that the initial ignorance has been suppressed, and when the Arahant reaches the state of Arahant, for the Arahant, ignorance, binding, arrogance, desire, malice, and persecution have been cut off, ....

“Whoever holds the thoughts and sees, they produce friction and walk in the world”: Whoever holds the thoughts: desires, malicious thoughts, and harmful thoughts, they create friction and mutual friction (with each other) because of their thoughts: the king and the king theory, khattiya and khattiya..., Brāhmaṇa and Brāhmaṇa, homeowner and homeowner, mother and son, son and mother, father and son, son and father, brothers and brothers, sisters and sisters, brothers and sisters, sisters and brothers, friends and friends. When they quarrel, fight, and argue, they attack each other with fists, clods, clubs, and swords, there, they suffer death, or suffering like death [MN.13]. Those who hold the view: “The world is everlasting”...(omitted), they have friction and mutual friction due to seeing: friction between master and master, friction between the narrator of the dhamma and the narrator of the dhamma, friction between groups and groups, friction between seeing (views) and seeing (views), friction between path and path, and friction between way and way.

Or, they argue, quarrel, fight, brawl, dispute, and disagree: “You don’t know the dhamma ....” Their behavior is not cut off, and the state of the various behaviors is not cut off, they create friction in the place of interest: in hell they create friction, in the animal world..., in the hungry ghost world..., in the human world..., in the heavenly world they produce friction, interest

and interest..., death and rebirth..., birth and rebirth..., being and being..., reincarnation and reincarnation..., circulation and circulation they produce friction, rubbing against each other, talking, walking, staying, acting, going on, guarding, surviving. "In the world," ....

## 10. Before Disintegration

83 · What kind of precepts are seen  
By those who are called “silent ones?”  
Gotama! Please tell me about that,  
(When) asked about the best person.

“What kind of precepts are seen by the one who is called ‘the silent one’”: “the one who sees,” has what kind of view, what kind of establishment, what kind of contrasting seeing. “What kind of precepts,” what kind of precepts are possessed, what kind of precepts are established, and what kind of contrasts. What precepts for what kind of witnesses. “Called ‘the silent one,’” Being called, being said, being told, being talked, being explained, being said to be a quiet person, a silent person, a calmed one, a cooled one, and a resting one. The “what kind of seer” increases wisdom for inquiries; “what kind of precepts” increases the precepts for inquiries; “silent ones” increase mind for inquiries.

“Gotama! Please tell me about that”: “That,” everything I ask; everything I beg for; everything I inquire for; everything that makes me clear. “Gotama,” the man called the Buddha and the Blessed One by his name. “Please tell,” please tell, please explain, please teach, please inform, please establish, please uncover, please analyze, please clarify.

“(When) asked about the best person”: “The one being asked,” The one being interrogated; the one being inquired, the one being inquired of, the one that is asked, the one who makes it clear. “The supreme being,” The first, the most victorious, the extraordinary, the top, the top person.

84 · [The Blessed One, Like This:]  
Before the disintegration, he is one  
Who is detached from thirst, not dependent on the past,  
Not counted in the middle,  
For him (nothing) is valued (preferred).

“Detached from thirst, before the disintegration”: Before the body disintegrates, before the self disintegrates, before the corpse is abandoned, before the root of life is cut off; the unthirsty, no longer thirsty, those who have given up their thirst, those who are rid of their cravings, those who have been liberated from thirst, those who have extinguished their thirst, those who have renounced their thirst; those who have renounced greed, those who have no greed, those who have eliminated greed, those who have been freed from greed, those who have given up greed; those who are not hungry, those who have been cooled, those who have become cool, those who feel happy, and those who live as Brāhmaṇa.

“Blessed One,” ... (omitted, see previous sections).

“Those who do not depend on the past”: The past is called the past life, the craving for the past life has been cut off, seeing has been cut off, in the state where the craving has been cut off, seeing the state of being cut off, this is to not be dependent on the past. In addition, “I used to have such a form in the past...,” looking for joy there. “I had such feelings...” ... (omitted, see previous sections).

“What should not be counted (reckoned) in the middle”: The middle is called the present tense, the craving for the present tense has been cut off, ..., the state of mind should not be counted as the “infected,” should not be counted as the “disgusting,” should not be counted as the “ignorant,” should not be counted as the “bound person,” shouldn’t be counted as “the one who clings,”

shouldn't be counted as "coming to chaos," should not be counted as "coming to the undesirable," should not be counted as "coming to the fortitude," those deeds have been discarded, when the deeds have been discarded, they should not be counted in the interests: "one of falls to hell (world)" or "beast world," or "hungry ghost world," or "human," or "heaven," or "formed," or "formless," or "thinking," or "non-thinking," or "neither thinking nor non-thinking," he has no cause, no predestiny, and no factor where he will fall.

"What for him is not valued": "For him," for the Arahant, for the person who has exhausted his troubles. There are two kinds of emphasis on "valued": the emphasis on eagerness and the emphasis on seeing... (omitted, see previous sections). For him, the value of craving has been cut off, the value of seeing has been cut off, ..., he does not see thirsty love before or after, thirst for love is not (raised as) the flag, thirst for love is not built, ...not increased, ...seeing is not the flag, ..., not to be thirsty or follow views, this is not valued for him. In addition, "I will have this kind of form in the future life," there is no joy; ... (omitted, see previous sections). The heart has no hope for the unobtained, because of the hopelessness of the heart, he doesn't like it; when he doesn't like it, this is not valued by him.

85 · Those who are not angry, those who are not afraid,  
Those who do not show off, those who do not regret,  
The speaker after consideration, the one who does not give up,  
He is indeed Muni with self-controlled speech.

"Those who are not angry, those who are not afraid": Whoever is called "not angry," anger should be spoken of first (This passage is unclear: 'Akkodhanoti yañhi kho vuttam. Api ca kodho tāva vattabbo.'). Anger is arisen in ten forms: "He has acted against me," [AN.9.29] anger is aroused; "he is against my behavior," anger is aroused; "he will act against me," anger is aroused; "he has been unfavorable to my beloved and desirable behavior..., is unfavorable..., will be unfavorable," anger is aroused; "he has benefited from what I do not love, undesirable..., " anger is arisen; or anger is arisen unjustified. Any kind of anger, hostility, hatred, aversion, evil, heart aversion, state of anger, aggression, brutal anger, rage, displeased heart, this is called anger.

In addition, the extreme and small states of anger should be perceived: sometimes anger is only the degree of turbidity, but not as much as frowning; sometimes anger is just as frowning, but not as much as gritted teeth; sometimes anger is just the degree of gritted teeth, but not as much as verbal abuse; sometimes anger is only to the level of verbal abuse, but not as much as looking around for a weapon; sometimes anger is just looking around in all directions (for a weapon), but not as much as the degree of (acquiring) the cane; sometimes the anger is only the degree of the cane, but not the degree of (pulling out) the cane; sometimes the anger is just the degree of the cane, but not as much as hitting with the cane; sometimes anger is just the hit of the cane, but not enough to fracture; sometimes anger is just fracturing and not enough to the degree of rupture; sometimes anger is only the degree of rupture, but not as much pulling apart every limb; sometimes anger is only the degree to which every limb is pulled apart, but not enough to kill; sometimes anger is just the taking away of life, but not as much as the degree of abandoning himself. When the angry person kills himself after killing others, this situation is that the anger further reaches the increase, and the further reaches the increase. For him for whom this anger is cut off, severed, calmed down, ceased, unable to arise, and burned by the fire of wisdom, he is called the unangered. The state of having given up on anger is regarded as not angry; the state of knowledge about anger is regarded as not angry; the state of being cut off from anger is regarded as not angry.

“Those who are not afraid,” here, one type of person is one who is afraid, those who have fear, and those who have terror. They tremble, have fear, terror, and come to fear: “I can’t get a home, or I can’t get a group (of people), or I can’t get shelter, or I can’t get profit, or I can’t get reputation, or I can’t get praise, or I can’t get pleasure, or I can’t get clothes, or I get a group meal, or I cannot get a bed seat, or I cannot get the patient’s necessities and medical necessities, or I cannot get care, or I am not known.” He was trembling, horrified, afraid, and fearful.

Here, the Bhikkhu is the one who is not afraid, has no terror, and fearless. He does not tremble, have fear, or come to fear: “I can’t get a home, ....” He does not tremble, ..., or come to fear.

“Those who do not show off, those who do not regret”: Here, one type of person is boasting and showing off: I am a “sufficient person,” or a “person of precepts,” or a “person of prohibitions,” or “by birth, or by surname, or by good family, or by appearance and beauty like a lotus, or by property, ... (omitted, see previous sections),” he boasted and showed off. He doesn’t boast or show off like this. From boasting and showing off, there is separation, abstaining, renunciation, he lives with an unrestrained heart.

“Those who do not regret,” “Regret,” the improper behavior of the hands is regret, the improper behavior of the feet is also regret, the improper behavior of the hands and feet is also regret, the inappropriate thought of as appropriate, the appropriate thought of as inappropriate, the untimely thought of as timely, the timely thought of as untimely, what is innocent is thought of as sin, what is sinful is thought of as innocent, all regret like this, the path of regret, the state of regret, the regret of the heart, the confusion of the mind, this is called regret.

In addition, regret, heart regret, and confusion of mind arise from two factors: what is done and what is not done ... (omitted, see previous sections). He has regrets, heart regrets, and confusion of mind. This is what has been done and what has not been done, and regrets, heart regrets, and confusion of mind arise.

Or, “I am not a full-fledged person in the precepts....” For him for whom regrets have been cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he is called the one who does not regret.

“The speaker after consideration, the one who does not give up”: After consideration, it is called wisdom, which is wisdom, ... (omitted). When there are many talks; when there is a lot of explanation; when there is a lot of talk, he considers, explores, and then speaks. He does not say what is said by evil. “Those who do not fall away,” where, what is falling away? Wherever the heart is falling away, there is no silence; the heart is scattered; the heart is confused, which is called falling away. For him for whom this has been cut off....

“He is indeed a Muni who has self-controlled speech”: Here, after the bhikkhu abandons his words, he is not a liar, truthful, true, reliable, trustworthy, and non-deceitful to the world. After discarding speaking, he is a distant speaker: hearing from here, he does not speak there to divide people, these people, like this, he is the mediator of division, the disseminator of harmony, the one who is willing to reconcile, the one who likes to reconcile, and the speaker of reconciliation. After abandoning the rough and evil words, he is the one who leaves the rough and evil words; the soft, pleasant, lovely and tempting, elegant, pleasant, and loved words by everyone, words like this are said by him. After cutting off the obscene language, he is the one who is free from the obscene language: he is the speaker at the right time, the speaker of the facts, the speaker of the benefit, the speaker of the Dhamma; he is the speaker of value at the right time, reasonable, restrained, and profitable words [AN.4.198]. He has four kinds of good deeds and four kinds of

faultless words. He has been separated from the thirty-two beastly words, has renounced, has given up, has departed, has been freed, has given up his bondage, he lives with an unrestrained heart.

He speaks about ten things, namely: the theory of less desire, the theory of contentment..., the theory of living alone..., the theory of noncommunicating..., the theory of vitality..., the theory of commandment..., the conclusion..., the theory of wisdom..., the theory of liberation..., the theory of liberation wisdom..., mindfulness theory..., right diligence theory..., divine bases theory..., root theory..., power theory..., enlightenment theory..., Path theory..., Fruit theory, and Nibbāna theory. “Words with self-control” are cautious, prudent, guarded, protected, and silent. “Muni,” ....

86 · There is no bondage in the future,  
He does not lament the past,  
He sees touch (as) far away,  
And he is not guided in seeing (views).

“A person who has no bonds in the future”: Attachment is called craving, which is greed, .... For him, those who (do not) have this attachment, their cravings cut off, ..., are those who are unbound in the future. In addition, “I will have such a form in my future life.” ... (omitted). Because of the lack of hope of the heart, one doesn’t like it; when you don’t like it, this is also the unbounded actor in the future. “My ears will be like that in the future, and my voice will be like that.” .... In addition, “I will become (into) the heaven or one of the heavens with this virtue, prohibition, asceticism, and Brahma.” He does not hope for what is not obtained, and because of the lack of hope of the heart, he does not like it.

“He does not lament the past”: He does not grieve for what has changed, or is not sad for what is changing: “My eyes have changed,” he is not sad; my ears .... He is not sad, not tired, not weeping, not crying, not coming into confusion.

“Seeing touch as far away”: eye contact, ear contact, nose contact, tongue contact, body contact, intention contact, name contact, opposite contact [DN.15], a touch that should feel happy, a touch that should feel bitter, a touch that should feel neither suffering nor happiness, good touch, unwholesome touch, non-remembering touch, desire touch, physical touch, formless touch, empty touch, non-contact, unwilling touch, world touch, out of the world touch, the past, the future, the present, and the state of touch, contact, complete contact, and the state of complete contact like this is called touch.

“Seeing touch as far away”: With “me”, or with “what I have,” or with constancy, or with eternity, or with unchanging methods, he sees eye contact as far away; ..., he sees ear contact as far away;. ... (omitted) as far away from “I,” or “what I am,” or “forever,” or “everlasting,” or “unchanging.”

Or, he sees the past being touched by the future and the present; he sees the future being touched by the past and the present; he sees the present being touched by the past and the future, or, where those holy, no worries, out of the world, and void-related touch, the touch of greed he sees as far away; anger..., ignorance..., (omitted).

“He is not guided in seeing”: For him, the sixty-two evil views have been cut off, ..., and he will not be carried away by seeing, taken away, carried, nor return to that evil view as the core.

87 · Those who have withdrawn, not scheming,

Not eager, not stingy,  
Those who are not arrogant, not (morally) disgusting,  
Not keen on (divisive) discourse.

“Withdrawn, non-scheming”: “Withdrawn,” The state of abandoning greed is withdrawal, ...aversion..., ...ignorance..., ...anger... (omitted). This was said by the Blessed One: “Bhikkhus! How are the bhikkhus withdrawn? Bhikkhus! Here, the conceit of the bhikkhus’ self-being has been cut off, and the roots have been cut off, like a palm tree without roots, becoming a non-existent thing for the future, Bhikkhus! The Bhikkhu is withdrawn like this. [AN.4.38]”

“Non-scheming,” there are three kinds of scheming: scheming to use resources, scheming of deportment, and scheming of talking all around for gain.

What is the trickery of using resources? Here, the homeowners invite the bhikkhus with clothes, food, shelter, patients’ necessities, and medical necessities. He is a person with evil desire, a person with a desire for nature, and a person with hope. He is a person who has clothes, food, shelter, necessities of the patient, and medical necessities. Hoping for more and rejecting clothes, refusal to give food, refusal to shelter, refusal of patients’ necessities and medical necessities, he said: “What do high-value clothes have for a Samaṇa!” It is appropriate that a Samaṇa should use rags from the mound room or garbage dump or in front of the shop to make coats of. What does high-value food mean to a Samaṇa! It is appropriate that a Samaṇa should survive by wandering for alms. What is there for a Samaṇa with high-value accommodation! ...A Samaṇa should be those who live under the trees or between the mounds or live in the open. ...needs of patients and medical necessities! ...should use medicine of fermented cow urine or crushed greens. After grasping that, he wears coarse clothes; receives coarse food; lives in coarse dwellings; uses coarse patients’ necessities and medical necessities. The homeowners knew him this way: “This Samaṇa is a person with little desire, a contented person, a lonely person, a person who is away from the masses, a person whose vitality has been activated, and a teacher.” They invite more and more with with clothes, food, shelter, patients’ necessities, and medical necessities. He said: “The three current states have faithful men who produce a lot of merit: the current state of faith has faithful men, the current state that produces a lot of merit and donation has a believing man who produces a lot of merit, and the current state of a person worthy of support has a believing man who produces a lot of merit. You are the believer, and the charity exists (is found), and I am the receiver. If I don’t accept it, then you will become outsiders of merit. This is not necessary for me, but just for pity, from you, I accept.” After clinging to that, he accepts many clothes, many foods, many residences, and many patients’ necessities and medical necessities. The frowning of anyone who frowns like this is the path of deceit, the state of deceit, this is deceit to gain resources.

What is the trickery of deportment? Here, there are certain types of evil desirers, those who desire nature, and those who desire respect, (thought): “In this way, people will respect me.” He placed to walk, placed to stand, placed to sit, placed to lie down, walked for desire, stood for desire, sat down for desire, lay down for desire, walked like a person in concentration, as in concentration he stands, sits down like a meditation person, lies down like a meditation person, and becomes visible as a meditator. The placement, strengthening, and complete placement of behaviors like this; the frown of this frowning person is the path of trickery and the state of trickery, this is the trickery of deportment.

What is the trickery of talking all around for gain? Here, there are certain types of evil desirers,



those who desire nature, and those who desire respect, (thought): “In this way, people will respect me.” He spoke according to the Holy Dhamma, and he said: “Whoever dresses like this is a powerful Samāṇa.” He said: “Anyone who holds a bowl like this..., holding a copper bowl..., holding a water filter..., water filter, keys, wearing shoe, a belt, ...is a Samāṇa of great power.” He said: “Whoever his followers are like this, he is a powerful Samāṇa.” He said: “Whoever his teacher is like this..., the equivalent of a bhikkhu is like this..., the equivalent of a teacher, a friend, an acquaintance, a close person, a companion..., he is a powerful Samāṇa.” He said: “Anyone who lives in a dwelling like this..., in a half-roof house, in a tall building, in a flat house, in a cave, living in a cave, a hut, a heavy pavilion, an observatory, round house, a shed, a lecture hall, a tent, living under a tree..., he is the Samāṇa of great power.”

Or, those who keep frowning; constantly frowning; those who keep tricking; those who keep nagging; those who are respected because of their mouths, who says such deep, secret, subtle, out-of-the-world, and empty talk: “This Samāṇa gets this quiet residence like this and waits.” The frown of anyone who frowns like this; the path of the trick, the state of the trick, this is the trickery of the surrounding language.

“Those who do not hope, those who are not stingy”: Hope is called thirst, it is greed.... For him, this eagerness and thirst have been cut off, ..., and he is called the one who is not eager, the forms..., sounds..., ... (omitted). “Those who are not stingy,” there are five kinds of stinginess: ... (omitted, see previous sections). For the one who has been cut off, ....

“Those who are not arrogant, those who do not hate”: “Arrogance,” there are three kinds of arrogance: body arrogance, speech arrogance, heart arrogance. What is physical arrogance? Here, a certain type of people come to the Saṅgha to show their body arrogance, showing the arrogance of the body when coming to the group, showing the arrogance of the body in the cafeteria, showing the arrogance of the body in the bathroom, showing the arrogance of the body in the bath, showing the arrogance of the body when entering the home, and showing the arrogance of the body when he has entered the (vulgar) home.

How does he come to show the arrogance of the body in the Saṅgha? Here, a certain type of people who come to the Saṅgha are not respectful. When they touch the elder bhikkhus, they stand, and when they touch them, they sit down, stand in front of the (elder bhikkhus), sit down in the front, and sit in high seats. Sitting down, sitting down with his head covered, he stood and talked, waving his arms to talk, so that he came to the Saṅgha to show the pride of this bodily arrogance..

What is the arrogance of coming to the group to show the body? Here, a certain type of people come to the group to be disrespectful. To the elder bhikkhus who walk without shoes, he walks in shoes, to those who walk in low places, he walks in high places, and to those who walk in the ground, he walks in high places. He walked through the passage, stood when touching, sat down when touching, stood in front, sat down in front, sat down on the high seat, sat down with his head wrapped, he stood and talked, Speaking with waving arms, this is to show the arrogance of the body in the group.

What is it to show the arrogance of the body in the cafeteria? Here, a certain type of person is not respectable in the cafeteria. He invades the elder bhikkhus and then sits down, blocking the new bhikkhus with his seat, standing when touching, and sitting down when touching, ..., so that he showed the arrogance of his body in the cafeteria.

How does one show the arrogance of the body in the bathroom? Here, a certain type of person

is not a respector in the bathroom. When he touches the elder bhikkhus, he stands, when he touches, he sits, stands in the front, ..., removing firewood without being asked, closing the door without being asked, waving his arms and talking, this is to show the arrogance of the body in the bathroom.

How is the arrogance of the body shown in the bath? Here, a certain type of person is not respectable in the bathing place. When he touches the elder bhikkhus, he jumps in, jumps in front, when touched, he bathes, bathes in front, bathes above, when touched, he goes from out of the water, out of the water in the front, out of the water above, this is to show the arrogance of the body in the bath.

How is it to show the arrogance of the body when entering the home? Here, a certain type of person is not respectful when entering the (vulgar) home. When he touches the elder bhikkhus, he walks, walks in front, and walks from the front of the elder bhikkhus, beyond, repeatedly after leaving the right path. This is to show bodily arrogance when entering the home.

What is the arrogance of showing the body when you have entered the (vulgar) home? Here, when a certain type of people have entered the (vulgar) home, they say "Great Virtue! Please do not (want to) enter" when he is said to enter, as "Great Virtue! Please don't (want to) stand." He stood when he was said to be "Great Virtue! Please don't (to) sit down." When being said, he sits down, he enters when there is no space, he stands when there is no space, and he sits down when there is no space, where the inner room of the (vulgar) family is hidden and secret: the lay woman, the daughter-in-law, the lay wife, and the lay girl sit down, where he enters roughly, and he touches the boy's head. This shows the arrogance of the body when he enters the (vulgar) home. This is showing the arrogance of the body.

What is showing the arrogance of words? Here, a certain type of people show verbal arrogance when they come to the Saṅgha, show verbal arrogance when they come to the group, and show verbal arrogance when they have entered the (vulgar) family.

How does one come to show the arrogance of words in the Saṅgha? Here, a certain type of people come to the Saṅgha without being respectful. After asking the elder bhikkhus, or without being asked to speak to the bhikkhus who entered the monastery, answering questions, and reciting the Pātimokkha, he stands, speaking, waving your his to speak, this is the arrogance of coming to the Saṅgha.

How does one come to show the arrogance of words in a group? Here, a certain type of people come to the group to be disrespectful. After asking the elder bhikkhus, or without being asked to speak to and answer questions to the bhikkhus entering the monastery's garden, he stands and speaks, waving his arms and speaking to the bhikkhus. The bhikkhunis, male lay devotees, and female lay devotees of the garden speak and answer questions. He stands and speaks, waving his arms to speak. This is to show the arrogance of speech in the group.

What is it to show the arrogance of speech when you have entered the (vulgar) home? Here, when a certain type of people have entered (vulgar) homes, they say to women or girls: "What is the name of this person and the last name; is there milk porridge, food, and hard food? What shall we drink? What shall we eat? What will we chew? Or something: what will you give to me?" He mutters. Anyone who is in such a state of speech, unhelpful words, muttering, and verbosity, is the arrogance of speech when he has entered the layman's home. This is the arrogance of words.

What is the arrogance of the heart? Here, a certain type of people who are not from a noble

family has an arrogant person who sets themselves together with a noble bhikkhu, and a person who is not a bhikkhu from a large family sets himself and a large family with his heart. Those who do not become a bhikkhu are equal, those who do not become a bhikkhu from a wealthy family are equated with those who are arrogant, and those who do not become a bhikkhu from a wealthy family are equated with those who are not bhikkhus. The arrogant person considers himself and the Sutta teacher to be equal in his heart, and the arrogant person who does not hold the Dhamma..., there are arrogant people who don't say..., the people who doesn't live in the woods..., the arrogant people who are very begging for food... (omitted, see previous sections). This is the arrogance of the heart. For him, those three kinds of arrogance are cut off, ..., he is called the non-arrogant.

“Those who are not disgusting,” there are those who are disgusting, and there are those who are not. What is a disgusting person? Here, a certain type of people are those who break the precepts, those who are wicked, those who are impure and suspicious, those who behave secretly, those who are not Samanas but call themselves Samanas, who are not Brāhmaṇas but call themselves Brāhmaṇas, those who leak from internal decay, those who have bad personalities [AN.7.72]. Or, he is easily angry and conquered by anger, and when spoken a little bit, he is angry, hurt, aggrieved, rebellious, showing anger, aversion, and dissatisfaction [AN.3.25]. Or, he is an anger-prone person, a resentful person, a villainous person, a domineering person, a jealous person, a stingy person, a cunning person, a hypocrite, a stubborn person, an arrogant person, an evil desire person, a wrong view person, and a person who cannot give up [AN.6.36]. This is called a disgusting person.

What is a person who does is not disgusting? Here, the bhikkhu is a preceptor who lives and is protected by the self-control of the Pātimokkha. He has sufficient righteousness and state of affairs. He sees the terrible in minor sins and learns [AN.2.37] after accepting from a teacher. Or, he is a person who is not easy to get angry, and is always free of irritation. When discussing more, he will not be upset, angry, agitated, resist, and show no resentment, aversion and dissatisfaction [MN.135]. Or, he is not easy to anger, not resentful, not hides evil, not overbearing, ... (omitted), those who are not stubborn, and those who abandon easily are called those who do are not disgusting hate. All ignorant ordinary people are disgusting, and virtuous ordinary people, including the eight saints, are not disgusting.

“And those who are not keen on divisive speech”: “Divisive speech,” here, a certain type of person is a divisive speaker. After he hears it from here, he speaks there in order to divide these people, or after he hears from there, in order to divide those people, he says that here; like this, he is the destroyer of harmony, the spreader of division, the disagreeable, the speaker of disunity, the speaker of disagreement, this is called divisive speech.

In addition, there are two reasons for divisiveness: by desire to be lovely, or by desire for division. How to produce divisiveness from desire to be lovely? “For this, I will be lovely, I will be desirable, I will be close, I will be a close friend, I will be kind.” In this way, a divide arises from desire to be lovely. How to produce division with the desire for division? “How will these become various, will become separate, will become divided, will become two kinds, will become contradictory, will become two factions, will break down, will not reunite, cause suffering and unease.” This is the desire for division producing division. For him who is cut off, ..., he is not enthusiastic (in dispute), unharnessed, not strongly harnessed, those who are not fully harnessed, not completely harnessed.

88 · Those who have no leakage in satisfaction,

Those who are not enthusiastic in arrogance,  
The soft and the eloquent, the unbeliever,  
He will not be tainted.

“People without leakage in satisfaction”: Satisfactory ones are called the five desires. For what reasons are the satisfying ones called the five desires? The five desires that most people want, accept, hope, have enthusiasm for, and desire, are called satisfying for that reason. The satisfying desire for him who has not given up will flow out due to the form of his eyes, flow, produce, and transfer; the craving due to the sound of the ear..., ...smell of the nose ..., ...taste of the tongue..., ...touch of the body..., the craving due to the dhamma of mind flows, produces, and transfers. For him who this satisfying craving is cut off, ..., his craving due to the form of his eyes does not flow out, does not produce, and is not flowing, not going on; ...due to the sound of the ear...(omitted).

“And those who are not enthusiastic about arrogance”: What is arrogance? Here, a certain type of person by birth, or by surname... (omitted). The thought of the situation, the high, the lofty, the flag, the vanity of the heart, this is called arrogance. For him for whom this arrogance is cut off, ..., he is not enthusiastic, not harnessed, ....

“The soft and the eloquent”: “The soft,” “with soft body kamma” is soft, “with soft language kamma” is soft, “with soft mental kamma” is soft, “with soft mindfulness,” ..., soft effort, soft four (iddhipāda), ..., “with the soft eight paths” is the soft one.

“The eloquent person,” there are three kinds of eloquence: from learning, from questioning, and from proving. What is a learned debater? Here, a certain type of people are originally learners: Suttas, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta Dhamma, Vedalla, and they defended after relying on his learning. What is a questioning debater? Here, a certain type of person is a questioner in terms of his own interests, righteous interests, characteristics, reasons, possibility and impossibility, and he is replied (to) after repeated questioning. What is a proven debater? Here, a certain type of person is the attainer of the four mindfulness, the four righteousness, the four spiritual bases, the five senses, the five powers, the seven enlightenment factors, the eight holy ways, the four Samaṇa fruits, the four debates, and the six magic powers. Those who have known the reason, the known method, and the known word are the ones who defend in the known reason, the Dhamma is defended in the known Dhamma, and the word is defended in the known word. There is no question about these three kinds of wisdom. Obstructing the wisdom, reaching, fully reaching, entering, fully entering, having, fully having this argument does not hinder the understanding of wisdom, he is called the person with debate ability. If he hasn’t learned, questioned, and proved, what will he answer?

“The unbeliever, he will not be tainted”: “The unbeliever,” who has been personally proven by himself, of the self-represented Dhamma, does not believe in any other Samaṇa, or Brāhmaṇa, or heaven, or man, or Brahma: “All actions are impermanent,” he has proved it himself ..., “all actions are suffering”..., “all dhammas are selfless”..., “action is based on ignorance”..., “being is based on life, age, death”..., “death by ignorance leads to demise”..., “birth and death lead to life and death”..., “this is suffering”..., “these are defilements”..., “this is the path leading to defilements”..., “these dhammas should be proven to be known”..., “these dhammas should be witnessed”..., “the gathering, extinction, pleasure, trouble, detachment of the touch...,” the gathering of the five aggregates..., the four major gatherings, disappearance, pleasure, trouble, detachment are justified by oneself, knowing... “any collection of dhammas is an extinguishing of dhammas.” The one who knows the Dhamma by himself, self-proven, does not believe in

any other Samaṇa, or Brāhmaṇa, or heaven, or man, or Brahma.

This was said by the Blessed One [SN.48.44]: “Sāriputta! Do you have faith that when the root of faith has been practiced and practiced more, is an immortal foothold, an immortal shore, an end of immortality?; when the root of vitality..., the root of mind..., the root of concentration..., when the root of wisdom...,?”

“Great Virtue! Here, I do not rely on faith in the Blessed One that when the root of faith..., when the root of vitality..., when the root of mind..., when the root of concentration..., when the root of wisdom ..., Great Virtue! If this is not known, not seen, not discovered, not testified, not touched by wisdom, there, they will come to other people with faith that when the root of faith has been practiced..., there is an immortal foothold, an immortal other side, and an immortal end; but, Great Virtue! Those who have known, seen, discovered, testified, and touched with wisdom, where they are confident and undoubtful that the root of faith..., and an end of immortality. Great Virtue! For me, this has been known, has been seen, has been discovered, has been testified, has been touched with wisdom, where I am confident and undoubting that when the root of faith..., there is a foothold....”

“Good! Well! Sāriputta! Sāriputta! If this is not known, unseen, undiscovered, untested, untouched by wisdom, there, they will come to others with faith that when the root of faith..., when the root of wisdom has already been practiced and practiced more, there is an immortal foothold, an immortal shore, and an end of immortality.”

“The unbelievers and those who are not known,  
And those who have cut off reincarnation,  
The person who destroys the opportunity and the person who has spit out,  
He is indeed the best person.”  
[Dhp.97]

“The unbelievers will not be tainted”: All ignorant ordinary people are tainted, good ordinary people, including the seven kinds of learned, they are tainted, and the Arahant is neither tainted nor away from being tainted: he who is detached from the staining, the extinction of greed becomes the state of freedom from greed; the extinction of anger becomes the state of freedom from anger; the extinction of delusion becomes the state of freedom from delusion, he is the person who has descended into the state, has practiced the behavior... (omitted), the cycle of life and death, without his rebirth.

89 · Not learning to gain,  
Not angry when there is no gain,  
Without craving for hostility,  
And not greedy in taste.

“Not learning for gain, or getting angry when not gaining”: How does one learn for gain? Bhikkhus! Here, the bhikkhu sees that the bhikkhu is a gainer of clothes, food, shelter, necessities for patients, and medical necessities. Thinking like this: “What does this venerable person use as a gainer of clothes, food, shelter, patient needs, and medical necessities?” He thought this way: “This venerable person is a sutta teacher, because of which this venerable person is the gainer of clothing, food, shelter, the necessities of the patient, and the necessities of medicine.” Gain is the cause, gain is the condition, and the reason is the gain, for the occurrence of gain, so it is to learn for gain.

Or, when the bhikkhu sees that the (other) bhikkhu is the gainer of clothes, food, shelter, the

patient's needs, and medical necessities, he thinks like this: "What is this Venerable's clothing, food, shelter, patient's needs, and medical necessities for gains? Who?" He thought this way: "This Venerable is a Dhamma-holder... Speaker... Abhidhamma, because of which this Venerable is a gainer of clothes, food, shelter, patients' needs, and medical necessities." Gain is the cause, benefit is the predestined, benefit is the reason, for the arising of gain, so that gain is familiar with him and learns Abhidhamma.

Or, when the bhikkhu sees that the bhikkhu is the gainer of clothes, food, shelter, the necessities of the patient, and medical necessities, he thinks like this: "What is this bhikkhu for the benefit of clothes, food, shelter, necessities of the patient, and medical necessities? Who?" He thought like this: "This venerable person is a man who lives in the woods..., a beggar..., ...(omitted, see previous sections), the one who lives anywhere, because of which this venerable person is the gainer of clothes, ...." Gain is the cause, ....

How to learn without gain? "Bhikkhus! Here, the bhikkhus have the cause of gain, the condition of the gain, the reason of the gain, the arising of the gain, the ripening of the gain, only for the purpose of self-regulation (benefits), the purpose of their own silence, so that they can achieve the purpose of Nibbāna, so that he learns the scriptures, he learns the dhamma, and he learns the Abhidhamma.

Or, bhikkhus have a cause for gain, ..., only for the sake of less desire, contentment, reduction, and living alone; because of this state, I become a one who lives in the woods, ...a beggar, ...."

"And to get angry when there is no gain," how is it to get angry when there is no gain? Here, a certain type of people (think): "I can't get a home, or I can't get a group," ...(omitted). He is angry, rejected, stubborn, showing anger, aversion, and dissatisfaction.

How to not get angry when there is no gain? Here, Bhikkhu (thinks): "I can't get a home, ...." He is not angry, rejecting, stubborn, does not show anger, aversion, or dissatisfaction.

"Without thirst for hostility, or greed in taste": "Thirst for hostility," the mortal heart's anger, hostility, disgust, aversion, anger, evil heart, aggression, brutal anger, rage, displeased heart, this is called hostility. For him for whom this anger is cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he is called an unhostile person. "Thirst for love," The craving for form, the craving for sound, the craving for smell, the craving for taste, the craving for touch, the craving for Dhamma.

"Taste," there are root, branch, skin, leaf, flower, fruit, sour, sweet, bitter, spicy, salty, alkaline, astringent, pleasant, unpleasant, cold, and hot. Some Samaṇas and Brāhmaṇas are greedy for taste. They wander around for the best taste with their tongues. After they get the sour taste, ask for no sour taste, and ask for sourness after getting no sourness; ...(omitted) sweetness ...(omitted); bitterness, spicy, salty, alkali; when they get the sour taste, they look for the astringency, when they get the astringency, look for the sour taste; ...pleasant taste..., unpleasant...; ...unpleasant..., pleasant...; ...hot..., cold...; ...cold..., hot. They are greedy, craving, tied, fascinated, tainted, attached, fixed, in the desire for taste. Being obstructed, for the alone-enlightened person, the taste and thirst and love have been cut off, ..., he ate food after inspecting it logically: "Neither for pleasure, nor for intoxication, not for a good figure, not for dignity, but for the survival of this body, to stop harm, and to support the Brahma. In this way, I will repel the previous feelings, not arouse new feelings, be healthy, without fault, and live in peace."

For example, if he applies oil to the sore, it is only for the purpose of growing (flesh), or if he applies oil to the axle, only for the purpose of cargo transportation, or if he eats his son's meat

only for the purpose of passing through the desert. In the same way, the bhikkhu ate food after inspection: “Neither for pleasure... (omitted) to live in peace.” The thirsty love of taste, he renounced, drove away, ended, and made it cease to exist. He has been separated from taste and thirst, has renounced, has departed, has been liberated, has renounced bondage, he lives with an unrestrained heart.

90 · The calm person, always mindful,  
And not thinking himself to be equal,  
Nor superior nor inferior,  
For him there is no increase.

“The calm one, always mindful”: “The calm one” has the six branches of calm: after seeing the form with the eyes, he is neither happy nor sad but living in peace, with mindfulness and righteous knowledge; after hearing the sound with ears... (omitted), after knowing the Dhamma with consciousness, ... [DN.33, 6]. After seeing the agreeable form, he does not desire, dislike, and does not cause greed to occur. His body is already established, his mind is already established, he is built up and freed by kindness, and he is undesiring after seeing the form, he does not become discouraged, have an unrestrained mind, unintentional sorrow, unintentional malice, his body is already abided, his mind is abided, and he is built up and freed by kindness. After hearing the sound with ears... (omitted).

After seeing the form with his eyes, both the body and the mind are established and freed by the body and the mind in both the agreeable and undesirable forms; after hearing the sound with the ear... [SN.46.6].

After seeing the form with eyes, don't be infatuated by what is infatuating, don't be angry by what is angering, don't be foolish in what is foolish, ...averse..., ...intoxicated..., ...contaminated...; after listening to the sound with your ears.... There is only so much in what you see; there is only so much in what you hear; there is only so much in what you perceive; there is only so much in what you know [SN.35.95], not contaminated in what you see; not contaminated by what you hear; not contaminated by what you are aware of; not contaminated by what you know, and who is unsatisfied, (virtue) without loss, not dependent, and not bound by what you know, freed from the bondage, he lives with an unrestrained heart; in terms of what he hears... (omitted).

Arahants have eyes, Arahants have eyes to see form, Arahants have no desires, and Arahants have good hearts and liberation; Arahants have ears, Arahants use ears to listen to sounds, ...; ...noses to smell...;...tongues to taste...; ...touches with bodies...; Arahant have intentions, Arahant know dhammas with consciousness, and Arahant have no desire to be greedy, the Arahant's heart is kind and free [SN.35.232].

Eyes are joyful in form, and the Arahant has been tuned, guarded, regulated, protected, and taught how to control it; ears are joyous in sound... ... (omitted); (mind) rejoices in dhammas, is happy in dhammas, and the Arahant has been tuned, ..., and taught the self-control of it [MN.75].

“The tamed (adjusted) (elephant) is lead to the assembly,  
The king boards the tamed (elephant);  
The man who has been tuned tamed is the highest victor among the people,  
He who bears insults.

The mule that has been tamed is exceptional,

And noble Sindh steeds,  
And large-tusked elephants, great elephants;  
Self-tamed people are even better.

One does not ride on these,  
To go to the unreached direction,  
As a tamed person goes,  
By taming himself.”  
[Dhp.321-323]

“They are unshakable in all kinds of conceit,  
Becoming liberated and reborn,  
Have reached the adjusted imperial position,  
They are the victors in the world.”  
[SN.22.76]

“Those who have cultivated their roots,  
Inside and outside themselves, in the world,  
Pierce this and other worlds,  
When he is waiting for death,  
He is the one who has been well-tamed.”  
[Sn.3.6, 521]

“The calm one is always (mindful)”: “Always,” always, everything; ... (omitted, see previous sections). “Mindful,” mindful in four ways: ... (omitted, see previous sections); he is called mindful.

“Not thinking to be equal in the world”: Not by birth, or by surname... (omitted).

“Non-superior and non-inferior”: ... (omitted).

“For him there is no increase”: “For him,” for the Arahant, for those who have exhausted their troubles. “Increase,” there are seven types of increases: greed, aversion, ignorance, conceit, seeing, pollution, kamma; for him these increases do not exist, are not known, are not discovered, have been cut off, severed, calmed down, stopped, unable to arise, burned by the fire of wisdom.

91 · There is no state of dependence for him:  
After he knows the Dhamma, he becomes a non-dependent person,  
For being (existing) or not,  
For him, thirst is not found.

“There is no state of dependence for him”: “For him,” for the Arahant, those who have exhausted their troubles. “Dependence,” there are two kinds of dependence: dependence of craving and dependence of seeing.... For him, the dependence of thirst has been cut off, ..., burned by the fire of wisdom.

“After knowing the Dhamma, he becomes non-dependent”: “After knowing,” after knowing, after understanding, .... “All actions are impermanent” after knowing, ..., “all actions are suffering”..., “all dhammas are without self”..., “any collection of dhammas is an extinction” .... There are two kinds of dependence for “non-dependent”: the dependence of craving and the dependence of seeing.... After giving up the thirst, after the refusal to obey the eyes when seeing, ...the ears..., ....



“To be (exist) or to not, for him thirst is not found”: “Thirst,” thirst for form, thirst for sound.... “For him,” for the Arahant, .... “For existence,” for existence, for being. “Or not,” to see death. “To existence,” to repeated existence, repeated interest, repeated rebirth, repeated individual emergence. For him, to love or not, does not exist, is not known, is not discovered, has been cut off, severed, calmed down, stopped, unable to arise, burned by the fire of wisdom.

92 · I say “He is the silent one”:  
The one who has no expectation in desire,  
His various knots are not found,  
He has passed over love (thirst).

“I say he is ‘the silent one’”: The silent one is the quiet one, the cooled one, and the resting one. I say of him, I tell of him, I talk about him, I explain him, I speak of him.

“Those who have no expectation in desire”: “Desire,” there are two kinds of desires: .... After knowing the desire for things, after giving up, after abandoning, after driving away, after the end, after making it non-existent, when the desire for things is not expected, it becomes deserted, discarded, ruled out, eliminated; those who have been freed from greed, those who have renounced greed, those who have abandoned greed, those who are not hungry, those who have cooled, those who have become cool, those who feel happy, and those who live as a Brāhmaṇa.

“His knots are not discovered”: “Knots,” there are four types of knots: ... (omitted, see previous sections). “His,” the Arahant’s, .... “His knots are not discovered”: For him, the knots are not, non-existent, unknown, undiscovered, they have been cut off....

“He has passed love”: Loving is called thirst, which is greed, greed.... “Passed love,” what is love? The “spread” is for love; the “broad” is for love; ... (omitted, see previous sections). “He has passed love”: This loving thirst, he has passed, surpassed, crossed, transcended, overcome.

93 · His sons, livestock,  
Fields, and homes are not found,  
Anything obtained or rejected,  
It is not found in him.

“His sons, livestock, land, and homes will not be found”: “No” is negative. “His,” the Arahant’s, the one whose troubles are exhausted. “Sons,” there are four kinds of sons: sons born to himself, sons born in the field, adopted sons, and apprenticeship sons. “Livestock,” goat and sheep, chicken and pig, elephant, cow, horse, and mule. “Fields” include rice fields, ... (omitted, see previous sections). “Homestead” refers to residential homes, warehouse front courtyard homes, backyard homes, garden homes, and residential land. “His son, livestock, land, and homestead are not discovered”: His attachment to his son, or livestock attachments, or land attachments, or homestead attachments, they do not exist, and are not known, undiscovered, cut off, ....

“Obtaining or rejecting anything is not found in him”: The “obtained” is his own view, the “rejected” is a judgment; he has not held the “obtained,” has not held the “rejected;” that which is not grasped is not that which is for liberation, and that which is not for liberation is that which is not grasped; the Arahant is the one who has passed grasping and release, and the growth and the degeneration, he is the one who has descended into the state, the one who has practiced... (omitted) the cycle of life and death, without his rebirth.

95 · Ordinary people, Samaṇas, Brāhmaṇas,  
What can be said of others,

For him that is not valued,  
So he does not waver about what is said.

“Ordinary people, Samaṇas, and Brāhmaṇas, what can you say about others”: “Ordinary people,” ... (omitted, see previous sections). “Samaṇa,” .... “Brāhmaṇa,” anyone who calls friends to others. “Ordinary people, Samaṇas, and Brāhmaṇas, what can they say to others?” Ordinary people can say with greed; who can say with hatred; who can say with ignorance; who can say with conceit; anyone who can say by seeing; whoever can say by exaltation; whoever can say by doubt; whoever can say that he is “infected,” or “disgusting,” or “ignorant,” or “bound” by the latent tendency of troubles, those who “come to clinging,” or “coming to distraction,” or “coming to unsatisfaction,” or “coming to fortitude,” those whose deeds have been cut off, and those who have renounced the state of interest, to say that he is a “hell-fallen person,” or a “beast-fallen person,” or a “hungry ghost-realm person,” or a “human,” or a “heaven,” or a “formed person,” or “formless,” or “thinking,” or “not thinking,” or “neither thinking nor non-thinking?” He has no cause, no predestined condition, no factor by which he can speak, say, talk, explain, and speak.

“For him that is not valued”: “For him,” for the Arahant, for those who have exhausted their troubles. “Value,” there are two kinds of attention.... For him, the importance of thirsting has been cut off, ... (omitted, see previous sections).

“Therefore, he does not waver about what is said”: “Therefore,” .... Regarding what is said: rebuke, accusation, scolding, praise or not praise; he does not shake, does not waver, does not move, does not tremble, does not tremor, and does not tremble much.

95 · Those who are free from greed and not stingy,  
Muni will not say that he is among the best,  
Nor among the same (equal), nor among the inferior,  
And those who do not construct do not come to constructions.

“Anyone who is free from greed and not stingy”: Craving is called craving, it is greed, .... For him, this greed is cut off, ..., he is called the one who is free from greed, he is not greedy in appearance... (omitted); to dwell as a Brāhmaṇa. “Not stingy” and “saving,” there are five kinds of stinginess: .... Being cut off, ..., he is said to be not stingy.

“Muni will not say that he is among the excellent, not among the same, and not among the inferior”: “Muni,” .... “The superior,” or “I am the same,” or “I am the inferior” he does not say, does not tell, does not talk, does not explain, does not say.

“The one who does not construct does not come to construction”: “Construction” has two constructions: the construction of desire and the construction of seeing.... For him, the construction of thirst has been cut off, .... He does not come, does not arrive, does not grasp, does not hold, does not cling to. To not come to the construction. “Non-constructor,” “Construction,” there are two kinds of constructions ..., he does not make or produce it, do not make it produce, do not make it be born, do not make it arise.

96 · For him there is nothing as his own in the world,  
And he does not grieve for what does not exist,  
Without walking into the dhammas,  
He is indeed called “the silent one.”

“For him there is no one in the world”: “For him,” to the Arahant, .... “There is no one in

the world,” to him, there is nothing of form, feeling, thinking, deed, consciousness, (for which he thinks) “This is mine, or this is someone else’s.” Being grasped, clung to, attached, taken, believed, he is not, doesn’t exist..., burned by the fire of wisdom.

“He doesn’t grieve with what doesn’t exist”: He doesn’t sorrow for things that have changed: “My eyes have changed” he is not sad; “My ears..., my nose..., tongue, body, mind, forms, voices, smells, tastes, touches, dhammas, home, group, residence, gains, reputation, praise, pleasure, clothes, ...(omitted, see previous sections)...;” he is not sad, not tired, not weeping, not beating his chest and crying, and not coming to confusion.

Or, to be touched, tortured, combined, possessed by false suffering, he is not sad, not tired, not weeping, not pounding and crying, not coming to confusion: being touched, tortured, combined, possessed by eye diseases, he is not sad...; ...by ear disease...; ...(omitted, see previous sections).

Or, in the non-existent, unknown, and undiscovered (thinking): “Ah! What is mine is really gone. If there is something of mine, I really don’t obtain that.” He is not sad, ....

“To not go into the dhammas”: To not go into desire, to not go into hate, to not go into ignorance, to not go into horror, to not go because of greed, to not go because of aversion, to not go because of obsession, to not go because of seeing, to not go because of abandonment, to not go because of doubt, to not go because of potential troubles, to not be carried away, taken away, carried by the speech of the dhammas.

“He is indeed called ‘The Silent’”: He is the Silent, the Stopped, the Quiet, the Cooled, the Silent. So he is called, said, told, talked, explained, described.

## 11. Quarrels and Arguments

97 · From where are there many quarrels and arguments,  
Weeping, sadness, and stinginess?  
Conceit, arrogance, and divisiveness, where are they many?  
Come! Please tell me about that.

“Where are there many quarrels and arguments”: “Quarrels” are quarrels based on one behavior, and “arguments” are the same. Anyone who argues, it is a quarrel; whoever argues, it is an argument. Or, in another way, arguing is called the first part of the quarrel. King arguing with king, khattiya arguing with khattiya, Brāhmaṇa arguing with Brāhmaṇa, homeowner arguing with homeowner, mother arguing with son, son arguing with mother, father arguing with son, son arguing with father, brother arguing with brother, brothers argue with sisters, sisters argue with brothers, friends argue with friends [MN.13]. What is a quarrel? Those who are keen on clubs at home quarrel with their bodies and words, and those who violate precepts quarrel with their bodies and words.

“Where are there many quarrels and arguing”: “Where are there many quarrels and quarrels? Where are they born? Where are they arising? Where are they generated? What are their causes? What is the collection? What is its birth? What is its root?” He inquired about the root of quarrel and argument; he inquired about the reason; he inquired about the cause; he inquired about the arising; he inquired about the generation; he inquired and waited; he inquired about the nutriment; he inquired about the fate; he inquired about the collection, he forcefully inquired, begged, requested, and asked for it to be made clear.

“Weeping, sorrow and stinginess”: “Weeping,” ... (omitted, see previous sections). “Sorrow,” ... (omitted, see previous sections). “Stinginess,” ... (omitted, see previous sections).

“Conceit and arrogance with slander (divisive speech)”: “Conceit,” ... (omitted, see previous sections). “Arrogance,” ... (omitted, see previous sections). “Divisive language,” ... (omitted, see previous sections).

“From where are there many of these? Come! Please tell me about that”: Where do these eight kinds of pollution, “quarrel, argument, weeping, sadness, stinginess, conceit, arrogance, and divisive speech,” come from in quantity? Where are they born? Where do they arise? ... (omitted). What is its root? He asked about the roots of these eight kinds of pollution; he asks the reason; ... (omitted).... “Where do those come from? Come! Please tell that”: Come! Please tell, please explain, please teach, please inform, please build, please uncover, please analyze, please clarify.

98 · From what is lovely, there are many quarrels and arguments,  
Weeping, sadness, and stinginess,  
Conceit, arrogance, together with divisive speech,  
Quarrels and arguments are connected to stinginess,  
And there is divisive speech when disputes arise.

“From what is lovely there are a lot of quarrels, weeping, sadness and stinginess”: “Lovely,” there are two kinds of lovely: ... (omitted, see previous sections).

They quarrel when lovely things are suspected of being robbed, they also quarrel when they are robbed, and they also quarrel when they have been robbed; ... (omitted, see previous sections).

“Conceit, arrogance, and divisive words”: Depending on lovely things makes them conceited;

depending on lovely things makes them arrogant. How does depending on lovely things make them conceited? “We are the recipients of desirable forms, sounds, smells, tastes, and touches.” This is the production of conceit with lovely things. How does reliance on lovely things produce arrogance? “We are the recipients of the desired forms, ..., and these other people are not the recipients of the desired forms, ....” This is reliance on lovely things making them arrogant. “Divisive speech,” ...(omitted, see previous sections).

“Quarrels and arguments are connected to stinginess”: Quarrelling, arguing, weeping, sorrow, conceit, arrogance, and divisive speech; these seven pollutions are connected, strongly connected, and connected completely.

“And when a dispute arises, there are divisive words”: When a dispute arises, when it is born, when it appears, it produces a divide: he hears from here and speaks there in order to separate these people, ...(omitted, see previous sections).

99 · Where is the cause of the loveliness in the world,  
Where the greedy moving around in the world?  
Where is the cause for wish and fulfillment,  
Anyone who has a next life?

“Where does the loveliness in the world come from?”: “Where does the loveliness come from? Where is it born? ...(omitted). What is its root?” He asked about the loveliness... (omitted).

“Everyone who is greedy walks around in the world”: The “who...” are khattiya, Brāhmaṇa, vessa, sudda, lay family, bhikkhu, heaven, and person. “Greed,” the state of all greed, desire, and thirst, the state of being greedy, tainted, and stained, and unwholesome. “Walk,” walk, live, act, go on, guard, and survive. “In the world”: In the world of suffering, the world of mankind, the world of heaven, the world of aggregates, the world of realms, the world of places.

“Where is the cause of desire and fulfillment?”: “Where is the cause of desire and fulfillment? Where do they arise? ...(omitted). What is its root?” He asked about the root of desire and fulfillment... (omitted). “Anyone who has a next life”: Anyone who has a foundation, a shelter, a refuge, a place of return, completion and a next life.

100 · The loveliness in the world has desire as its cause,  
Everyone who is greedy walks around in the world,  
Wish and fulfillment are the cause from here,  
Everyone who has an afterlife.

“The loveliness in the world has desire as its cause”: “Desire,” all the desires of the desires, the greed of the desires, the joy of the desires, the thirst of the desires, the love of the desires, the fascination of the desires, the anxiety of desire, obsession with desire, torrent of desire, binding of desire, clinging to desire, cover of desire. In addition, there are five kinds of desires: the desire to seek, the desire to obtain, the desire to receive, the desire to store, and the desire to spend. What is the desire to seek? Here, a certain type of person is precisely the taker, the hoper, and the one who has the desire to be born. He seeks all the forms..., all the sounds..., all the smells..., all the tastes..., all the touches. This is the desire of all seeking. What is the desire to acquire? Here, a certain type of person is just the taker, the hoper, and the one who desires to be born. He acquires all forms...(omitted). This is the desire to acquire. What is the desire to use? Here, a certain type of person is the taker, the hoper, and the aspirant. He receives the forms.... This is the desire to use. What is the intention of storage? Here, a certain type of person is precisely the one who takes, the one who hopes, the one who desires to be born, he is the (one

who wants) accumulation of property (, thinking): “There will be disasters.” This is the desire to store. What is the intention to spend? Here, a certain type of person is the taker, the hoper, and the survivor. He spends his money on elephant soldiers, horse soldiers, chariot soldiers, archers, and infantry (, thinking): “These will guard, protect, and serve me.” This is the desire to spend. “Lovely,” there are two kinds of lovely: living beings or deeds... (omitted). “The lovely desire in the world is its cause”: The lovely desire is its cause; the desire is its collection; the desire is its birth; the desire is its root.

“Everyone who is greedy walks around in the world”: The “what...” are khattiya, Brāhmaṇa, ... (omitted). “Greed,” the state of all greed, ... (omitted). “Walk,” walk, live, .... “In the world”: In the world of suffering....

“Wish and fulfillment is the cause here”: Wish is called craving, which is greed, ..., unwholesome roots. “Fulfillment,” here, when a certain type of person seeks various forms, he gets the form and becomes the one who is fulfilled with the form; ...the sounds..., the smells..., the tastes..., the touches, (...the dhammas)...., ...home..., group..., housing, profit, reputation, praise, clothes, food, housing, patients’ needs and medical necessities, Sutta, Dhamma, Abhidhamma, forest dwelling, regular begging, dung sweeping clothing, only three robes, second begging, not eating after eating, often sitting (not lying), first jhāna, second jhāna, third jhāna, fourth jhāna, dwell in the boundlessness of the void (fifth/first immaterial), dwell in the boundlessness of consciousness (sixth), dwell in nothingness (seventh), obtain dwelling in neither perception nor non-perception (eighth).

“Plowing the fields with wishes, sowing seeds with wishes,  
Embarking on trade with a wish, the transporter of goods (over) the sea,  
Whoever stands by wishes, (thinking) ‘may my wish succeed.’”  
[Thag.530]

The success of a wish is called completion (fulfillment). “Wish and fulfillment is its cause from here”: Wish and fulfillment is its cause from here; desire is its collection; desire is its life; desire is its root.

“Anyone who has an afterlife (a next life)”: ... (omitted).

101 · So where is the cause of the desire in the world,  
And (from) where are there many judgements?  
(And) anger, false words and doubts,  
As well as all the (other) dhamma spoken by Samaṇas?

“Then where does the desire in the world come from?": “Where does the desire come from? Where does it arise? ... (omitted)” He asks about the root of desire....

“And where are there many judgments”: “Where do judgments come from? Where are they born? ....” He asked about the root of judgment....

“Anger, false words and doubts”: Anger is anger, ... (omitted, see previous sections). False words are called lies, Doubt is called suspicions.

“And all the dhammas spoken of by Samaṇas”: “And all the (dhammas),” all those who are spoken in anger and falsehood will walk with doubts, co-exist, intermingle, correspond, and have the same place of dependence, the same object, these are called “and all dhammas.” Or, all those other kinds of pollution that are polluted by other participation, these are also called “and all dhammas.” “Spoken of by the Samaṇas,” the Samaṇa who has quelled evil, Brāhmaṇas who

have rejected evil, Bhikkhus who have destroyed the roots of pollution, those who have freed all evil and unwholesome roots, said, explained, taught, told, established, uncovered, analyzed, and explained.

102 · In the world, what they say is “desirable” or “undesirable,”  
They rely on that to generate desire,  
After seeing non-existence and existence of physical form,  
People make (come to) judgements in the world.

“In the world where they say ‘desirable, undesirable’”: “Desirable,” pleasant and desirable affairs. “Undesirable,” suffering and undesirable affairs. “In the world, everything they say,” everything they say, everything they tell, ....

“Rely on that to generate desire”: Rely on the desirable and undesirable; rely on the joy and suffering; rely on the joy and sorrow; rely on the desirable and undesirable; rely on the love, after disgust, the desire arises, occurs, is arisen, is produced, and is born.

“After seeing non-existence and existence in form”: “In form,” the four great elements and form created of the four great elements. What is the existence of form? The existence, arising, production, birth, and appearance of all forms are the existence of form. What is the non-existence of form? The extinction, dissipation, destruction, incontinence, impermanence, and disappearance of all forms are the non-existence of form. “After seeing non-existence and existence in form”: After seeing, after measuring, after judging, after separating, and clarifying the existence and non-existence in form.

“In the world, people make judgments”: “Judgment,” there are two kinds of judgments: the judgment of craving and the judgment of seeing. What is the judgment of craving? Here, the property that a certain kind of person has not arisen does not arise, and the property that has already arisen ends, he thought this way: “Why doesn’t my unborn (non-arisen) property arise, and the property that has arisen has gone to the end?” He thought again: “With the cause of drinking spirits, fruit wine, and wine, my unborn property does not arise, and the property that has arisen is exhausted; for the practitioner who is committed to the street that is not suitable for time, my unborn property does not arise, and the wealth that has arisen has gone everywhere; for the practitioners who linger on the exhibition,..., for the practitioners who are committed to gambling and relaxation, ..., for the practitioners who are committed to evil friends..., for the practitioner who is committed to laziness ....” [DN.31] After doing this wisely, he does not get close to the failures of the six properties; to get close to the gains of the six properties, this is a judgment of eagerness.

Or, he plows the field, or buys and sells, or grazes cattle, thievery, or government service, or uses other skills, which is also a judgment of thirst. What is the judgment of seeing? Here, when the eyes have arisen, he realizes (knows): “My true self has arisen.” When his eyes disappeared, he realized: “My true self has disappeared; my true self has gone.” This is a judgment of seeing. When the ears..., nose..., tongue..., body..., form..., sound..., taste..., smell.... This is also the judgment of seeing; he causes it to arise, to produce, to be born. “Humans” are all beings, .... “In the world”: ....

103 · Anger, false words, and doubt,  
(Arise) when there are two kinds of dhammas,  
The doubter should learn it on the path of wisdom;  
After knowing it, the dhammas are explained by Samaṇas.

“Anger, false words and doubts”: “Anger” ..., false words are called lies, doubts are called suspicions. Anger arises after the desired affairs; anger also arises after reliance on undesirable things. Lies arise after reliance on undesirable affairs; ...(omitted). Doubts...(omitted).

How is anger aroused after relying on undesirable affairs? After reliance on undesirable matters, anger naturally arises: “He has been against me. ...(omitted, see previous sections).”

How is anger aroused after relying on a desirable task? Anger is raised when suspicious of being robbed, ....

How do you get false speech after relying on undesirable affairs? Here, a certain type of person is bound by the shackles of handcuffs, and deliberately said vain (words) for the sake of that detachment..., or tied by ropes..., or tied by shackles..., or tied by vines..., or tied by creepers..., or thrown into shackles..., or tied by the shackles of the fence..., or tied by the shackles of the villages, towns, cities and countries..., or tied by the shackles of the locality, in order to depart from these shackles, he is deliberately saying falsehoods.

How do you get false speech after relying on something you want? Here, a certain kind of people deliberately speak vainly for the reason of the desirable form, for the desirable smell, ...(omitted)..., the patient’s needs and medical necessities, he speaks deliberately vain (words).

How can doubt arise after reliance on undesirable affairs? “Will I get rid of eye disease? Will I not get rid of eye diseases? Will I get rid of ear problems? ...(omitted).”

How can doubt arise after relying on desired affairs? “Will I get the form that I want? Will I not get the desired form? ....”

“When there are two kinds, there are these dhammas”: When there are agreeable and undesirable; when there is happiness and suffering; when there is joy and sorrow; when there is a want and non-want; when there is love and hatred, when it is known, and when (both) are found there.

“The doubter should learn on the way of wisdom”: Wisdom is the way of wisdom; the object of wisdom is also the way of wisdom; the Dhamma that arises with wisdom is also the way of wisdom, as the holy way is the holy way; the way of heaven is the way of heaven; the way of Brāhmaṇa is the Brāhmaṇa way, wisdom is the path of wisdom; the object of wisdom is also the path of wisdom; the Dhamma that arises with wisdom is also the path of wisdom.

“Learning,” there are three kinds of learning: ...(omitted, see previous sections).

“The doubter should learn on the way of wisdom”: The doubter, the person who has doubts, confusion, and hesitations, in order to reach wisdom, to arrive at) wisdom, and to testify (to) wisdom, should learn more ...(omitted, see previous sections).

“After knowing, the dhamma is explained by Samaṇas”: “After knowing,” after knowing, ..., being said, explained, ...: “All actions are impermanent” after knowing, ...; “all actions are suffering”...; “all dhammas are selfless”...; “there is action based on ignorance”...; “life is the predestined condition, and there is old age and death”...; “with ignorance and death, there is action and death”...; “by birth and death, there is old age and death”...; “this is suffering”...; “this is the path leading to misery”...; “these are troubles”...; “this is the path leading to troubles”...; “these dhammas should be proven”...; “these dhammas should be known”...; “these dhammas should be cut off”...; “this Dhamma should be practiced”...; “this Dhamma should be testified”...; the gathering, extinction, pleasure, trouble, and renunciation of the six touch



points...; five aggregates...; four major...; “any collection of dhammas is an extinction,” after knowing, ..., being said, ....

This was said by the Blessed One: “Bhikkhus! I teach the Dhamma with the wisdom of the enlightenment, not without the wisdom; I teach the Dhamma by cause and condition, not without cause and condition; I teach the Dhamma with divine transformation, not without divine transformation, bhikkhus! When I teach the Dhamma with wisdom wisdom, ..., (my) exhortation should be done; (my) instruction should be done, bhikkhus! This is enough for you to be satisfied, rejoicing, and delighted: the Blessed One is the Enlightened One, the Dhamma is good, and the Saṅgha is one who walks according to goodness.” [AN.3.126] And when this commentary was said, ten thousand worlds shook [DN.1].

104 · What is the cause for the desirable and undesirable?  
When what does not exist, do these not exist?  
What is the truth of non-existence and existence,  
Please tell me what is the cause for this.

“Where is the cause of the desirable and undesirable?”: “Where is the cause of the desirable and undesirable? Where are they born? ....” He inquires about the roots of the agreeable and undesirable....

“When something does not exist, these do not exist”: When something does not exist, when it is not known, they do not exist; when what is desirable and undesirable are not discovered, they do not exist, do not occur, do not arise, are not produced, to not arise, are not born.

“The truth of non-existence and existence”: What is a desirable and undesirable existence? Any desirable and undesirable existence and occurrence, it arises, is born, occurs, and appears. This is the existence of the desirable and undesirable. What is the non-existence of the undesirable and undesirable? The destruction, dissipation, impermanence, and disappearance of desirable and undesirable. The non-existence of desirable and undesirable. “What is this truth,” whatever is the highest truth.

“Please tell me where is the cause of this”: “This,” everything I ask; ...(omitted). “Please tell me,” Please tell me, ...(omitted). “From where is the cause,” where is the cause, where is the collection, where is the birth, where is the root.”

105 · Desirable and undesirable, touches are the cause,  
And these do not exist when touch does not exist,  
The truth of non-existence and existence,  
I tell you that this is the reason.

“Desirable and undesirable touch (contact) is its cause”: The touch that should feel pleasurable gives rise to joy, and the extinction of the touch that should feel pleasurable corresponds to that feeling: the touch that should feel pleasure arises the joy of it is destroyed; it is calmed down. Suffering arises from the touch that should feel suffering, and the extinction of the touch that should feel suffering corresponds to that feeling: the suffering that arises from the touch that should feel suffering is destroyed; it is calmed down. It is due to the feeling that the touch that is not painful or unhappy arises, and the touch that is not painful or unpleasant should experience the extinction of the touch that is not painful or unpleasant. Corresponding to the feeling that should be felt: it is due to the feeling that the touch that is not suffering or unhappy arises; it is not suffering or happy to be destroyed; it is calmed down. “Desirable and undesirable contact

is its cause”: Desirable and undesirable contact is its cause; contact is its collection; contact is its birth; contact is its root.

“These do not exist when the touch does not exist”: When the touch does not exist, when it is not known, they do not exist; when it is not found, the desirable and undesirable do not exist, do not occur, do not arise, are not produced, are not born, do not appear.

“The reason for non-existence and existence”: The view of existence is always the cause; the view of non-existence is also the cause. “This truth” is the highest truth.

“I tell you this, from here is the reason”: “This,” whatever you ask; .... “I tell,” I tell, .... “From here is the cause,” from here: touch is its collection; touch is its birth; touch is its root.

106 · Then what is the cause of touch in the world,  
And from where are there many things?  
When what does not exist, is there no self-holding?  
When what has disappeared, is there no touch?

“So where does the touch in the world have its cause?” “Where does the touch come from? ....”  
He asked the root of touch; ....

“And where are there many things from?”: “Where do things come from? Where are they born? ....” He asked about the root of all things; ....

“When what does not exist, is there no self-holding (grasping to the wrong idea of self)”: When something does not exist, it does not exist when it is not known; when self-clinging does not exist, is not known, ..., burned by the fire of wisdom.

“When what disappears, is there no touch”: When something disappears; when it does not exist; when it has crossed; when it has passed; when it has been overcome, there is no touch.

107 · Contact is due to name and form,  
The reason for wanting is possession,  
There is no self-attachment when wanting is non-existent,  
And there cannot be touch when the form is clear.

“Contact is due to name and form”: Eye-consciousness arises from the eye and form. The three meet and touch. The eyes and the forms in the form (the forms belonging to the form), in addition to the eye contact, also there are corresponding dhammas in the name (belonging to the name), so that it is due to the contact between name and form. Ears.... Nose.... Tongue.... Body.... (Mind-)consciousness arises due to the mind and the Dhamma. When the three meet, there is contact. (The mind) is in the material. The formed dhammas are in the material. There are corresponding dhammas in the name, so it is due to the contact between name and form.

“There is possession as the reason of wanting”: Wanting is called craving, which is greed, .... “Property,” there are two kinds of possessions: the possessions of thirst and possessions of seeing.... “The cause of wanting is possessions”: Everything takes desire as its cause, desire as its reason, desire as its condition, and desire as its root.

“When want is non-existent, there is no self-holding”: Want is called craving, .... There are two kinds of self-holdings: .... “When want is non-existent, there is no self-clinging”: When want is non-existent, is not known, is not discovered, self-clinging does not exist..., has been cut off..., burned by the fire of wisdom.

“When the form is understood, there will not be touch”: “Form,” ... (omitted). “When the form is understood,” the four forms of form are understood: by knowing, understanding, measuring, cutting off, passing. How to be understood based on what is known? He knows form: “Any forms, all forms are the four great elements and created of the four great elements.” He knows; when he sees, he is made clear by knowing and understanding.

How to be understood by measuring understanding? After doing this, he measures form as impermanent, bitter, sick, tumor, arrow, curse, disease, on the other side, corrupt, disaster, evil, terror, calamity, movement, perishable, unstable, no shelter, no refuge, no return, reluctant, hypocritical, empty, selfless, fault, change, false, unfortunate root, killer, nothing, troublesome, promising, magic food (bait), birth method, old age method, disease method, death method, sorrow and despair method, pollution method, assembly (gathering), extinction, pleasure, troubles, and renunciation, in this way it is to be understood by measuring and understanding.

How to be made clear by the cutting off of the form? After weighing in this way, the desire for form, the greed, he will let go, drive away, end, and make it go to non-existence. This was said by the Blessed One: “Bhikkhus! All the desires and greed about form will be cut off. In this way, that form be cut off and the roots will be cut off, just like a palm tree without roots, becoming non-being and non-living things for the future.” [SN.22.25] In this way, making clear by cutting off the form.

How to be understood by transcending the form? In the four formless abodes, the forms are made clear (disappeared), made clear (destroyed), passed through, passed over, and overcome, so that they are made clear by passing through. It is understood by these four behaviors.

“When the form is understood, it cannot be touched”: When the form is understood; when it is cleared; when it is crossed; when it is overcome, it cannot be touched: eye contact, ear contact, nose..., tongue, body.

108 · How does one understand (overcome) form?  
How to understand (overcome) happiness and suffering?  
Please tell me this about understanding (overcoming).  
May we know this: this is my intention

“How does one understand (overcome) form?”: “How is it” how is it; what is the way of the person; what is the action; what is the going-on of the person; what is the guarding; what is the last; how is the person who keeps it clear; to be crossed; to be overtaken; to be overcome.

“How to understand happiness and suffering”: How to understand happiness and suffering; make it clear; be crossed; be overcome.

“Please tell me this about understanding”: “This,” Whatever I ask; .... “Please tell me,” “Please tell me, ....” “About understanding,” about understanding to make it clear, to be crossed, to be overcome.

“May we know this: it is my intention like this”: “May we know this,” May we know this; let us know; may we know for sure; may we pass through. “Like this is my intention,” like this is my intention; like this is my heart; like this is my consciousness.

109 · He is a person does not think through perceiving,  
A person who does not think through desire,  
And a person who does not disappear (thinking),

This makes it clear for him,  
Because the false name is thought to be the cause.

“He is a person who does not think through perceiving, and a person who does not think through desire”: A person who thinks through perceiving is called someone who wants to live in the ordinary, but he is not a person who wants to live in the ordinary. He who has (these) thoughts is called a mad person and a person who has a confused mind, but he is not a mad person, nor a person who has a confused heart.

“Nor the one who disappears (thinking)”: Those who do not want to disappear are called those who enter extinction and those who are without thoughts, but he is not one who enters, nor is he one who does not want to disappear. The one who wants to disappear is called the one who dwells in the four formless ones (immaterial jhānas), but he is not the one who dwells in the four formless ones.

“This is the way for him to understand form”: Here, the bhikkhu is disconnected... (omitted) after entering the fourth jhāna, when the mind is so absorbed, fully pure, purified, and without filth, without defilement, malleable, suitable for work, standing or standing still, in order to obtain the boundless void, he exits and turns his mind to formlessness. This is him; in this way; the actor is like this; the one who goes on is like this; the guarding is like this; the one who keeps it is like this; the one who keeps it is clear; make it clear; be traversed; be crossed; be overcome.

“Because the false name is its cause”: False is the name of falsehood: false name of craving, false name of seeing, false name of conceit, thinking is its cause; want is its collection; want is its birth; thinking is its root.

110 · Whatever we ask you, you tell us;  
We want to ask you other things, come! Please tell about this,  
Do some of the wise men here tell about this area:  
The first (foremost thing is) purity of Yakkha (spirit),  
Or do they say other things (differently)?

“Whatever we ask you, you tell us”: What we ask you, .... “You tell us,” you told, ....

“We want to ask you about other things, come! Please tell about that”: We want to ask you about other things; .... “Come! Please tell that,” come! Please tell; please explain; ....

“Whether some wise men here tell this area: the first (foremost is) purity of Yakkha (translations of Sn generally use ‘spirit’ here instead of ‘Yakkha,’ which is not what is literally written, but may be the correct intention)”: Some Samaṇas and Brāhmaṇas say, tell, talk, explain, say that this formlessness, etc. is the first and the most successful, superior, top. “Yakkha,” sentient beings, .... “Pure,” pure, clean, pure all over; detachment, liberation, disengagement. “The wise men here,” the wise speakers here, those with firm words, those who (have) methods, (have) reasons, (have) characteristics, (have) grounds, and those who make their own opinions possible.

“Are they talking about other things”: Or are some Samaṇas and Brāhmaṇas who pass through, cross over, overcome the formlessness and wait to speak, tell, talk, explain, say that this formlessness, etc., there are other higher Yakkha. Are they pure, clean, pure all over; detachment, liberation, disengagement?

111 · There are some wise men who tell about this area:  
The first (foremost) purity of Yakkha,

But there are some who claim to be skillful,  
And they tell that there is no remnant.

“There are certain sages here who tell about this scope: the first purity of Yakkha”: There are certain Samaṇas and Brāhmaṇas who are constant critics. They say, tell, talk, explain, say this formless, etc. The first, the most victorious, the extraordinary, the most, the top. “Yakkha,” sentient beings, .... “Pure,” .... “The wise men here,” ....

“But some of them who claim to be skillful, and they tell of those who are extinct and have no remnants.” Those Samaṇas and Brāhmaṇas who proclaim the doctrine of annihilation and who have no fear. They rejoice at nothing. They tell of “the silence, calm, cessation, extinction, stopping of all living beings”: whoever has been cut off and disappeared since the disintegration of the body of the true self, ceases to exist after death, and there is no residue in this situation. “Declaring the skillful,” the skillful speaker, the wise speaker, ....

112 · After knowing that “these are dependent,”  
After knowing the dependence, the investigator, Muni,  
After knowing that, he becomes a liberated person,  
He does not come to arguments,  
And the wise person does not meet with all kinds of things (existences).

“Knowing ‘these are dependent’”: “These” are those of evil views. “Relying,” after knowing “(these are) dependent;” after knowing “relying on judgment;” after knowing the “reliance on what is often seen,” after he understands, after weighing, after judging, after separating, after clarifying.

“After knowing that, Muni is an observer in terms of dependence”: “Muni,” ... (omitted, see previous sections). After Muni knows “(these are) the common ones; after he knows the” according to the judgments;” after he knows the “according to the common judgments,” he understands, .... “He is an inspector,” he is a wise man, an enlightened man, and a distinguished man. “After knowing, he will not come to argue”: After knowing, after understanding, .... “Liberated,” Those who are kind and liberated are truly liberated by not clinging to them: “All actions are impermanent.” after knowing, ..., becoming liberated, detached, dissociated all over, good relief, the liberated person is ultimately liberated by not clinging to it; “all actions are suffering” ..., “all dhammas are selfless” ..., “all dhammas are an extinction” .... “He does not come to argue,” he does not quarrel, does not argue, does not dispute, does not disregard. This was said by the Blessed One: “Aggivessana! Such a liberated bhikkhu does not disagree with anything, does not argue with anything the world says, without clinging.” [MN.74]

“The wise one does not meet with all kinds of things (existences)”: “With all kinds of things,” there are (all kinds of) with kamma, and with desires again; with kamma with desires, and with forms, the kamma that exists with the formless existence; the kamma with the formless existence, and the repeated existence; the repeated interest, the repeated rebirth, the repeated rebirth, and the repeated rebirth of the individual will not be in harmony or not. Gathering, not grasping, not holding, not clinging. “The wise man,” ....

## 12. The Smaller Pass

113 · Those who stay in each of their own views, after holding it,  
The skillful people say:  
Anyone who knows this will discover the Dhamma,  
And whoever rejects it is incomplete.

“Stayers in their own views”: Some Samaṇas and Brāhmaṇas are (of) evil views. After they control, grasp, pick up, hold, and cling to one of the sixty-two evil views, they live, live together, dwell, and stay (live all over), such as living in the family home, or the guilty person living in sin, or the polluter living in the pollution. Similarly, some Samaṇas and Brāhmaṇas are those with bad views, after they control, after grasping, after picking up, after holding, and after clinging to one of the sixty-two evil views, they live, live together, dwell, and stay in their respective views.

“After grasping, the skillful people inform all kinds of things”: “After grasping,” after grasping, holding, picking up, clinging, they tell all kinds of things; they tell in many ways; they conflict with each other; they inform individually; they inform (speak) differently, they tell, they talk, they explain, they say. “Skillful people,” skillful speakers, ... (omitted, see previous sections).

“Whoever knows this way, he discovers the Dhamma”: “Whoever knows this way, he discovers the Dhamma”: Whoever knows this way, he perceives, knows, sees, and penetrates the Path.

“He who rejects this is an incomplete one”: Anyone who rejects (this) Dhamma, view, way, and path is incomplete; he is unfulfilled; he is inferior, despicable, lower, inferior intent, insignificant.

114 · After holding this way, they argued,  
And said “the opponent is the fool, the unskilled,”  
Then which of these speakers is true?  
Because these people all claim to be skillful.

“After holding this way, they argue”: After holding this way, after grasping, ..., they argue, quarrel, dispute, and disregard: “You don’t know this dhamma, (omitted, see previous sections) ..., please dismantle it, if you can.”

“And say, ‘The opponent is the fool, the unskilled’”: “The opponent is the fool, the inferior, the despicable, the lower, inferior intent, the insignificant, the unskilled, the ignorant, the unwise, and the indifferent.” (They) say it this way; tell it this way; talk this way; explain it this way; say it this way.

“Then which speaker of these people is true”: Which speaker of these Samaṇas and Brāhmaṇas is true, truthful, factual, correct, and not inverted?

“Because these people all claim to be skillful people”: These Samaṇas and Brāhmaṇas are all skillful speakers, wise speakers, ....

115 · If he does not recognize the opponent’s Dhamma,  
He is a fool, a foolish one, a despicable man,  
All are fools and despicable wise men:  
These people are all stopped in their own views.

“If you don’t approve the opponent’s Dhamma”: When the opponent’s Dhamma, view, way, Path, he does not approve, does not endorse, does not agree, does not follow.

“He is a fool, a foolish one, a despicable man”: The opponent is the fool, the inferior, ..., etc., the unwise, the low-wise, the inferiorly wise, the insignificantly wise.

“They are all fools, very despicable wise ones”: These Samaṇas and Brāhmaṇas are all fools, inferior, ....

“These people are all stopped in seeing (their views)”: These Samaṇas and Brāhmaṇas are all evil-viewers. After holding, taking, grasping, picking up, clinging to one of the sixty-two evil views, they live, ..., in their own views, such as staying at home in the family, .... The same, these Samaṇas and Brāhmaṇas are all evil seers....

116 · But if you become innocent (pure) by your own view,  
You are completely pure and wise, skillful, and aware,  
Then there is no inferior person (in wisdom) among those people,  
Because those people’s view is completed like that (as it is).

“But if you become innocent by your own view (This could be either positive or negative; I read it as positive as do V. Fausböll and B. Bodhi; this seems to make more sense given the following verse.)”: Be innocent, pure, with your own views, with your own likes, with your own inclinations, with your own opinions, clean, not polluted, not contaminated.

“The one who is completely pure and wise, the one who is skillful, the one who is aware of the wisdom”: The one who is completely pure and wise, the one who is bright and wise, or the one who sees purely, the pure seer, the white (pure) seer, and the bright seer, are the completely pure and wise. “Skillful,” Skillful are the wise, the clever, the distinguished, and the wise. The completely pure and wise, the skillful. “The wise one,” the wise one is the wise, ....

“Then those do not have any inferior wisdom”: Those are not inferior..., among the Samaṇas and Brāhmaṇas, all are the best, the wiser, the superior in wisdom, the supremely wise, the most wise, and the top in wisdom.

“Because the views of those people have been completed like that”: The views of those Samaṇas and Brāhmaṇas have been completed, held, grasped, taken, attached, and believed, and understood like that.

117 · I do not say “this is the truth,”  
As they say that the opponent is a fool,  
They regard their own views as true,  
So they call their opponents “fools.”

“I do not say ‘This is the truth’”: “No” is negative. “This,” Sixty-two evil views, this is truthful, true, .... I will not tell (say), I don’t explain, ... (omitted, see previous sections).

“They say their opponent is a fool”: An “opponent” is two people, two quarrelers, two disputers, two arguers, two contenders, two defenders, two interlocutors, they say this to each other, talk this, speak this, explain this, say (the adversary) as the fool, the inferior, ....

“They set their own views as true”: “The world is constant, this is true, and everything else is empty.” For them, their views are true. “The world is very constant, this is real, and everything else is empty.” ... (omitted, see previous sections). “The Tathāgata after death neither exists nor does not exist, this is real, and everything else is empty.”

“Therefore they call their opponents ‘the fool’”: “Therefore,” therefore; that reason; that fate; that cause; they set, see, watch, and observe their opponents as fools, inferior, ....

118 · Where some people say (this is) “true and truthful,”  
Others say “that is hypocritical and false,”  
After holding this way, they argue;  
Why do the Sāmaṇas tell (these views) differently?

“Wherever some people say ‘true, truthful’”: Every Dhamma, view, way, path, some Sāmaṇas and Brāhmaṇas say this, tell this, talk this, explain this, say this: “This is true, truthful, ....”

“Others said, ‘It is hypocritical and false’”: As for the Dhamma, view, way, path, some Sāmaṇas and Brāhmaṇas said, ...: “This is hypocritical, this is false, this is not true, this is incorrect.”

“After holding this way, they argue”: After holding this way, after grasping, ..., they argue, quarrel, ...: “You don’t know this dhamma, ....”

“Why do the Sāmaṇas tell them differently”: Why? Why? What is the reason? What is the cause? What is the condition? What is the collection? What is the arising? What is the root cause? They say differently; they tell in various ways; they tell in many ways; they tell each other (in conflict); they tell individually, they tell, they talk, they explain, they say.

119 · There is indeed no second truth.  
Those who who understand should not argue about anything.  
They applaud (proclaim) all their own truths,  
So the Sāmaṇas tell them differently.

“It is true that there is no second truth in a single reality (truth)”: Single reality is called cessation of suffering, Nibbāna, which is the cessation of all actions, the cessation of all attachments, the cessation of craving, greed, annihilation, and Nibbāna. Or, the single truth is called the truth of the Path, the truth of the detachment, the path to the suffering, the eight branches of the holy path, namely: right view, right intention, right speech, right action, right livelihood, right effort, right wisdom, right concentration.

“A person who understands should not argue about anything”: “No matter what,” no matter what reality. “Man (person),” a synonym for all living beings. “Understanding (one who understands),” whoever truly understands, those who know, those who know others, those who know for sure, those who understand, should not quarrel, should not argue, ..., he should let it go, he should be driven away, he should end it, and he should make it go to non-existence.

“They applaud all kinds of realities (truths) themselves”: All kinds of realities they applaud, say, tell, talk, explain, and speak; “The world is constant, this is true, and everything else is empty.” They themselves applaud, inform, tell, talk, explain, speak; the world is very constant... (omitted) “After death, the Tathāgata neither exists nor does not exist, this is true, and everything else is empty.” They applaud themselves, say, tell, talk, explain, speak.

“Therefore, the Sāmaṇas tell them differently”: “Therefore,” ...; they tell differently; they all tell;  
....

120 · Why do they tell all kinds of truths,  
Those who talk about it, whose who claim to be skillful?  
Are those realities numerous and various,  
Or do they follow inferences?

“Why do they tell all kinds of truth”: Why, why? What is the reason? .... They tell all kinds of things; they tell many things; ....



“Good commenters (discussants), who claim to be skillful ones”: “Good commenters,” “they refute” are good commentators, or they say, tell, talk, explain, and say their own views: “The world is constant, ....” “Claim to be skillful,” ....

“Whether those realities are numerous and various”: Whether those realities are numerous, various, multifaceted, mutually (conflicting), and individual.

“Or they follow the inference”: Or do they carry away, take away, and carry by inference and thinking. Or, they are influenced by inferences, investigated and accompanied, speaking, telling, talking, explaining, speaking with their own arguments.

121 · Reality is indeed not numerous and various,  
Except after he recognizes the habitual (permanent) things in the world,  
But after concluding on their views,  
They said there are two two dhammas of “true” and “false.”

“Reality is indeed not numerous and various”: Reality is indeed not numerous, various, multifaceted, mutually (conflicting), individual.

“Except after he recognizes (incorrectly) the permanent things in the world”: Except for (in addition to) cognizing the permanent attachments, there is only a single truth in the world to be told, talked, explained, and spoken: suffering and Nibbāna, that is the end of all actions, .... Or, the single truth is called the essence, out of the essence, the path of suffering, the eight noble paths, namely: right view, ....

“But after the conclusion of the inference on the view, they said the two dhammas of ‘true and false’”: Thinking, seeking, after thinking they choose, after they think, so that bad views are produced, given birth to, and arose; after the bad views are produced, ..., they say this, ...: “Mine is real (true), and yours is false.”

123 · In seeing, hearing, precepts and prohibitions, or perception,  
After relying on these, he becomes a light insulting seer,  
Coming to (contemptuous) laughter after judgement,  
He says that his opponent is “the fool, the unskilled.”

“In terms of what you see, hear, precepts and prohibitions, or perceptions, relying on these to become obscene (humiliating, insulting) seers”: The purity of what you see; the purity of what you hear; ...of precepts..., prohibitions, perception; after reliance, after dependence, after picking up, after grasping, after clinging. “Relying on these, becoming a light insult seer (of views),” “Disrespect” is a light insult seer, or “makes one arouses sorrow” is also a light insult seer.

“Coming to laughter after standing in judgment”: Judgment is called sixty-two evil views (judgment of the view), in the judgment of seeing, judgment sees after standing, after establishing, after taking up, after grasping, after clinging. “Coming to laughter,” to be a joyous person, a laughing person, a rejoicing person, a delightful person, a fully satisfied person, or a person who shows his teeth and continues to laugh.

“And he says that the opponent is ‘the fool, the unskilled’”: “The opponent is the fool, the inferior, ....” He say it this way; tells it this way; ....

123 · Because he called his opponent a “fool,”  
He said he was a “skillful man,”

Speaking of himself, he claims to be skillful and despises other people,  
(But) he (also) says like that.

“Because he sets his opponent as a ‘fool’”: He sets, sees, looks, gazes, contemplates, and observes opponents as fools, inferior, and despicable by that cause, by that condition, by that reason, by that source, as inferior, ....

“So he is said (by himself) to be a ‘skillful person’”: He (ātumāno) is called himself (attā). He also uses that cause, that condition, that reason, and that root to (speak of) himself: I am good, the clever, the wise, the enlightened, the discriminating, the wise.

“With oneself (speaking of) oneself, he becomes the one who claims to be skillful”: Oneself (speaking) as a skillful speaker, a wise speaker, ....

“Despising other people, he (also) said like that”: “Disrespect” is to despise other people, or “to cause grief to arise” also to despise other people. “He said like that,” he said that evil like that: like this, this person is (one with) a wrong view, a reverse view.

124 · He was completed by the transgressed view,  
Was intoxicated with conceit and became a boastful person,  
He was empowered by his own mind,  
Because his vision was completed like that.

“He was completed by his transgressive view”: The transgressive view is called sixty-two evil views. For what reason is the view of transgression called sixty-two evil views? All these views have exceeded the reasons, the characteristics, and the possibilities. For this reason, the views of transgression are called sixty-two evil views. All views are transgressive views. For what reason all views are called transgressive views? They cross, pass through, and overcome each other to produce evil views; make them produce, cause them to arise, and cause them to be born. For this reason, all views are called transgressive views. “He was completed by the transgressed view”: He was completed, filled with the transgressed view, and became perfect.

“Being intoxicated by conceit and becoming a person who boast of completeness”: Being intoxicated by one’s own view, seeing arrogantly, conceitedly, letting go, becoming crazy, excessive. “Boasting of completeness,” boasting of completeness, boasting of completion, boasting of perfection.

“I am empowered by myself with intention”: I am empowered by myself with my heart: I am skillful, wise, ....

“Because his view is completed like that”: His view like that is completed, held, taken, grasped, attached, believed, and understood.

125 · If an opponent becomes a despicable person because of words,  
He (also) becomes a despicable person together,  
But if (he) himself is wise in the Vedas and a wise person,  
There is no fool among the Sāmaṇas.

“If opponents become despicable because of words”: For opponents (because of) being rebuked by words, humiliation, insults, opponents become fools, inferior, .... “Then he himself (also) together becomes a despicable wise man”: Because of that, he also became inferior, despicable, ....

“But if (he) himself is wise in the Vedas, the wise one”: But if (he) himself is the acquainted with the Vedas, the wise, the enlightened, the distinguished (separate), one who is wise.

“There is no fool among Sāmaṇas”: There is no fool, inferior, ..., among the Sāmaṇas. They are all the most wise, superior, ....

126 · Anyone who tells other Dhammas from here (outside),  
They are missing purity, incomplete ones,  
All kinds of outsiders (sects) also told this,  
Because they were tainted by the greed of their own opinions.

“Anyone who tells other Dhammas from here (outside), they are missing purity and imperfect ones”: Anyone who tells other Dhammas, views, ways, and Paths from here, they are (not of) the pure Path, lost all purity, the lost, the fallen, the pure white Path, the bright and pure Path, those who are completely intellectually missed, they are incomplete, they are inferior, ....

“Various sects also tell this”: Sects are called evil views, and outsiders are called evil views. All kinds of sects say, tell, talk, explain, and speak all kinds of evil views.

“Because they are tainted by the greed of their own opinions”: Because they are tainted by the greed of their own views, their greed, and their extremes.

127 · They told “only here is pure,”  
They said there is no purity in other methods,  
All kinds of outsiders (sects) are also fixed in this way,  
Where they claim to be strong in their way.

“They say ‘only here is pure’”: They say, tell, ... (omitted).

“They say that there is no purification in other dhamma”: Except for his own master, group, ... (omitted, see previous sections).

“All kinds of sects are also fixed in this way”: Sects are called evil views, and all foreign roads are called evil views. They are fixed, stopped, stuck, entered, infected, and held in all kinds of evil views, directed towards (with) their hearts.

“Where is the one who declares himself to be strong in his own way”: The Dhamma is his own way; seeing (views) is his own way; the deeds are his own way; the way is his own way; the strong speaker, the established speaker.

128 · But in his own way, he claims to be strong,  
What opponent can he call the “fool” here?  
It is he that will bring himself dissent,  
calling his opponent the fool and speaker of the impure dhamma.

“But in his own way, he claims to be the strong one”: One’s own Dhamma, one’s own view, one’s path, one’s own way, in one’s own way, one is the strong speaker, the firm speaker, the established speaker.

“Here, what opponent can he call the ‘fool’”: “Here,” in terms of his own views, his likes, his inclinations, and his opinions; what can he place, what can he see, what can he looked at, what can he watched, what opponents can be observed as the fool, the inferior, ....

“It is he who will bring dissent (by saying): the opponent is the foolish speaker of the impure dhamma”: “The opponent is the fool, the inferior, ..., the impure dhamma, those who do not

purify the Dhamma, those who do not pervade the pure Dhamma, and those who do not purify the Dhamma.” Those who say so, those who talk so, ..., will bring them by themselves; they will cause; will be transported; will gather; will pull; will attract; will hold; will cling; will be persistent in quarreling, arguing, disputing, and disagreement.

129 · After standing on judgment and measuring by himself,  
Then he comes to argue in the world,  
After abandoning all judgments,  
People will not engage in dissent in the world.

“After standing on the judgment, after measuring by oneself”: Judgment is called sixty-two evil views ....(omitted). “After measuring by oneself,” after measuring by oneself: “This master is the wise man of all.” After measuring by oneself; “this dhamma is said to be good....” ...(omitted, see previous sections).

“Later he comes to argue in the world”: Later is called the future. After setting up his own doctrine, he came, arrived, grasped, clinging, insisted on quarreling, arguing, disputing, disagreement. This is how he came to argue in the world. Or, afterwards, quarreling, arguing, ..., with other doctrines: “You don’t know the dhamma, ...(omitted).”

“After abandoning all judgments”: Judgment is called sixty-two evil views (judgments of view), in the judgment of seeing (views), after abandoning all judgments, after giving up, after giving up forever, after forsaking, after discarding, after expelling, after making to end, after making it go to non-existence.

“People in the world do not engage in disagreement”: Do not quarrel, do not argue, .... This was said by the Blessed One: “Aggivessana! Such a liberated bhikkhu does not agree with anything, does not argue what the world says, without clinging.” [MN.74] “Humans (people),” .... “In the world,” ....

### 13. The Greater Pass

130 · Anyone who has seen these (views),  
And who say “this is true,”  
Are those all just incurring rebuke,  
Or do they get praise there too?

“Anyone who sees any of these”: “Any,” all completely, every aspect completely, no surplus, the whole earth, this is the language of ubiquity, “any.” “Seeing (views),” some Samaṇas and Brāhmaṇas are (of) evil views. After controlling, ... (omitted, see previous sections).

“And those who tell ‘this is real’”: “The world is constant, ... (omitted, see previous sections).” They tell, ... (omitted, see previous sections).

“(Have) those all only incurred rebuke”: Those Samaṇas and Brāhmaṇas all only followed rebuke, only scolding, only blame.

“Or did they get praise there too”: There (did) they get, obtain, arrive, find, praise and admiration with their own views, their likes, their inclinations, and their opinions.

131 · This (praise) is small and insufficient for peace.  
I said there are two consequences of arguing.  
After seeing this, one shouldn’t argue;  
The one who does not argue is a stable one.

“This is small and insufficient for calm (peace)”: “This is small,” This is less; this is inferior; this is only a few; this is low; this is inferior intent; this is insignificant. “Not enough for peace,” what belongs to greed is for peace, what belongs to anger is for peace, ... foolishness..., ... (omitted, see previous sections) ..., all the unwholesome contrived things are not enough for peace, for silence, for calming down, for cooling, for stopping, and for cessation.

“I said that there are two results of arguing”: The quarrel of seeing (views), the argument of seeing, the dispute of seeing, the result of seeing dissent, there are two results: victory and defeat; gain and failure; reputation, no reputation; there are reprimands and praises; there are sufferings and pleasures; there are joys and depressions; there are satisfied and dissatisfied; there are love and disgust; there are proud and depressed; there are compliance and opposition. Or, “That kamma will lead to hell, lead to the animal world, lead to the hungry ghost world.” I said, I explained, I taught, I informed, I established, I uncovered, I analyzed, I clarified.

“He shouldn’t argue after seeing this”: “After seeing this,” This trouble: in the quarrel of seeing, ..., after seeing, after weighing, after judging, after separating, after clarifying. “He should not argue,” he should not quarrel, should not argue, ..., he should abandon, ... (omitted, see previous sections). He should have gone from quarreling, arguing, ..., abstinence, departing, renunciation, freed, liberation, he should live with an unrestrained heart.

“The one who does not argue is the stable one”: The one who does not argue is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, extinction, Nibbāna. Seeing, watching, contemplating, and observing as unarguably stable, shelter, refuge, fearless, non-dead, non-living, and Nibbāna.

132 · For any of these mundane general insights,  
The wise do not reach (grasp) all of these,

Why would a non-attached one come to attachment,  
When he does not like what he sees and hears?

“Any of these mundane general opinions”: “Anything,” all completely, ... “General opinion,” the general opinion is called the general opinion of sixty-two evil views. “Ordinary,” “general opinions arising from ordinary people” are ordinary, or “general opinions arising widely from all kinds of people” are ordinary.

“The wise man does not reach all of this”: The wise man is the one who has reached the world, the wise. The secular view (that) guides all this, he does not reach, does not arrive, does not grasp, does not take, does not cling (to).

“Why would the non-attached one come to attachment”: “Attachment,” there are two kinds of attachments: ... (omitted, see previous sections). For him, the attachment to thirsting has been cut off; .... Why would the non-attached people come to arrive, reach, hold, take, and cling to form as true self? Feeling..., thinking..., doing..., knowing..., the interest..., death..., being born..., being (existing)..., reincarnation..., why would he arrive, ...?

“Those who do not like what they see and hear”: He who does not like in what is seen, or what is heard, or what is felt, nor in will (intention), does not love, and is not greedy; the person who is not born, is not produced, not born.

133 · Those who take the precepts as the highest,  
Say that (self-)inhibition is pure;  
Those who appear after being restrained, (saying:)  
Let us learn right here and then there will be purity;  
Claiming to be skillful, they will be led to there (further existence).

“Those who take the precepts as the highest, they say that (self-)inhibition is pure”: ... (omitted, see previous sections).

“Those who appear after being restrained”: “Prohibition,” elephant prohibition, or horse prohibition, or cattle prohibition, or dog prohibition, or crow prohibition, or Vishnu prohibition, or strong deva (baladeva) prohibition, or completely lucky (puṇṇa-bhadda) prohibition, or lucky jewel (maṇi-bhadda) prohibition, or fire prohibition, or dragon prohibition, or golden-winged bird prohibition, or Yakkha prohibition, or Asura prohibition, or Gandhabba prohibition, or king prohibition, or moon prohibition, or day prohibition, or Indā Prohibition, or Brahma prohibition, or heaven prohibition, or position prohibition, after they cling, after being held, after taking, after taking on, after taking up, after grasping, after clinging, being manifested, adhered, entered, infected, and directed toward.

“Let us study here and then there will be purity”: “Here,” in my own views, my likes, my inclinations, and my opinions. “Let us learn,” let us learn, let us practice, let us implement, and let us go on after being sustained.” Let us study here. “Then there will be purity,” and then there will be purity, cleanliness, and all-over purity; detachment, liberation, disengagement.

“Declaring (to be) the skillful, led to being”: “Being led to being,” being led to being, being caught in being, being taken to being, being directed towards being. “Declaring the skillful,” the skillful speaker, the wise speaker, ... (omitted, see previous sections).

134 · If he fell from precepts and prohibitions,  
He trembles after failing in this behavior,

He hopes and prays for purity,  
Like a traveler from home abandoned by a caravan.

“If he fell from precepts and prohibitions”: He fell from precepts and prohibitions for two reasons: he was interrupted by others, or he fell when he did not reach them. How would he fall when others interrupt him? “The interruption of others”: That master is not all wise, ... (omitted, see previous sections), and insignificant. This is “interrupted by others.” In this way, the master will fall when interrupted, and the dhamma he tells will fall, the group will fall, seeing will fall, the way will fall, the Path did will fall, so he was interrupted by others. How would he fall when he did not reach? When he did not reach the precept, when he did not reach the prohibition, when he did not reach the precept and prohibition, so he fell when the prohibition was not reached.

“He trembled after failing in the behavior”: “He trembled,” “I lost the precept or prohibition or both the precept and the prohibition; by me, violated by me, overturned by me, lost by me, and I am a violator unknowingly.” He was trembling, ... (omitted). “After the act fails,” “Blessed or non-blessed or immobile is lost by me; violated by me; ....” He was shaking, trembling, trembling greatly.

“He wants and prays for purity”: “He wants,” He longs for precepts, or he longs for prohibitions, or he longs for precepts and prohibitions, he hopes and prays. “And prays for purity,” he prays for the purity of the precepts, or he prays for the purity of the prohibition, or he prays for the purity of the precepts and prohibitions.

“(As) if a man who has traveled from home (and) is abandoned by a caravan”: As a man has left home and takes the caravan as a far traveler or resident (living person), he is abandoned by the caravan, he may pursue that caravan, or go home. In the same way, the evil-viewer either holds the master or other masters; or holds the narration of that method, or holds the narration of other methods; or holds the group, or holds other groups; or holding that view, or holding other views; or holding that way, or holding other way; or holding that path, or holding other paths, he takes and clings to it.

135 · But after giving up all precepts and prohibitions,  
And acts of guilt and innocence,  
“Purity and impurity,” those who do not pray,  
Do not grasp silence after quitting.

“But after renouncing all precepts and prohibitions”: After all the purity of precepts are cut off, after abandoning, after being driven away, after the end, after making them non-existent; after all the purity of prohibitions...; ...the purity of precepts and prohibitions....

“And after this guilty and innocent behavior”: The guilty behavior is called black fruit; the innocent behavior is called white fruit. After the guilty behavior and the innocent behavior are abolished, after giving up, after being expelled, after the end, making it go to non-existence.

“‘Pure and impure’ (they) do not pray”: “Impurity,” they want impurity: they want unwholesome Dhamma; “pure,” they want purity: they want five desires. They want impurity: they want evil, and they want five desires; they desire purity: they desire sixty-two evil views. They desire impurity: they desire unwholesome dhamma, they desire five desires, they desire sixty-two evil views; they desire purity: they desire Good Dhamma in the Three Realms. They want impurity: they want unwholesome Dhamma, they want five desires, they want sixty-two evil views, they want good Dhamma in the Three Realms; they want purity: good ordinary people want to enter, the students hope for the first realm of the Arahant state. The Arahant who has

reached the Arahant state neither desires unwholesome dhamma, nor the five desires, nor the sixty-two evil views, nor the good dhamma in the three realms, nor the decision to enter the first Arahant realm. The desired transcendence, the Arahant has surpassed growth and retreat, he is a person who has descended into a state, a person who has practiced... (omitted), the cycle of birth and death, without his rebirth.

“He who has abstained without taking up silence can do it”: “The one who has abstained,” “He has been separated from pure and impure, has abstained, has forgone, has renounced, has departed, has been liberated, he is unbound, he lives with an unrestrained heart. He is the one who has abstained.” “Able to do,” “Able to do, to move, to live, to act, to go on, to guard, to sustain, to survive. It is possible for the person who has abstained. “After not picking up the silence,” the silence is called the silence of sixty-two evil views. He is not holding, not taking, and not clinging.

136 · Relying on asceticism or disgust,  
Or even after seeing or hearing or feeling,  
After going forward, they declared that they were pure,  
Those who are thirsty in all kinds of existence.

“Depending on asceticism or disgust”: Some Samaṇas and Brāhmaṇas are austere and aversive, those with austerity and aversion as the core, those who depend on asceticism and aversion, those who stop, those who stick to them, those who fall into them, those who hold the mind toward (these things).

“Or even after seeing or hearing or feeling”: The purity of what you see; the purity of what you hear; the purity of what you feel; after depending, after relying, after picking up, after grasping, after attachment.

“After going forward, they proclaimed purity”: Some Samaṇas and Brāhmaṇas are the critics (commentators) after going forward. Which Samaṇas and Brāhmaṇas are the critics after going forward? Some Samaṇas and Brāhmaṇas are the ultimately pure, reincarnation pure, no work Seers, constant commentators, these Samaṇas, Brāhmaṇas, they are the commentators after going forward. They applaud, inform, tell, talk, explain, and say that reincarnation is pure, clean, and all-pure; detachment, liberation, and disengagement.

“Thirsty in all kinds of existence”: “Thirsty love,” the thirst for form, thirst for sound, thirst for smell, thirst for taste, thirst for touch, thirst for Dhamma. “In all kinds of existence,” ... (omitted, see previous sections); those who are thirsty, those who have not given up their thirst, those who have not eliminated thirst, those who have not released their thirst, those who have not quit their thirsting.

137 · Indeed for those who wish there are many aspirations,  
But also trembling in the fixed view,  
For those who do not have death and rebirth here,  
Why would he tremble or what would he long for?

“There are indeed many aspirations for the hopeful”: Hope is called craving, which is greed, .... “For the hopeful,” For the person who wants, for the person who seeks, for the person who wishes, for the recipient, for the person who desires, and for the person who prays. “There are indeed many aspirations,” Desire is called craving, it is greed, ....

“Also trembling in the fixed view”: “Constant view,” there are two kinds of fixed view: the fixed



view of thirsting and the fixed view of seeing....”Also tremble in the fixed view”: They tremble when the things that have been fixed are suspected of being robbed, ...(omitted, see previous sections).

“For those who do not have death and rebirth here”: “For those who...,” for the Arahant, for those who have exhausted their troubles. All their interactions, contacts, death time, all kinds of death, past life, birth, disintegration, rebirth, senescence, death they do not have, do not exist, are not known, are not discovered, have been cut off, severed, calmed down, stopped, cannot arise, burned by the fire of wisdom.

“Why would he tremble or where he would eagerly look forward to”: Why would he tremble with greed? Why would he be trembling? Why would he be trembling with ignorance? Why would he tremble with conceit? With what kind of behavior he will tremble? What kind of suspicion he will tremble? What is the latent trend of troubles for which he will tremble, becoming “sick,” or “disgusting,” or “stupid,” or “bound,” or “the one who clings to,” or “come to disorganization,” or “come to the unpleasant,” or “come to fortitude?” Those creations have been cut off, the deeds of have been cut off, he will tremble and become one in “hell,” or “beast (world),” or a “hungry ghost,” or a “person,” or “heaven,” or “formed,” or “formless,” or “thinking,” or “non-thinking,” or “neither thinking nor non-thinking?” He has no cause, no predestiny, and no factors, so why will he tremble, tremor, and tremble greatly.” Why he would tremble. “Where would he be eager,” or where would he be keen? On what would he look forward to? Where would he be eager; would he hope; would he pray?

138 · Some people say, in the Dhamma, “it is the highest,”  
But others say, “it is inferior.”  
Then which of these speakers is true?  
Because these people all claim to be skillful.

“Some people in the Dhamma say ‘it is the highest’”: The Dhamma, view, ...(omitted, see previous sections).

“But other people said, ‘That is what is inferior.’” As for the Dhamma, view, ...(omitted, see previous sections).

“Then which speaker of these people is true”: Which speaker of these Samaṇas and Brāhmaṇas is true, ....

“Because these people are all professing to be skillful people”: These Samaṇas and Brāhmaṇas are all skillful speakers, ....

139 · Indeed they say that their own Dhamma is perfect,  
And they say that the Dhamma of others is inferior.  
After holding in this way, they argue,  
And they say that their own opinions are true.

“It is true that they say that their own Dhamma is complete”: Their own Dhamma, ..., some Samaṇas, Brāhmaṇas say... : “This is complete and perfect.”

“And the Dhamma of other people is inferior”: Other people’s Dhamma, ..., some Samaṇas and Brāhmaṇas say ...: “This is inferior, ....”

“After holding this way, they argue”: After holding this way, after grasping, ..., they argue, quarrel, ...: “You don’t know this dhamma, ....”

“They said their opinions are true”: “The world is constant, ....”

140 · If by scorn from your opponent you become inferior,  
There will be no winner in any Dhamma,  
Because each of them tells others that their Dhamma is despicable,  
And about themselves, they claim to be strong.

“If by scorn from your opponent, you will become an inferior”: If the opponent becomes a fool, an inferior, ..., because of the reason of being scorned by the opponent, the cause of reprimand, the cause of blaming, the cause of abuse.

“There will be no superior in any Dhamma”: In Dhamma there will not be any first, most superior, superior, highest, top.

“Because each of them tells others that the Dhamma is despicable”: Most people say, insult, accuse, and reprimand the (other) Dhammas of the majority as inferior, .... A person also speaks, insults, ..., most of the (other) Dhammas as inferior, .... One person also speaks, ..., the (other) Dhamma is inferior, ....

“About oneself, they claim to be strong (firm, sturdy)”: My own Dhamma, my own view, my own way, my own path, in my own path he is a strong speaker, a firm speaker, the one who is established.

141 · The Dhamma that they respect is true,  
(Just) as they praise their way,  
Everything said would become truthful,  
Because for those people purity is their own.

“The Dhamma that oneself respects is true”: What is the respect of one’s own Dhamma? Respect, worship, adore, and admire your own master: “This master is all wise.” This is the respect of one’s own Dhamma. Talking about one’s own Dhamma..., own group..., own views..., own way..., one’s own path, respect, worship, adore, and admire: “This way is renunciation.” This is to respect one’s own way. “The Dhamma that oneself respects is true”: “The respect of one’s own Dhamma (alone) is true, truthful, factual, correct, and irreversible.

“As they praise their own way”: the Dhamma is their own way, the view is their own way, the road is their own way, the Path is their own way, they praise and admire their own way.

“Then everything said will become truthful”: Everything said will become true, truthful, ....

“Because to those people purity is their own”: For those Samāṇas and Brāhmaṇas, they are pure, clean, and all-pure; detachment, liberation, and disengagement are their own.

142 · For Brāhmaṇas who are not guided by others,  
(Or) holding tightly after selecting in the Dhamma,  
He has therefore been rid of arguments,  
Because he does not regard other dhammas as the most victorious.

“For Brāhmaṇas who are not guided by others”: “Not” is negative. “Brāhmaṇa,” .... “For Brāhmaṇas who are not guided by others”: For Brāhmaṇas, those who are not guided by others. Brāhmaṇas are those who are not guided by others, are not dependent on others, are not due to others, and are not bound by others. He (truthfully) knows and sees that he is the one who is not ignorant, the one who knows exactly, and the one who remembers: “All actions are impermanent” for a Brāhmaṇa without being guided by others, ... (omitted, see previous sections).

“After being selected in the Dhamma, holding tightly”: “In the Dhamma,” in the sixty-two evil views. “After the selection,” ... (omitted, see previous sections). “Holding tightly,” Limited grip, partial grip, uppermost grip, fixed amount grip, accumulated grip, fully accumulated grip: “This is true, ....” They are held, clinging, attached, taken, and believed. They don’t exist, are not known, ....

“Therefore arguing has been cast off”: “Therefore,” .... The quarrel, the argument, ... between views has been shaken off, has been traversed, has been crossed, has been overcome.

“Because he does not regard other Dhammas as the most victorious”: In addition to (except for) the Dhamma, in addition to all righteousness, in addition to the divine bases, in addition to the roots, in addition to the powers, in addition to the enlightenments, in addition to the eight branches of the holy path, he did not see, did not watch, did not observe the first and most the most victorious, the superior, the highest, the top method.

143 · (Saying) I know, I see it like that,  
Some people come back to purity through views,  
What can he do if he sees it for himself?  
After walking too far,  
They say there is purity in other things.

“I know, I see it like that”: “I know,” or with his mind I know, or with the wisdom of his past dwellings. “I see,” I see with the naked eye, or with the eye of heaven. “It’s like that.” It’s true, ....

“Some people return to views as pure”: Some Samaṇas and Brāhmaṇas return to views as pure, ...: “The world is constant, ....”

“If he sees for himself, what he can do”: “He sees,” or he saw with his mind, or with the wisdom of the memory of the past lives, he saw with the naked eye, or with the eye of heaven. “For him, what can be done with that,” for him, with that seeing, what has been done? There is no knowledge of suffering, no judgment, no practice of the way, testifying without results, no giving up of greed, no giving up anger, no giving up delusion, no giving up all kinds of pollution, and no breaking off of Saṃsāra.

“After going too far, they said that they were pure in other ways”: In addition to staying in the four mindfulnesses, in addition to the righteousness, ..., they crossed, traversed, and overcome the pure path, the clear path, and the pure white path. After they said, told, ..., all-pure; detachment....

Or, after the Buddhas and the disciples of the Buddhas and the Bhikkhu Buddhas have passed, crossed, and overcome the impure, unclear, unclean, non-pure, and impure white paths of the outer path, they practiced four mindfulness, ..., to inform, tell, ....

144 · People who see it, see name and form,  
And those who see it will know (just these),  
Let him see more or less as he pleases;  
Indeed, the skillful people do not say that that is pure.

“The one who sees, sees the name and form”: The one who sees, sees it, or with his mind, or with the wisdom of the memories of the past lives, sees it with the naked eye, or with the eyes of the heavens. He only sees the name and form as constant, the happy, the true self, did not see the gathering, or extinction, or pleasure, or trouble, or renunciation of those dhammas.

“After seeing those, they will be known”: “After seeing,” .... Those which are known as constant, happy, true self, the gathering, disappearance, pleasure, or trouble, or renunciation of those dhammas, are known.

“Let him see, more or less, as he pleases”: When he sees more or less names and forms as he pleases, it is constant, happy, and true.

“Indeed, skillful ones do not say that it is pure”: “Skillful ones,” ... (omitted, see previous sections) ..., or with the eyes of the heavens, do not speak, tell, ...: seeing the name and form as pure, ....

145 · Obsessive critics are indeed those who are not easy to adjust:  
Those who value the fixed view,  
When it is declared that everyone who rests there is pure,  
The purist sees like that there.

“The obsessives are indeed those who are not easy to adjust”: “The world is constant, ...” is the obsessives; “the world is very permanent...” “It is true that it is not easy to adjust.” The obsessives are those who are hard to adjust, hard to tell, hard to deliberate, hard to see, and hard to understand.

“Those who value the fixed view view”: Constructed, fixed view, contrived, and shared views, and then acting after paying attention. Seeing as the flag, seeing as the tower, seeing as an increase, be seen to follow.

“When it is declared that everyone who depends on there is pure”: “Whoever depends on,” dependence on the masters, Dhamma, ..., dependence, adherence, falling into, fixes, and turns his heart towards (it), is the one who depends on. “There” in one’s own view, in one’s liking, in one’s inclination, in one’s own opinion. “When it is (declared to be) pure” is a pure speaker, a wise speaker, ....

“The purist is there, he sees like that”: “Purist,” the purist, the ubiquitous purist, the clarifier, the ubiquitous purist. Or, the pure seer (of views), the ubiquitous pure one who sees, one who sees purity, one who sees all whiteness. “There,” in one’s own view, .... “True,” truthful, .... He sees and understands.

146 · The Brāhmaṇa does not come to constructions after consideration,  
He is not a traveler to see (views), nor a relative (kin) of wisdom,  
And after he knew the general opinion of the mundane,  
He watched while others pick it up (grasp).

“Brāhmaṇas do not come to construction after consideration”: “No” is negative. “Brāhmaṇa,” .... “Construction,” ... (omitted, see previous sections). After consideration, it is called wisdom, .... “The Brāhmaṇa does not come to the construction after consideration”: After the Brāhmaṇa considers, after knowing, .... All actions are impermanent... (omitted). He does not come to the construction of desire or the construction of perception, not to arrive, not to hold, not to take, not to cling.

“He is not a walker of seeing (views), nor a relative of wisdom”: For him, the sixty-two evil views have been cut off, ..., and he is not carried away, taken away, ..., does not return to that evil view as the core. “Nor is the kin of wisdom,” not to the eighth grade of wisdom, or the five powers of wisdom, establish, produce, arise, and produce lustful kinship.

“And after he knows the general opinions of the commonplace”: “After knowing,” .... The general opinion is called the general opinion of sixty-two evil views. “Common,” “general opinions arising from ordinary people” are mundane, or “general opinions arising from a wide range of people” are mundane.

“He is watching and others are picking up”: Others are holding, taking, and clinging because of their thirst and seeing; the Arahant looks on, does not hold, does not take, and does not cling.

147 · After Muni left the bond here in the world,  
He was not a member of the group in the dispute that has arisen.  
The silent person is calm among the non-silent people,  
And the person who does not pick up when others pick up.

“Muni left the bond here in the world”: “Bond,” there are four types of binding: ... (omitted, see previous sections). “Muni,” .... “Here,” ....

“Not entering the group in the disputes that have arisen”: In the disputes that have arisen, have been born, have appeared, those who should not walk in the desires, and those who are agitated should not walk among those, those who are horrible should not behave, those who should not be idiotic, should not behave if they don’t want to, they should not behave if they don’t take anger, they should not behave if they are not afraid, a foolish person should not act, not because of greed, not because of aversion, not because of ignorance, not because of conceit, not because of seeing, not because of debauchery, and not because of doubt, do not leave because of the potential trend of troubles, and will not be driven, guided, carried, or conquered by discord and dhamma debate.

“The silent one is peaceful among the non-silent”: “The silent one,” ... (omitted, see previous sections). “Among those who are not silent,” in those who are not silent, in those who are not still, in those who are not extinguishing, in those who are not cooling, in those who are not resting. “He is calm,” the Arahant possesses six peaces: after seeing the form with his eyes, he is neither happy nor sad but living in peace, with thoughts and righteous knowledge; after hearing the sound with his ears... (omitted); at death: he is the one who has been well-tamed (the Silent One).

“Those who don’t pick up, while others pick up”: Other people hold, ... because of their thirst and seeing, and the Arahant looks on, ....

148 · After abandoning previous troubles, not making new ones,  
Those who do not reach desire or obsession (dogmatism),  
He is a wise man who has freed himself from evil opinions,  
And does not contaminate or reprimand himself in the world.

“Abandon the previous troubles and do not make new ones”: The previous troubles are called the past sensation, perception, and consciousness. Regarding the past actions that can cause pollution, those pollutions that can cause pollution, after abandoning, after giving up, after giving up forever, after driving away, after making the end, and making it go to non-existence. “Not make new ones,” the new is called the present form of sensation, perception, and consciousness. Action is the non-creator of desire, the non-creator of love, and the non-creator of greed; those which are not allowed to be born, not to be produced, not to arise, and not to be born.

“Neither the one who reaches desire nor the obsessed”: He who doesn’t go because of want, ... (omitted). “Nor the obsessed (dogmatic),” non-“The world is constant, this is true, ... (omit-

ted).”

“He is a wise man who has freed himself from evil views”: For him, the sixty-two evil views have been cut off, .... The insight is free from bondage, and he lives with an unrestrained heart. “The wise man,” ....

“To not contaminate yourself in the world, and not rebuke yourself”: “Adhesion,” There are two kinds of adhesion: .... For him, the adhesion of thirsting has been cut off, ..., is not contaminated in the world of suffering, is not contaminated in the world of humans, is not contaminated in the world of heaven, is not contaminated in the world of aggregates, is not contaminated in the world of world, and is not contaminated in the world of places; not strongly contaminated, not closely contaminated, no longer contaminated, no longer contaminated strongly, no longer contaminated closely. He has left, has departed, has been freed, has been separated from the bondage, he dwelt with an unrestrained heart.

“To not rebuke yourself,” rebuke yourself for two reasons: ... (omitted, see previous sections). Those who do not create, do not make it born, do not be produced, do not arise, do not rebuke themselves.

149 · He is a person who has left the legion in all dhammas:  
Everything seen or heard,  
The Muni’s burden has been relieved and he does not come to construction,  
Does not stop, and does not have desire.  
[Like this, the Blessed One (said).]

“He is the one who has left the legion in all dhammas: whatever he sees or hears and perceives”: ... (omitted, see previous sections).

“The burden of that Muni has been relieved and liberated”: “Burden,” there are three kinds of burdens: the burden of the aggregate, the burden of pollution, and the burden of creation. What is the burden of the aggregate? The resulting form, feeling, thought, behavior, and consciousness, this is the burden of aggregates. What is the burden of pollution? Greed, hatred, ignorance... (omitted), all unwholesome actions are the burden of pollution. What is the burden of creation? Blessing, non-blessing, immobility, this is the burden of creation. Because the burden of the aggregate, the burden of pollution, and the burden of creation are cut off, the roots have been cut off, just like a palm tree without roots, it becomes a non-existent thing, a non-living thing in the future, it is called the burden being discharged, the burden has fallen, the burden has been removed, the burden has completely fallen, the burden has been lowered, and the burden has ceased.

“Muni,” ....

“Freed,” Muni’s mind has been freed from greed, liberated, and freed by kindness; the heart has been freed from anger..., the mind has been freed from delusion..., (omitted) the mind is freed from all bad practices, kindness and relief.

“The one who does not construct, the one who does not stop, the one who does not hope [Like this, the Blessed One (said)]”: “Construction,” there are two kinds of construction: .... “The one who does not stop,” all ignorant ordinary people, they are infected, the good ordinary people, including the seven kinds of learning, which should be obtained but not, those which should have been reached but not, they should testify but those who have not testified stay away, abstain, and avoid. The Arahant has been separated, has abstained, has given up, has left, has departed,

has been freed, has been separated from the bondage, and he lives with an unrestrained heart. “Those who do not wish,” wishing is called thirst, it is greed, ..., bad roots. For him who desires, cravings are cut off, ..., he is called the undesiring.

“Blessed One,” ... (omitted, see previous sections). For the non-creator, the non-stop, the non-seeking. [Like this the Blessed One (said)].

#### 14. Quick Instructions

150 · Kin of the Sun! I ask you (about) the realm  
Of far away and silence, great rishi!  
How after seeing does the bhikkhu reach Nibbāna  
And become one who has no clinging in the world?

“Kin of the Sun! I ask you”: “Inquiry,” there are three kinds of inquiries: inquiry about the explanation of the unseen, inquiry about the confluence of the seen, and inquiry about the cut-off of doubt.

What is an inquiry about the unseen? The unknown, unseen, unmeasured, unjudged, unclear characteristic, for the purpose of his wisdom, seeing, measuring, judging, clear, he asked a question.

What is an inquiry about the confluence of the seen? A characteristic that was known, seen, measured, judged, clear, and understood. He asked questions for the purpose of confluence with other wise men.

What is an inquiry for the cutting off of doubt? A leap-into skeptic, jump-in doubter, and born doubter: “Is that so? Isn’t it true? What is it then? How is it?” He asks questions for the purpose of severance of doubt.

The next three kinds of inquiry: human inquiry, non-human inquiry, and inquiry of the created (nimmitapucchā).

What is a human inquiry? People asked questions after they went to see the Buddha, the Blessed One: bhikkhus, upāsakas, upāsikās, kings, khattiya, Brāhmaṇas, vessas, suddas, lay people, monastics.

What is an inhuman inquiry? The non-people asked questions after they went to see the Buddha, Blessed One: the dragons, golden-winged birds, Yakkhas, Asuras, Gandhabba, kings, Indā, Brahmas, devas.

What is the inquiry of the created? All the physical bodies and limbs of the Blessed One’s mind-made forms draw near and ask questions after seeing the Blessed One, and the Blessed One answers him.

The next three kinds of inquiry: inquiry for one’s own benefit, inquiry for the benefit of others, and inquiry for the benefit of both. The next three: inquiries about current interests, inquiries about future interests, and inquiries about the highest interests. The next three: inquiry for the benefit of no faults, inquiry for the benefit of no pollution, and inquiry for the pure benefit. The next three: (about) past queries, future queries, and current queries. The next three: (about) inquiries within oneself, inquiries outside oneself, and inquiries within and outside oneself. The next three: (about) good merit, demerit, and the undesignated (abyākatapucchā) The next three: (about) masses, relics, and institutions. The next three: about mindfulness, about diligence, about spiritual content. The next three: about the root, the strength, and the enlightenment. The next three: about the Path, the Fruit, and Nibbāna.

“Sun kinsman! I ask you”: I ask you; I beg you; make me clear; please tell me. “Sun tribe,” Sun (ādicco) is called the sun (sūriyo), the sun is surnamed Gotama, the Blessed One is also surnamed Gotama, the Blessed One is a relative of the sun surname, a relative of the surname of the sun, so the Buddha is a member of the sun tribe.



“Far away and quiet, great rishi”: “Far away,” there are three types of distance: ... (omitted, see previous sections).

“The great rishi,” the great rishi is the Blessed One, and the “seekers, and pursuers of the great precepts” are the great rishis. ...of the great concentration..., ...of the great liberation aggregate..., “the seeker and pursuer of the Great Liberation of Wisdom and Insight” is the great rishi; the fragments gathered by the dark..., the destruction of the great upside down..., the pulling out of the big arrow of thirst..., the unraveling of the accumulation of sight..., the lifting of the big conceit flag, ...the calming of the great work..., the calming of the big torrent..., the laying down of the heavy burden..., the severance of the cycle of the great reincarnation..., the disappearance of the great heat..., the cessation of the great heat..., “the seeker and the pursuer who lifts the flag of Dhamma in his heart” become the great rishi; the great minds..., the great exertion..., the great gods..., the great roots..., the power..., the great enlightenment branches..., the big eight branches of the holy path..., “the immortality of the great supreme benefit, the seeker of Nibbāna, the pursuer” is great rishi; “Sought, pursued, and searched for by powerful beings: Where is the Buddha? Where is the Blessed One? Where is the god among the gods? Where is the bull king among people?”

“How after seeing does the bhikkhu reach Nibbāna”: How to extinguish one’s greed (to reach Nibbāna) after seeing, after measuring, after weighing, after judging, after separating, after clarifying, to extinguish one’s anger, to extinguish one’s ignorance... (omitted, see previous sections), ...all unwholesome deeds, to annihilate it, calm it, quiet it, calm it down, and stop it. “Bhikkhu,” a bhikkhu, a virtuous bhikkhu, or a learned bhikkhu.

“Become the one who has no clinging in the world”: From the four kinds of works, to become the one who does not take, the one who does not hold, the one who does not cling, the one who does not cling to. “In the world,” in the world of suffering, the world of humans, the world of heaven, the world of aggregates, the world of realms, the world of existence. “Any,” any form, feeling, thinking, behavior, consciousness.

151 · [Like this the Blessed One (said):]

The root of the false name:

After consideration, all (thoughts of) “I am” should be stopped,

Any cravings within oneself,

One should always learn mindfully for their adjustment.

“[Like this the Blessed One (said):] The root of the false name: after consideration, we should stop all (thoughts of) ‘I am’”: Fantasy is the name of vain (concept/cognition): the false name of thirsty love, the name of false sight. What is the root of the illusory name of craving for love? Ignorance is the root; not as the root of reason; the root of conceit; without shame as the root; being ashamed as the root; falling as the root, this is the falsehood root of craving of the name. What is the root of the false name of seeing? Ignorance is the root....

“Blessed One,” ... (omitted, see previous sections).

“After consideration, you should stop all ‘I am’”: After consideration, it is called wisdom, .... “I am,” about form, “I am,” there is a latent trend of troubles such as conceit “I am” and desire “I am,” about feeling..., about thinking..., about behavior..., about consciousness “I am,” conceit “I am” and desire potential trend of the troubles of “I am.” “[Like this Blessed One (saying):] The root of the false name: after consideration, everything ‘I am’ should be stopped”: After consideration, it should be prevented, stopped, eliminated, calmed, extinguished, stop the conceit of the root

of all false names and “I am.”

“Any thirst within oneself”: “Anything,” .... “Thirst,” The craving for form.... “In oneself,” Waiting for that craving in oneself. Or, inside oneself is called the heart: the heart, mind, heart, white (purified), intent, mind location, mind root, consciousness, consciousness accumulation, corresponding to the consciousness realm, the mind is coexistent, coexistent, and intermingled by that craving, correspondence, co-existence, co-extinction, the same place of dependence, and the same object.

“For those adjustments, we should always learn it with mindfulness”: “Always,” .... “Mindful (of),” ... (omitted, see previous sections).

“Learning,” there are three kinds of learning: ... (omitted, see previous sections).

“For those who want to adjust, he should always learn mindfully”: For those who want to tune, eliminate, let go, calm down, cut off, and stop, he should learn to increase precepts, ... These three learnings should be learned when heading towards ....

152 · Anyone who can prove and know the Dhamma,  
Whether inside or outside of himself,  
Should not have fortitude (stubbornness) because of that,  
Because that is not said to be silence by the righteous.

“Anyone who can prove the knowledge of the Dhamma within himself”: Any one of his own virtues, he can know whether it is good or unrecognized. What is his own merit? They may be a bhikkhu from a noble family, or may be a bhikkhu from a wealthy family, or a bhikkhu from a very wealthy family, or may be a famous person in the same household as the bhikkhu, or it may be in clothes, food, shelter, patients necessities and medical necessities; may be a scribe, or a speaker, ... (omitted, see previous sections), this is called his own merit. Whatever his own virtues, he can know, be able to understand. “Or externally”: Those who are pro-teacher, or the merit of the teacher.

“You should not come to fortitude because of that”: You should not have fortitude, stubbornness, arrogance, pride, and conceit based on your own merits or the merits of others. Pride should not be produced because of that. That way, you become a rigid, very rigid, head-raised person.

“Because the righteous do not say that is silence”: To the good (śatānaṃ), to the good (santānaṃ), to the good (sappurisānaṃ), to the Buddha, to the disciples of the Buddha, and to the Bhikkhu Buddha, that this is silence is not said, not explained, ....

153 · One should not be considered (by oneself) a winner,  
Inferior or equivalent because of that,  
Being touched by more than one form,  
One should not keep his own classification.

“Should not be considered a winner because of that”: Should not, by birth, ... (omitted, see previous sections).

“Or the inferior or the equivalent”: ....

“To be touched (contacted) by more than one form”: To be touched by various forms, tortured, combined, possessed.

“He should not maintain a classification of himself”: He is called me. He should not keep constructing, classifying, and arrogantly distinguishing ‘me’ (himself).

154 · There should be silence only within oneself,  
Bhikkhus should not seek silence from others,  
The person silent within himself,  
What does he take up and what does he refuse?

“Only within oneself, should one be quiet”: The greed in oneself should be calmed; anger should be calmed; ..., quieted, calmed, silenced, and ceased.

“Bhikkhus should not seek silence from other things”: From other things, with impure ways, evil ways, and non-departures, except for the mindfulness, except for the righteousness, ..., one should not seek silence, quiet, peace, extinction, and cessation.

“The silent one in oneself”: The one who silences desires within oneself; the one who silences aversion; ....

“There is no rejection up and no taking up”: The “no” is negative. The “taken” is for oneself, but he doesn’t hold these, and “reject” is those that should be released, he doesn’t reject. Anything that should be held, there is something that should be released (; that which should be released, there are those that should be held). For him, it is a transcendence of grasping and releasing. The Arahant has surpassed growth and retreat, has practiced..., the cycle of life and death, without his rebirth.

155 · As in the middle of the sea,  
It is stable without waves being produced.  
Those who live and are not disturbed like this,  
That bhikkhu will not cause increase no matter where it is.

“As in the middle of the sea, it is stable without waves being produced.” The ocean is high and deep for eighty-four thousand yojanas. The water below forty-thousand yojanas, is swayed by fish and turtles, and the water above forty-thousand yojanas is swayed by wind, and in the middle of forty-thousand yojanas, the water does not shake, shake strongly, does not move, does not tremble, does not tremor, does not tremble much, not passive, not stirred, not waved, not swinging, not rotated, is calmed down; where no waves are generated, it is a stable sea.

Or, in the middle of the seven mountains, there is a sea, where the water does not shake, ....

“Like this, one who lives and is not disturbed”: “Like this” is a metaphorical arrangement. “The one who lives (stable),” He does not shake when he gets it; he does not shake when he does not get it; he does not shake when he is famous; he does not shake when there is no reputation; he does not shake when praised; he does not shake when reprimanded; he does not shake when he is happy; when he is suffering he does not shake, does not shake strongly, .... “The one who is not disturbed,” disturbance is called thirst, that is greed, ... For him who is disturbed, craving is cut off, ..., he is called the undisturbed. The undisturbed state is regarded as the undisturbed. He does not shake when he gets it; ....

“Bhikkhus will not increase no matter where they are”: In “increasing,” there are seven kinds of increase: ... (omitted, see previous sections). “No matter where,” ....

156 · The discerning person (with open eyes) tells  
Of the self-proven method of the adjustment of distress,

Master! Please tell me about the Path,  
Pātimokkha, or even concentration.

“The discerning person speaks (of)”: “Narrative,” telling, explaining, teaching, informing, establishing, uncovering, analyzing, clarifying. “The eye,” The five eyes are the clear eyes: the naked eye is the clear eye, the heavenly eye is also the clear eye, the clear eye is also the clear eye, the Buddha’s eye is also the clear eye, and all eyes are also the clear eye.

How does the Blessed One regard the naked eye as “having eyes?” There are five colors in the eyes of the Blessed One: cyan, yellow, red, black, and white. The (Blessed One’s) eye hairs are blue, extremely blue, correct, beautiful, and equivalent to flax, and the others are yellow, extremely yellow, golden, and correct, beautiful, the equal of the flower of the bayur tree. The two eyes of the Blessed One are red, extremely red, straight, beautiful, red as the insects that come from the ground after the rain, and in the middle are black, extremely black, not coarse, smooth, straight, beautiful, and moist. The outers are white, extremely white, white, yellow-white, pleasing, beautiful, and equivalent to the Osadhī star. With the naked eyes of the Blessed One which belonged to him naturally having been born of previous good kamma, he sees everything in day and night, when there are four branches of darkness: sunset, moonless night, darkness of the heavy forest, the darkness of heavy clouds. Like this, when there is the darkness of the four branches, he also sees everything in day and night. There are no walls, or shutters, or fences, or mountains, or bushes, or groves, which are obstacles to his vision of form. If a sesame is marked and put into a cart full of sesame, he can select that sesame. In this way, the Blessed One’s natural naked eye is pure, and the Blessed One regards the naked eye as an eye.

How does the Blessed One regard the heavenly eye as “the one with eyes?” With a pure and transcendent celestial eye, the Blessed One sees that when all beings die and pass away, they are inferior, triumphant, beautiful, ugly, fortunate, and unfortunate, knowing that all beings flow according to their kamma: “These beings and monarchs have evil deeds of body, evil deeds of behavior, evil deeds of intention, rebuke the saints, wrong views and kamma of holding wrong views, they have passed away after death to the suffering realm, evil returning, lower realm, hell; or these beings, who have good deeds of body, good deeds of speech, good deeds of intentions, do not condemn the saints, and uphold the right view of the kamma, they have passed away to the world of goodness and heaven after death by disintegrating their bodies.” In this way, with a pure and transcendent celestial eye, he saw that when all beings died and passed away, in the inferiority, victory, beauty, ugliness, fortune, and misfortune, he knew the flow of all beings according to kamma. When he wants, the Blessed One can see one world, two worlds, three worlds, four worlds, five worlds, and ten worlds. Also, twenty world realms, thirty world realms, forty..., fifty..., one hundred, these thousand small worlds, two thousand middle world realms, as well as these three hundred thousand great world realms [AN.3.81]. If he wants to, he can see it. In this way, the Blessed One’s heavenly eyes are all pure, and the Blessed One regards the heavenly eyes as having eyes.

How does the Blessed One regard the wise eyes as the one with eyes? The Blessed One is the great wisdom, broad wisdom, quick wisdom, sharp wisdom, piercing wisdom, advising wisdom: those who are skillful, those who have developed wisdom, those who have proved that they have reached the unimpeded, those who have reached the four fearless ones, those who possess ten powers, those who are like bulls, those who are like lions, those who can have great wealth, those with boundless wisdom, those with boundless brilliance, those with boundless fame, the rich, the wealthy, the guide, the moderator, the comforter, the informer, the one who makes it seen, the one who makes it visible, the one who makes it clear, the Blessed One is indeed

the founder of the unborn Path, the producer of the unborn Path, the unannounced preacher; the one who knows the Path, the knower of the Path, and, (his) disciples now live in the Path's accompaniment, and will be the possessors in the future.

The Blessed One is indeed the knower and seer, who knows and sees; he is the one who is born with eyes, born with wisdom, born with Dhamma, and born with Brahma; he is an interpreter and promoter of righteousness, the immortal giver, Dhamma King, Tathāgata; there is nothing that the Blessed One did not know, did not see, did not testify (prove), did not touch with wisdom; the past, the future, and the present came to the Buddha and the Blessed One with all the deeds in the field of wisdom, anyone with any name that should be guided to reason can know: one's own righteousness or others' righteousness or both, or the righteousness of the current life or the righteousness of the next life or both, or deep or hidden, or should be guided to infer, or have been guided to determine, or no fault or pollution, or clear or supreme interest, everything revolves in the Buddha's wisdom.

All body kamma is transferred in the wisdom of the Buddha and the Blessed One; all language kamma...; all mental kamma...; the wisdom of the Buddha and the Blessed One about the past is barrier-free; ..future...; ...present...; all that should be guided to infer is the reach of wisdom; all wisdom is guided to be inferred, and all that should be guided to be inferred is the ultimate wisdom; the ultimate wisdom is what is guided to be deduced, and there is no wisdom beyond what is guided to be deduced; there is no way to transcend the wisdom that is guided and deduced. These dhammas live in mutual restriction, such as two boxes, where the covers are completely in contact; the lower cover does not go over the upper one, and the upper cover does not go over the lower one; restricted to each other. (Similarly, ) all that should be guided... (omitted); these dhammas live in mutual restriction.

The wisdom of the Buddha and the Blessed One is transferred in all the Dhamma, all the Dhamma is the Buddha, the Blessed One's turning belongs, the hope belongs, the intention belongs, the mind arises, the wisdom of the Buddha and the Blessed One is transferred to all living beings, the Blessed One knows the intentions of all living beings, knows the potential tendency of troubles, ...the behavior, ...solution, about the less dusty, the more dusty; the rooted, the dull rooted, the good deeds, the evil deeds, and the teachability and unteachability of beings; capable and incapable sentient beings, including the world of heaven, demons, and Brāhmaṇa; generations of Samaṇas, Brāhmaṇas, heaven, and man all revolve in the wisdom of Buddha.

If any fish, turtles, and even the big fish swallowing boats revolve in the sea, the same, including the world of heaven, the world of demons, and the world of Brāhmaṇa; the generations including Samaṇas, Brāhmaṇas, heaven and man are all turned around in the Buddha wisdom, such as any bird and even the gold-winged birds were turning around in the field of space. In the same way, those who possess the same wisdom as Sāriputta also revolve in the field of Buddha wisdom. The wisdom of the Buddha is pervasive and transcends heaven and human.

Those wise khattiya, wise Brāhmaṇas, wise homeowners, wise Samaṇas, smart dissidents, sharp breakers who want to act on evil views with a wise attitude, they prepare problems to be seen later; they saw the Tathāgata and asked about the what is hidden and secret. Those questions were discussed and answered by the Blessed One with reasons, and they abandoned those (others) nearby and became the (disciples) of the Blessed One. At that time, the Blessed One was there, shining with wisdom. In this way, the Blessed One regards the insight as an eye.

How is it that the Buddha's eyes are "the one who as eyes?" When the Blessed One observes

the world with the eyes of the Buddha, he sees those with less dust and more dust; those with roots and blunt roots; ...good deeds and evil deeds; ...easy to teach and difficult to teach; the existing sins and terrors of the other worlds, others who do not live in seeing sin and terror in other worlds. Just like in the green lotus pond, red lotus pond, and white lotus pond, some green lotus, red lotus, and white lotus grow in the water, rest on the surface of the water, sink and grow underwater; some ...are born in the water and grow in the water, and live on the same height (as the surface); some ...rise above the water and live and dwell without being stained by water. Similarly, when the Blessed One observes the world with the eyes of the Buddha, he sees those with less dust and more dust; ... [DN.14]. The Blessed One knows: “This person is a greedy person, this person is an abusive person, this person is a foolish person, this person is a pathfinder, this person is a believer, and this person is a wise person.” The Blessed One speaks to the greedy people, the Blessed One informs those who hate walkers of the practice of compassion, the Blessed One makes them settled in recitation, questioning, hearing of the Dhamma at the right time, discussion of the Dhamma at the right time, and co-living with teachers. The Blessed One informs the person who seeks the path, the Blessed One tells those who believe in confidence: the good sense of Buddha, the good nature of the Dhamma, the good practice of the Saṅgha and his precepts. The Blessed One teaches vipassanā to those who are wise practitioners: impermanence, suffering, and non-self.

“If you stand on the top of a rocky mountain,  
 You can see all the people around,  
 Similarly, those who are virtuous and all-seeing  
 Climbed up the tall building of Dhamma.  
 Those who are gone away, looking at people  
 Who are in sorrow, conquered by birth and old age.  
 Please get up! Heroes! Victors on the battlefield! Caravan leaders!  
 Debt-free people, walk in the world,  
 Blessed One! Please teach the Dhamma!  
 There will be those who understand.”  
 [DN.14]

How does the Blessed One regard all eyes as having eyes? All eyes are called the state all knowing wisdom. The Blessed One arrives (has), fully arrives (has), enters, fully enters, has enough, has all the state wisdom of knowing.

“For him, there is nothing unseen here (in this world),  
 There is no knowledge that cannot be known,  
 He proves that everything that exists should be guided by inference,  
 Because the Tathāgata, like that, is all-eyes.”  
 [Ps.1]

“The self-evidenced method of distress adjustment”: “Self-evidenced method,” not from rumors, ... (omitted, see previous sections). “The adjustment of distress” and “distress”. There are two kinds of dangers (distresses): ... (omitted, see previous sections).

“Distress (danger),” ... (omitted, see previous sections).

“Modulation of distress,” modulation of distress, surrender of distress, death of distress, giving up of distress, cessation of distress, non-living, and Nibbāna.

“Master! Please tell me the path”: “Please tell me the path,” Correct path, following path, ... (omit-

ted, see previous sections), the path leading to Nibbāna, please tell, please explain, .... “Master,” that person calls the Blessed One. Or, whoever explains, teaches, ..., of the excellent, auspicious, good, and without fault that should be practiced.

“Pātimokkha or even concentration”: “Pātimokkha” is the foundation of abstinence, the (self) inhibition of behavior, entrance to self-control, and so on, the foremost attainment of good dhamma. “Or even concentration,” that is the mind’s cessation, stability, stability, undistracted, stable mind, samatha (stop), fixed root, steady force, concentration.

157 · Do not become unstable (unsettled) with your eyes,  
Your ears should be isolated from the village theory (talk).  
One should not be greedy in taste,  
And should not take any any (things) in the world as one’s own.

“Do not become unstable with your eyes”: What is a person with unstable eyes? Here, there is a category of people who have eye restlessness: “Those that should be seen become unseen, and those that should be unseen become seen.” From gardens to gardens, from villages to villages, from towns to towns, from cities to cities, from countries to countries, from localities to localities, he did so (wandered) in order to see long and irregular parades (processions). Those who engage in this, such are those with restless eyes.

Or, when the bhikkhu is a visitor at home, a walker on the street, he walks unprotected: he looks at the elephant, the horse, the cart, the infantry, the boy, and the girl as he walks. Watching women, watching men, watching the market, watching the door of the house, watching the top, watching the bottom, and watching in all directions, this is also restless.

Or, after the bhikkhu sees a form with his eyes, he becomes a grasper of appearance and a grasper of subtle appearance, because when he stays at the root of his eyes, greed, sorrow and evil will flow in. He does not act according to his self-control, does not protect the roots of the eyes, and does not achieve self-control [SN.35.120] of the roots of the eyes.

Or if some Sāmaṇas and Brāhmaṇa masters received food offered by faith, they dwelt at performances and watched like this: dancing, singing, music, drama, speaking about ancient times, handbells, cymbals, drums, magic, iron balls, bamboo stick play, stunts, elephant fighting, horse fighting, buffalo fighting, bull fighting, goat fighting, ram fighting, rooster fighting, quail fighting, club fighting, fist fighting, wrestling, exercises, drills, army formations, military parade [DN.1], etc., who are engaged in watching various performances like this, which is also restlessness.

How can you not be a restless person? Here, when the bhikkhu is a visitor to his home and a walker in the street, he walks in a protective manner: he does not look at the elephant, the horse, .... This is not a restless person.

Or, after the bhikkhu sees the form with his eyes, he does not become a grasper of the form or a grasper of the subtle form, because when he stays at the root of the eye, greed, sorrow and evil will flow in, and he will act according to his self-control, protect the roots of the eyes, and achieve self-control on the roots of the eyes, so that it is not a person who is unstable.

Or, after some Sāmaṇas and Brāhmaṇa masters received the food offered by faith, they did not dwell at the performances and watch like this, that is: dance, singing, .... The avoider of performance watching is a not-restless person.

“Do not become unstable with the eye”: He should let go of the unstable state of the eye, he

should drive it away, it should end, and it should go to non-existence. It should be separated from the unstable state of the eye, abstained, absolute, quit, renunciation, departed, liberation, unbound, he should live with the heart of renunciation and restraint.

“Ears should be isolated from the village theory”: Village conversations are called the thirty-two beastly theory, namely: king theory, thieves theory, minister theory, army theory, fear theory, war theory, food theory, drink theory, clothing theory, bedding theory, garland theory, odor theory, affinity theory, village theory, town theory, city theory, land theory, woman theory, (man theory,) hero theory, street theory, water well theory, ancestral spirit theory, various theories, world origin theory, ocean origin theory, if there is no matter [DN.1], etc. “The ear should be isolated from the village theory”: The ear should be isolated from the village theory, it should be prevented, it should be self-controlled, it should be guarded, it should be protected, it should be closed, it should be cut off.

“You should not be greedy in taste”: “In taste,” there are root, ... (omitted, see previous sections).

“And you shouldn’t take any (thing) in the world as your own”: There are two kinds of self-attachment: ... (omitted, see previous sections). “Any (thing),” any form, feeling, thinking, behavior, knowledge, and the like. “In the world,” ....

158 · When being touched (contacted),  
The bhikkhu should not cry no matter where,  
He should not pray for existence,  
And should not tremble in fear.

“When being touched”: “Touch,” contact with disease. To be touched, tortured, combined, possessed by contact with disease; ... with eye disease..., ... ear disease..., ... (omitted, see previous sections), wind, sun, and snake.

“Bhikkhus should not be weeping wherever they are”: It should not be done, should not be produced, should not be caused to arise, should not be caused to give birth to, a state of lament, weeping, crying, sorrow, lamentation, speech, unhelpful words, muttering, weeping. “Wherever,” ....

“Should not pray for existence”: There should not be desire for existence; there should be no desire for form; there should not be hope for formlessness, he should not hope; he should not pray for existence.

“And you shouldn’t tremble a lot in fear”: “The one who is afraid,” the one who is terrified in one aspect is the one who is afraid. This was said by the Blessed One: “If it is impossible to abandon the terror and fear, what if it comes?” The external objects are said to be lions, tigers, leopards, bears, dogs, wolves, bison, horses, elephants, snakes, scorpion, centipede, or thieves or gangsters who do bad things or are ready to do bad things. Or the horror of other behaviors is called the horror of waiting for the heart, the stiff state of horror, the horror of the body, the horror of the heart: the horror of life, the horror of old age, the horror of sickness, the horror of death, the horror of the king, the terror of thieves, the terror of fire, the terror of water, the terror of self-reprimand, the terror of others, the terror of sticks, the terror of horror, the terror of waves, the terror of dragons, the terror of whirlpools, the terror of crocodiles [AN.4.122], the horror of livelihood, the horror of dishonesty, the horror of cowardice in the group, the horror of intoxication, the horror of horror of evil, the stiff state of horror, the state of body hair standing on end, the fear of fear of the heart. “And you shouldn’t tremble greatly in fear”: After seeing or hearing the (object of) fear, you should not tremble, ..., you should not be afraid,



should not come to fear, should be not timid, not frightened, not fleeing, should live in having disconnected the fear of fear, leaving the state of body hair standing on end.

159 · For (soft) food, drinks, hard food, clothes,  
These should not be stored after obtaining,  
And one should not shudder when not getting them.

“For food, drinks, hard food and clothes”: “For food,” rice, porridge, noodles, fish, and meat. “For drinks,” there are eight kinds of beverages: mango juice, Jambolana juice, banana juice, plantain juice, honey juice, grape juice, lotus root juice, lovi-lovi juice. The next eight kinds of beverages: Kosambī juice (it is unclear what this means, since Kosambī is a city name), date juice, jujube juice, ghee beverage, (sesame, etc.) oil beverage, milk beverage, (cool) porridge beverage, (vegetable, etc.) juice beverage. “Hard food,” hard food made of powder, biscuit hard food, root hard food, leather material (type) hard, leaf hard food, flower hard food, fruit hard food. “Clothes,” there are six types of clothes: linen, cotton, silk, sweater, burlap, and hemp.

“After you get it, you should not store (hoard) it”: “After you get it,” After you get it, after you obtain it, after you acquire it, after you have it, after you receive it: no tricks, no talk, no hint, no sarcasm, no profit nourishment in exchange for other benefits, don’t use wood to give things, don’t use bamboo to donate things, don’t use leaves to donate things, don’t use flowers to donate things, don’t use bathing cloths to donate things, don’t use washing powder to donate things, don’t use clay to donate things, don’t give things with teeth, don’t give things with cleansing water, don’t use flattery, don’t talk with words, don’t slander, don’t use homesteading, don’t use animal life, don’t use astrology, don’t be an envoy, don’t send an envoy, don’t run errands, not using medical treatment, not building a new job, not giving food or food in return, and not giving anything by giving, he is righteous with the dhamma, after getting, ..., after receiving. “Should not be stored,” storage of food, storage of beverages, storage of clothes, storage of carts, storage of bedding, storage of spices, the storage of property, should not be, should not be produced, ..., should not be caused to arise.

“And you should not tremble when you don’t get those”: “I didn’t get food, or I didn’t get drinks, ... (omitted, see previous sections),” he should not come to fear: “I am a non-famous person.” Should be a person who is not timid, not frightened....

160 · Become a meditator rather than a wanderer;  
One should stop regretting and should not let go,  
And in the seat and sleeping area,  
The bhikkhu should live in a quiet place.

“Become a meditator rather than a wanderer”: “Meditator,” Become a meditator with the first jhāna, and also with the second jhāna as a meditator, and the third..., and the fourth..., also become meditators with reasoning and thinking meditations, also become meditators with no-reasoning only contemplating meditations, they also become meditators with happiness meditation, and they also become meditations with unhappy meditation. The meditator also becomes a meditator with walking meditation with joy, and a meditation with walking meditation with mindfulness, a meditation with walking meditation with chanting, and a meditation with walking meditation with peace. He also becomes a meditator with emptiness meditation, a meditator with non-phase meditation, a meditator with unwilling meditation, a meditator with mundane meditation, and a meditator with transcendental meditation. He is a jhāna lover, singular practitioner, and admirer of the highest interests.

“Not a wanderer,” how is one a wanderer? A certain type of people here are wandering: from gardens to gardens, ...(omitted).

Or a wandering bhikkhu in the bhikkhu’s garden, wandering: for no benefit, no reason, up-rooted, quietly walking from the bhikkhu’s room to the bhikkhu’s room, from residence to residence, from half-roof house..., from high-rise..., flat house, cave, hut, pavilion, observation deck, tent, shed, lecture hall, round house, tree, or where the bhikkhus sit, and he walks there, where the first becomes the second, or the second position becomes the third position, or the third position becomes the fourth position. There are a lot of miscellaneous talks there, namely: the theory (talk) of kings, ...of thieves....

“Not a wanderer,” he should abandon the wandering nature, should be driven away, should end, should make it go to non-existence. He should be separated from wandering, abstained, ..., he should live with an unrestrained heart, should practice, should act, .... He should be a person who is willing to sit alone, a person who likes to sit alone, a practitioner of inner cessation, a person who does not despise jhāna, has a viewer, and gains an empty house [MN.32], a meditator, a jhāna lover, the practitioner of unity, the admirer of the highest interest.

“Should stop regretting and should not let go”: “Regret,” ...(omitted, see previous sections).

“Should not let go (be relaxed),” one should be a respectful actor, a regular actor, a non-stop actor, one with a habit of not being stuck, a person who does not neglect his desires, a person who does not neglect responsibility, and a person who does not let go of good Dhamma. “How can I complete the unfinished precepts, or can I fund the completed precepts with wisdom?” Where he has desire, diligence, courage, hard work, fortitude, non-shrinking, mindfulness, righteous knowledge, enthusiasm, zeal, establishment, practice, and perseverance in good Dhamma; How can I complete the unfinished concentration..., the unfinished wisdom accumulation..., liberating accumulation..., liberating wisdom seeing accumulation..., “How can I perceive the suffering of the unknown, or abandon the pollution that has not been renounced, or practice the way I have not practiced, or testify to what I have not testified?” Where he has desire, diligence, ....

“And in the seat and in the sleeping place, the bhikkhu should live in a quiet place”: “And,” the continuation of the sentence.... The place where he sits is called a seat: ...(omitted, see previous sections). Houses, dwellings, half-roof houses, tall buildings, flat houses, and caves are called sleeping places.

“The bhikkhu should live in a quiet place,” it should be in an atmosphere of low sound, quiet, ....

161 · One should not sleep much,  
Should stay awake and be enthusiastic;  
Laziness, deceit, laughter, entertainment, lust, ornamentation,  
He should give up.

“Should not have more sleep”: Day and night should be divided into six parts and the five parts should be towards the Path, and one part (four hours) should be lying down.

“Should stay awake and become an enthusiastic person”: Here, during the daytime, the bhikkhu cleanses the mind from obstacles by walking and sitting peacefully. In the first (watch of the) night (the night is divided into three watches), by walking and sitting peacefully, the mind should be purified from obstacles. In the midnight period, with the right side as a lion lying, put the (left) foot on the (right) foot, have mindfulness and righteous knowledge, and contemplating.

In the later night, you should walk and sit peacefully to make the mind purified from the dhamma of obstacles. [SN.35.120]

“Should stay awake,” should keep, should keep completely, should obey, should bend to obey, should be totally obedient, should be directed towards being awake.

“Enthusiastic,” enthusiasm is called vitality, which is the stimulation of the vitality of the heart, diligence, hard work, courage, fortitude, effort, persistence, non-relaxation, the state of courage, the state of ‘will not give up,’ the state of not neglecting responsibility, support of responsibility, vitality, root of vitality, power of vitality, positive progress. To reach, to fully reach, to enter, to fully enter, to be sufficient, to be fully sufficient, to have this enthusiasm, he is called an enthusiast.

“Laziness, deception, laughter, entertainment, lust, decoration, he should give up”: “Laziness”: the lazy person is the state of laziness whose purpose is laziness, and the heart is realized by laziness (defeated); laziness is laziness for the purpose of laziness.

“Deception”: ... (omitted, see previous sections).

“Laughing (aloud)”: Here, a certain type of people grin excessively. This is said by the Blessed One: “Bhikkhus! In the teaching of the noble ones, this is childish, that is, excessive grinning.” [AN.3.107]

“Entertainment,” there are two kinds of entertainment: physical entertainment and verbal entertainment. What is physical entertainment? Playing with elephants, horses, carts, bows, swords and other weapons, octagonal chess, ten-eye chess, aerial chess, and hopscotch, also with the stone jigsaw, also with the dice board, also with the wooden stick, also with the hand, also with dice, also with the leaf flute, also with the toy hoe, also with somersaults, also with toy windmills, also playing with toy measuring instruments, cart games, toy bows and arrows, guessing words, guessing ideas, and imitating flaws [DN.1], this is physical entertainment.

What is verbal entertainment? The sound of playing a drum with a mouth, the sound of a drum being smeared with the mouth, the sound of the felling drum by the mouth, the sound of a bend of the lips, the playing of a drum with the mouth, the mouth (imitating) the hollow sound of drums, loud cheers, commotion at dancers, singing, and joking are verbal entertainment.

The dhamma of lust is the law of lewdness, ... (omitted, see previous sections).

“Decoration”: There are two kinds of decoration: there are decorations for lay people and decorations for bhikkhus. What is the decoration of the family? Hair, beard, wreath, spices, balm, ornaments, accessories, clothes, bedding, headscarf, massage, rubbing, bathing, mirror, applying eye ointment, wreath (spices) balm, face powder, face cream, bracelets, ribbon hair accessories, rods, barrels, swords, parasols, colorful shoes, buns, jewelry, whisks, long and short white clothes, etc. This is the decoration of the layperson. What is the decoration of bhikkhus? The decoration of clothes, the decoration of the bowl, the decoration of the bedding, the decoration of the rotten body or the decoration of necessities, beautification (solemnity), desire to dress up, good-looking, greedy state, impetuous state, impetuous and shallow, this is decoration for bhikkhus.

“Laziness, deceit, laughing, entertainment, lust, ornamentation, he should give up”: Laziness..., ornamentation, with followers, surrounded by people, having necessities, he should abandon it (all), should be driven away, should end, should make it go to non-existence.

162 · Magic, dreaming, signs, and astrology  
Should not be engaged in;  
Beast sounds, pregnancy techniques, medical techniques;  
Believers should not engage in these.

“Magic, dream (interpretation), horoscopes, and astrology should not be used”: Magicians are engaged in magic: When the city is under siege or a war arises, they arouse in the enemy, the hostile, disaster; cause harm; cause disease; cause epidemics; cause abdominal pain; cause cholera; cause dysentery.

The dream (interpreters) tell (of) the dream: Anyone who sees a dream before noon, he has a reward like this; whoever sees a dream at noon, he has a reward like this; ...in the evening..., ...in the first night..., middle of the night, late night; whoever lies on the right side, on the left side, who lies upside right, who lies upside down; who sees the moon, the sun, the sea, Mount Meru, an elephant, a horse, a carriage, infantry, army formations, pleasant gardens, pleasant forests, pleasant land, a pleasant lotus pond..., he has a reward like this.

The sign interpreters inform the signs: the orb sign, the rod sign, the clothing sign, the sword sign, the arrow sign, the bow sign, the weapon sign, the woman sign, the man sign, the girl sign, the boy sign, the female slave sign, the male slave sign, elephant, horse, buffalo, cow king, bull, goat, ram, chicken, quail, lizard, lotus peel, turtle shell, and deer are the same.

Astrologers interpret the constellations: There are twenty-eight constellations. This constellation should be entered by the writer, this constellation should be tied to the headpiece, this constellation should be made for marriage, the transport of the seeds of this constellation should be made, and (in) this constellation cohabitation should be entered.

“Magic, dreams, signs, and astrology should not be engaged”: Magic, dreams, signs, astrology should not be engaged in, should not be practiced, should not be (fully) practiced, should not be held after going on, or, should not be studied, should not be memorized, should not be understood, should not be discerned, and should not be dedicated (to).

“Believers should not engage in (interpretation of) animal sounds, pregnancy techniques, and medical skills”: The animal sounds are called animal language. Beast whispers tell (of) beasts: They know the roar and call of birds or four-legged beasts. Like this, beast whispers tell beasts. They use pregnancy techniques to make the fetus live, and the fetus does not live there for two reasons: with (parasitic) worms or with wind shaking. Herbs are given to defend against insects or wind sway, and like this, they use pregnancy techniques to make the fetus live. There are five types of treatments for “healing”: ophthalmology, surgery, internal medicine, exorcism, and pediatrics. “Believers,” believers in the Buddha, believers in the Dhamma, believers in the Saṅgha. He regards the Buddha as his own, or the Buddha holds that person. This was said by the Blessed One: “Bhikkhus! Bhikkhus who are deceitful, stubborn, slanderous, hypocritical, arrogant and uncertain, bhikkhus! Those bhikkhus are not my believers, bhikkhus! Those bhikkhus have left this Dhamma, and those bhikkhus do not come to grow and expand in this Dhamma. But, bhikkhus! Bhikkhus who are not deceitful, talkative, strong, not stupid, and kind, bhikkhus! Those bhikkhus are my believers, bhikkhus! Those bhikkhus did not leave this Dhamma, but those bhikkhus came to grow and expand in this Dhamma.”

“Cunning, stubborn, false, hypocrisy, conceited, uncertain,  
They don’t grow in the Dhamma taught by the Enlightened One,  
Those who are not deceitful, talkative, sturdy, not rigid, good-natured,

They grow in the Dhamma taught by the Enlightened One.”  
[AN.4.26]

“Beast sounds, pregnancy techniques, medical techniques, believers should not engage in”: Beast sounds, pregnancy techniques, medical techniques, one should not be engaged in, should not be bent to engage in, should not be fully engaged in, should not be oriented towards engaging in, should not be practiced, should not be practiced well, and go on after being held, or should not be learned, should not be remembered, should not be understood, should not be discerned, and should not be devoted (to).

163 · One should not tremble with accusations,  
And bhikkhus should not become high or conceited in praise.  
Greed and stinginess, anger and divisiveness,  
He should get rid of.

“Should not tremble with accusations”: Some people here by birth... (omitted, see previous sections), or in the heard, or in the debate, or in the rebuke of something, they accuse, scold, and reprimand; when they are accused, scolded, reprimanded, they tremble from being blamed, scolding, reprimanding, not complimenting, trembling with no praise, trembling strongly, fear, ...; one should become a person who is not timid, scared, ....

“Bhikkhus should not be high or conceited”: Some people here by birth, ..., they praise, admire, honor, and when they are praised, admired, honored, they become high, conceited, proud, arrogant, stubborn, (that) should not be caused by that, and one should not be stiff and very rigid, head held high, because of that.

“Greed and stinginess, anger and dissenting words he should get rid of”: “Greed,” that is the state of greed, .... There are five kinds of stinginess: ... (omitted, see previous sections). “Anger,” .... “Divisive language,” ....

164 · The Bhikkhu should not be involved in buying and selling,  
No matter where the bhikkhu is he should not make reprimands,  
He should not be attached to the village,  
And should not flatter people for gain.

“Should not be involved in business”: Any business that is rejected in the dhamma does not exist in the interest here. How is one involved in business? Exchange together among the five types of (people): or bowl, or clothing, or any other necessities, making things that can be deceived, or wanting to increase, is involved in buying and selling. How to not be involved in buying and selling? Exchange together among the five types of (people): or bowls, or clothes, or any other necessities, don’t make things that can be deceived, or do not want to increase, this is not involved in trading. “Should not be involved in trading”: The trading, one should not be involved in, should not be established, the business should be discarded, should be driven away, should be terminated, should be allowed to go to nonexistent. He should be separated from business, quit, exited, left, renounced, freed, he should live with the heart of renunciation.

“Bhikkhus should not make rebuke no matter where they are”: What is the pollution that causes rebuke? Some Samaṇas and Brāhmaṇas are those with magical powers, those with heavenly eyes, and those who know their hearts. They see from a distance, not from a close distance. The heart knows the heart. Some gods are also those who have magical powers, celestial eyes, .... They will be reprimanded due to coarse pollution, or due to moderate pollution, or for fine pollution. What is gross pollution? Body evil, speech, and mind evil are called gross pollution. What is

medium pollution? Seeking, finding maliciously, and seeking harm, these are called moderate pollution. What is the fine pollution? Seeking in the family, looking for the land, looking for the undead, looking for sympathy with others, looking for respected reputation, looking for not being scorned, these are called fine pollution. They will not be blamed for coarse pollution, or for medium pollution, or for fine pollution. They should not create blame, should not create pollution that causes blame, should not be caused, should not be produced, and should not be made. It should be separated from the pollution that caused the rebuke, has been abstained, has been given up, .... “No matter where,” ....

“And should not be attached to the village”: How is there attachment to the village? Here, the bhikkhu lives in the village to socialize with his family members, sharing joys and sorrows: when they are happy, and when they are suffering, he is involved in their affairs and duties [SN.22.3].

Or, the bhikkhu puts on his clothes in the early afternoon and takes the mantle. He does not guard the body, words, heart, mind, thoughts, and roots when entering the village or town in order to beg [SN. 20.10], he was stuck everywhere, hooked everywhere, tied everywhere, and came to misfortune and disaster [SN.17.4] everywhere.

How does one not stick to the village? Here, the bhikkhu lives in the absence of communication with his family members, and has different joys and sorrows: not when they are happy, not when they are suffering, he does not involve himself in their affairs and duties.

Or, the bhikkhu puts on his clothes in the early afternoon and takes the mantle. He has guarded the body, the words, the heart, the mind, and the roots have been protected. When entering the village or town, he will be sticking nowhere, hooking nowhere, tying nowhere, and coming to misfortune and disaster from nowhere. “And should not be attached to the village”: Should not be attached to the village, should not be held, should not be tied, should not be tied everywhere. It should be non-greed, non-fettered, non-obsessed, innocent, separated from the greedy, ... (omitted), should live as a Brāhmaṇa.

“Should not flatter people for profit”: What is flattery? Based on the respectful reputation, evil desires, desire nature, focus on property, all the talks, small talk, conversation, talk, dialogue, entanglement, complete entanglement, false talk, complete false talk, flattery, complete flattery, eloquence, slander behind the back, where there is soft language, dear language, slow language, non-crude language.

In addition, flattering people in two ways: to make oneself in a humble position, and make others in a noble position and flatter others; or to make others in a humble position, and make oneself stand in a noble position and flatter others. How to make yourself humble and make others stand up noble and flatter others? (Thinking:) “You are very helpful to me. I rely on you to get clothes, food, shelter, the needs of the sick, and medical necessities. Anyone who gives or wants to do it thinks that I rely on you. Those who are regarded as you, all my previous names from my parents have disappeared to me, because you are known as those who frequent (someone)’s home like that; those who often visit (someone)’s home like that.”

How to make others humble, and make yourself noble and flatter others? (Thinking:) “I am a person of great benefit to you. Because of me, you have turned to the Buddha, to the Dhamma, and to the Saṅgha. You are free from killing, free from giving and taking, free from adultery, free from false speech, free from drinking spirits, fruit wine, and wine to relax, I will give you instructions, give me a lot of questions, (I will) explain uposatha, and build temples. However, after you abandon me, you respect, honor, and revere other people.”

“We should not flatter people for gains”: We should not flatter people with gains as a cause, condition, or reason for gains, for gains to arise, to make gains familiar to others, and to flatter people. He should give up flattery and drive it away, it should end, it should be made to cease to exist. He should be separated from flattery, abstained, ....

165 · Bhikkhus should not be boastful,  
And should not speak insinuating words,  
Arrogance should not be learned,  
Controversial discussions should not be talked about.

“Bhikkhus should not be boastful”: Here, a certain type of people are boasts and braggers, who boast and brag: ...(omitted, see previous sections). In this way he should not boast, he should not show off. Boasting should be given up, should be driven away, ....

“And should not say insinuating words”: What are insinuating words? Here, a certain type of people speak insinuating words about clothes, words related to giving food, words related to residence, and words related to the needs of patients and medical necessities.

Or, using clothes as a cause, food as a cause, shelter as a cause, patient’s needs and medical necessities as a cause, it is also false to say truth, to say that separation is not to say that it is not to be separated, to say that evil is also not to be evil, and to say that nonsensical also speaks intelligent language. Or, to teach others the Dhamma of Purifying Mind: “Ah! I should indeed hear my Dhamma. After hearing the Dhamma, I will be able to become clear and pure. My clear and pure actions can produce clarity.” “And should not say insinuating words”: Even insinuating words about the teachings of the Dhamma should not be said, should not be told, .... Insinuating words should be let go, ....

“You should not learn arrogance”: “Pride,” there are three kinds of arrogance: ...(omitted, see previous sections).

“Should not learn,” should not learn to be arrogant; should not be practiced, should not be fully practiced, and should not be changed after being held. Arrogance should be cut off, should be driven away, ....

“Should not talk about controversial discussions”: What is a controversial discussion? Here, a certain type of people are talking like this: “You don’t know the dhamma...(omitted).” This was said by the Blessed One: “Moggallāna! When there is a controversial argument, restlessness can be expected; when they are restless, one will lose self-control (losing self-control, the mind will be far from immersion)” [AN.7.61]. How should we not talk about controversy? Controversial discussions should not be discussed, should not be talked, should not be explained, should not be spoken. Controversial discussions should be discarded, should be driven away....

166 · One should not be taken away in false speech,  
Deliberate deception should not be committed,  
And one shouldn’t be scornful of other people  
With regard to survival, wisdom, precepts, and restraints.

“Should not be taken away in false speech”: false speech, ...(omitted, see previous sections).  
“Should not be taken away in false speech”: Should not be carried away in false speech, should not be taken away, should not be carried, should abandon false speech, should be driven away, ....

“Intentional fraud should not be committed”: What is fraud? Here, a certain type of people are

scammers and fraudsters. Where there is fraud, deception, falsehood, and pretend, this is called fraud. “Intentional deception should not be committed”: After becoming deliberately deceptive, he should not (build), should not produce, and should not cause it to arise. He should be separated....

“You should not be contemptuous of other people with survival (existence), wisdom, precepts, and restraints (prohibitions)”: “again,” the continuation of the sentence.... Here, a certain kind of crude life supporter scorns other triumphant life supporters: “How rich this is, he eats everything, namely: plants from roots, stems, cuttings, or joints, and fifthly plants from regular seeds, thunderous teeth like a hammer — he is also known as a Samaṇa!” [DN.25, 61] He scorned other survivors with that cruel life.

Here, a certain kind of survivor of the wonderful life scorns other survivors of cruel life: “This unknown incompetent is not a gainer of clothes, food, shelter, the needs of patients, and medical necessities.” He used that wonderful life to disdain other makers of cruel life. Here, a certain type of people is a wise man. He answered the question asked. He thought this way: “I am a wise man, but these other people are not wise men.” He scorned other people with that wisdom. Here, a certain type of people are full of restraints. They live and are protected by the self-control of Pātimokkha. They have full righteousness and state of affairs. They see fear in minor sins, and learn after accepting from a teacher. He thinks like this: “I am of those who have full restraints, but these other bhikkhus are those who break the precepts and evil spirits.” He scorned other people with that restraint. Here, a certain type of people is forbidden to have enough: those who live in the woods, or those who often beg, ... (omitted, see previous sections). He thought this way: “I am forbidden to have enough, but these other people are not forbidden to have enough.” He scorned other people with that restriction. “You should not scorn other people with life, wisdom, precepts and restraints”: You should not live with bad practices, or live better than good, or with wisdom, or restraint, or prohibitions, to contempt and despise other people. Pride should not be generated because of that, and one should not be stiff, very stiff, and head-raising because of that.

167 · After hearing many words  
From Samaṇas or ordinary people, when provoked,  
One shouldn’t say back in a rude manner,  
Because the Silent ones don’t fight back.

“After hearing many words of Samaṇas or ordinary people, when you are irritated”: “When irritated,” when you are slandered, rebuked, annoyed, defamed, humiliated, or insulted. “Samaṇa,” .... “Ordinary people,” .... They will say many undesirable, unpleasant words, insult, slander, irritate, anger, hurt, distress, kill, annoy, and harm. Many of their undesirable and unpleasant words are heard; after grasping, after understanding, after discriminating.

“Should not go back in a rude manner”: “Rudely,” you should not go back in a crude and rude manner, you should not go back to arguing, you should not go back to the insulting person, and you should not go back to anger the angered person, should go back to arguing and quarreling [SN.7.2], should not be arguing..., he should give up, ....

“Because the silent one does not counterattack”: “The silent one,” .... “Because the Silent ones do not counterattack”: The Silent ones do not counterattack, wrestling opponents, enemies, hostility, they do not produce, do not cause it to arise, and do not cause it to be born.

168 · After knowing this method,



The bhikkhu who chooses should always study it mindfully;  
After knowing that “silence” is extinction,  
He should not let go of the teachings of Gotama.

“After knowing this Dhamma”: This Dhamma has been explained, taught, told, established, uncovered, analyzed, and clarified. After knowing, after understanding, after measuring, .... Or, the right and wrong, the (right) way and the evil way, the sinful and innocent, the despicable and the triumphant, the black and the white, the sage’s condemnation and the wise’s praise, after understanding, after weighing, .... Or, the correct path, the path that follows the path, ...(omitted, see previous sections). After knowing....

“Bhikkhus who check and choose (select) should always learn with mindfulness”: “Check,” When checking; when making strong checks; when measuring; when judging; when distinguishing; when clarifying: “All actions are impermanent”... (omitted, see previous sections); ...when clarifying.” The bhikkhu who selects. “Always,” .... “Mindfully,” .... “Should learn,” ....

“Knowing that ‘silence’ is after the death (extinction)”: That the “silence” of greed after the death is known, ...anger..., ignorance..., (omitted); after knowing and understanding, ....

“The teachings of Gotama should not be let go of”: The teachings of Gotama, the teachings of the Buddha, the teachings of the conqueror, the teachings of the Tathāgata, the teachings of the gods, and the Arahant’s teachings. “Should not let go,” should be a respectful actor, ...(omitted).

169 · Because he is an unconquered conqueror,  
He saw the Dhamma self-evidently instead of (by) hearsay,  
Therefore, it is true that those who do not let go  
Should always respectfully follow the teachings of the Blessed One.  
[Like this, the Blessed One (said).]

“Because he is an unconquered conqueror”: The “conqueror,” the conqueror of form, the conqueror of sound, the conqueror of smell, the conqueror of taste, the conqueror of touch, the conqueror of dhamma, is not conquered by any pollution, he conquers those evil and unwholesome dhammas; shunning the pollution, the others, the fearful, the bitter fruit, old age and death in the future.

“He sees the self-evidenced Dhamma rather than (by) hearsay (rumor)”: “Self-certification” is not heard, not based on work like this, not based on inheritance, not based on three possessions, not based on theoretical contemplation, not based on contemplation. His insights were seen and understood in the Dhamma that he personally proved and realized.

“Therefore it is indeed the commandment of the Blessed One”: “Therefore,” .... “The commandment of the Blessed One,” the commandment of the Blessed One, the teachings of Gotama, the teachings of the Buddha, the teachings of the conqueror, the teachings of the Tathāgata, the teachings of the gods, the teachings of the Arahants.

“He who does not let go (relax) should always be respectful and follow his studies. [Like this, the Blessed One (said)]:” “He who does not let go,” a respectful actor... “Always,” .... “Respect,” to respect with the body, or with words, or with the heart, or as such it means to respect, or to salute, revere, and respect. “Follow learning,” there are three kinds of learning: .... “World Honored,” a synonym for respect...(omitted, see previous sections).

## 15. The One Who Has Taken Up the Rod

170 · The horror arising from the stick-takers;  
Please look at the dissident people.  
I will talk about the sense of urgency;  
I am stirred up by the sense of urgency.

“The horror arising from the stick-taker”: “Sticks,” there are three kinds of sticks: body sticks, speech sticks, and mind sticks; three kinds of bodily evil act physical sticks, four speech evil acts, three kinds of evil intention sticks. “Terror,” there are two kinds of horror: the terror of the present life and the terror of the afterlife. What is the terror of the present life? Here, a certain type of people practice evil actions with the body, practice evil with words, and practice evil with intention, he kills, takes without giving, invades, loots, robs, abducts wives, and speaks falsehood. After he is captured, they go to the king: “Your Majesty! This is a thief, a criminal, let you punish this (with a) sentence.” The king blamed him. He used the blame to cause terror to arise. He felt bitter and sorrow. From where did this horror, bitterness and sorrow become his? From the person who took the stick it was born, produced, and appeared.

The king was not satisfied with this situation. The king imprisoned him with handcuffs, or with ropes, or with fetters, or with vines, or with kudzu vines, or by throwing into chains, or by fences, or by binding to the village, town, city, country, or to the place, and it is even declared: “You must not walk away from here.” He also feels suffering and sorrow by the bondage, where does this horror, suffering, and sorrow arise? ....

The king is not satisfied with this situation. The king will transport his property from him: hundreds or thousands or one hundred thousand (money). He also feels ....

The king was not satisfied with this situation. The king imposed various penalties on him: whipping, beating with a stick, beating with a cane, cutting off hands, feet, hands and feet, ears, nose, ears and nose, and imposing sour porridge pot punishment, shell-bald punishment, Rāhu’s mouth punishment, fire torture, candle hand punishment, exorcism, bark clothing punishment, antelope punishment, hook flesh punishment, money punishment, alkaline bath punishment, twisted door lock punishment, straw foot pedal punishment, drenching with hot oil, making the dog bite, making a piercing while alive, beheading with a sword; he also feels.... The king is the master of these four types of staff (rod punishment).

With his own work and the disintegration of his body, he was reborn in the world of suffering, evil, lower world, and hell after death. The jailers imposed five types of punishment on him: they made the red hot iron rod pass through the (first) palm, and they made the red hot iron rod pass through the (second) palm. After the second palm, they passed the red hot iron rod through the (first) sole of the foot, they passed the red hot iron rod through the second sole of the foot, and they passed the red hot iron rod through the chest in the middle. He felt bitter, fierce, violent, [MN.129], pungent feelings there, and he would not die until the evil kamma was eliminated. Where did this terror, suffering, and sorrow arise? ....

After the jailers lay him down, they cut him with an axe... (omitted) after the jailers grabbed him under their feet, they cut him with a small axe..., the jailers harnessed him on the cart and set him on fire, so he was ignited in a burning, glorious fire, ..., the jailers made him climb up and down the burning, shining charcoal volcano..., after the jailers caught him up and down, they threw them into the hot, blazing, burning, red-glowing copper pot; he was boiled with foam there, and he rose up once, sunk once, and moved across once. He felt bitter.... Where

did this horror, suffering, .... The jailers threw him into the great hell, and in the great hell:

“There are four doors in the four corners, divided into equal parts,  
Surrounded by iron walls, and the top is covered by iron.  
The earth is made of iron, and it shines with the burning of fire,  
All around for a hundred yojanas, always pervading and abiding.  
The miserable burning is terrible, the brilliant flames are hard to approach,  
Hair visibly standing on end due to the horror of suffering.  
From the east wall, a mass of fire originates,  
Burning those with evil kamma, striking against the west.  
From the west wall, a mass of fire originates,  
Burning those with evil kamma, striking against the east.  
From the north wall, a mass of fire originates,  
Burning those with evil kamma, striking against the south.  
From the south wall, a mass of fire originates,  
Burning those with evil kamma, striking against the north.  
From below, a mass of fire originates,  
Burning those with evil kamma, striking against the roof.  
From above, a mass of fire originates,  
Burning those with evil kamma, striking against the ground.  
Blazing iron, sorrow like being burned,  
Just so this great hell is seen from above and below.  
There beings are very cruel, those who have done great crimes,  
Perpetual evildoers, tortured without dying.  
The body is like fire, that of the dweller in this hell,  
The one with steady kamma, the fire has neither ashes nor soot.  
They run to the east, and from there to the west;  
The run to the north, and from there to the south;  
Everywhere they run, the doors are shut,  
The want to go forth, they seek for release.  
They can’t go forth from there, they obtain this by means of kamma,  
For those evildoers, their abundant kamma is not yet fully ripe.”

Where did this horror, suffering, and sorrow become his? It arises, is born, appears from the person who takes the stick. Also, where does the suffering of hell, the suffering of the animal world, the suffering of the hungry ghost world, and the suffering of humans arise, where are they produced, where are they occurring, where are they born, and where do they appear? It arises, ....

“Please look at the dissident people”: The “people,” ...(omitted, see previous sections). Dissident people are quarreling people, hostile people, people who oppose, people who hit, people who counterattack, people who are attacked, people who are counterattacked, please see, please behold, please watch, please observe.

“I will talk about the sense of urgency”: The sense of urgency is horror, fear, terror, oppression, blows, harm, disaster. “I will tell,” I will announce, I will say, I will explain, I will teach, I will tell, I will build, I will uncover, I will parse, I will clarify.

“I was aroused (stirred) by a sense of urgency”: Just following myself, I was aroused by a sense of urgency, horrified, and generated a sense of urgency.

171 · After seeing the throbbing people,  
Like a fish in little water,  
And becoming hostile to each other;  
Horror entered me after seeing it.

“After seeing people who are throbbing”: “People” are synonymous with all beings. People throb with the throbbing of desire... (omitted, see previous sections). “After seeing,” ....

“Like a fish in a place with little water”: ... (omitted, see previous sections).

“Become hostile to each other”: All beings are hostile to each other, opposing, striking, counter-attacking, attacked, counterattacked: the king and the king, ... (omitted, see previous sections).

“After seeing, the horror entered me”: “After seeing,” after seeing, .... Terror, oppression, blow, harm, disaster entered.

172 · Nothing in the world is solid,  
All directions are completely shaken,  
Wanting a place to live,  
(But) I didn’t see an unoccupied one.

“Nothing in the world is solid”: “The world,” the world of the hell, the animal world, the world of the evil spirits, the world of mankind, the world of heaven, the world of aggregates, the world of worlds, the world of living, this world, other worlds, the Brahma world, the heavenly world, this is called the world. (That) the world of hell is always solid, or solidity of pleasure, or solidity of me, or constant, or solid, or eternal, or unchanging dhamma, as the unsolid, unreliable, and separated. The world of the animal world... (omitted).

Another example is that reeds are not firm, not solid, and have been separated from solidity, such as the castor-oil plant is not firm, figs..., white reeds..., palash tree..., foam, blisters, flame of the sun, dried plantain, illusion.... In the same way, the world of hell....

“All directions are completely shaken”: Everything in the east direction are shaken, shaken completely, moved: disturbed by impermanence, accompanied by birth, followed by old age, conquered by disease, tormented by death, suffering, there is no shelter, no refuge, no return. Everything in the west direction..., north..., south..., middle of the east..., middle of the west..., ...middle of the north..., middle of the south..., lower direction..., upper direction..., in the ten directions.... Again, this is also said:

“Even if your palace is shining  
Lighting up the north,  
One always trembles after seeing the fault of form.  
Therefore, the wise person is not happy with form.”  
[SN.6.6]

“The world is tortured by death,  
Surrounded by old age,  
Pierced by the arrow of craving,  
Always smoking with desire.”  
[SN.1.66]

“All worlds are burning,  
All worlds are smoking,

All worlds are blazing,  
All worlds are trembling.”  
[SN.5.7]

“Want my place”: My dwelling, shelter, refuge, place, place of refuge, those who want, accept, hope, (are) eager (for), and pray (for). “(But) I didn’t see one unoccupied”: I only saw the taken, but didn’t see the untaken: all the young are occupied by the old, all the diseaseless are occupied by the disease, all life is occupied by death, all gain is possessed by the unprofitable, all reputation is possessed by no reputation, all praise is possessed by reprimand, and all happiness is possessed by suffering.

“Gain and loss, fame and disgrace,  
Blame and praise, comfort and suffering,  
These dhammas are impermanent in people,  
Not eternal, and changing.”  
[AN.8.5]

173 · After seeing, at the end, all the hostility,  
There was my dislike (displeasure),  
At that time, I saw the piercing arrow here:  
Hard to be seen, connected to the heart.

“But in the end, all hostiles”: “Yet in the end,” all young and old make it end, all disease-free and with diseases make it end, all life and death make it end, all gains and no gain make it end, all fame and no-fame put to an end, all praise and rebuke put to an end, and all pleasures and suffering put to an end. “All hostiles,” The young want to oppose old people, ..., those who want praise are rebuked and opposed, and those who want pleasure are opposed and beaten, was counterattacked, was attacked, was counterattacked.

“After seeing, my unhappiness”: “After seeing,” .... “My unhappiness,” whoever is not happy, whoever is not rejoicing, whoever is dissatisfied, whoever is in fear.

“To see the arrow at that time”: “At that time,” the continuation of the sentence... (omitted, see previous sections). “Here,” in all beings. “Arrow,” There are seven kinds of stabbing arrows: greedy stabbing arrow, anger stabbing arrow, crazy stabbing arrow, conceit stabbing arrows, seeing stabbing arrows, worrying stabbing arrows, doubting stabbing arrows. “He saw,” he saw and understood.

“Difficult to be seen, connected to the heart”: “Difficult to be seen,” difficult to be seen, hard to be seen, hard to be enlightened, hard to be conscious of, hard to be accessible. “Connected to the heart.” The heart is called the heart, which is the mind, the knowledge, the sense, the white (all pure), the root of mind, consciousness, and consciousness aggregate, corresponding to the realm of consciousness. “Heart connected,” connected to the heart, walking with the heart, joined, connected, coexisted, the same place of dependence, and the same object.

174 · Anyone who is shot by a stabbing arrow,  
He runs around in all directions,  
But after the stabbing arrow was pulled out,  
He does not run nor sink.

“Whoever is shot by a stabbing arrow, he runs around in all directions”: “Stabbing arrow,” there are seven kinds of stabbing arrows: .... What is a greedy arrow? That is greed, ...(omitted, see

previous sections).

What is an anger stabbing arrow? “He has been unfavorable...(omitted, see previous sections).”  
Hate was born... (omitted) brutal anger, rage, and displeasure of the heart.

What is the stabbing arrow of ignorance? Ignorance in suffering....

What is a conceit piercing arrow? The conceit of “I am the winner,” ....

What is a seeing (view) piercing arrow? There are twenty views of the body, ....

What is a sadness arrow? Touched by loss of relatives, ....

What is the doubting arrow? Suspicion in suffering, ....

“Whoever is shot by a stabbing arrow, he runs around in all directions”: Anyone who is shot by a stabbing arrow, shot through, touched, tortured, combined, possesses, and does evil deeds with his body, in words words, and with intention: killing, taking without giving, invading people, taking prey, blocking the road, robbing, abducting a wife, saying falsehood, like this, being shot, pierced, touched, tortured, combined with a greedy arrow, run with possession, run around, walk around, and keep moving around. Or, being shot, ..., heat, hunger, thirst became worse, tortured by the contact of horsefly, mosquitoes, wind, sun, and snakes, died of hunger and thirst frequently; went to (omitted: various locations are listed here, see chapter seven); walked to the dangerous road in the desert; walked to walk on the knees the road that can be passed; the road that goats can walk; the road that sheep can walk; the road that can only be passed when supported by pillars; the road that can only be passed by holding a parachute; the road that can only be passed when the bamboo bush is cut; walking to the bird road; walking to the mouse road; walking to the crack road; walking to the vine road, when he asks repeatedly, he does not get it, rooted in not getting, the feeling of suffering; when he asks, he gets it, rooted in the guardian, feeling of getting worry: “Whether my property will be taken away by the king, the thieves will not take it, the fire will not burn, the water will not flow it away, and the unlovable heirs will not take it away.” When he guards and protects in this way, his property is destroyed, he is rooted in separation and feels distress, when he guards and protects in this way, his property is destroyed, he is rooted in separation and feels distress. Like this is also to be shot, ....

Being stabbed by an anger arrow..., stabbed by an infatuated arrow..., conceit arrow....

Shot by a seeing stabbing arrow, shot through, ..., possessed to walk naked, ignoring (common) ways, licking their hands, coming without being invited, not coming when invited, not eating food specifically prepared for them, not eating food from a bowl or pot, not eating food from someone who keeps sheep, or keeps a shovel or weapon, or where a couple is eating, or a pregnant woman, or a nursing woman, or a woman who has a man in her home, or from places where there are dogs or flies; does accept fish, meat, liquor, wine, fermented porridge (beer); he goes with his bowl to one family for one mouthful, or two families for two mouthfuls... (omitted), or seven families for seven mouthfuls; or he uses one small plate (of food) to sustain his life, or two..., or seven...; or eats one meal a day, or one meal for two days, ..., one meal for seven days, or even one meal for a half-month; he lives dedicated to the practice of eating regularly (at intervals) [DN.8]. Seen like this, the stabbing arrow shot, ....

Or, by a seeing stinging arrow shot, ..., he becomes a lettuce eater, or a tares eater, or a raw rice eater, or a plant eater, or a sour moss eater, or those who eat rice bran, or eat rice water, or eat flax powder, or eat grass, or eat cow dung, he live on the roots and fruits of the forest, and the fallen fruits as food. He wears linen, hemp mixed fabric, shroud, dung sweeping clothes, bark, antelope skin, sheepskin, thatch clothing, bark clothing, wood chip clothing, hair woven

clothing, beast fur clothing, owl down jacket, he is a beard plucker, he lives in a practitioner who is committed to plucking beard, a standing person, a person who refuses a seat, a squatting person, a diligent practitioner, a thorn lying person, he sleeps on a thorny bed, With a slatted bed and a hard floor, he is a person who lives in the open and everywhere. He is a person who eats spoiled food and a practitioner who devotes himself to eating spoiled food. He is a person who does not drink beverages and a practitioner who does not drink beverages. The practitioner who devotes himself to the water bath three times before dusk, like this, lives in many such forms of practice of asceticism and torture on the body. In this way, it is also shot with seeing stabbing arrows, ....

Thorn arrows shot, shot through, touched, tortured, combined, possessed and sad, tired, weeping, pounding and crying, and came to confusion. This is said by the Blessed One [MN.87]:

“Brāhmaṇa! Once upon a time, in this city of Sravasti, a certain woman’s mother died. When she died, she was mad and frustrated. She walked from street to street; from crossroads to crossroads, and then then said: ‘Do you see my mother? Do you see my mother?’

Brāhmaṇa! Once upon a time, in this city of Sravasti, a certain woman’s father died..., brother died..., sister died..., son died..., daughter died..., husband died.... When he died, she was mad and frustrated, walking from street to street; from crossroads to crossroads, and then said: ‘Did you see my husband? Do you see my husband?’

Brāhmaṇa! Once upon a time, in this city of Sravasti, a man’s mother died. When she died, he was mad and frustrated, walking from street to street; from crossroads to crossroads, and then said, ‘Did you see my mother? Do you see my mother?’

Brāhmaṇa! Once upon a time, in this city of Sravasti, there was a man whose father died... (omitted).

Brāhmaṇa! Once in the city of Sravasti, there was a woman who went to the home of relatives who wanted to take her husband and then wanted to give her to someone else she didn’t want. At that time, the woman said to her husband: ‘Master! (My) relatives are going to take you (and then want to give me to someone else I don’t want), and the two of us will die.’ Then, the man cut the woman in half and committed suicide (, thinking): ‘After death, we will (still) be a pair.’” Like this, one is shot, ...by an arrow of sadness, ....

One was shot, shot through, touched, tortured, combined, possessed by the doubtful stabbing arrow to become a skeptic, a skeptic who leaped into a doubt, and a doubtful person: “Do I exist in my past life? Do I not exist in my past life? What is my past life? How was my past life? What was my past life, and what did (it later) become? Will I exist in the future? ....” Or, he will have doubts about the present world now in his heart: “Do I exist? Am I not there? What am I? How is my situation? Where did these sentient beings come from and where will they go?” [SN.12.20] Like this, the stabbing arrow shot in, shot through, ....

He made these piercing arrows. When he made these piercing arrows, he ran east, west, north, and south because of the piercing arrows. Those stabbing arrows have not been broken, and run to the place of interest with those stabbing arrows unbroken: running to hell, running to the animal world, running to the hungry ghost world, running to the human world, running to the heavenly world, from the place of interest to the place of interest, from rebirth to rebirth, from birth to birth, from existence to existence, from reincarnation to reincarnation, from rotation to rotation, running around, walking around, and constantly moving.

“But after the piercing arrow is pulled out, he doesn’t run nor sink”: But that greedy piercing arrow, anger piercing arrow, ..., after being pulled out, after pulling out, after taking out, after removing, after completely removing, after abandoning, after expelling, after finishing, after making it out of existence, he will neither run east nor west, neither run north nor south. Those piercing arrows have been cut off, and in the state where those stabbing arrows have been cut off, one won’t run to the interesting place: won’t run to hell, ..., and constantly moving around. “Not sinking,” not sinking in the torrent of desire, not sinking in the torrent of anger, not sinking in the torrent of ignorance, not sinking, not sinking completely, not sinking downward, not going, not going down.

175 · There is learning sung (recited) along there:  
Any bonds in the world,  
One should not be keen on those; after piercing all desires,  
One should learn for one’s own Nibbāna.

“Learning there being sung (recited): Anyone who is bound in the world”: “Learning,” Elephant science, horse science, carriage, archery, ophthalmology, surgery, body healing, expelling ghosts, child healing learning. “Being sung,” being chanted, recited, talked about, explained, spoken. Or, being chanted, learned, remembered, understood, distinguished, bound to obtain. “Tethered” is called the five desires: the sight to be able to be recognized by the eye, desirable, lovely, agreeable, accompanied by desires, greedy forms; the sound... (omitted, see previous sections). What is the reason that being bound is called the five desires? Most people want, accept, hope, aspire, and pray for the five desires. For that reason, they are called the five desires. “In the world,” ....

“There should not be enthusiasm in those”: In those, or in those studies, or in the five kinds of desires, one should not be enthusiastic, should not target that, and become a person who does not work hard or lean towards that, does not go to increases.

“After piercing all desires”: “After piercing” is after piercing: “All actions are impermanent” after piercing, ... (omitted, see previous sections). After the penetration. “Everything,” ... (omitted, see previous sections). “Desire,” ... (omitted, see previous sections).

“One should learn for one’s own Nibbāna”: “Study,” there are three kinds of learning: ... (omitted, see previous sections). “For one’s own Nibbāna,” in order to extinguish one’s greed; in order to extinguish one’s anger; in order to extinguish one’s infatuation... (omitted), calm, silence, calm down, cool down, cut thoughts, stop, you should learn to increase precepts, you should also learn to increase mind, and you should also learn to increase wisdom. These three learnings should be learned when they are headed (noted); when they are known, they should be learned..., you should learn, practice, practice well, and go on after accepting.

176 · One should be truthful, not arrogant,  
Not deceiving, one who gives up divisiveness,  
Without anger,  
Muni can overcome greed and stinginess.

“Should be truthful, not arrogant”: “Should be truthful,” should have the truth, should have the right view, should have the eight holy paths. “Not arrogant,” “Arrogance,” there are three kinds of arrogance: ... (omitted, see previous sections). For him, these three arrogances are cut off, ..., he is called the not arrogant.

“Those who do not deceive, and those who give up divisive speech”: Deception... (omitted,



see previous sections). For him who this deception has been cut off, ..., he is called the one who does not deceive. “Depart from the divisive speech,” The divisive speech, ... (omitted, see previous sections). For him who is cut off, ..., he is called the one who gives up divisiveness, stays away from divisiveness, and isolates divisiveness.

“Those who are not angry, Muni can overcome greed and stinginess”: They are called “not angry,” but only those who are angry can be said. The anger arises in ten forms: ... (omitted, see previous sections). For him, the anger is cut off, ..., he is called the one who is not angry. The state of anger has been dismissed is regarded as the non-angry; the state of knowing of anger is regarded as the non-angry; “Greed,” that is, the state of greed, .... Being stingy is called the five kinds of stinginess: .... “Muni,” .... “Those who are not angry, Muni can overcome the evil of greed and stinginess”: Muni survives, transcends, passes, crosses, and overcomes the evil of greed and stinginess.

177 · Sleep, laziness, and drowsiness should be conquered,  
And one should not live with ease,  
One should not stand with arrogance:  
The person whose mind is in Nibbāna.

“Sleep, laziness, and drowsiness should be conquered”: “Sleep,” that is the body’s unbearable, unsuitable state of work, covering, internal dullness, drowsiness, dreaming dozing off, dreaming sleeping, falling asleep status. “Laziness,” ... (omitted, see previous sections). “Hanging (drowsiness)” refers to the state of being unbearable, unsuitable for work, stained, withdrawn, dull, depressed, drowsy, and ignorant. “Sleep, laziness, and drowsiness should be conquered”: Sleep and laziness and sinking (drowsiness) should be conquered, should be overcome, should be defeated, should be overwhelmed, should end, should be crushed.

“One should not live with relaxation”: Relaxing means being in the evil deeds of the body, or in the evil deeds of speech, or in the evil deeds of the mind, or in the five desires. The relaxing can be turned away, and the heart is abandoned. The state of not arising, or the state of no respect for the practice of good dhamma, the state of impermanence, the state of non-stop working, the state of being stuck to the habit, the state of neglecting desire, the state of neglecting responsibility, not practicing, not practicing well, not practice much, not establishing, and letting go. Anything like this state of letting go is called relaxing. “Should not live with ease”: Should not live with ease, live together, live, stay, let loose, should be cut off, should be driven away, ....

“Should not stand with arrogance”: “Arrogance,” .... One should not stand with arrogance, ....

“Those whose minds are in Nibbāna”: Here, a certain type of people are the giver, the ordained ones, those who perform kamma, those who serve things to drink, wash water, those who clean the bhikkhus’ rooms, and those who respect the tower temple, those who hang incense flowers in the pagoda temple, those who walk around the pagoda temple on the right, and those who do anything good in the Three Realms are doers, (but) not because of interest, not because of rebirth, not because of incarnation, not because of existence, not because of reincarnation, not because of rotation, he does all this (for) the interest of freedom from bondage, leaning toward Nibbāna, tilting toward Nibbāna, and inclining toward Nibbāna. Or, after the mind breaks away from all realms, the mind gathers on the immortal realm: this is silence, this is victory, that is: the cessation of all actions, the cessation of all attachments, mindfulness, the extinction of thirst, greed, extinction, Nibbāna.

“The wise do not give for the joy of clinging, for rebirth,

They would rather give alms for the sake of not clinging, in order to not regenerate.  
 The wise men do not practice the various meditations because of the joy of clinging, for the sake of regeneration,  
 They would rather practice the various meditations for the sake of not clinging, to not regenerate.  
 They hope to extinguish and give, their hearts are inclined to that, to that victory solution,  
 As a river enters the ocean, they practice Nibbāna on the other side.”

178 · One should not be taken away in false words,  
 And love should not be created in form.  
 One should fully know conceit,  
 And should abstain from arbitrariness.

“Should not be taken away in false speech”: false speech...(omitted, see previous sections).  
 “Should not be taken away in false speech”: Should not be carried away in false speech, should not be taken away, should not be carried, should not be taken. We should give up false speech, should be driven away, ....

“Should not create love in form”: “Form” is the four great elements and forms created of the four great elements. “Affection should not be created in physicality”: Affection should not be created in physicality, desire should not be generated, love should not be generated, greed should not be generated, should not be produced, should not be caused, should not be to be born.

“Should fully know conceit”: One kind is conceit: ....

“Should know conceit”: There should be three types of knowing: known, measuring, and abandoning. ...(omitted, see previous sections).

“Should perform abstinence of arbitrariness”: What is arbitrary behavior? Those infected with greed have arbitrary behavior, angry people have arbitrary behavior with hateful behavior, foolish people have arbitrary behavior with foolish behavior, the bound person acts arbitrarily with conceited behavior, the executor acts arbitrarily with the view, the scrambled person acts arbitrarily, the undecided person acts arbitrarily with the doubtful behavior, the resolute person worries about the latent trend of the behavior, this is arbitrary behavior. “Should perform abstinence of arbitrary behavior”: Should have been separated from arbitrary behavior, abstained, ....

179 · One should not delight in the old,  
 And should not like the new;  
 Should not be sad because of the disappearing,  
 And should not be dependent on what is seductive.

“Should not rejoice in the past”: The past is called the past forms, feelings, thoughts, actions, and consciousness. The past actions should not be rejoiced, welcomed, held by craving, seeing, persevere (in), clung to, he should let go, he should drive away, ....

“Should not generate liking in the new”: The new is called the present form, feeling, thought, behavior, and consciousness. In the current behaviors, liking and desire should not be generated due to craving and seeing; Love, greed, he should not produce, should not generate, should not cause it to arise, should not cause it to come to life.

“Should not be sad because of what is disappearing”: When disappearing, losing, declining, dissipating, leaving, reducing, and extinction, he should not be sad, should not be tired, should

not grieve, should not weep, should not beat his chest and cry, should not come to confusion: when the eyes disappear, are lost, decline, ..., in the ear... (omitted, see previous sections).

“Should not be dependent on what is seductive (attractive)”: The attractive is called craving, which is greed, .... For what reason is the attractive called thirst? Anyone who pulls, holds, takes, grasps, clings to him with thirst and love... (omitted), for this reason are called cravings. “Should not be dependent on the attractive”: Should not become the dependent of the thirst. The thirsting should be cut off, ....

180 · I say greed is a “great torrent,”  
I said desire is a torrent,  
The fixed view of object,  
The mud of desire is difficult to overcome.

“I said greed is a ‘great torrent’: Craving is called craving, that is greed, .... Great torrent is called craving, that is greed, ....” I say greed is a ‘great torrent’: I say, I explain, ...that greed is a “great torrent”.

“I said eagerness is rushing”: eagerness is called craving, .... Rushing is also called craving, ....  
“I said that eagerness is rushing”: I said, ...that that eagerness is “rushing.”

“Fixed views”: Fixed views are also called cravings, ....

“The mud of desire is difficult to overcome”: The mud of desire, the quagmire of desire, the pollution of desire, the swamp of desire, and the obstacles of desire are difficult to overcome, difficult to surpass, difficult to escape, difficult to pass.

181 · Muni does not deviate from truth,  
Brāhmaṇa stands on the high ground,  
After he cuts off everything,  
He was indeed called the Silent One.

“Muni does not deviate from the truth”: Those who do not deviate from the truth; those who do not deviate from the right view; those who do not deviate from the eight-legged path. “Muni,”  
....

“Brāhmaṇa standing on the high ground”: The high ground is called non-living, Nibbāna, that is the cessation of all actions, .... “Brāhmaṇa,” ... (omitted, see previous sections). “The Brāhmaṇa stands on the high ground”: He stands on the high ground, on the island, standing in the shelter, standing in the refuge, standing in the fearless place, standing in the undeath, standing at Nibbāna.

“After he cuts everything off”: Everything is called the twelve places: ... (omitted, see previous sections). Because the desire and greed in the inner and outer parts of himself have been cut off, the roots have been cut off, like a palm tree without roots, becoming a non-being, something that will not be born for the future. In this case, everything is abandoned, spit out, released, cut off, severed. Because of the thirst for love and seeing and the conceit being cut off, the root .... This situation is also the situation where everything is abandoned, ... Because of blessings and non-blessing action and immobility are cut off, .... In this case, everything is abandoned, ....

“He is indeed called the Silent”: He is called, said, talked about, spoken, explained, said to be “the silent, the stopped, the extinguished, the clam, the at rest.”

182 · He is indeed a wise man,  
He is a person who knows the Vedas,  
He becomes a non-dependent person after he knows the Dhamma,  
He is one who acts rightly in the world,  
He does not look forward to anything here.

“He is indeed a wise man, he is one who knows the Vedas”: The “wise man” ... (omitted, see previous sections). “The one who knows the Vedas,” the Vedas ... (omitted, see previous sections).

“After knowing the Dhamma, becoming non-dependent”: “After knowing,” .... There are two types of dependence on “non-dependent”: ... (omitted, see previous sections). Those who do not adhere to, those who do not stick to, those who do not fall into the dhammas of knowledge, those who do not turn their minds toward (these things), he has left, has been freed, has been separated from the bondage, he lives with an unrestrained heart.

“He is the one who does the right thing in the world”: Because the desire and greed inside and outside of himself have been cut off, the roots have been cut off, just like a palm tree without roots, it becomes non-being and does not grow for the future, this situation is that he walks, lives, acts, goes on, guards, and survives correctly in the world.... Because of blessing and non-blessing and immobility being cut off, ....

“He doesn’t long for anything here”: Hope is called craving, .... For him, this longing, craving has been cut off, ..., he does not yearn for anything: khattiya, or Brāhmaṇa, or vessa, or sudda, or layman, or bhikkhus, or heavenly (beings), or human.

183 · Whoever transcends desire and ties here,  
Which are difficult to transcend in the world,  
He does not grieve or worry:  
Those who have cut off the flow,  
Those who have no knots.

“Anyone who crosses over desires and ties here, those which are difficult to cross in the world”: “Who,” what kind of like, like effort, like arrangement, like kind, every place that has arrived, every khattiya who has Dhamma, or Brāhmaṇa, .... “Desire,” .... “Ties,” there are seven kinds of ties: greed ties.... “In the world”: .... “The tie that is difficult to pass in the world,” all desires and ties: the hard to pass, the difficult to transcend, the difficult to escape, the difficult to overpass, he passes, transcends, overpasses, overcomes.

“He is not sad or worried”: He does not grieve things that have changed, or things that are changing: ... (omitted, see previous sections). “Or worried,” Don’t worry, don’t miss, don’t think, don’t contemplate, don’t think deeply. Or, not to be born, not to age, not to die, not to regenerate.

“Those who have cut off the flow and have no bondage”: The flow is called thirst, .... For him the flow, craving is cut off.... “Unbound person,” the bondage of greed, the bondage of hatred, the bondage of ignorance, the bondage of conceit, the bondage of views, the bondage of pollution, the bondage of evil deeds. For him, these bonds are cut off....

184 · Anything before, please let it wither,  
Do not have anything afterwards,  
If you do not hold in the middle,

You will live a silent life.

“Anything before, please let it wither”: As for the pollution that can cause pollution in the past, please make it dry, please make it wither, please make it please make it dry up, please don’t make seeds, please let it go, please drive it away, please end it, please make it go to non-existence. Or, any past kamma creations that have not matured and repaid, please let them wither, ....

“Please don’t have anything afterwards”: Afterwards is called the future. Any greed, any aversion, ..., any of these actions can arise in the future. For you, don’t have, don’t make, don’t produce, don’t generate, don’t cause it to arise, don’t cause it to be born, please give up, ....

“If you do not hold the in the middle”: The one in the middle is called the present form, feeling, thought, action, and consciousness. Regarding the present actions, you will not hold or grasp because of craving, seeing, ...; give up, drive away....

“You will live a silent life”: The state of silence of greed, the state of calm, the state of silence, the state of quiet, ..., the calmed state, the extinguished state, the non-burning state, the cooled state, the departed state, the stopped state as silent, quiet, cooled, stopped, you live, act, go on, guard, and survive.

185 · In all names and forms,  
He does not regard as his own,  
And there is no sadness for what does not exist,  
He does not lose in the world.

“In all names and forms, he does regard as his own”: “Everything,” .... “Name,” the four formless aggregates. “Form,” the four great elements and any form derived from the four great elements. “Everything, for him,” for the Arahant, for the one who has exhausted his troubles. “Being regarded as one’s own,” there are two kinds of self-holding: ... (omitted, see previous sections). “In all names and forms, they are not regarded as one’s own by him”: In all names and forms, wherever one holds to, they do not exist, are not known, are not discovered, and have been abandoned, ....

“Don’t worry about things that don’t exist”: ... (omitted, see previous sections).

“He does not lose in the world”: Anything that seems to him, of forms, feelings, thoughts, deeds, consciousness, “this is mine, or this is others’.” For those who hold, take, and believe, there is a loss for him.

This is also said: [Jat.5.1,1-3]

“When the carriage, gems, and earrings are lost,  
When the son and wife are lost there,  
When all wealth is not used,  
Why are you not sad in the time of grief?  
Even those who have forsaken their wealth before,  
People who will inevitably die will abandon those,  
The property of the desire-seeker is very constant,  
So I am not sad in the time of grief.  
The moon increases, fills, and disappears,  
And the sun moves into extinction,  
The enemy’s worldly dhamma has been known to me,  
So I am not sad in the time of grief.”

Anything that seems to him, of form, .... For those who do not hold, take, and believe, there is not loss for him. This is also said [SN.2.18]: “Samaṇa! Are you happy?” “Friend! What did you get?” “In that case, Samaṇa! Are you sad?” “Friend! What did you lose?” “In that case, Samaṇa! Are you neither happy nor sad?” “Yes, friend!”

“After a long time, finally,  
I saw the Brāhmaṇa of Parinibbāna,  
Bhikkhus who have no joys and no worries,  
Put off their obsession in the world.”

186 · Anyone who does not have “this is mine”  
Or even other people’s,  
He doesn’t find one to hold,  
And does not grieve at “there is nothing of mine.”

“Anyone who does not have ‘this is mine’ or even other people’s”: “Anyone” is the Arahant, the one who has exhausted his troubles. What is to him, anything, physicality, feeling, thinking, behavior, consciousness, etc. “This is mine, or this is someone else’s.” Being held, grasped, attached, being held, taken and believed, they do not exist, are not known, they are not discovered, they have been cut off, ....

This was said by the Blessed One [SN.12.37]: “Bhikkhus! This body is not yours, nor other people’s, bhikkhus! This is old kamma, which should be seen as created, created by thought, and can be felt. There, bhikkhus! There are the holy disciples who have heard of the reason-based origination: ‘Like this, when this exists, there is that; when this arises, that arises; when this does not exist, there is no that; when this is extinguished, the other is extinguished, that is: ignorance is the precondition for action; action is the precondition for knowledge; ... (omitted); this is the collection of the entire suffering. But it fades away with the ignorance. It’s an extinction with an extinction; this is the extinction of the whole suffering aggregate.’ ”

This was said by the Blessed One: [Sn.5.15–Ni.32]

“Please observe that the world is empty, Mogharāja, always mindfully,  
After removing the view of oneself, one can cross over death in this way.  
Those who observe the world like this cannot be seen by the King of Death.”

This is also said by the Blessed One: [SN.22.33]

“Bhikkhus! Whatever is not you, you must give up! If you give up it, it will be of long-term benefit and happiness for you. And, bhikkhus! What is not yours? Bhikkhus! What is not yours, you let it go! Let it go, it will have long-term benefits and happiness for you; accept..., think..., do it..., if they don’t know you, let it go! Let it go, ....

Bhikkhus! Do you think in this forest, people will take away grass, fuel wood, branches, leaves, or burn it, or do what he wants, you will think like this: ‘People take us, or burn it, or do what he wants?’ ‘No, Great Virtue! What’s the reason for that? Great Virtue! Because this is not me, nor what I belong to.’ ‘Similarly, Bhikkhus! Whatever is not yours, you must give up! Give it away, .... And, bhikkhus! What is not yours? ....’ This is also said:

“It’s purely the arising of dhammas,  
Purely the continuation of actions,  
For those who see it truthfully,  
Village chief, he has no fear.  
The world is the same grass and trees;

When seeing this with wisdom,  
You should not pray for anything else,  
Except no rebirth.”  
[Thag.715-717]

Vajirā Bhikkhuni said this to Māra: [SN.5.10]

“Why do you imagine (there are such things as) ‘all beings?’  
Demon! Is that your evil view?  
This is a simple accumulation of various deeds,  
And no sentient beings have been discovered here.  
Like the gathering of parts is called by the word cart,  
Similarly, when there are aggregates, there is the identification of ‘all beings.’  
Only the creation of suffering,  
The existence and disappearance of suffering;  
Nothing is generated but suffering,  
And nothing is destroyed but suffering.”

This was also said by the Blessed One: [SN.35.246]

“Similarly, Bhikkhus! Bhikkhus search for physicality until all the interesting places of physicality are within reach; feeling..., thinking..., doing..., search for consciousness until all the interesting places of consciousness are reached, when he searches for physicality, until all feeling..., thinking..., doing..., exploring knowledge until all the interesting places of consciousness are timely, wherever the ‘I,’ or ‘mine’ or ‘I am,’ does not exist anymore for him.”

Venerable Ānanda said to the Blessed One: “Being called: ‘The world is emptiness, the world is emptiness,’ Great Virtue! What situation is called ‘the world is emptiness?’” “Ānanda! Because I or what I am is empty, therefore it is called ‘the world is emptiness.’ Ānanda! What is empty with me or what I am? Ānanda! Eyes are empty with me or what I am, forms (with me or what I have) are empty, and eyes (with me or What I am) is emptiness, and eye contact (in me or what I am) is emptiness, that is, (anything) that arises from eye contact is either happy, or suffering, or unpleasant or not unpleasant (in me or me) is emptiness. The ear is empty..., the sound is empty..., the nose is empty..., the smell is empty..., the tongue is empty..., the taste is empty..., the body is empty..., the touch is empty..., the mind is empty..., the dhamma is emptiness..., consciousness is emptiness..., consciousness is emptiness, that is, (everything) that arises from mental touch, whether it is happiness, or suffering, or not suffering or unpleasant, also is to regard me or my being as empty. Ānanda! Because I or what I am is emptiness, so it is called ‘the world is emptiness.’”

“In him is not found holding on to what I am”: “I am holding on,” there are two kinds of holding on to me: .... After renouncing the self-holding of thirst, ...he is the one in whom was not discovered or found the self-holding, those who did not arrive, those who did not receive.

“He doesn’t grieve ‘there is no mine’”: He doesn’t grieve for things that have changed, ....

187 · Those who are not jealous, those who do not follow greed,  
Those who are not disturbed, are equal in everything,  
I call that the benefit,  
When asked about the unshakable.

“Non-jealous, non-greedy, undisturbed, and equivalent everywhere”: What is jealous? ...(omit-

ted, see previous sections). “There is no greed,” ....

“Undisturbed, equal everywhere”: Disturbance...(omitted, see previous sections). “Equivalent in all places,” everything is called the twelve places: .... Because the desire and greed within and outside of oneself have been cut off, ..., this situation that is everything is abandoned, spit out, released, cut off, severed. Because of the thirst for love and seeing, and the conceit have been cut off, ..., he is called equal everywhere. He is like that in all things, neutral and calm.

“I call that the benefit, when asked about the unshakable person”: When being questioned; asked; inquired of; requested; asked to make it clear about the unshakable person, I talk about the four benefits: he is not disturbed, equivalent in everything, I tell, I explain....

188 · The one who is not disturbed,  
The one who knows, he does nothing,  
Having been freed from his efforts,  
He can see stability everywhere.

“The one who is not disturbed, the one who knows”: Disturbance .... With the disturbed state of discontinued as the undisturbed, he does not shake when he gets it; ...(omitted, see previous sections). “The one who knows,” he knows, ..., and penetrates. “All actions are impermanent”: ....

“There is nothing to do”: The deeds are called blessings, non-blessings, and immovable actions. Because the blessings, non-blessings, and immovable actions are cut off, ....

“Escaped from efforts (hard work)”: Efforts are called blessings, non-blessings, ....

“He sees stability everywhere”: Greed is the creator of fear, anger is the creator of fear, ignorance is the creator of fear... (omitted), pollution is the creator of fear. The creator of greed and fear has been abandoned, ... He sees stability everywhere, no fear everywhere, no disaster everywhere, no danger everywhere, and no oppression everywhere.

189 · Among the same, among the inferior,  
And among the excellent, Muni does not say (he is),  
He is a silent person, a person who is already free from stinginess,  
He does not take or refuse.  
[Like this, the Blessed One (said).]

“Among the same, among the inferior, and among the excellent, Muni does not say”: “Muni,” ... “I am the winner,” or “I am the same,” or “I am the inferior,” he does not say, does not speak, does not talk, does not explain, does not say.

“He is the silent one, the one who has been free from being miserly”: “Silence,” .... “He is gone from stinginess”. There are five kinds of stinginess: ....

“He does not take, does not refuse. [Like this the Blessed One (said)]”: “He does not take,” he does not take, ...(omitted, see previous sections). He does not take. “Does not refuse,” ...(omitted, see previous sections). “Blessed One,” ...(omitted, see previous sections).



## 16. Sāriputta

190 · [Venerable Sāriputta like this:]  
I had not seen before,  
Nor has anyone heard of it;  
The master of such witty words,  
The master who came from the Tusita heaven.

“I have not seen before”: For me, before this, I hadn’t seen the Blessed One with these eyes and this self: When the Blessed One was in the thirty-three-day realm under the tree of daylight yellow, when I settled down in the rainy season, he was surrounded by a group of gods and descended from a jewel-made staircase to the scattered city. This sight was not seen before.

“[Like this Venerable Sāriputta]”: “Like this,” sentence continuation; sentence connection; sentence completion; combination of words; connection of words; this is the order of sentences, which is “like this.” “Venerable,” this is a language of love, respect, and obedience. “Sāriputta,” the name, title, security, common name, word, phrase, address.

“Or not heard by anyone”: “No” is negative. “Or,” the continuation of the sentence; the connection of the sentence; ... “Anyone,” khattiya, or Brāhmaṇa, or vessa, or sudda, or layman, or bhikkhu, or heaven, or human.

“Such a master of witty (wonderful) words”: “Such witty words, good words, beloved words, pleasant words, (such as) the beautiful sound of beloved birds roaring. Moreover, the voice that the Blessed One makes from his mouth has eight (features): clear, knowable, beautiful, elegant, concise, undisturbed, deep, and magnificent, the Blessed One makes the crowd aware with his voice, and his voice is not outside the crowd, and the Blessed One is like the voice of Brahma, like the sound of a beautiful bird.

“Master,” The Blessed One is the master, the leader of the caravan, such as the leader of the caravan makes all living beings cross the danger zone: make them to cross the danger zone of thieves, ...of beasts, ...of starvation, ...of no water, he makes it come out, make it overrun, make it pass, make it reach the ultimate place of stability. In the same way, the Blessed One is the leader of the caravan, enabling all living beings to cross the danger zone: make them cross the danger zone of life, ...of old age, ...of disease, death, sorrow, suffering, worries, despair, greed, anger, ignorance, conceit, seeing (views), pollution, evil; ...the dense forest (jungle) of greed, ...of anger, ...(omitted); he makes them come out, makes them transcend, makes them reach stability, non-living, and Nibbāna.

Or, the Blessed One is the guide, the moderator, the comforter, the informer, the one who makes it deliberate, the one who sees it, and the one who makes it clear.

Or, the Blessed One is the founder of the unborn Path, the producer of the unborn Path, the unannounced preacher; the one who knows the Path, the knower of the Path, the acquaintance of the Path, and (his) disciples now live in the Path, and will be the possessors in the future.

“The lord from the Tusita heaven”: “After the Blessed One died from the Tusita heaven, he entered the womb with mind and knowledge.

Or, the gods of the heavens are called the contented ones, they are the satisfied ones, the good contented ones, the delighted ones, the happy ones, the joyful and happy ones who have been born, the lords who came to the heavens. Or, Arahants are called contented ones, ...(omitted), the one who intends to achieve consummation, the masters who came to be Arahants. “Masters,”

the Blessed One is the master, the “teacher of the group” is the master, the “Master of the group” is the master, “He who takes care of the group” as the master, “He teaches the group” as the master, “He admonishes The group” is the master, “he went to see the group fearlessly” as the master, “(the one whom) the group wants to hear, listen, and understand with heart” as the master, “after the group appears bad, he establishes the good” as the master, (he) is the master of the Bhikkhus (groups), the master of the Bhikkhunis, the master of the male lay devotees, the master of the female lay devotees, the master of the kings, the master of the khattiya, the master of the Brāhmaṇas, the master of the vessa, the master of the sudda, the master of the heaven, the master of the Brahma, the master of the Saṅgha, the teacher of the community. “Come,” arrived, fully arrived, to the scattered city.

191 · The world including the gods,  
If anyone sees it,  
He drives away all darkness  
And alone, gains joy.

“The world including the gods”: The world including the gods, the demons, the Brahma, the generations including the Samaṇas and the Brāhmaṇas, the heavens, and the people.

“If someone with eyes sees”: When the Blessed One sat under the coral tree in the realm of the thirty-three gods teaching the Dhamma, as the gods saw it, so mankind saw it; as it appeared to mankind, so it appeared to the gods. Or again, as some Samaṇas and Brāhmaṇa masters who are not the masters are seen as such. Those who have been tuned to imprisonment; those who are not silent are regarded as those who have been silent; those who are not silent are regarded as those who have ceased; those who have not reached Nibbāna are regarded as having reached Nibbāna and the like.

“Like fake earrings made of clay,  
Half a penny of copper covered with gold,  
Being covered by the entourage and travels in the world,  
The inner is not pure, the outer is very bright.”  
[SN.3.11]

The Blessed One does not look like this. The Blessed One is regarded as having been adjusted by the truth, truthfulness, fact, correct, uninverted, and reality; those who have been silent are regarded as having been silent and the like; have been silent are regarded as those who have ceased, and those who have reached Nibbāna are regarded as those who have reached Nibbāna. The Buddha and the Blessed One does not create behaviors, but people with aspirations.

Or, the Blessed One has a clear voice, admiration of the voice of praise, in the domain of the dragon, the domain of the golden-winged bird, the domain of the Yakkha, the domain of Asura, the domain of Gandhabba, the domain of the King, the domain of Indā, the domain of Brahma, the domain of the gods, like this, like that, and so on.

Or, the Blessed One has ten powers, four fearlessness, four unobstructed solutions, six super-knowledges, powers, six Buddha Dhammas (chahi buddhadhammehi), prestige, strength, virtue, vitality, and wisdom. He has seen and known.

“Good people in the distance appear like the Himalayas,  
Non-good people are not seen here, like arrows thrown at night.”  
[Dph.21, 304]

“Eyes,” the Blessed One regards the five eyes as ‘those who have eyes’: ... (omitted, see previous sections).

“After driving away all darkness”: All the darkness of greed, the darkness of hatred, the darkness of ignorance, the darkness of conceit, the darkness of seeing, the darkness of pollution, the darkness of evil deeds, the darkness of blindness, no eyesight, no wisdom, the vexing faction, that which does not lead to Nibbāna; after he has eliminated, removed, abandoned, after discarding, after being driven away, after finishing, and after making it go to non-existence.

“To alone get joy”: “Alone,” the Blessed One is alone having become a bhikkhu, the righteousness without a partner is the alone, the righteousness of the thirst for love is alone, the “always away from greed” is alone, “always away from anger” is alone, “always away from the heart” means alone, “always no pollution” means alone, “has crossed the road without forks” means alone, and “has already realized single enlightenment” means alone.

How is the Blessed One alone having become a bhikkhu? When the Blessed One was young, the black-haired youth possessed the happiness of youth. At the beginning of life, even if the parents didn’t want, tearful, crying, and sighing, they still abandon their relatives, cut off all obstacles in the home, and cut off the barrier of their children and wife, ...family, ...friend, ...storage, shave hair and put on robes, go out from home, being a bhikkhu in a non-domestic life, into a state of no possessions, then walk alone, live, act, go on, guard, and survive.

How is the Blessed One alone without a partner? When he was such a bhikkhu, he was alone in the woods, wild forests, and border dwellings (sitting places): quiet, away from the atmosphere, living alone, suitable for sitting alone; he would walk alone, stand alone, sit alone, lie alone, enter the village alone for alms, go forward alone, return alone, sit alone in a quiet place, perform alone, live, move, go on, guard, and survive alone.

How is the Blessed One alone with the disruption of thirsting love? He is so alone and without a partner, when he lived in reluctance, zealous, and self-effort. Under the Bodhi tree by the Nerañjarā River, with diligence and effort, destroying the devil (Māra) accompanied by the army, the evil demon, and the relatives of the relaxed; afterwards, the netted, strong flowing, entangled thirsty loves, he abandoned, drove away, ended, and made to go to no-existence.

“People who have thirsty love as their partner,  
Reincarnate for a long time,  
Become such a state, other states,  
Do not go beyond reincarnation.  
Knowing this kind of trouble:  
Craving is the origin of suffering,  
Departing from thirsty love, without taking,  
Bhikkhus should march mindfully.”  
[It.15/Sn.3.12,745-746]

How can the Blessed One be alone with “always away from greed?” The state of renouncing greed is aloneness, the state of renouncing anger is aloneness, the state of renouncing delusion is aloneness, the state of announcing pollution is aloneness.

How is the Blessed One one who “has passed the road without a fork” as alone? The road without forks is called the Four Mindfulness... (omitted) Eight Sacred Paths.

“The one who sees the death of life (rebirth), the compassionate one,

Who knows the way without forks,  
Using this way, they crossed torrents in the past,  
Will cross (in the future), and are (crossing) in the present.”  
[SN.47.18]

How is the Blessed One’s “Single Enlightenment” being alone? Enlightenment is called wisdom, root of wisdom, power of wisdom, enlightenment of choice, investigation, vipassanā, right view on the four realms. The Blessed One realized that “all actions are impermanent,” ...“every collection of dhammas is extinguished.” Or, everything that should be felt, should be conscious, should be awakened, should be enlightened, should be realized, should be touched, should be testified, everything is conscious of that consciousness, awakening, enlightenment, attainment, reaching, testifying.

“To gain joy,” “Joy,” the joy of abstinence, the joy of separation, the joy of silence, the joy of enlightenment, he gains, arrives, attains, reaches, and testifies.

192 · The one who is enlightened, the one who does not depend,  
The one like that, the one who does not trick,  
I have come to the Blessed One,  
With a question from those in need  
From the many bound people here.

“The one who is enlightened, the one who does not depend on, the one like that”: “The enlightened one,” that is the one who is the world-honored person, the one who is alone, and the one without a teacher who is now enlightened by the Dhamma that has not been heard before. The truth is there to reach all states of knowing, to reach the state of freedom in power. “Enlightened one,” what is the meaning of enlightened one? “The one who feels the truth” is the enlightened one, the “makes the living being aware”..., the state of all knowing..., the state of all seeing, and the state that is not guided by others is the enlightened. Those who have flowed out are the enlightened ones, those who have exhausted their troubles are given names as enlightened ones, those who have no troubles..., those who have always been free from greed are enlightened, and those who have always been free from hatred. For the enlightened person, “the one who has always been away from ignorance” is the enlightened person, “the one who has always been free from pollution”..., the one who has crossed the road without crossroads..., and the one who has been alone-enlightened without being taught. For the enlightened person, the state of not being killed is the enlightened person, and the state of being enlightened is the enlightened person. “Enlightened person,” this name is not given (made) by the mother, not given by the father, not ...by the brothers, ...sisters, ...friends, relatives; Samaṇas or Brāhmaṇas; not given my heaven, this is ultimate liberation; the establishment (pseudonym) of the acquisition and testimony of the Buddha, the Blessed One, and the Bodhi tree, together with all knowledge and wisdom, is the enlightened one.

There are two kinds of dependence for the “non-dependent”: the dependence of craving and the dependence of seeing. What is the dependence of craving? All are called boundaries (, as realm), as a range, as a boundary, to be grasped, to be regarded as one’s own: this is mine, this is mine, so much of it is mine, and this range is mine; my form, sound, smell, taste, touch, things on the ground, coats, maids and male servants, goats and sheep, chickens and pigs, elephants, cows and horses, mules, fields, homesteads, gold, gold coins, villages, towns, capitals, places, treasuries, warehouses, all the land, because they are thirsty and regard them as their own, all one-hundred-and-eight thirsty trends [AN.4.199], this is dependence on craving.

What is the refusal to see (views)? There are twenty views of the body, ten evil views, ten side views, all views like this, evil views, jungle (entangled) views, desert (barren) views, distorted views, shaken views; the clinging, acceptance, holding, grasping to the bound view, the place where the evil way, the evil nature, the outside way depend, the clasping of the inversion (vipariyesa), the clinging of the inversion (viparīta), the inversion (vipallāsa), the grip of the evil, the clasping of evil, the grip of “(seeing) the real in the unreal,” all come to the reach of the sixty-two evil views, which is the refusal to see.

For the Buddha and the Blessed One, the dependence of craving has been cut off, the dependence of seeing has been cut off, ... (omitted, see previous sections).

“Those like that,” the Blessed One is like that from five aspects: those who are satisfied or unsatisfied are like that, those who have been abandoned are like that, those who have passed through are like that, the “liberated” are those who are like that.

How is the Blessed One to be like that, whether satisfied or dissatisfied? The Blessed One is like that in getting; like that in not getting; like that in (having) reputation; like that in (not having) reputation; ... in praise and rebuke...; in joy and suffering. Some people use spice on their wrists, and some people use axes to work: he has no greed in being like that; he has no disgust in being like that, he has given up greed and dislike, has overcome victory and defeat, has passed obedience and opposition.

How is the Blessed One’s “forsaken” as such? The Blessed One’s greed has been abandoned, spit out, released, cut off, and dismissed; ... anger..., ignorance, resentment, hiding evil, domineering, stinginess, hypocrisy, cunning, stubbornness passion, conceit, arrogance, sloth, slacking, all pollution, all evils, all afflictions, all scorching heat (torment), all irritation, all bad work has been abandoned, spit out, released, renounced, and dismissed.

How is the Blessed One’s “passed over” as such? The violent currents of the worldly desire have been passed; torrents of being have been passed; the torrents of seeing have been passed; the violent currents of ignorance have been passed; all the circuits have been passed, have come out, have crossed, have overcome, he is the one who has descended, the person who has practiced, the person who has completed the journey, the person who has reached the direction, the person who has reached the end, the person who has guarded the Brahma, the person who has reached the highest view, the person who has practiced the Path, the person who has cut off the pollution, the unshakable person, the person who has testified to extermination, for him, the suffering has been known, the congregation has been abandoned, the Path has been practiced, the extinction has been testified, the one who has been proved to be known, the knowing can be known, those who have renounced what should be renounced, those who have been practiced what should be practiced, and those who have testified what should be testified. He is the one whose obstacle has been removed, the one whose ditch has been filled, the one whose pillar has been pulled up, the one who has no latch, the one whose holy flag has fallen, the one whose burden has been removed, the one who has separated, the one whose five branches have been cut off, and the one who has six branches. Those who have one guardian and four reliances are those whose truths have been removed, those who seek to have renounced and completely decayed, those who have no turbid intentions, those who have calmed their lives, those who are kind and free, those who are freed by wisdom; the highest person, the supreme person, who has achieved the supreme accomplishment, neither composes nor disassembles, does not accumulate and then stands; neither gives up nor clings, but stands after giving up; neither dispelling nor accumulating, staying standing after dispelling; neither extinguishing nor burning, staying standing after

extinguishing [SN.22.79], a person who has the state of no learning precepts, and a state of no learning dwelling, the dweller who has the state of wisdom without learning, the dweller with the state of ignorance of the abundance of knowledge, the dweller who has the state of emancipation of no learning, the state of wisdom, and the abiding after completion and penetration of the truth, those who have passed the disturbance (craving), those who stand after the pollution fire is extinguished, those who are no longer coming at all, those who have grasped (victory), those who are free from using, the pure dweller of compassion, the pure dweller of mercy, the pure dweller of joy, the pure dweller of peace, the pure dweller of all, the state of of equality, pervasively pure dwellers, those who have been liberated, those who have been fulfilled, those who are in the ultimate (boundary), those who are in the world, and those who are the dweller at the ultimate, the dweller at the ultimate place of coming around, the dweller at the ultimate rebirth, the dweller at the ultimate end of life (, the dweller at the end of existence, the dweller at the end of reincarnation, the dweller of the last body, the dweller of the ultimate cycle, the dweller of the ultimate walking, the dweller of the supreme at the end), the dweller of the last gathering (body), the deity who holds the last body.

“This is his last, this is the last gathering (body),  
The cycle of life and death, without his rebirth.”

How is the Blessed One’s “freed” like that? The Blessed One’s heart has been freed from greed, liberated, and benevolent; ...from anger...; (omitted)....

How is the Blessed One described as being like that? The Blessed One’s description of “the one who holds the precepts in the rules” as the one who is like that; the one who describes the “believers in the faith” as the one who is like that; the one who “is vigorous in the vitality”... ..having thoughts in mind..., concentrated in concentration, wise in wisdom, “there are three minds,” “six” magical powers in supernatural powers,” “ten powers in ten powers”...; This is the Blessed One as a person like that. The one who is enlightened, the one who does not depend, the one like that.

“Non-tricking, those who come to the Blessed One”: “Non-tricking,” three kinds of trickery: ... (omitted, see previous sections). For the Buddha and the Blessed One, these three kinds of tricks: tricks to use resources, tricks of deportment, and tricks of talking all around for gain have been cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom, so the Buddha is non-tricking.

“He who comes to the master,” the master, ....

“Here, belonging to many bound people”: Belongs to many khattiya, .... “Belongs to the bound,” belongs to the bound, belongs to the attendant, belongs to the servant, belongs to the disciples.

“The needy come with questions”: I come with questions as needed, I come if I want to ask questions, and I come if I want to hear questions. Or, the inquiries that belong to the question are in need, those who want to ask questions, and those who want to hear, there will be those who need to come, approach, and visit. Or, when you have a question, you can and you have enough reason to tell and answer the question I asked, please bear this burden.

193 · When the bhikkhu is repulsed,  
Close to the empty seat,  
Or under a tree, between a mound, or in a cave,

“When a bhikkhu is repulsed”: “A bhikkhu,” a virtuous bhikkhu, or a learned bhikkhu. “To be repulsed,” repulsed by birth, repulsed by old age, ...sickness, ...death, sadness, suffering, worry, despair, the hell world, animal world, hungry ghost world, human world, being rooted in the suffering of being born, in the fetus, in birth, suffering being bound by birth, ...the suffering of effort, of others’ efforts; ...of eye disease, ear disease, ...nose..., tongue, body, head, external ear, mouth, tooth, cough, gasping, external nose, fever, old age, abdominal disease, being unconscious, dysentery, abdominal pain, cholera, leprosy, tumor, ringworm, lung disease, epilepsy, scabies, rheumatism, scratches (skin disease), dry and cracked skin, bloody, gall bladder, diabetes, hemorrhoids, rashes (boils), ulcers; disease caused by the gall, ...by sputum, ...wind, (three) groups, change of seasons, improper posture, sudden disease, ...born by kamma, cold, heat, hunger, thirst, feces, urine; ...the contact of a fly mosquito, wind, sun, snake; ...the bereavement of the mother, ...father, brother, sister, family, possessions, the loss of disease, loss of virtue, loss of sight; being repulsed, distressed, anxious, and disgusted.

“Close to the unmanned seat”: The place where he sits is called a seat: ...(omitted, see previous sections).

“Or under the tree or between the mound”: The underneath of the tree is under the tree, and the mound is between the mound. “Or in the cave”: The mountain is the mountain, the cave is the cave (cavern), and the cave is the cave (grotto); the inner body of the mountain is called the cave of the mountain.

194 · In all kinds of sleeping places,  
How many terrible (things) are there,  
(Because of which a) bhikkhu should not tremble,  
In a quiet place?

“In all kinds of sleeping places”: In all kinds of places, in all kinds, inferior and triumphant, pure and evil. Houses, dwellings, half-roof houses, tall buildings, flat houses, and caves are called sleeping places. “How many terrible (things) are there”: “How many,” how many tweets, roars, sounds produced. Or, “how many,” how many, how numerous, to what extent. “Fearful”: lions, tigers, leopards, bears, dogs, wolves, bison, elephants, snakes, scorpions, centipedes, or thieves or gangsters who do bad things or are ready to do bad things.

“(A) bhikkhu should not tremble because of those”: “Because of those,” because he should not tremble after seeing or hearing those terrible (things), should not tremble (strong tremor), should not tremble greatly, should not be afraid, should not be fearful, should not be afraid all over, should not come to fear, should be the one who is not cowardly, the one who is not frightened, the one who is not afraid, the one who does not run away, should dwell in having cut off fear of horror, having left the (state of) body hair standing on end.

“In a quiet place”: In a place where there is no sound, a quiet place, away from the human atmosphere, alone, suitable for sitting alone.

195 · How many dangers are there in the world,  
For those who have not been to the direction,  
Among which Bhikkhus should conquer,  
Living on the frontier?

“How many dangers are there in the world”: “How many,” .... “Danger,” there are two kinds of dangers: ...(omitted, see previous sections). “In the world,” in the human world.

“To those who have not traveled in the direction”: “The direction that has not been visited” is called non-living, Nibbāna, which is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, extinction, Nibbāna. The direction that has not been visited before, not the direction that has been visited before; this long journey.

Like transporting an oil bowl is completely full to the edge, like this, those should guard the heart who have never been to the direction before. Those who have not been in the direction before, those who walked, those who walked forward.

“Those, bhikkhus should conquered”: “Those,” those perils he should conquer, should defeat, should overwhelm, should end, should crushed.

“Dwelling on the border”: On the border, on the edge, on the frontier, by the mountain, or by the forest, or by the river, or by the water, where it is not cultivated or sown, human limits, after passing, people will not approach the lying place.

196 · What language should there be?  
What state should there be?  
What kind of precepts and prohibitions should be imposed,  
Which belong to the self-effort of the bhikkhu?

“What language should there be?”: “What kind of language should be like, what kind of establishment, what kind, and what kind of contrast.” He asked about the purity of speech. What is the purity of speech? Here, after the bhikkhu abandons his words, ... (omitted, see previous sections). ...cautious, discrete, guarded, protected, and self-controlling words are all pure words. One should have the purity of speech like this.

“What kind of state should be here?”: “There should be a state that looks like what, what kind of establishment, what kind, and what kind of contrast.” He asked about the state. There are the state of affairs and the state of non-state.

What is non-prosperity? Here, a certain type of people are with prostitutes, widows, unmarried women, eunuchs, or bhikkhuni [AN.5.102], or someone who is at a drinking establishment, he lives in inappropriate contact with kings, high officials, outsiders, and disciples. Or, for those who are unbelievers, bhikkhuni, male lay devotees, female lay devotees, those who have no faith, those who not are like a supply of water, abusive and slanderous, those who desire no benefit, those who desire no profit, those who desire no peace, if he wants to stay close to the stable homes, he gets close to, makes friends with, and visits such homes.

Or, when the bhikkhu is a visitor to his home, a walker on the street, he walks unprotected: ... (omitted, see previous sections).

Or, the bhikkhu will become the grasper of the form and the grasper of the subtle form ... (omitted, see previous sections).

Or if some Sāmaṇas and Brāhmaṇa masters received food offered by faith, ... (omitted, see previous sections).

The five desires are also non-promotional states. This was said by the Blessed One: “Bhikkhus! Don’t walk in an improper state or other state. Bhikkhus! Those who walk in the improper state or other state, the demon will get the opportunity, the demon will get the object. Bhikkhus! What are the improper states and other states of bhikkhus? That is: five desires, which five? The form that can be recognized by the eye, which is desirable, lovely, desirable, attractive,



accommodating, and greedy; the sound..., smell, tongue, touch... [SN.47.7]. Bhikkhus! This is called the improper state of the bhikkhu, other states.”

What is travel? Here, the bhikkhu is not with a prostitute, a widow, an unmarried woman, a eunuch, a bhikkhuni, or at a drinking establishment. He lives in communication with the kings, high officials, foreign ministers, and foreign disciples appropriately. Or, those who have faith in Bhikkhus, Bhikkhunis, male lay devotees, female lay devotees, those who have faith, are pure believers, those who have become like a water supply, those who have robes and lights, those who are well-wishing, those who desire benefits, those who desire advantages, desire to leave the harness and stable homes, he gets close to, makes friends with, and visits homes like this.

Or, when the bhikkhu is a visitor to his home, ....

Or, after the bhikkhu sees form with his eyes, ....

Or if some Samaṇas and Brāhmaṇa masters received food offered by faith, ....

Four-mindfulness is the state of mind. This was said by the Blessed One: “Bhikkhus! What is the proper state of the bhikkhu, the state of his father and grandfather? That is: Four mindfulness, which four are? Bhikkhus! Here, the bhikkhu lives in the body and observes the body (, with enthusiasm, righteous knowledge, mindfulness, can moderate the greed and worry about the world); in the feeling..., in the heart..., in the Dhamma.... Bhikkhus! This is the proper state of the bhikkhu, the state of his father and grandfather.” This is also known as the state of travel. One should have a situation like this.

“What kind of precepts and prohibitions should there be”: “There should be what kind of precepts and prohibitions, what kind of establishment, what kind, and what kind of contrast.” He asked about the purity of precepts and prohibitions. What are precepts and prohibitions? ... (omitted, see previous sections).

“It belongs to the self-effort of the bhikkhu”: “It belongs to the self-effort,” it belongs to the energy that has been activated, the one who has come to fortitude, the firm effort, the one that does not neglect the desire, and the one that does not neglect the responsibility in the good Dhamma. Or, the goal that belongs to oneself is issued in one’s own interests, in truth, characteristics, reason and non-reason: “All actions are impermanent” are issued by oneself; “all actions are suffering” ....; “all actions are without self” ....; “actions based on ignorance are the cause of self,” “birth and death cause old age and death,” “death due to ignorance leads to deeds and death,” “birth and death lead to death and death,” “this is suffering,” “this is the path leading to suffering,” “this is trouble,” “this is the path leading to the troubles,” “these dhammas should be known,” “these dhammas should be testified,” the six touches, the gathering, extinction, pleasure, trouble, and detachment of the entrance...; the five aggregates..., four major aggregates; “Any collection of dhammas is an extinction” is issued by oneself. “Belonging to a bhikkhu,” one which belongs to a bhikkhu, or someone who learns from a bhikkhu.

197 · What should he learn after taking up,  
Being dedicated, wise, and mindful,  
Like a smith to silver,  
Should he get rid of his own filth?

“What should he learn after taking up”: What should he learn after grasping, after holding, after taking, after taking up.

“Dedicated (exclusively), wise, mindful”: “Dedicated,” one state of mind, undistracted mind,

stable mind, samādhi, fixed root, concentration, right concentration.” “Wise,” ... (omitted, see previous sections). “Mindful,” ... (omitted, see previous sections). “What should he learn after accepting?” He asked about adding precept knowledge. “Specifically,” he asked to learn more. “Wisdom,” he asked about wisdom knowledge.

“As a smith deals with silver, he should get rid of his own filth”: A smith is called a goldsmith, and silver is called gold (precious metal). As a smith deals with gold, he blows, fans, and melts [AN.3.102] the gross filth, and also blows, fans, and dissolves medium dirt, and blows, fans, and dissolves fine dirt. Similarly, bhikkhus blow, fan, and dissolve their own gross pollution, cut off, drive away, end, and make it to go to non-existence. ...moderate pollution..., ...fine pollution....

Or, bhikkhus blow, fan the fire, dissolve the filth of greed, the filth of anger, the filth of ignorance, the filth of conceit, the filth of seeing, the filth of pollution, the filth of evil deeds, of blindness, of no sight, the filth of delusion, of that which destroys wisdom, of the vexing factions, and that which does not lead to Nibbāna [AN.3.72]; abandon, drive away, end, and make them go to non-existence.

Or, using the right view to blow, ..., and make it go to non-existence. Take the righteous will..., the evil will..., righteous language, evil language, righteous kamma, evil kamma, ...fate..., words, effort, thoughts, concentration, wisdom; using positive liberation to blow, ..., and make it go to non-existence.

Or, to us the eight holy paths to blow, fan the fire, dissolve all pollution, all evil deeds, all afflictions, all scorching heat, all irritation, all unwholesome deeds, cut off, drive away, end, and make it go to non-existence.

198 · [The Blessed One: “Sāriputta!”]

For the repulsed, being close to the unmanned seat

And sleeping place is indeed peace.

The one who wants to be enlightened will follow the Dhamma,

I will say that for you as the one who knows it.

“For those who are repulsed..., that is peace”: “For those who are repulsed,” For those who are repulsed, ... (omitted). “That is peace,” whoever lives in peace will be told by me. What is a happy life? The correct path, the following path, ... (omitted, see previous sections), his is the path to Nibbāna.

“[The Blessed One: ‘Sāriputta!’]”: Calling that person by his name. “Blessed One,” ... (omitted, see previous sections).

“The one who desires enlightenment follows the Dhamma”: “Enlightenment” is called wisdom, root of wisdom, power of wisdom, dhamma enlightenment, investigation, vipassanā, right view, the enlightened one on the four paths. Those who want to be enlightened, those who want to be awakened, those who want to get, those who want to reach, those who want to testify.

“According to the Dhamma”: What is the path of enlightenment? The path that is correct, ..., and right knowledge. This is called the following Dhamma of enlightenment.

“I will say that for you as the one who knows”: “That,” according to the way. “I will say,” I will say, I will explain, I will teach, I will tell, I will establish, I will uncover, I will analyze, I will clarify. “As the knower,” as the knower, the sure knower, one who has penetrated, not from hearsay, not from rumor, not from inheritance, not from the teachings of the scriptures, not

from logical inference, not from reasoning, not from theoretical thinking, not from the insights accepted after contemplation, the method that is personally proven and self-proven, I will say that.

199 · The wise man should not be afraid of the five types of horrors,  
The thoughtful and bounded bhikkhu:  
Flies, moths, snakes,  
Human contact, four-legged animals.

“The wise man should not be afraid of the five horrors”: The wise man is the wise, ... (omitted, see previous sections). The wise man should not be afraid of the five horrors, should not have fear, should not tremble, should not be afraid, ....

“A Bhikkhu with mindfulness and boundedness”: “Bhikkhu,” ... (omitted, see previous sections). “Mindful,” .... “Bounded,” There are four kinds of limits in “bounded action”: the limits of abstinence self-control, the limits of root self-control, the limits of knowing the right amount of diet, and the limits of specializing in soberness.

What is the limit of abstinence? Here, the bhikkhu is a preceptor who lives and is protected by the self-control of the Pātimokkha. He has sufficient righteousness and state of affairs. He sees the horror in minor sins and learns after accepting from a teacher. When examining the state of internal decay, he practiced the internal precepts of self-control, not breaking the boundaries. This is the precept of self-control.

What is the limit of self-control? Here, after the bhikkhu sees the form with his eyes, he does not become a grasper of the aspect, a grasper of the subtle aspect... (omitted) he achieves self-control at the base of his eyes. After hearing the sound with ears..., smelling with the nose..., after tasting with the tongue..., after touching with the body..., after knowing the Dhamma with consciousness, ...., because the when the root of mind is not protected, greed, sorrow and evil will flow in. He acts according to his self-control, protects the root of mind, and achieves self-control on the root of mind. When examining the burning method, he practices internal self-control boundaries and does not break the boundaries. This is the root self-control boundary.

What is the dietary knowledge limit? Here, the bhikkhu eats food after inspection: “Neither for pleasure, nor for intoxication, not for a good figure, not for dignity, but for the existence and survival of this body, to stop harm, and to support the Brahma. In this way, I will repel the previous feelings, not arouse new feelings, be healthy, without fault, and live in peace.” When examining the oiling of the axles, the coverage of sores [SN.35.239], and the analogy of the son’s meat [SN.12.63], he practiced the internal boundary to know the right amount, not breaking the boundaries, this is the limit of knowing the right amount of of diet as self-control.

What is the limit of specializing in sobriety? Here, during the day, the bhikkhu cleanses the mind from obstacles by walking and sitting peacefully. During the first (watch of the) night, by walking and sitting peacefully, the mind should be purified from obstacles. In the middle of the night, lying on the right side as a lion, put the (left) foot on the (right) foot, with mindfulness and righteous knowledge, contemplating. In the latter night, by walking and sitting still, the mind should be purified from obstacles [SN.35.120]. When the virtuous inspects overnight [MN.131], he will focus on the internal sober boundaries, without breaking the boundaries, this is the root of self-control.

“Flies, moths, snakes”: Gadflies are called flies. All (other) flies are called moths. For what reason

are all flies called moths? They fly up and bite again and again, for this reason all flies are called moths. Snakes (crawlers) are called snakes.

“Contact with people, with four-legged animals”: Thieves and hooligans who do bad things or prepare to do bad things are called contact with people. They may ask a bhikkhu questions, or join in discussions, abuse, slander, anger, annoy, hurt, distress, kill, irritate, or harm. Any contact that is annoying from human beings. “Four-legged animals,” lions, tigers, leopards, bears, dogs, wolves, bison, and elephants, they will crush, eat, hurt, distress, kill, annoy, or harm the bhikkhu. The irritation from four-legged animals is the terror of all four-legged animals.

200 · You should not be afraid of other practitioners (of other teachings):  
Even after seeing (in) them many terrible things,  
It is more important to conquer all dangers, good seekers.

“You should not be afraid of other Dhamma persons, even if you see in them many terrible things”: People of other Dhammas, anyone who has not yet believed in the Buddha, Dhamma, or Saṅgha is called other Dhamma persons. They may ask the Bhikkhu questions, or adding discussion, or insulting, slandering, irritating, angering, hurting, distressing, killing, annoying, or hurting. Many of them (these things) are terrible. After seeing this, he should not tremble, ....

“We should conquer all dangers, good seekers”: “Further,” there are things that should be conquered, those that should be defeated, those that should be overwhelmed, and those that should be terminated, should be crushed. “Danger,” there are two kinds of danger: .... “Good follower,” correct path ..., and path leading to Nibbāna, to seek, to seek all over the crisis should be conquered, should be defeated, ....

201 · Being touched by illness and hunger,  
One should endure cold and heat,  
The homeless man is touched by all those kinds of things,  
And he should be strong in vitality and hard work.

“Contact with sickness and suffering, contact with hunger”: Contact with sickness and suffering is called contact with disease. To be touched, tortured, combined, possessed by contact with disease: to be touched, tortured, combined, possessed by eye diseases; by ear disease ... (omitted). Hunger is called hunger. To be touched by hunger, tortured, combined, possessed.

“One should endure cold and heat”: “Cold,” there is cold due to two factors: cold due to inner excitement, or cold due to external seasons. “Heat” refers to the existence of heat due to two factors: heat exists due to internal excitement, or heat exists due to external seasons. “Should endure,” should it be cold, heat, hunger, thirst, and the contact with fly mosquitoes, winds, suns, and snakes, one should endure. Should it be the occurrence of insults, slander, and physical suffering, intense, violent, undesirable, extremely undesirable, life-threatening, and the like (, one should endure).

“He who is homeless is touched by those”: “He is touched by those,” will be touched by sickness, .... “Various kinds (those),” “Will be touched, ... by all kinds of behaviors.” He is touched by those kinds of things. “The homeless,” The opportunity of accumulation by consciousness is not made. [SN.22.3]. Or, to not have the opportunity to do bad things in the body, words, and intentions.

“Energetic, (with) hard work, he should be firm”: the motivation of the vitality of the mortal

heart, diligence, hard work, courage, endeavor, fortitude, non-shrinking, perseverance, continuous, non-relaxed courage, non-giving up desire state, non-negligence state of responsibility, the support of responsibility, vitality, the root of vitality, the power of vitality, and the right progress are called vitality and effort. "Vitality, effort, he should be firm": Vitality, effort, he should be firm, he should be firm, he should be a firm holder, an established bearer.

202 · You should not steal or speak vainly,  
And should reach the weak and the strong with kindness.  
Whenever the mind is cloudy,  
He should know that he should dispel the side of the "dark one."

"Should not steal, should not speak vainly": "Should not steal," Here, after the bhikkhu refuses to give and takes, he should be the one who has not given and taken, the one who has been given, those who are given should be expected; they should live not to steal and to be a clean one. "Should not speak vainly," Here, after the bhikkhu abandons the lie, he should be free from being those who speak falsely, those who speak truthfully, those who are truthful, those who are reliable, those who can be trusted, and those who do not deceive the world.

"The weak and the strong should be touched with kindness": "Kindness," all beings, with kindness, compassion, mercy, sympathy, pity, altruism, no malice, no harm, no harm afflicted, good-rooted person. The "cowards (weak)" are those who tremble, their thirst, and those who have not been cut off, as well as those who are terrified and afraid of not being cut off. For what reason are they called the cowards? They tremble, fear, terror, come to fear, and for this reason they are called cowards. "Strong ones" are those who have been cut off from trembling and thirst, and those who have been cut off from fear and fear. For what reason are they called the strong? They don't tremble or fear, no terror, no fear, not afraid, for this reason they are called strong." The weak and the strong should be touched with kindness": The weak and the strong should be touched and filled with kindness, with the heart of walking with kindness, with the vastness, the excellence, the immeasurable, and no resentment, fill the whole world with an innocent heart and live there.

"Whenever the mind is cloudy, he should know": "Whenever" is whenever. "Mind" refers to all the mind, intention, heart, mind, white (purified), mind root, consciousness, consciousness accumulation, corresponding to that consciousness. Acting evil with the body, the mind becomes turbid, agitated, moving, impacting, fluctuating, rotating, and restless; acting evil with words ...(omitted), ...with intention..., greed, affliction, ignorance, ...(omitted). "Whenever the mind is cloudy, he should know": He should know and should understand the clouded state of the mind.

"He should drive away from side of the 'dark one'": "Darkness," that is the relatives of the demon, the ruler of darkness, the one who has reached the limit, and the outcast. The dark side is the devil's side, the devil's catching net, the devil's fishing hook, the demon's food, the demon's realm, the demon's residence, the demon's travel state, and the demon's bondage. It should be made to go to non-existence. Or, the dark side is the devil's side, the unwholesome side, the one that causes suffering, the one that leads to hell, the one that leads to the animal world, and the one that leads to the hungry ghost world. He should abandon, drive away, end, and make it go to non-existence.

203 · One should not fall into the control of anger or arrogance;  
After digging out their roots one should stand still,  
Secondly, that which is desirable or not desirable,

The survivor should indeed conquer.

“One should not fall into the control of anger, or arrogance”: “Anger,” ... (omitted, see previous sections). “Arrogance,” ... (omitted, see previous sections). “Should not fall into the control of anger and arrogance”: Should not fall into the control of anger and arrogance, anger and arrogance should be discarded, driven away, terminated, and should be made to go to non-existence.

“After digging out their roots, they should stand still”: What is the root of anger? Ignorance is the root, also reasoning is the root, conceit is the root, being without shame is the root, stubbornness is the root. This is the root of anger. What is the root of arrogance? Ignorance is the root, .... This is the root of arrogance. “After digging out their roots, they should stand still”: Anger and arrogance roots should be dug out, after pulling out, after digging out, after taking out, after removing, after completely removing, after cutting off, after driving away, after making to end, after making them go to non-existence, one should stand still, and stand still completely.

“Secondly, the lovable or unlovable, the survivors should indeed conquer”: “Secondly,” the continuation of sentences; the linking of sentences; the consummation of sentences; the combination of words; the connection of phrases; this is the order of sentences, which is “Secondly.” “Lovely,” there are two kinds of loveliness: ... (omitted, see previous sections). “Indeed,” this is the decisive language, the undoubted language, the confident language, the non-duality, the undoubted reading, the command language, the error-free language (, the non-failure language), this is the word of confirmation, which is “Indeed.” “Secondly, the lovable or unlovable, the winner should indeed conquer”: lovable, unlovable; desirable, undesirable; happy, bitter; joy, sorrow; desirable, unacceptable, the conqueror should conquer, or the victor should conquer.

204 · After wisdom is placed in the front, when there is good joy,  
Those dangers should be overcome,  
One should conquer the unhappiness of lying on the borders,  
And should conquer the four ways of weeping.

“Wisdom is placed in the front, and there is good joy”: “Wisdom,” ... (omitted, see previous sections). “Wisdom is placed in the front,” here, a certain type of people put wisdom in front and walk behind. Wisdom is the flag, wisdom is the banner, wisdom is the increase, discriminating more, discriminating more simply, think more deeply, think more completely, and live as those who understand, those who have character, those who have more, those who emphasize, those who target that, those who work hard, those who lean toward them, those who overcome them, those who improve, those who have more character, those who have more, the one who emphasizes that, the one who takes that as the object, the one who works hard, the one who leans to the one who overcomes, the one who increases.

Or, when walking, he knows: “I walk.” Or, when standing, he knows: “I stand.” Or, when sitting, he knows: “I’m sitting.” Or, when lying down, he knows: “I’m lying down.” Or, he knows as the movement of the body.

Or, “When you move forward and backward, you are rightly aware of the actor; when looking forward and backward, you are rightly aware of the actor; when (the body) is bent and stretched, ...; in (wearing) clothes, holding bowls and coats, ...; right-knowing of the actor when drinking, eating, chewing, and tasting; being right-knowing of the actor when urinating and defecating; being right-knowing of the actor when walking, living, sitting, lying, awake, speaking, and silent.” [MN.10/DN.22]

“Good happiness,” happiness arises because of Buddha remembrance, and happiness is good happiness. ...because of the Dhamma..., ...because of bhikkhu remembrance..., precepts, alms, heavens, in and out breath, death, body, silence... [AN.1.297] joy arises, and joy is good joy.

“Those dangers should be suppressed”: “Dangers,” there are two kinds of dangers: .... “Those dangers should be suppressed”: Those dangers should be suppressed, should be defeated, should be overwhelmed, should be terminated, should be crushed.

“One should conquer the unhappiness of lying on the border”: “Unhappy,” whoever is not happy, unhappy, greatly unhappy, extremely unhappy, dissatisfied, and in horror. “Lying on the border,” if he is unhappy in the frontier residence, or in a higher virtuous dhamma, he should conquer, be victorious, overwhelm, ....

“Four ways of weeping should be conquered”: Four ways of weeping should be conquered, should be conquered all over, should be defeated, ...

205 · What will I eat, or where will I eat?  
I did not sleep well, or where will I sleep today?  
These weeping reflections, scholars should temper,  
The homeless walker.

“What will I eat, or where will I eat”: “What will I eat,” What kind of rice, or porridge, or noodles, or fish, or meat, will I eat. “Where will I eat,” Where will I take it (food): in the khattiya family, or in the Brāhmaṇa family, or in the vessa family, or in the sudda family?

“Indeed I did not sleep well, or where will I sleep today”: I did not sleep well this night: on a wooden board, or on a small mat, or on a leather cushion, or on a grass mat, or on a leaf mat, or on a straw mat. Where will I sleep at night: on the bed, or sitting on the bed, or on a cushion, or on a long pillow, or in the bhikkhu’s room, or in a half-roofed house, or in a tall building, or in a flat house, or in the cave?

“These weeping reflections”: “These reflections” are two reflections related to feeding and two reflections related to dwelling. The ones that will weep are the ones that will weep. The ones that will cry are the ones that will weep.

“Scholars should temper, homeless walkers”: “Scholars,” why are they called scholars? “He learns” as a scholar. What does he study? He learns to increase precepts, he also learns to increase mind, and he also learns to increase wisdom. ... (omitted, see previous sections). These three learnings, he learns when facing (noting); .... He is called a scholar for this reason. In order to temper, eliminate, let go, calm down, cut off, dismiss, and stop, he should learn to increase precepts, he should also learn to increase mind, and he should also learn to increase wisdom. These three learnings should be learned when facing (noting); ....

“A homeless traveler,” how is a traveler at home? Here, a certain type of people has the obstacles of home, the obstacles of the group (the crowd), ...of residence, clothing, group meal, accommodation, patients’ needs and medical necessities. This is the home traveller. What is a homeless traveler? Here, the bhikkhu does not have the obstacles of home, the obstacles of the group, ....

“To Māgadha, to Kosala,  
And some in the Vajjīān area,  
Bhikkhus walk without bonds to land like a wild deer,  
And live without shelter.”  
[SN.9.4]

“Wandering is good, living skilfully is good,  
Homelessness is always good,  
Asking about meaning, skilled behaviour,  
This is the Samaṇa form for one without all.”  
[Thag.1.36]

206 · After getting food and clothes at the right time,  
He should know the right amount and be content here.  
Guarded in those (things), and self-controlled in the village,  
He shouldn’t speak harsh words even when provoked.

“After getting food and clothes in a timely manner”: “Food,” rice, porridge, noodles, fish, meat. “Clothes” include six types of clothing: linen, cotton, silk, sweater, burlap, and hemp. “After obtaining food and clothes in a timely manner”: After obtaining clothes, after obtaining food: with no tricks, no talk, no hints, no sarcasm, no gains in exchange for other benefits, no wood donations, not using bamboo to give objects, do not give objects with leaves, do not give objects with flowers, do not give objects with bathing cloth, do not use washing powder, do not use clay, do not use tooth wood, do not use face wash cloth, no flattery, no confession, no slander, no homestead (domestication), no animal, no astrology, no acting as an envoy, no dispatching an envoy, not to run errands, not to use medical treatment(, not to build a new job), not to give food or to give in return, not to give by charity, after he obtains, after obtaining, after acquiring, and possessing properly by the dhamma, after receiving.

“He should know the right amount to be satisfied here”: “He should know the right amount,” he should know the right amount in two ways: from receiving or from using. How to know the right amount from receiving? Even if there are only some things to be given, he accepts it out of pity for the (donor)’s house, guarding the (donor)’s house, and pity for the (donor)’s house; although there are many things to be given, he accepts and protects the abdomen only by clothes that protect the body he accepted. This is to know the right amount from acceptance. How to know the right amount from use?

The clothes used after inspection: only for the defense of cold, the defense of heat, the defense of contact with the fly mosquito, the sun and the snake, and the hiding of the genitals.

It is for the sake of being used and fed after inspection: neither for pleasure, nor for intoxication, not for a good figure, not for dignity, but only for the existence and survival of this body, to stop harm, and to support the Brahma. In this way, I will repel the previous feelings, not arouse new feelings, be healthy, without fault, and live in peace.

Responsible residence after inspection: only for the defense of cold, the defense of the heat, the defense of contact with the fly mosquito, the sun and the snake, the removal of the climate hazard, the joy of sitting alone.

After the inspection, the patient’s necessities and medical necessities are used: just for the defense of the feeling of annoyance that has arisen, and at most for not being angry. [MN.2]

He should know the right amount for use in this way. “He should know the right amount,” From these two aspects, he should know and should understand the right amount.

“The righteous principle that is satisfied here,” here, the bhikkhu is a person who is satisfied with whatever clothes, and is a person who praises whatever clothes, is satisfied. He does not come to improper desires because of clothes, and when he cannot get clothes he does not tremble, is not



greedy for them, not faint, innocent, having seen that disadvantage, come to use it with wisdom [SN.16.1], and he doesn't regard these clothes as satisfying and praise himself with contempt for others. Those who are skilled, not lazy, right-knowing, and mindful there are known as the bhikkhus living in the highest holy caste [DN.33/AN.4.28].

Furthermore, the bhikkhu is a person who is satisfied with whatever food is given, ...(omitted).

Furthermore, the bhikkhu is a person who is satisfied with whatever dwelling place, ...(omitted).

Furthermore, the bhikkhu is a person who has satisfied the needs and medical necessities of any patient, ...(omitted).

"He is a guardian in those and has self-control in the village": "He is a guardian in those," he is a guardian and protector in clothes, food, shelter, the necessities of patients, and medical necessities. The guardian, the protector. Or, he is the guardian, the protector, the guardian in all places.

"In the village he is the self-controlled walker," in the village he is the self-controlled, the prudent, the circumspect, the guardian, and the protector.

"Even when provoked, he should not say harsh words": When he is slandered, reprimanded, defamed, annoyed, humiliated, or insulted, he shouldn't speak back violently, should not argue, scold and insult, should not provoke anger, should not argue back [SN.7.2], should not quarrel, should not dispute, he should abandon, should drive away, ....

207 · Those with downward eyes and those who do not wander,  
Those who are devoted to jhāna, and those who are more sober,  
After going into a calm state,  
He should cut off the intention of thinking and regret.

"The one with the eyes down and the one that does not wander": How are the eyes confused? ...(omitted, see previous sections). How are the eyes not confused? ...(omitted, see previous sections).

"And non-wandering," how is it wandering? ...(omitted, see previous sections).

"With non-wandering," he should abandon the wandering nature, should be driven away, should end, should make it go to non-existence. He should be separated from wandering, abstained, departed, detached, left, freed, detached from bondage, he should live away from being restricted, he should become a person who is willing to sit alone and loves to sit alone, those who do not despise jhāna, those who have spectators, those who gain vacant houses, meditators, those who love jhāna, the practitioners of unity, admirer of his own interests.

"Those who are devoted to jhāna are more sober": "Those who are devoted to jhāna" are devoted to jhāna in two ways: for the emergence of unarisen first jhāna to become harnessed, strongly harnessed, fully harnessed, or for the second jhāna that has not arisen... (omitted), the third jhāna..., the fourth jhāna.... Or, has been born in the first jhāna practice, practice, and more practice, or the second jhāna..., the third jhāna..., has a fourth jhāna practice, practice, practice more.

"More sober ones." Here, the bhikkhu purifies the mind from obstacles by walking and sitting peacefully during the day, ....

"When you begin to calm down, you will be in the state of concentration": "Peace," that is the

peace in the fourth jhāna, carelessness, onlooking, the cessation of the mind, the equality of the mind, the tranquil state of the mind, and the neutral state of the mind. “Stable state,” that is the mind’s cessation, stability, undistracted, stable mind, concentration, fixed root, and samādhi. “The state of concentration after beginning to become calm”: in the fourth jhāna, one becomes in a state of quiet mind, not chaotic, and calm.

“He should sever the intention of thinking and regret”: “Thinking,” there are nine types of thought: wanting thinking, malevolent thinking, harmful thinking, thinking of family, thinking of land, thinking of undeath, thinking of sympathy with others, thinking of respect and reputation, and thinking related to not being scorned. For him, he has intention for wanting thinking, malevolent thinking.... Or, intention for ignorant thinking, contemplating, and pondering; improper thinking...; conceit...; pride...; recklessness...; haughtiness....

“Regret,” ... (omitted, see previous sections).

“He should cut off the intention of thinking and regret”: The intention of seeking and thinking and regret should be cut off, severed, destroyed, should be driven away, should be ended, should be made to cease to exist.

208 · When urged by words he should be mindful and rejoice,  
He should destroy the barrenness of fellow Brāhmaṇas,  
He should express kind words (but) not exceed the limit,  
He should not intend to dispute the dhamma of people.

“When urged by words he should be mindful and rejoice”: “Urged,” by a teacher, or noble one, or someone who is equivalent to a teacher, or a friend, or acquaintance, or a close person, or a companion reprimands: “Mendicants! This is inappropriate for you; this is something you haven’t achieved; this is not suitable for you; this is for the benefit of you without precepts.” After remembering the urging, he should rejoice, should be happy, should should want, should accept, should hope, should pray. For example, a young woman or man who likes to decorate her head has washed her head and gets a green lotus flower ring, a big jasmine flower wreath, and a head garland, which can be received with both hands and worn on the top of the head. [MN.5] He should rejoice, should be happy, should want, should accept, should hope, should pray.

“As one who points out a treasure, he who sees sin should see him,  
The accuser, the wise, the wise person like that should be close,  
A close person like that can only be better than evil.  
May he teach and admonish, may he protect from the despicable,  
He is indeed loved by the good and not loved by the bad.”  
[Dha. 76-77]

“Those who are urged by words should be mindful and rejoice, and the desolation of the fellow Brāhmaṇa should be destroyed”: “The fellow (same) Brāhmaṇa,” of the same behavior, the same vow, the same learner. “The desolation of the same Brāhmaṇa, he should destroy,” he should destroy the state of the striking heart of the fellow Brāhmaṇa, and the state of arising callousness. There are five kinds of heart barrenness [MN.16] he should break, and there are three kinds of barren [SN.45.166] he also should break: the barrenness of greed, the barrenness of anger, the barrenness of ignorance should be broken, should be destroyed, should be completely broken.

“He should express good words (but) not beyond the limit”: “He should speak wisely and wait for words that have benefits, have the dhamma, with appropriate timing, reason, and restraint,

he should express and should speak.”(But) not exceed the limit,” “Boundary,” there are two kinds of boundaries: the limit of the right time and the limit of the precepts. What is the limit of the right time? Words for which the right time has passed he should not say, words that have passed the boundaries should not be said, words that have passed the boundaries should not be said at the right time, words that will come in the future at the right time should not be said, and words that will come in the future should not be said at the right time. He shouldn’t say words dependent on timing and boundaries in the future.

“He who indeed comes at the right time,  
And speaks for a protracted time,  
He is judged to sleep,  
Like the son of a cuckoo.”  
[Jat.4.121]

This is the boundary of appropriate timing. What are the limits of precepts? He shouldn’t say tainted words, disgusting words, silly words, he shouldn’t say lies, he shouldn’t say divisive words, he shouldn’t say evil words, he shouldn’t say bad things, should not tell, should not be talked, should not be explained, should not be spoken, this is the limit of precepts.

“He should not intend to dispute the dhamma of people”: The “people” are khattiya, Brāhmaṇa, vessa, sudda, lay family, bhikkhus, heaven, and person. Controversy, scolding, rebuke, humiliation against people, not being praised, seeing bad, bad livelihood, he should not cause the mind to arise, he should not cause the intention to arise, he should not make it to happen.

209 · Further, there are five kinds of dust in the world,  
The tempering for which those who are mindful should learn,  
In all forms, sounds, and smells, in all tastes and touches,  
He should conquer greed.

“Further, there are five kinds of dust in the world”: “Further,” the continuation of sentences; .... “Five kinds of dust,” form dust, sound dust, smell dust, taste dust, and touch dust.

Greed instead of dirt is called grime (dust). “Dust” has the same meaning as greed. After giving up the dust, the sages live in the teachings of those who are away from the dust. Aversion instead of dirt.... Ignorance instead of dirt...

“In the world,” ....

“For those, those who have mindfulness, in order to temper them, they should learn”: “For those,” for form dust, sound dust, smell dust, smell dust, and touch dust. “Those who have thoughts,” thoughts, remembrance, the state of remembrance, retention, non-drifting, non-forgetting state, root of mind, mind power, mindfulness, and the path of non-divergence, this is called mindfulness; possess, complete possession, he is called a thoughtful person, who walks in, walks in completely, has enough, has fully enough, and possesses this mindfulness. “Should learn,” .... “Those who have thoughts, in order to temper, should learn”: Those who have thoughts, the greed for form, greed for sound, odor, taste, in order to temper, eliminate, give up, calm down, cut off, and stop the greed, he should learn to increase precepts, ....

“He should conquer greed in the forms, sounds and smells, in the tastes and touches”: He should conquer the greed in the forms, sounds, smells, tastes, and touches, (it) should be conquered all over, should be defeated, should be overwhelmed, should be terminated, should be crushed.

210 · A Bhikkhu who is mindful and has a free heart  
Should temper his desire in these dhammas,  
Deliberate the dhamma in a timely and correct manner,  
He should kill the darkness when he becomes a single (unified) person.  
[Like this, the Blessed One (said).]

“In these dhammas, he should temper his desires”: “In these,” in the forms, sounds, smells, tastes, touches. “Desire,” ... (omitted, see previous sections). “He should temper his desires in these dhammas”: The desires in these dhammas should be tempered, expelled, renounced, cut off, should be terminated, and should be made to cease to exist.

“Bhikkhus with mindfulness and free hearts”: “Bhikkhus,” virtuous bhikkhus, or learned bhikkhus. “Those who are mindful,” all thoughts, random thoughts... (omitted), mindfulness, thoughtfulness, and the way of non-diversion are called thoughts. To have, to have completely... (omitted).

“Bhikkhus with thoughts and kindness in heart”: The heart (mind) of the first jhāna has been separated, ... (omitted, see previous sections).

“He considered the Dhamma in a timely and correct manner”: “In a timely manner,” when the mind is drifting, it is the right time for samatha, and when the mind is collected, it is the right time for vipassanā.

“At the right time, he does his best, and he stops at other (times), further,  
He is pleased at the right time, he can concentrate on the heart at the right time,  
He watches at the right time, he is a meditator, a master at the right time.  
When is the right time to do your best? When is the right time to suppress?  
When is the right time for joy? And what is the right time for samatha?  
The right time to calm the mind: how to express it to the meditator?  
Try your best when the heart is retracted, and restrained when it is falling,  
When the heart is out of interest, he should be happy immediately.  
Whenever the heart is already happy, it becomes one who does not flinch or give up,  
That is the right time for samatha, the intention within oneself should be pleased.  
Whenever one of these methods is used to become enlightened,  
After knowing one’s mind and entering concentration, one should immediately watch.  
The wise man becomes the knower at the right time, the person who knows the right time, and  
the acquaintance at the right time.  
It should be discriminated at the right time, the state of the heart.”

“Examine the Dhamma in a timely manner and correctly”: Examine Dhamma correctly: “All actions are impermanent.” Examine Dhamma correctly: ....

“Being single-minded, he should kill the darkness. [Like this, the Blessed One (said)]”: “One-minded,” one state of mind, undistracted mind, stable mind, samādhi, fixed root, concentration, are to be single-minded. “He should kill the darkness,” the darkness of greed, the darkness of hatred, the darkness of ignorance, the darkness of seeing, the darkness of conceit, the darkness of pollution, the darkness of evil deeds, blindness, no eyes, no wisdom, the vexing faction, that which does not lead to Nibbāna; should kill, should abandon, should be driven away, should end, and should make it cease to exist.

“Blessed One,” ... (omitted, see previous sections).

## **Cūḷa Niddesa**

Honor to the Blessed One, the Arahant, the Enlightened One

## Explanation Of The Way To The Far Shore

## Preamble

1. From the delightful city of Kosala,  
On the south road,  
Desiring to have nothingness,  
Went a Brāhmaṇa who knows the Vedas.
2. In the realm of Assaka,  
In Alāka between the two countries,  
On the banks of the Godhāvarī River  
He lived begging and picking fruit.
3. Near where he sheltered,  
There was a large village,  
The income from which he used  
To hold a great sacrifice.
4. He returned to his thatched house  
After the sacrifice,  
And when he entered again,  
Another Brāhmaṇa came.
5. With worn feet, thirsty,  
Dirty teeth, dusty head,  
He (the latter) went to see him (the former),  
Begging for five hundred (units of money).
6. When Bāvari (the former) saw him,  
He invited him to sit down,  
Asked if he was well and peaceful, and said:
7. What wealth I had,  
I have given it all away,  
Pardon me, Brāhmaṇa,  
I do not have five hundred.
8. (The latter:) If you will not give it  
To me who asks,  
On the seventh day,  
May your head split into seven pieces.
9. After the imposter contrived (with the usual niceties),  
He declared this terrible curse;  
After he heard these words,  
Bāvari became anguished.
10. He became thin from lack of eating,  
Like one pierced by an arrow;  
Those who have such hearts,  
Their minds are not happy in meditation.
11. Seeing him so afflicted,  
A deity who wanted to benefit (him),

Came to see Bāvari and said:

12. This imposter who asks for money  
Does not know about the head,  
Nor about head-splitting,  
This is not known by him.
13. (Bāvari:) If that is the case,  
If you know, please tell me when asked,  
About the head and head-splitting,  
Let me hear your words.
14. (Deity:) Neither do I know this,  
It is not known by my wisdom,  
Only the conquerors know about head-splitting.
15. (Bāvari:) If that is the case,  
Then who on this earth knows,  
About the head and head-splitting:  
Please tell me about him!
16. (Deity:) Formerly a bhikkhu from Kapilavatthu,  
The teacher of the world,  
Descendant of the Okkāka king, son of the Sakyas,  
He who brings light;
17. His Dhamma has reached the other side,  
Gone beyond all doctrines,  
A Brāhmaṇa Buddha with great wisdom and power,  
Knowledge of all dhammas, freed from corruption,  
The liberated one who is extinct in adherence.
18. He is the Buddha, respected by the world,  
Who teaches the Dhamma to the world,  
Come to him and ask,  
He will explain to you.
19. After hearing the words “Enlightened One,”  
Bāvari was pleased.  
His sorrow was lessened,  
His joy was great.
20. Happy, enthusiastic, and joyful,  
Bāvari asked the deity:  
In which village or town or place,  
Can we see after going there,  
The enlightened person, the highest biped?
21. (Deity:) In the land of Kosala, in Sāvathī,  
Is the conqueror, the wise man,  
The Sakyamuni, who is incomparable,  
Trouble-free, the unattached, bull of men.



22. Then the Brāhmaṇa summoned his disciples,  
Brāhmaṇas who knew the Vedas:  
Students! Come! I will speak to you,  
Please listen to my words.
23. One rare to see,  
Now he arises in the world;  
He is known as the Enlightened One,  
Make haste to Sāvathī to see this greatest of bipeds.
24. (Students:) And how will we know, Brāhmaṇa, the Buddha?  
Tell those of us who do not know,  
How we can know him.
25. (Bāvari:) He was described in the Vedas,  
Thirty-two marks are fully described in order.
26. For those who have these on their body,  
These features of a great man,  
There are two ways,  
A third cannot be found.
27. If he lives at home,  
After conquering this land,  
With no rod and no sword,  
He rules with justice.
28. But if he becomes a homeless person,  
He becomes the one who lifts the veil,  
The enlightened one,  
And the supreme Arahant.
29. (About my) lineage, surname, characteristics,  
Vedas, disciples, and further,  
About the head and head-splitting:  
Please ask (him) only in your mind.
30. If he is the Buddha,  
The unobstructed seer,  
When you ask with your mind,  
He will answer in words.
31. After hearing Bāvari's words,  
Sixteen Brāhmaṇa disciples:  
Ajita, Tissa Metteyya,  
Punṇaka, and Mettagū,
32. As well as Dhotaka and Upasīva,  
Nanda and Hemaka,  
The two Todeyya and Kappa,  
And the wise Jatukannī,
33. As well as Bhadrāvudha and Udaya,

- And the Brāhmaṇa Posāla,  
The clever Mogharāja,  
And the great rishi Piṅgiya;
34. All having disciples or followers,  
Famous people in the world,  
Meditators, jhāna-loving,  
Sturdy in past practice;
35. After asking Bāvari, they rose,  
Circled him to the right,  
Put on their sheepskins,  
And left to the north.
36. Patitṭhāna of Alāka first,  
Then to Māhissatī,  
To Ujjenī and Gonaddhā,  
Vedisā, and Vanasa,
37. Also to Kosambī and Sāketa,  
And the highest city Sāvattṭhī,  
Setavya, Kapilavatthu,  
And the city of Kusinārā,
38. Pāvā and Bhoga city,  
Vesālī, Māgadhan city,  
And Pāsāṇaka Cetiya (Rock Temple),  
Pleasant and charming.
39. As cool water is to a thirsty person,  
As a great profit is to a merchant,  
Like the shade of the sun to those oppressed by heat,  
They hurried up the mountain.
40. At that time, the Blessed One was arranged  
In front of the Bhikkhu Saṅgha,  
Teaching the Dhamma,  
Like a lion roaring in the forest.
41. Ajita saw the Buddha:  
Like the sun woven by light,  
Like the moon on the fifteenth day  
Reaching its fullness.
42. Having seen the Buddha  
And his complete features,  
He (Ajita) stood to the side  
And asked questions in his mind:
43. Please tell us about the birth of our teacher,  
Please tell us his surname and characteristics,  
Please tell me about his perfection in the Vedas,  
(And) how many (students) does the Brāhmaṇa teach?

44. (The Blessed One:) His age is one hundred and twenty years,  
His surname is Bāvari,  
He has three characteristics on his body,  
And he is one who knows the Three Vedas.
45. In terms of characteristics and ancient legends,  
Including vocabulary and rituals,  
He teaches five hundred (students),  
And he has achieved perfection in his (own) teaching.
46. (Ajita, non-verbally:) Blessed One,  
Whose thirst is quenched,  
Tell us of Bāvari's characteristics  
So that we can have no doubts.
47. (The Blessed One:) He can cover his face with his tongue,  
He has a white tuft of hair between the eyebrows,  
His male organ is sheathed,  
Know this, student.
48. Having heard answers  
Without having heard the questions,  
(Religious) joy arose in the Saṅgha,  
And, hands together, they thought:
49. Which deva or Brahmā,  
Or even Indā, the husband of Sujā,  
Who asks these questions in the mind?  
Whom does he answer?
50. (Ajita, verbally): Bāvari asked about the head and head-splitting,  
Please answer, Blessed One,  
For the removal of our doubts, great rishi!
51. (The Blessed One:) Ignorance is the "head,"  
Knowledge is the "head-splitting,"  
When combined with faith, mindfulness,  
Concentration, desire, and vitality.
52. The student Brāhmaṇa,  
Strengthened with religious feelings,  
Arranged his hide over one shoulder  
And fell with his head to (The Blessed One's) feet.
53. (Ajita:) Master Bāvari, the Brāhmaṇa,  
Together with his disciples,  
Happy, and respectful,  
We bow to your feet, One who sees clearly.
54. (The Blessed One:) May Bāvari the Brāhmaṇa be happy,  
Together with his students;  
May you too be happy  
And live long, student!

55. Bāvari's doubts or yours,  
The doubts of all,  
Have been permitted (to be asked),  
Please ask whatever you want.
56. Having the permission of the Enlightened One,  
They sat down and pressed their palms together, And Ajita asked his first question of the  
Tathāgata.

## 1. Ajita

(For the sake of brevity in chapter titles, these will be abbreviated to the student's name. The full title is *Explanations of the Questions Asked by the Brāhmaṇa Student Ajita*.)

1 · [Venerable Ajita, like this:]

What is the world surrounded by?

Because of what does it not shine?

What do you say is its adhesion?

What is its great horror?

“What is the world surrounded by”: “The world,” the world of hell, the animal world, the world of evil spirits, the world of mankind, the world of heaven, the world of aggregates, the world of realms, the world of living, this world, other worlds, the Brahma world, the heavenly world, this is called the world. This world is covered, covered, obscured, closed, hidden.

Venerable Ajita, like this: “Like this,” the continuation of sentences; the connection of sentences; the completion of sentences; the combination of words; the connection of words; this is the order of sentences, which is “like this” “Venerable,” this is a synonym of love, respect, respect, and obedience. It is “Venerable.” “Ajita,” the name, name, title, security, common name, name, Naming, appellation, words, phrases, appellations.

“Because of what is it not shining”: For what is it not shining, not illuminating, not bright, not being known.

“What do you mean by its adhesion”: What is the world's adhesion, binding, and defilement? Because of what is the world contaminated, strongly contaminated, closely contaminated (polluted), smeared, mixed, attached, fixed, obstructed; do you say, you explain, you teach, you inform, you build, you uncover, you analyze, you clarify.

“What is this great horror”: What is the world's horror, great terror, oppression, attack, scourge, and disaster.

2 · [The Blessed One: “Ajita!”]

The world is surrounded by ignorance,

Because it is stingy and unrestrained.

I say that craving is its adherence,

And suffering is its great horror.

“The world is enveloped by ignorance”: “Ignorance,” ignorance of suffering, ignorance of the path leading to suffering, ignorance of the past, ignorance of the future, ignorance of the past and the future, ignorance of the specific conditionality and the conditioned-arising dhammas, all such ignorance, invisible, unobserved, unconscious, unenlightened, impassable, unconscious, unexplored, incorrect view, uninspected, incorrectly seen, inferior wisdom, unrighteous knowledge, obsession, violent currents of ignorance, harness of ignorance, ignorance of the underlying tendency of worry, entanglement of ignorance, fence of ignorance, and root of ignorance are called ignorance.

“Worlds”: the world of hell, the animal world, the world of evil spirits, the world of human beings, the world of heaven, the world of aggregates, the world of realms, the world of being, this world, other worlds, the world of Brahma, the world of heaven, are called the world. This world is enveloped, covered, obscured, closed, hidden, covered by this ignorance.

“Ajita”: The Blessed One calls the Brāhmaṇa by his name. “The Blessed One” is synonymous with respect. In addition, the “greed breaker” is the Blessed One; the “sickness destroyer” is the Blessed One; “the one who has destroyed conceit” is the Blessed One; “the one who has destroyed the thorns” is the Blessed One; “the one who has destroyed the pollutants” is Blessed One; “the one who has ended” is the Blessed One; “the one who has practiced the body, the precepts, the mind, and the wisdom” is the Blessed One; or “the Blessed One is close to the woods, wild forests, and border dwellings (sitting place), where speaking is lessened, it is quiet, away from the human atmosphere, alone, and suitable for sitting alone” is the Blessed One; or “the Blessed One is the one who divides clothes, food, shelter, the needs of patients, and medical necessities”; or “the Blessed One is the one who has the taste of righteousness, the taste of Dhamma, the taste of liberation, the increased precepts, the mind, and the wisdom”; or “the Blessed One is the four kinds of jhāna, the four immeasurables, the four formlessness, etc., the one who divides is the Blessed One”; or the Blessed One is the one who has the eighth liberation, the eight victories, the ninth dwelling place, etc.; or the Blessed One is the practice of ten thoughts, (ten) abidings, the one who (observes) the in and out of breath; the one who is purely divided is the Blessed One; or the Blessed One divides the four mindfulness, the four righteousness, the four divine bases (iddhipāda), the five faculties, the five powers, the seven enlightenment factors, and the eight branches of the holy path; or the Blessed One is ten Tathāgata, four fearlessness, four unobstructed solutions, six supernatural powers and the six enlightenment methods. “Blessed One,” this name is not given by the mother; not given by the father; not given by brothers; not given by sisters; not given by friends; not given by relatives; not given by Samaṇas or Brāhmaṇas; not given by heaven; it is ultimate liberation; the establishment (of the pseudonym) for the acquisition and testimony of the Buddha, the Blessed One, under the Bodhi tree, and all knowledge and wisdom, that is, the Blessed One.

“Because of being stingy and unrestrained, is it not shining”: Being stingy is the five kinds of stinginess: (right) living stinginess, household stinginess, gaining stinginess, praise stinginess, dhamma stinginess, everything like this stinginess, stingy state, greed, heart clenched state, this is called stingy. In addition, the accumulation of stinginess is also stingy; stinginess in the world is also stingy; being stingy in opinion is also stingy, this is called stingy. In evil deeds of the body, or in evil deeds of speech, or in evil deeds of intention, or in the five desires, being restrained is be turned away, the heart’s abandonment does not arise, or the practice of good Dhamma is not respected. The state of impermanence, the state of non-stop working, the state of being stuck to the habit, the state of neglecting desire, the state of neglecting responsibility, not practicing, not practicing much, not establishing; relaxation; anything like this state of letting go, this is called being unrestrained. “Because of being stingy and relaxation does it not shine”: The world is not shining, not illuminating, not bright, not being known because of this stinginess and relaxation.

“I say that enthusiasm is its adhering”: Aspiration is called craving, that is greed, lust, acquiescence, conformity, joy, desire, obsession, taking, contaminated, disturbance, fraud, (reincarnation) root cause, (bitter) fertility, tailoring (greed), net, river, bondage, rope, attachment, accumulation, companionship, desire, intimate interaction, forest, jungle, love, expectation, relationship, desire for form, desire for sounds, desire for smells, desire for tastes, desire for touches, desire for acquisition, desire for wealth, desire for sons, desire for life, the state of desire, hope, prayer, greedy appearance, possessing greed, inquiring for profit, illegal greed, improper greed, hope, envy, desire for desire, desire for nothingness, desire for form, formless thirst, extinguished thirst, form thirst, sound thirst, smell thirst, taste thirst, touch thirst, dhamma thirst, torrent, harness, binding, clinging, obstacles, covering, defilements, potential trends of troubles, entanglement, vines, stinginess, suffering roots, causes of suffering, occurrence of suffering, magical nets, mag-

ical hooks, magical food, the realm of the devil, the residence of the devil, the state of the devil, the bondage of the devil, the river of thirst, the net of thirst, the rope of thirst, the sea of thirst, craving, greed, and the root of unwholesomeness. This is called desire. To the world, adhesion, binding, and defilement, because of this desire, the world is contaminated, polluted, closely contaminated, strongly contaminated, smeared, mixed, adhered, defiled, obstructed; I say, I explain, I teach, I tell, I build, I uncover, I analyze, I clarify.

“Suffering is its great horror”: “Suffering”: suffering from birth, suffering from old age, suffering from illness, suffering from death, suffering from sorrow, suffering from despair, suffering from hell, the suffering of the animal world, suffering from evil spirits, suffering from human beings, the root cause of suffering, the suffering of entering the womb, the suffering of living in the womb, the suffering of birth, the suffering of the living being dependent, the suffering of the living being manipulated by others, the suffering of their own actions, the suffering from the actions of others, bitterness, diseases of the eye, ear, nose, tongue, body, head, external ear, mouth, tooth, cough, asthma, external nose disease, fever, old age, abdominal disease, coma, dysentery, abdominal pain, cholera, leprosy, tumor, ringworm, lung disease, epilepsy, scabies, wind, scratches (disease), dry skin, hemorrhoids, diabetes, rash (boils and blisters), ulcers, diseases caused by gall bladder, diseases caused by sputum, diseases caused by wind, diseases caused by (three) collective diseases, diseases caused by changing seasons, and from improper posture, sudden illnesses, illnesses born from the results of kamma, cold, heat, hunger, thirst, feces, urine, mosquitoes, wind-scorching snakes, suffering from dead mothers, suffering from dead fathers, from dead brothers, dead sisters, dead children, the dead daughters, the suffering of relatives’ loss, the suffering of the loss of wealth, the suffering of the loss of disease, the suffering of the decline of precept, the suffering of the decline of seeing. For all dhammas, from the beginning, it was known; from extinction, to extinction, it was known, the retribution is based on kamma; kamma is based on kamma, form is based on name; name is based on form. Those who are followed by birth, accompanied by birth, followed by old age, conquered by disease, struck by death, sheltered in suffering, no shelter, no return, and no refuge are called suffering. This suffering is the world’s terror, great terror, oppression, blow, evil, and disaster.

3 · [Venerable Ajita, like this:]  
The streams flow out everywhere,  
What protects (from) the streams?  
Please talk about the restraint of the streams,  
How are the streams closed off?

“The streams flow everywhere”: “The streams,” the flow of thirst, the flow of seeing, the flow of pollution, the flow of evil deeds, and the flow of ignorance. “Everywhere,” in all places. “Flow,” currents, streams; from the eyes to the forms, flow; from the ears to the sounds..., from the nose to the smells..., from the tongue to the tastes..., from the body to the touches..., from intentions, flows, flows out, and circulates. The cravings flowing from the eyes to the form, flowing from the ears to the sound, from the nose to the smell..., from the tongue to the taste..., from the body to the touch..., the craving from the intention to the dhamma flows.

“[Like this, Venerable Ajita]”: “Like this,” the continuation of the sentence... (omitted) this is the order of the sentence, “Like this” ...(omitted).

“What is the protection from the streams”: What is the protection from the streams: Self-control, guarding, and protection.

“Please talk about the self-control of the streams”: The shelter of the streams, self-control, pro-

tection please explain, please teach, please inform, please establish, please uncover, please parse, please clarify.

“What are the currents closed by?”: How are the currents closed or cut off? When they do not flow.

4 · [The Blessed One: “Ajita!”]  
All the currents in the world,  
Mindfulness is their protection,  
I say this is the restraint of the various streams,  
These are closed by wisdom.

“All the streams in the world”: All these streams that I told about, explained, taught, established, uncovered, analyzed, clarified, namely: the flows of desire, sight, pollution, evil deeds, and ignorance. “In the world,” in the world of suffering, the world of mankind, the world of heaven, the world of aggregates, the world of realms, the world of places. For all currents in the world. “Ajita”: The Blessed One called the Brāhmaṇa by his name.

“Mindfulness is their protection”: “Mindfulness,” common mindfulness, random mindfulness, remembrance, mindfulness of mindfulness, memorization, non-drifting, non-forgetfulness, power, thought support, the road without forks, this is called mind. “Protection,” cover, self-control, guard.

“I speak of the self-control of the streams”: The shelter of the streams, self-control, guarding, protection, I say, I explain....

“These are closed by wisdom”: “Wisdom,” that is wisdom, knowledge and understanding... (omitted), no delusion, choice of Dhamma, right view. “These are closed by wisdom”: These flows are closed and cut off by wisdom, they do not flow, and do not flow out. “All actions are impermanent,” when known and seen, these flows are closed and cut by wisdom, they do not flow, do not circulate; “all deeds are suffering” when known and seen, these flows are closed and cut off by wisdom, they do not flow, do not circulate; “all deeds are selfless” when known and seen, these flows are closed and cut off by wisdom, they do not flow; “action is with ignorance as a condition,” when known and seen, these flows are closed and cut off by wisdom, they do not flow, do not circulate; “knowledge is based on behavioral conditions”... “knowledge is a condition for name and form”... “there are six sense bases due to condition”... “there is touch with the six sense bases as the condition”... “feeling is due to contact”... “there is thirst with the feeling”... “with the thirst as the condition, there is grasping”... “grasping is a condition for existence”... “being is a condition for living”... “life is a condition for aging”... “destroy with ignorance disappearing”... “destroying with deeds”... “destroying with consciousness and form”... “with name and form extinguished there is extinction in six sense bases”... “extinction in six sense bases”... “extinction of contact”... “extinction of thirst”... “extinction of thirst and love”... “extinguishing of grasping”... “birth and death with existence and decay”... “birth and death lead to growing old and death”... “this is suffering”... “this is the aggregation of suffering”... “this is the cessation of suffering”... “this is the path leading to the cessation of suffering”... “these dhammas are defilements”... “these dhammas are defilement aggregates”... “this is defilement”... “this is the path leading to defilements”... “this Dhamma should be known”... “this Dhamma should be widely known”... “this Dhamma should be cut off”... “this Dhamma should be practiced”...; “this Dhamma should be testified,” when known and seen, these flows are closed by wisdom, cut off, they do not flow; the gathering, extinction, pleasure, trouble, and detachment of the six touch points, when known and seen, these flows are closed and cut off



by wisdom, they do not flow; the gathering, extinction, pleasure, trouble, and separation of the five aggregates..., the gathering, extinction, and happiness of the four major types, taste, trouble, renunciation..., seeing... “any collection of dhammas is an extinguishing,” when knowing and seeing, these flows are closed and cut off by wisdom, they do not flow, do not circulate.

5 · [Venerable Ajita like this:]  
Wisdom and mindfulness,  
And name and form, dear sir!  
When asked about this, please declare:  
Where is this destroyed?

“Wisdom and mind”: “Wisdom,” that is being wise, understanding, simple selection, investigation, discernment, recognition, discrimination, close observation, inspection, learned virtuous wisdom, proficiency, cleverness, study, reflection, review, contemplation, examination, general comprehensive wisdom, vipassanā, right knowledge, stabbing rod, wisdom root, wisdom sword, wisdom palace, wisdom brightness, wisdom light, no deception, choosing Dhamma, right view. “Mind,” common mind, free mind... (omitted) mindfulness.

“And name and form, dear sir”: “Name” is the four formless aggregates. “Form” is the four great elements and any form derived from the four great elements. “Dear Sir,” This is a language of love, honorific, respectful and obedient language.

“When you are asked about this, please tell me”: “I ...this,” everything I ask; everything I beg; everything I ask for; everything that makes me clear. “When asked,” when being questioned; when being begged; when being requested; when being made clear. “Please tell,” please explain, please teach, please inform, please establish, please uncover, please analyze, please clarify.

“Where is this destroyed”: Where is this extinguished, calmed down, walked to non-existence, ceased.

6 · (The Blessed One:) When you ask this question, Ajita,  
I will tell you, where name and form are destroyed without any remaining:  
With the extinguishing of consciousness,  
They are destroyed.

“When the question is asked”: “When this” is wisdom, mind, name and form. “Ask,” you ask; what you beg for; you ask; make you clear.

“Ajita! I will tell you that”: “Ajita,” .... “That” is wisdom, mind, name and form. “I tell,” I explain, I teach, I inform, I build, I uncover, I parse, I clarify.

“Where name and form are destroyed without remainder”: “Name” ...(omitted). “Form,” ...(omitted). “Without remainder,” completely, without surplus, and the whole earth. “Destroyed,” destroyed, calmed down, walked to non-existence, ceased.

“The destruction of consciousness, here it is destroyed”: The destruction of consciousness through wisdom, except for the seven beings, all names and forms that can arise in the endless cycle of rebirth are here annihilated, calmed down, gone to non-existence, and ceased. Through the way of wisdom, to bring about the annihilation of consciousness, except for the two beings, all the names and forms that can arise in the five beings are here destroyed, calmed down, come to non-existence, ceased. Through the non-return of wisdom, to arise the destruction of consciousness, except for one existence, all the names and forms that can arise in the physical and non-material realms are here annihilated, calmed down, walked to

non-existence, and ceased. The Arahant passes through the non-remaining Nibbāna realm to extinguish the final consciousness at the time of Nibbāna. Wisdom, mindfulness, name, and form are all destroyed and calmed here, come down, go to non-existence, cease.

7 · (Ajita:) Those who know the Dhamma,  
And everyone learning here,  
When I ask the wise one about their behavior,  
Dear sir, Please tell me.  
[SN.12.31]

“Those know know the Dhamma”: Those who perceive the Dhamma are called Arahants, those who have exhausted their troubles. For what reason is the enlightened person called an Arahant, a person who has exhausted his troubles? They are the perceivers of the Dhamma, the knowers of the Dhamma, the measurers of the Dhamma, the judges of the Dhamma, the clear ones. “All actions are impermanent,” the perceiver of the Dhamma, the knower of the Dhamma, the weigher of the Dhamma, the judge of the Dhamma; “all actions are suffering”..., “all action is no-self”..., “action is based on ignorance”..., “all dhammas are extinguished”.... Or, to them, it is the enlightened person of the aggregate, the enlightened person of the realm, the enlightened person of the place, the enlightened person of coming-around, the enlightened person of rebirth, the perceiver of reincarnation. Or, they are the inhabitants of the ultimate (boundary), the ultimate in the world, the ultimate in the place, the ultimate in the place of going around, the ultimate in the rebirth, those who live the ultimate, those who have the ultimate, those who are the ultimate in rebirth, those who are the ultimate in the cycle, the Arahant who holds the last body.

“(In the uncountable tribulations,  
They are the ones who gain the body,)  
This is their last, final body.  
The reincarnation of life and death,  
Without their rebirth.”  
[Thag.202]

For this reason, the enlightened person is called an Arahant, a person who has exhausted his troubles. “Those who know the Dhamma, and everyone learning here”: “There is learning,” for what reason are they said to be learning? “They learn,” hence learning. And what do they learn? The learn to increase precepts, they learn to increase mind, and they also learn to increase wisdom.

What is meant by “to increase precepts?” Here, the bhikkhu is a preceptor who lives in the protection of self-control of the Pātimokkha. He has sufficient righteousness and state of affairs. He sees the horror in minor sins and learns after accepting from a teacher. Small precepts aggregate and large precept aggregates are the foundation of abstinence, the (self) inhibition of behavior, the entrance of self-control, the uppermost of good dhamma, etc., this is to increase precept learning.

What is meant by “to increase mind?” Here, the bhikkhu starts from the desire to escape... (omitted) the first jhāna..., the second jhāna..., the third jhāna..., after entering, he lives in the fourth jhāna (neither suffering or joyous, from calm and chanting), this is “to learn to increase mind.”

What is learning to increase wisdom? Here, the bhikkhu is a wise person, possessing the knowl-

edge of arising and passing away; the holy, insight, and the complete extinction of suffering is (the wisdom), he truthfully knows “This is suffering. ... (omitted)” “this is hard work.”... “this is the path that leads to suffering”... “these are troubles”... “this is the set of troubles”... “this is annoyance”... “this is the path leading to troubles;” this is the addition of wisdom. These three learnings, they learn when they face (note); they learn when they know; they learn when they see (; when they learn with introspection); they learn when the mind is established (in a decision); they learn when faith prevails; they learn with vigor and hard work; when mindfulness arises, they learn; when mind is set (focused) they learn; when wisdom is learned, they learn; when they are proved to have known, they learn; they learn through renunciation; they learn when they practice; they practice well, and sustain when they are testified, then they go on. For this reason they are called learning. “Everyone” is the multitude. These learned practitioners are the Sotāpanna, Sakadāgāmī, Anāgāmī, and Arahant. “Here,” in this view, in this liking, in this inclination, in this proposition, in this Dhamma, in this teaching, in this practice, in the teachings of this Master, in this individual, in this human world.

“When the wise are asked about their behavior, my dear sir! Please tell me”: You are the wise and enlightened, who knows the Dhamma and learned the behavior, conduct, practice, travel, residing, and path. “Are asked,” being questioned; begging, being inquired of; make it clear. “Please tell”: please explain, please teach, .... “Dear Sir,” ....

8 · (The Blessed One:) You should not be greedy in desire,  
And your mind should not be muddy,  
Being a skillful person of all dhammas,  
The bhikkhu should wander mindfully.

“Should not be greedy in desire”: “Desire,” there are two kinds of desires: the desire for things and the desire for pollution. What are the desires for things? Desirable sight, sound, smell, taste, touch; bedding, clothing, maidservants, goats and sheep, chickens and pigs, elephants, cows, horses, mules, horses, fields, houses, gold, gold coins, villages and towns, capitals, countries, territories, treasuries, warehouses; everything that can be tainted by greed is the desire for things.

In addition, there are past desires, future desires, present desires, internal desires, external desires, internal and external desires, inferior desires, medium desires, superior desires; desires in the suffering world, human desires, heavenly desires, existing desire, created desire, uncreated desire, created desire by others, possessed desire, unpossessed desire, cherished desire, non-cherished desires; the desires of all the worlds of desire, the desires of all the worlds of physicality, all the desires of the world of non-material worlds, dependence on thirst and desire for love, desiring righteousness, greed for righteousness, the desire to be intoxicated by righteousness and happiness, is called the desire for things.

What is the desire for defilement? The desire for desire, the desire for greed, the desire of desire to greed, the desire of intention, the desire for lust, the desire for intention, the joy of desire, love obsession, the binding harness of desire, attachment, the desire for cover.

“Seeing those roots of desire,  
Wanting to be produced by thought (intention),  
I will not think of them,  
So desire will not exist.”  
[Jat.8.421]

These are called polluting desires. Craving thirst, attachment, it is greed, lust... (omitted) un-

wholesome roots. “Should not be greedy in desire”: In the desire to pollute, one should not be greedy, or obstructed in the desire of things, should be separated from greed, and those who have excluded greed, have been freed from greed, have renounced greed, have no greed, have eliminated greed, those who have attained the cessation of greed, have no hunger and thirst, those who have extinguished, have become cool, and feel joy, should live as a Brāhmaṇa.

“Mind should not be muddy”: “Mind”: all the heart, mind, heart, white (clean), meaning, intentions, consciousness, corresponding to that consciousness. With evil acts of the body, the mind becomes turbid, agitated, moving, impacting, volatile, fluctuating, rotating, and restless; acting evil with words... (omitted), acting evil with intention..., with greed..., aversion..., with ignorance..., with anger..., with resentment..., in hiding evil..., with domineering..., with jealousy..., with stinginess..., with hypocrisy..., with cunning..., with stubbornness..., with passion..., with conceit..., with arrogance..., with relaxation..., with all pollution..., with all evil deeds..., with all troubles..., with all the heat (of suffering)...; the unwholesome mind, turbid, agitated, volatile, fluctuating, rotating, and restless. “The mind should not be muddy”: The mind should not be cloudy: not disturbed, not shaken, not moved, not rotated, calmed down, and all pollution should be abandoned, should be discarded, should be driven away, should be ended, should be made to cease to exist; one should be separated from muddiness and pollution, quashed, abstained, separated, left, liberated; free from bondage, one should live with an unrestrained heart.

“This is a skillful person of all the Dhamma”: “All actions are impermanent”, the skillful one in the Dhamma knows; “all actions are suffering”..., “all actions are without self”..., “ignorance is the cause of all deeds”....

Or (seeing as) impermanent, the skillful person in all dhammas; it is suffering... (omitted), it is disease..., it is the tumor..., it is the arrow... the curse..., the other side..., corruption..., disaster..., movable..., perishable..., unstable..., it is no refuge..., is miserable..., the root of misfortune..., hypocritical..., empty..., selfless..., it is the dhamma of impermanence..., the murderer..., increasing..., bait..., is life..., the method of old age..., the method of sorrow and despair..., of pollution..., pleasure..., the extinction..., the trouble..., a good man who renounces for the skillfulness of all dhammas.

Or, the person skillful with the aggregates, ...of the would, ...of the place, ...with dependent origination, of mindfulness, righteousness, the divine bases, ...of the root, of power, of consciousness, of support, of the Path, of the Fruit, of Nibbāna.

Or, all dhamma is called the twelve places: eyes and forms, ears and sounds, nose and smell, tongue and taste, body and touch, mind and dhamma; and because of desire and greed in the inner and outer parts of oneself being cut off, the roots have been cut off, just like a palm tree without roots, becoming a non-existent, non-living thing for the future.

“Bhikkhus should march (wander) mindfully”: “Mindfully” in four ways: when practicing mindfulness on the body, when practicing mindfulness on perception, when watching the mind in the heart, when the practice is in line with the teachings, it is mindful.

And again in four ways: the state of avoiding non-mind, the state of the Dhamma that should be done to the mind, the state of the Dhamma that is obstructed by the mind, the state of the mindfulness factor (phase) not being forgotten.

And in four ways: the state of possessing mindfulness, the state of abiding in mindfulness, the state of experiencing mindfulness, and the state of mindfulness not lowering.

And again in four ways: with the state of being mindful as the object of mindfulness, the quiet state as the object, the calm state as the object, the state of silence; the recollection of the Buddha, the recollection of the Dhamma, the recollection of the Saṅgha, the precepts, the alms, of the mind; mindfulness of the in and out breath, of death, of the body, of silence; all mindfulness, free-mindfulness..., the path without a fork, are called mindfulness. Having been fully possessed, reaching fully, possessing, arriving, with this thought, he is called mindful. “Bhikkhu,” he who destroyed the state of the seven dhammas is called Bhikkhu; seeing is destroyed, suspicion is destroyed, prohibition..., greed..., anger..., delusion..., sloth...; those evil and unwholesome dhammas are destroyed: shunning pollution (defilement), the others, the fear, the bitter fruit, will no longer live for the future.

The Blessed One [Sn.3.6, 519]:

“By his own practice,  
To Nibbāna, transcending skeptics,  
After abandoning nothingness and existence,  
The one who has been completed,  
The one who is extinct, he is a Bhikkhu.”

“Bhikkhus should march mindfully”: Bhikkhus should proceed mindfully, walk mindfully, stand mindfully, sit down mindfully, lie down mindfully, go forward mindfully, step back..., look forward..., observe..., bend..., straighten..., hold coats, bowls, and clothes mindfully, walk and live mindfully, act, go on, guard, survive.

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At the end of the verse, for those who live with the same intention, same endeavor, same inclination, and same dwelling place as the Brāhmaṇas, the distant dust and dhamma eyes of thousands of living things arise: “Any collection of dhammas is an extinction.” The mind of the Brāhmaṇa is free from all defilements without clinging. Along with reaching the realm of the Arahant, their sheepskin clothing, knotted hair, bark clothing, sticks, long-mouthed water bottles, hair, and beards disappeared, becoming bald, replaced with robes, cloth clothes, overcoats, and bowls. They clasp their hands together to show respect to the Blessed One, and sit down: “Great Virtue! The Blessed One is my teacher, and I am a disciple.”

## 1. Tissa Metteyya

(This Tissa Metteyya is unlikely to be the same person as in the seventh sutta in the Octad section.)

9 · [Like this, Venerable Tissa Metteyya:]  
Who in the world is contented?  
For whom is there no wavering?  
Who will not be stuck in the middle after considering both sides?  
Who do you say is a “great man?”  
Who here transcended the tailor?

“Who here in the world is contented”: Who is the contented person, the satisfied person, one whose intentions are complete?

“[Like this]”: “Like this,” the continuation of the sentences, the connection of the words, the completion of the sentences, the combination of words, this is the order of the sentence, which is “like this.” “Venerable,” this is a synonym of love, respect, and obedience. “Tissa,” the name, title, security of the Brāhmaṇa, title, word, phrase. “Tissa Metteyya,” the Brāhmaṇa’s surname, name, title, and common name.

“For whom there is no wavering”: The wavering of love, the wavering of sight, the wavering of sloth, the wavering of pollution, the wavering of desire; for whom these waverings do not exist, are not known, have been cut off, calmed down, stopped, unable to arise, and burned by the fire of wisdom.

“Who has tested both sides”: Who, after testing knowledge on both sides, after understanding, after weighing, after judging, after separating, after clarifying.

“After consideration, there will be no contamination in the middle”: After consideration, is not contaminated in the middle, no longer contaminated, not closely contaminated. He has been separated, has left, has been freed, has been liberated from the bondage, and he has departed, and dwelt without a restrained heart.

“Who do you say is a ‘great man’”: A great man is the highest person, the most victorious person, the winner, the first, the top. Who do you say, who are you telling of, who are you talking about.

“Who has surpassed the tailor here”: Who arrived here, conquered the tailor, thirst for love, has passed, crossed, overcome.

10 · [The Blessed One: “Metteyya”]  
Among the desires, there are Brāhmaṇas  
Who are always mindful and detached from desire.  
After considering, this extinguished Bhikkhu,  
For him there is no wavering.

“There are Brāhmaṇas, among the desires”: “Desire,” there are two kinds of desires: the desire of things and the desire of pollution... (omitted, see previous sections). Brāhma is called separation, abstinence, withdrawal, renunciation, departure, inaction, no offense, and no transgression from non-rectification, etc. Or, with no difference, Brāhmaṇa is called the eight branches of the holy path, namely: right view, right will, right speech, right action, right livelihood, right diligence, right mindfulness, right concentration. Those who have fully possessed, entered, walked in,

these eight holy paths, he is called a Brāhmaṇa. For example, he is called a “property person” by property; he is called a person with wealth; he is called a person with reputation; and he is called a person with technology. Skilled people; precepts are called “precepts;” one with vigor is called a “vigorous one;” ones with wisdom are called “wise ones;” in the same way, anyone who possesses, fully possesses..., these eight noble paths, he is called a Brāhmaṇa.

“Metteyya,” the Blessed One calls the Brāhmaṇa by his surname. “Blessed One,” this is a respectful synonym... (omitted, see previous sections).

“Always mindful, detached from desire”: The desire of “desire for love” is the thirst for dhammas. For him for whom the desire for love has been cut off and calmed down, halted, unable to arise, burned away by the fire of wisdom, he is called the one who is detached from thirst, the one who abandons thirst, the one who eliminates thirst, the one who releases the thirst, the one who dismisses the thirst, the one who renounces the thirst, those who are not greedy, those who abandon greed, who exclude greed, free themselves from greed, renounce greed, those who do not hunger and thirst, those who have become cool, those who feel happy, those who regard themselves as Brāhmaṇas. “Always,” always, everything, all the time, eternally, constantly, continuously, uninterrupted, successively; like waves in water waves arising without pausing; in the morning, afternoon, first watches of the night, midnight, last night; in the black moon, bright moon, rainy season, winter, summer; in youth, middle age, and old age. The “person mindful of” is mindful in four ways: ... (omitted, see previous sections).

“After considering it, this extinguished bhikkhu”: After consideration, it is called wisdom. It is understanding, simple selection, investigation... (omitted), no delusion, choice, right view. “After consideration,” after knowing, after understanding, after measurement, after judgment, after separation, after clarification: “all activities are impermanent” after consideration..., “everything is suffering...,” “all things are non-self”..., “arising from ignorance”..., “any collection of dhammas is an extinction of dhammas”....

Or, (seen as) the consideration of impermanence, after knowing..., it is suffering..., it is disease..., it is tumors..., it is the arrow.... “Extinguished,” the state of creating greed is extinguished, of anger, of ignorance, of resentment, hate, hiding of evil, domineering (arbitrariness, bossiness, tyranny), jealousy, stinginess, falseness, cunning, stubbornness, passion, sloth, torpor, discomfort, all pollution, all evil deeds, all troubles, all irritation, all heat (of torment), all unwholesome contrived things. “Bhikkhu,” the one who has destroyed the state of the seven dhammas is a Bhikkhu... (omitted); the one who has been completed and the one who has been destroyed is a Bhikkhu.

“There is no wavering for him”: “For him,” for the Arahant, for the one who has exhausted his troubles. “Wavering,” the wavering of craving, the wavering of seeing, ...of sloth, ...of pollution, ...of desire, for him these waverings do not exist, are not known, are not found, and have been cut off, calmed down, ceased, unable to arise, burned by the fire of wisdom.

11 · After knowing both sides,  
By consideration he is not stuck in the middle,  
I say he was a “great man,”  
And he surpasses the tailor here.  
[AN.6.61]

“Knowing both sides, after considering it, he will not be contaminated in the middle”: “Side,” touch (contact) is one side, touch aggregation is the second side, touch cessation is in the middle;

the past is one side, the future is the second side, and the present is in the middle; pleasure is on one side, suffering is the second side, and neither suffering nor pleasure is in the middle; name is one side, form is the second side, consciousness is in the middle; the six inner places are one side, and the six outer places are the second side, and consciousness is in the middle; the body is one side, the body aggregation is the second side, and the body disappears in the middle. After consideration, it is called wisdom, which is knowing, understanding ... (omitted).

“Adhesion”: There are two kinds of adhesion: the adhesion of craving and the adhesion of seeing...; this is the adhesion of craving...; this is the adhesion of seeing. What is craving adhesion? All boundaries, realms, scopes, borders, are grasped, and are treated as one’s own: this is mine, this is mine, so much is mine, this area is mine; (my) form, sound, smell, taste, touch, things on the ground, coats, maids and male servants, goats and sheep, chickens and pigs, elephants, cows and horses, mules, fields, homesteads, gold, coins, villages, towns, capitals, places, treasuries, warehouses, all the land; because they are craving and regard them as their own, all one-hundred-and-eight kinds of craving. [AN.4.199] This is the adhesion of craving.

What is the adhesion of seeing? There are twenty people who rely on the body to see, ten people who rely on the wrong view, and ten people who rely on the side see, all the views, evil views, jungle (entangled) views, and desert (barren) views like this. The grasping, acceptance, clinging, clinging to the view, the distorted view, the wavering view, the bound view, the evil way, the evil nature, the outside way, the clasping and inversion of the inversion (vipariyesa) The grip of (viparīta), the grip of reversal (vipallāsa), the grip of evil, the grip of “seeing the real in the unreal,” all come to the sixty-two evil views. This is the adhesion of seeing.

“After he knows on both sides, after consideration, he is not contaminated in the middle”: He is not contaminated after considering, after knowing, after understanding, after weighing, after judging, after separating, after clarifying; not tied, detached, released from bondage, he lives with a heart of detachment and restraint.

“I said he is a ‘great man’”: This man is the highest person, the most victorious person, the winner, the first person, the top person. I call him, I say of him, I explain him, I speak about him.

Venerable Sāriputta said to the Blessed One: “Great Virtue! Known as ‘a man, a great man,’ Great Virtue! What makes one a great man?” “Sāriputta! I say that those who are liberated are ‘great men;’ I say those who are not free are ‘non-great-men.’”

Sāriputta! How to be liberated? Sāriputta! Here, the bhikkhu lives in his own body to observe the body, zeal, righteous knowledge, and mindfulness, and can moderate the desire and worry about the world. When he lives in the body to observe the body, the mind is free from defilements, and he is not clinging. Freedom from all defilements; in feeling... (omitted) in the heart..., living in the Dhamma and following the Dhamma, zealous, righteous, and mindful, can moderate the craving and worry about the world. When he lives in the Dhamma and follows the Dhamma, the mind is free from the defilements, and free from all defilements it is without clinging. Sāriputta! In this way, the bhikkhu has a liberated heart. Sāriputta! I say that those who are liberated are ‘big men;’ I say those who are not liberated are ‘non-big-men.’”

“He surpassed the tailor here”: The tailor is called craving, which is greed, thirst, ... (omitted), and unwholesome roots. For him, this tailor, whose thirst is cut off, severed, calmed down, ceased, unable to arise, burned by the fire of wisdom, he has surpassed, conquered the tailor, his desire for love, has passed, has been crossed, has been overcome.



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At the end of these verses... (omitted). “The Blessed One is my teacher and I am a disciple.”

## 1. Punṇaka

12 · [Venerable Punṇaka like this:]  
To the one who is undisturbed, the seer of the roots,  
I come with questions in need,  
For what cause do the many rishis, people, khattiyas, and Brāhmaṇas  
Make sacrifices in the world here?  
Blessed One, I ask you, please tell me this.

“The one who is not disturbed, the one who sees the root”: “Disturbance is called craving, that is greed, ... (omitted, see previous sections) ..., and unwholesome roots. For the Buddhas and the Blessed One, that disturbance is cut off, the root has been cut off, just like a palm tree without roots, becoming non-existent, a non-living thing for the future, so the Buddha is the undisturbed. In the disturbed state of disconnection, the Blessed One does not waver; does not shake when he does not get it (obtain something); does not shake when he has reputation; does not shake when he has no reputation; does not shake with praise; does not shake with reprimand; does not shake at times; does not shake, does not move, does not tremble.” The one who sees the root,” the Blessed One sees the roots, is the seer of the cause, seer of the origin, seer of the abiding (origin), seer of the nutriment, seer of the object, seer of the condition, seer of the set of views.

There are three unwholesome roots: the unwholesome root of greed, of aversion, and of ignorance.

This was said by the Blessed One: Bhikkhus! There are causes and conditions for these three kamma gatherings; which three are there? Greed is the cause and condition of kamma, hatred is the cause and condition of kamma, and delusion is the cause and condition of kamma. Bhikkhus! It's not because of greed, hatred, or delusion that the heavens are known, people are known, or any good interests are known, bhikkhus! But because of greed, hatred, and delusion, the hell world is known, the animal world is known, the hungry ghost world is known, or any other evil interest [AN.6.39]; individuals in hell, the animal world, and the hungry ghost world are known. These three unwholesome roots, the Blessed One knows and sees, and so so Blessed One is the seer of the root... (omitted). There are three good roots: the good root of no greed, of no hatred, and of no delusion.

This was said by the Blessed One: Bhikkhus! There are these three... (omitted) bhikkhus! It's not that the hell of no greed, no hatred, no delusion is known, the animal world is known, the hungry ghost world is known, or any evil interests are known, bhikkhus! But without greed, without hatred, without delusion, heaven is known, man is known, or any good interest: those in heaven and the world arise and are known. The Blessed One knows and sees the three good roots, so the Blessed One is the seer of the root....

This was said by the Blessed One: Bhikkhus! Any unwholesome Dhamma, unwholesome division, unwholesome faction [AN.1.56], all that is rooted in ignorance, converged in ignorance, and eradicated with ignorance, all that will be eradicated. [SN.20.1] The Blessed One knows and sees....

This was said by the Blessed One: Bhikkhus! Any good dhamma, good division, and good faction [AN.1.57], rooted in non-relaxation, and unbridled as reunion, this is said to be the number one among those dhammas. [SN.45.139] The Blessed One knows and sees....

Or, the Blessed One knows and sees: Ignorance is the root of action, action is the root of

consciousness, consciousness is the root of name and form, name and form are the roots of six sense bases, the six sense bases are the roots of contact, contact is the root of sensation, sensation is the root of craving, craving is the root of clinging, clinging the root of becoming, becoming is the root of birth, and birth is the root of old age (and death). The Blessed One knows and sees....

Or, the Blessed One knows and sees: The eye is the root of eye disease, the ear is the root of ear disease, the nose..., the tongue..., the body..., and the mind is the root of suffering. The Blessed One knows and sees....

“[Like this Venerable Punṇaka]”: “Like this,” the continuation of the sentence... (omitted, see previous sections). Venerable Punṇaka ... (omitted, see previous sections).

“The ones in need come with questions”: I come with questions as needed, I come if I want to ask questions, I come if I want to hear questions, the needy come with questions. Or, the inquirers of the question have the need, the one who wants to ask the question, the one who wants to hear, the needy (will) come, approach, visit. Or, when you have a question, you can and you have enough reason to tell and answer the question I asked, “Please bear this burden.”

“People who rely, rishis”: Rely on, stick to, enter, or turn their hearts toward something. “Rishis,” who are named immortals, and whichever bhikkhus become hermits. “People” are called human beings.

“Khattiyas, Brāhmaṇas, to the gods”: “Khattiyas,” everything that is born of khattiya. “Brāhmaṇas,” whoever calls others gentlemen. “To the gods,” other ascetics (ājīvaka) to their god (devatā), Jains to their god, matted-hair ascetics to their god, wandering mendicants to their god, the exiled god..., the elephant god..., horse god, bull god, dog god, crow god, Vishnu god, the power of the power ring-keeper, the man of the virtuous ring, the jewel of the virtuous ring, the fire..., the dragon ..., the golden-winged..., Yakkha, Asura, Gandhabba, the great king god of the guard (heaven), the moon god, sun god, Indā, Brahma.... Those who are worthy of offering to them are their gods.

“There are many sacrifices in the world”: “Sacrifice” is called a donation: clothing, food, shelter, necessities for patients, medical necessities, food, drink, cloth, transportation, garlands, spices, oils, bed, house, lamps and candles. “As a sacrifice,” wherever they seek, pursue, and beg for clothing, food (omitted) ...are used as sacrifices; wherever they prepare clothing, food ...are also used as sacrifices; wherever they give, provide, and donate clothing, food ...also make sacrifices. “Many,” these sacrifices are many, or the priests of these sacrifices are many, or there are many worthy providers. How are there sacrifices many? The clothes, food ...belong to many, so these sacrifices are many.

How is it that there are many priests of these sacrifices? There are many priests of these sacrifices: khattiya, Brāhmaṇa, vessa, sudda, laymen, bhikkhus, heavens, and people, so there are many priests of these sacrifices.

How is or are there many worthwhile providers? There are many Samaṇas, Brāhmaṇas, beggars, travelers, wanderers, and beggars, so there are many worthy of offering. “Here is in the world,” in the human world.

“Blessed One, I ask you, please tell me”: “Asking,” there are three kinds of inquiry: inquiry about the explanation of the unseen, inquiry about the confluence of the seen, and inquiry about the cutting off of doubt.

What is an inquiry about the unseen? The unknown, unseen, unmeasured, unjudged, unclear characteristic, for the purpose of his wisdom, seeing, measuring, judging, making clear, he asked a question.

What is an inquiry about the confluence of the seen? A characteristic that was known, seen, measured, judged, clear, and understood. He asked questions for the purpose of confluence with other wise men.

What is an inquiry for the cutting off of doubt? A leap-into skeptic, jump-in doubter, and born doubter: “Is that so? Isn’t it true? What is it then? How is it?” He asks questions for the purpose of severance of doubt.

The next three kinds of inquiry: human inquiry, non-human inquiry, and inquiry of the created (nimmitapucchā).

What is a human inquiry? People asked questions after they went to see the Buddha, the Blessed One: bhikkhus, upāsakas, upāsikās, kings, khattiya, Brāhmaṇas, vessas, suddas, lay people, monastics.

What is an inhuman inquiry? The non-people asked questions after they went to see the Buddha, Blessed One: the dragons, golden-winged birds, Yakkha, Asuras, Gandhabba, kings, Indā, Brahmas, devas.

What is the inquiry of the created? All the physical bodies and limbs of the Blessed One’s mind-made forms draw near and ask questions after seeing the Blessed One, and the Blessed One answers him.

The next three kinds of inquiry: inquiry for one’s own benefit, inquiry for the benefit of others, and inquiry for the benefit of both. The next three: inquiries about current interests, inquiries about future interests, and inquiries about the highest interests. The next three: inquiry for the benefit of no faults, inquiry for the benefit of no pollution, and inquiry for the pure benefit. The next three: (about) past queries, future queries, and current queries. The next three: (about) inquiries within oneself, inquiries outside oneself, and inquiries within and outside oneself. The next three: (about) good merit, demerit, and the undesigned (abyākatapucchā) The next three: (about) masses, relics, and institutions. The next three: about mindfulness, about diligence, about spiritual content. The next three: about the root, the strength, and the enlightenment. The next three: about the Path, the Fruit, and Nibbāna.

“I ask you,” I ask of you; I beg you; please make me clear; please tell me. “Blessed One,” which is synonymous with respect... (omitted, see previous sections). “Please tell me this,” please say, please explain, please teach, please inform, please build, please uncover, please analyze, please clarify.

13 · [The Blessed One: “Punṇaka”]

Any of these rishis, people, khattiyas, and Brāhmaṇas,  
Have made many sacrifices here in the world to the gods,  
Looking forward to such a state of existence;  
Bound to their aging, they made sacrifices.

“Any of these rishis, people”: (omitted).... “khattiyas, Brāhmaṇas, to the gods”: (omitted)....  
“There are many sacrifices in the world”: (omitted)....

“Looking forward to the state of (reincarnation)”: “Looking forward,” looking forward to the

acquisition of form, looking forward to the acquisition of sound, (omitted)...of smell, ...of taste, ...of touch, ...of a son, ...of a wife, ...property, fame, sovereignty, of individuals in the khattiya home with the Great Hall, individuals in the Brāhmaṇa home with the Great Hall, individuals in the homes of the homeowners with the Great Hall, individuals in the four kings of heaven, to being in the heavens, the heavens of night, the Tusita heaven, in wisdom, in optimism, in the heavens of others, in the Brahma heavens, the individual gains, wanting, accepting, aspiring, eagerly looking forward, and praying.

“Looking forward to such a state of reincarnation”: Looking forward to the rebirth of the individual here; I look forward to the rebirth of the individual in the khattiya home with the Great Hall... (omitted) ...wanting, receiving, aspiring, eagerly looking forward, and praying.

“They are bound to aging, hence they make sacrifices”: Those who are bound to aging, those who are bound to sickness, to death, to sorrow grief, suffering, and despair. When they are dependent on birth, they are dependent on aging; when they are dependent on aging, they are dependent on sickness; ... (omitted) on sickness... (omitted) death; on death, sorrow, suffering, and despair; on interest, rebirth; on rebirth, reincarnation; when they are dependent on reincarnation, then they are stuck, trapped, infected; those who are moving, and those whose hearts are turned towards (it).

14 · [Venerable Punṇaka like this:]

Any of these rishis, people, khattiyas, and Brāhmaṇas,  
Making many sacrifices to the gods in the world, Blessed One,  
Not letting go on the road of sacrifice,  
Are there those who have crossed through birth and aging, dear sir?  
Blessed One, I ask you, please tell me this.

“Any of these these rishis, people”: “Any”... (omitted).

“Master! Is it true that there are those who do not let go on the road of sacrifice”: “Is it true,” question of doubt, question of confusion, question of confusion, a rhetorical question, ironic question. “Those” are priests of sacrifices. “Blessed One,” .... “Blessed One! Are there really those...” “Those who do not let go on the road of sacrifice,” the sacrifice is called the sacrifice road, such as the holy road is the holy road; the heaven is the sky road; the scripture road is the scripture road; similarly, the sacrifice is called the sacrifice road. “Do not let go,” those who do not let go on the road of sacrifice are respectful actors, constant actors, non-stop actors, those who are not stuck in the habit, those who do not neglect their desires, those who have the character, those who have more, and those who are vigilant..

The one who targets that, the one who strives, the one who overcomes, the one who increases, they are those who do not let go on the road of sacrifice: whoever they seek, pursue, and beg, the clothing, food... (omitted), they are respectful actors... (omitted) to those who increase, then they are those who do not let go on the road of sacrifices; whoever prepares clothing, food..., they are respectful actors.... To those who increase it, they are also those who do not let go on the road of sacrifice; wherever they give, provide, and donate clothing, food..., they are respectful actors.... To those who increase, then they are also those who do not let go on the road of sacrifice.

“Living through birth and aging, dear sir”: Aging and death, they pass, transcend, and overcome. “Dear Sir,” this is a synonym for love, respect, respect, and obedience.

“Master, I ask you, please tell me this”: “I ask you,” I beg you; make it clear to me; “Please tell

me,” tell me. “Blessed One,” a respectful synonym.... “Please tell me this”....

15 · [The Blessed One: “Punṇaka”]

They expect, appreciate, pray, and offer, for gain.

They are dedicated confessors and greedy people.

I say that they have not survived birth and aging.

“They expect, appreciate, pray, and offer”: “They expect,” They expect the acquisition of form, they expect the acquisition of sound, ...smell, taste, touch, of a son, ...(omitted).

“They appreciate,” They appreciate the sacrifice, or they appreciate the result, or they appreciate the one who should be offered. How do they appreciate sacrifices? What is done is pure, what is done is satisfactory, ...wonderful, ...timely, appropriate, is after selection (review), is not faulty. Giving is continuous (usual), giving is pure and convincing. They admire and praise, so they appreciate sacrifices in this way.

How do they appreciate the results? With causes like these (sacrifices) they expect individual gains in the Brahma Heaven. They admire, praise, and appreciate the result in this way.

How do they appreciate those who should be supported? Those who should be supported are those with sufficient birth (blood line), those with sufficient surnames (family), readers, mantra holders, the vocabulary, rituals, phonology and etymology of the Three Vedas, and ancient history is the fifth proficiency. Those who know well, those who know the sacred sentences, those who understand grammar, the one who is not deficient in the worldly relationship with a man, the one who is free from greed or for the sake of greed, or the one who is an outsider for the sake of aversion, the ignorant or those who participate in the sake of ignorance, those who believe in sufficiency in precepts, those who have prohibitions, those who have sufficient wisdom, those who have sufficient liberation, those who have sufficient views. They admire, appreciate ...(omitted).

“They pray,” They prayed for the acquisition of form, they prayed for the acquisition of sound, ...(omitted). They look forward to, appreciate, and pray. “They offer,” they give, sacrifice, give away clothes, food ...(omitted).

“They pray for their desire for profit”: They pray for the acquisition of form, ....(omitted).

“They are dedicated confessors (devotees to sacrifice), greedy, I said they have not survived birth and aging.” “They” are called priests of sacrifices. “The dedication of the offering,” the harness of devotion, the strong harness, the man of character, the more, the heavier, the person who is the object of it, toward the effort, toward the inclination, toward the overcomer, toward the increaser.” A greedy person,” whoever has desire, greed, joy, thirst, love, passion, and fascination. It is called the greed of existence. The greed of the existence is bound, obsessed, tainted, attached, fixed, obstructed.

“I said they have not survived ‘birth and aging,’” Those who are dedicated to offering sacrifices, the greedy, they have not survived, surpassed, passed, or overcome birth, aging, and death. Birth, aging, and death are not separated, not left, not crossed, not overcome, they turn in the cycle of birth, aging, and death; of rebirth, accompanied by birth, followed by aging, conquered by disease, and tortured by death; there is no refuge. I say, I explain, I teach, I inform, I build, I uncover, I analyze, I clarify.

16 · [Venerable Punṇaka like this:]

If those dedicated to offering sacrifices do not,

Through their sacrifices, live through birth and aging, dear sir!  
In that case, who lives through birth and aging  
In the world of heaven and man, dear sir?  
Blessed One, I ask you, please tell me this.

“If those dedicated to offering sacrifices have not survived”: The priests of sacrifices, dedicated sacrificers, and greedy people, birth and old age, they have not survived, surpassed, and passed through death, they did not cross, did not overcome; birth, aging, death were not separated, not left, not crossed; they reverted in birth, aging, and death, they revolved in the cycle of rebirth... (omitted).

“[Like this]”: “Like this,” the continuation of the sentence....

“By sacrifice ...birth and aging, dear sir”: “Sacrifices,” with many sacrifices, with various kinds of sacrifices. “Dear sir,” ....

“In that case, who in the world of heaven and man, through birth and aging, dear sir”: And who is in this world including heaven, demons, and Brāhmaṇa; including the generations of Sāmaṇas, Brāhmaṇas, heaven and man; who has passed, overcome, ...birth, aging, and death.

“Master, I ask you, please tell me this”: “I ask you,” ....

17 · [The Blessed One: “Punṇaka”:]  
After considering the upper and lower in the world,  
Without anywhere wavering in the world,  
Quiet, without smoke, without worries, without desires,  
I say he has lived through birth and aging.  
[AN.3.32]

“Considering the upper and lower in the world”: After consideration, it is called wisdom, understanding... (omitted, see previous sections) no delusion, choice of dhamma, right view. “Upper and lower,” the lower part is called one’s own individual, and the upper part is called other individuals; the lower part is called one’s own physical perception, thinking, and consciousness; the upper part is called other people’s physical consciousness; the upper is called the six outer places; the lower is called the world of humans, the upper is called the world of heaven; the lower is called the world of desire, the upper is called the realm of material, and the world of formlessness; the lower is called the world of desire and material, the world is called the formless world. “Considering the upper and lower in the world”: Considering the upper and lower as impermanent, suffering, illness, sick... (omitted) after leaving, after he considers, knows, understands, weighs, judges, after separation, after clarification.

“[The Blessed One: ‘Punṇaka’]”: “Punṇaka,” the Blessed One calls that Brāhmaṇa by his name. “Blessed One,” ....

“For him, there is no wavering in the world”: “For him,” the Arahant, the one who has exhausted troubles. “Wavering,” of craving, of seeing, of conceit, of pollution, the shaking of desire; for him, they do not exist, are not known, are not found, they have been cut off, calmed down, stopped, unable to arise, burned by the fire of wisdom. “Anywhere,” no matter where, inside or outside or inside and outside. “In the world,” ....

“Silent, smokeless, without distress, without desire, I say that he has survived ‘birth and aging’”: “Silent,” the state of silenced greed, ...aversion, ...ignorance, anger, resentment, hiding of evil, all unwholesome actions; silent, calmed down, extinguished, cooled, departed, and

ceased. “Smokeless,” the evil deeds of the body are smokeless, destroyed, dried up, withered, and eliminated; evil deeds of speech... (omitted); of the mind; greed; anger; ignorance; resentment; of hiding evil; of envy; of stinginess; of cunning; passion; sloth; torpor; idleness; all pollution; all evils; all afflictions; all scorching heat (torment); all bad deeds are smokeless, destroyed, withered, have been wiped out. Or, anger is called smoke:

“Brāhmaṇa! Conceit is indeed your burden,  
Anger is your smoke, and lies are your grey (ashes).  
The tongue is the ladle for sacrifice, the heart is the furnace for sacrifice,  
And the self that is well-tuned is the fire of men.”  
[SN.7.9]

Or, anger is aroused in ten forms: “He has been unfavorable to me,” [AN.9.29] anger is aroused; “he is unfavorable to me,” anger is aroused; “he will be unfavorable to me,” ... (omitted); “he has been against what I love and desire to do,” “he is against what I love and desire to do,” “he will be...,” “he has been in favor of what I do not love and do not desire to do,” “he is in favor,” “he will be in favor,” anger is aroused; or anger is aroused in an unreasonable place. Any kind of anger, hostility, hatred, aversion, evil, heart aversion, arrogance, aggression, rage, displeasure: this is called anger.

In addition, the extreme and small states of anger should be perceived: sometimes anger is only to the degree of turbidity, but not as much as frowning; sometimes anger is just to the degree of, but not as much as gritting teeth; sometimes ...gritted teeth, but not ...verbal abuse; sometimes verbal abuse, but not looking around for a weapon; sometimes looking for a weapon but not enough to take up a weapon; sometimes enough to acquire the weapon, but not enough to pull out the rod; sometimes pulling out the rod, but not striking the rod; sometimes striking a blow, but not fracturing; sometimes fracturing, but not enough to rupture; sometimes rupturing, but not pulling limbs; sometimes pulling limbs apart, but not enough to kill; sometimes enough to kill, but not not enough to abandon himself. When the angry person kills himself after killing others, this is such that the anger reaches the increase, and the further reaches the increase. For him whose anger is cut off, calmed down..., he is called smokeless.

The state where anger has been cut off is smokeless; the state where anger has been known is smokeless; anger is smokeless because it has been known; anger that has been severed is smokeless. “No distress,” greed is distress, anger is distress, ignorance is distress, ... (omitted), all unwholesome deeds are distress. For him, who has cut off..., he is the who has with no distress.

“No desire,” desire is called craving, that is greed, lust... (omitted), unwholesome roots. For him who this desire is cut off..., he is called the one who has no desire. “Birth”: Among all living beings, of each kind of birth, entry into (the womb), manifestation of various aggregates, and attainment of each kind of sentient being. “Aging”: Among all living beings, about the aging, tooth loss, hair whitening, wrinkles, declining life span, and degeneration of the roots of each kind of living beings. “For those who are silent, smokeless, without distress, and without desire, I say that he has survived ‘birth and aging’”: Anyone who is silent, smokeless, without distress, and without desire; birth, aging, and dying have been overcome, transcended, passed, crossed; I say, I explain, I teach, I inform, I build, I uncover, I parse, I clarify.

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At the end of these verses ... (omitted) “The Blessed One is my teacher, and I am a disciple.”



#### 4. Mettagū

18 · [Venerable Mettagū like this:]

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

I think you are a person who knows the Vedas, and has personally practiced.

From where did these sufferings come into being,

Of all kinds of different forms in the world?

“Master! I ask this, please tell me this”: “I ask,” there are three kinds of queries: ... (omitted, see previous sections).

“I ask you,” ... (omitted, see previous sections).

“[Like this Venerable Mettagū]”: ... (omitted, see previous sections).

“I think you are a person who knows the Vedas and who have personally practiced”: I think you are “aware of the Vedas.” I think you are a “person who has practiced yourself,” I know so; I agree. “A person who knows the Vedas, who has already practiced himself,” How is the Blessed One one who knows the Vedas? The Vedas are called wisdom, the root of wisdom, power of wisdom, dhamma enlightenment, investigation, vipassanā, right view of the four realms. The Blessed Ones are those who have reached the ultimate (target), who have lived, aged, and died in the Vedas; those who have reached the ultimate, those who have reached the end, those who have reached the boundary, those who have reached the refuge, those who have reached the shelter, those who have reached no fear, have arrived without being dead, those who reach the undead are those who have reached Nibbāna. Or “the one who has known the Vedas” is the one who knows the Vedas, or the known state of the seven dhammas is the one who knows the Vedas: seeing being known, suspicion being known, refraining being known, greed (being known), anger (being known), ignorance (being known), sloth being known, and its evil and unwholesome methods are known: succumbing to polluting, recurring, fearing, and it will live and die in the future.

The Blessed One: [Sn.3.6, 534]

“Select all the Vedas,

All those belonging to the Samaṇas and Brāhmaṇas that exist here,

He is free from greed in all feelings,

And after surpassing all Vedas, he is one who knows the Vedas well.”

How is he the Blessed One who has already practiced himself? The Blessed One is the person who has practiced the body, the mind, the wisdom, the mindfulness, the righteousness, studied the divine bases, the root, the power, the enlightenment. Those who have practiced the path, those who have given up the polluters, those who have been unshakable, those who have testified, those who have known, have given up, have practiced, have given up testimony, have renounced what should be renounced, practiced what ought to be practiced, not small, large, very deep, immeasurable, difficult to be; those who have a deep understanding of many treasures, such as the ocean, are those who possess six peaces:

After seeing the form with the eyes, I am neither happy nor sad, and live in peace, mindful and righteous; after hearing the sound with the ear..., after smelling the smell with the nose..., after tasting the taste with the tongue..., after touching the touch with the body..., after knowing the Dhamma with consciousness, I am neither happy nor sad, but live in peace, mindfulness and righteousness [DN.33, 6].

After seeing form with his eyes, he does not desire, dislike, and does not cause greed to occur in the desired form. His body is already established, his mind is already established, and he is built up and liberated by virtue. After seeing the undesirable form, he does not become discouraged, have unrestrained mind, unintentional sorrow, unintentional malice; his body is already inhabited, his mind is already inhabited, and he is built up by goodness and kindness within himself.

After seeing the form with the eyes, the body has been inhabited and the mind has been inhabited in the agreeable and undesirable forms, and the self is built up and freed by the kindness; after listening to the sound with the ear... (omitted), after knowing with the dhamma with the consciousness, both the body and the mind have been established in both the agreeable and undesirable methods, and they are established and liberated by virtue within themselves [SN.46.6].

After seeing the form with eyes, he will not rouse excitement in pleasure, will not be corrupted by anger in offense, not be lead to infatuation by dullness, not become angry in what is angering, not be attached to what is intoxicating, not be contaminated by impurities; after hearing the sound with your ears... (omitted) after knowing the dhamma with consciousness....

There is only the seen in what you see; there is only the heard in what you hear; there is only the perceived in what you perceive; there is only the known in what you know [SN.35.95]. Do not be contaminated by in what you see; not contaminated by what you hear; not contaminated by what you perceive; not contaminated by what you know; and he who is has no obsession, (virtue) without loss, not dependent, and not bound by what is known, freed from the bondage, he lives with an unrestrained heart; in terms of what he hears... (omitted) in terms of what he knows, he is the one without attachment, the one who does not lose, the one who does not depend on, and the one who is not bound. Freed from the bondage, he lives with an unrestrained heart.

The Blessed One has eyes, the Blessed One has eyes to see form, the Blessed One has no desires and greed, and the Blessed One's heart is kind and liberating; ... (omitted) ears to hear...; ...nose to smell...; ...tongue to taste...; ...body to touch...; The Blessed One is intentional, the Blessed One knows the dhamma with consciousness, the Blessed One has no desires and greed, and the Blessed One has a kind heart and is free [SN.35.232].

Eyes rejoice in form, the Blessed One has regulated, tuned, guarded, protected, and taught the self-control of it; ears are joyous in sound... (omitted) the nose rejoices in the smell..., the tongue rejoices in the taste..., the body is joyful in touch..., and the Blessed One has regulated, tuned, guarded, protected, and taught the self-control of it, which means to rejoice in the Dhamma, to be happy in the Dhamma; the Blessed One has regulated..., the self-control of it. [MN.75].

“The tamed (adjusted) (elephant) is lead to the assembly,  
The king boards the tamed (elephant);  
The man who has been tuned tamed is the highest victor among the people,  
He who bears insults.

The mule that has been tamed is exceptional,  
And noble Sindh steeds,  
And large-tusked elephants, great elephants;  
Self-tamed people are even better.

One does not ride on these,  
To go to the unreachable direction,

As a tamed person goes,  
By taming himself.”  
[Dhp.321-323]

“They are unwavering in all kinds of conceit,  
Becoming liberated and reborn,  
Have reached the adjusted imperial position,  
They are the victors in the world.”  
[SN.22.76]

“Those who have cultivated their roots,  
Inside and outside themselves, in the world,  
Piercing this and other worlds, when he is waiting for death,  
He is the one who has been well-tamed.”  
[Sn.3.6, 521]

“From where did these sufferings arise”: “From where,” the question of doubt, the question of confusion, the question of more than one question, this is a rhetorical question, ironic question, why on earth? “Suffering,” suffering from birth, suffering from old age, ...from sickness, from death, sorrow, despair, loss, hell, the animal world, ghosts, human beings; rooted in suffering from birth, rooted in the suffering of living in the womb, rooted in the suffering of birth, the suffering of the living being dependent, the suffering of the living being manipulated by others, ...due to their own actions, due to the actions of others, from change, eye disease, ear disease, nose disease, tongue disease, body disease, head disease, external ear disease, mouth disease, tooth disease, ... (omitted, see previous sections) ...the suffering of the decline of seeing. From the very beginning of these dhammas, they have been known; since they disappeared, they have been known, the retribution is based on kamma; connection is based on kamma, the name is based on form; and form is based on name. Those who are followed by arising, accompanied by birth, followed by age, conquered by disease, struck by death, living in suffering, with no shelter, and no refuge, are called suffering. Where did these sufferings come from? Where did it arise? Where is it produced? Where did it happen from? Where was it born? Where did it appear? What is the cause? What is its aggregation? What is its birth? What is its root cause? He inquired about the root of these sufferings, he inquired about the reason, he inquired about the cause, he inquired about the arising, he inquired about the emergence, he inquired and waited, he inquired about the nutriment, he inquired about the cause, he inquired about the fate, he inquired about the set, he asked and begged, requested, make it clear.

“Of all kinds of different shapes and forms in any world”: “Of all kinds,” all completely, every aspect completely, no surplus, the whole earth, this is the ubiquitous language, which is “all.” “In any world,” the world of suffering, the world of humans, the world of heaven, the world of aggregates, the world of worlds, and the world of existence. “Various shapes and forms,” various kinds and types of suffering.

19 · [The Blessed One: “Mettagū!”]  
You ask me about the occurrence of suffering,  
And I will say that for you as one who knows:  
All sufferings occur due to dependence,  
Of all kinds of different forms in the world.

“You ask me about the occurrence of suffering”: Suffering, bitterness, old age, sickness, death, sadness, desperation, and sorrow. You ask, you ask about the cause of suffering, you ask about

the root, you ask about arising, you ask about happening, you ask about waiting, you ask about the nutriment, you ask about the object, you ask about the condition, you ask about the collection, you ask strongly, you ask, beg, request, make it clear. “Mettagū,” the Blessed One called the Brāhmaṇa by his name. “Blessed One,” this is a respectful synonym... (omitted).

“I will say that for you as the one who knows”: “That,” I will explain the cause of suffering, ...the root, arising, production, ... (omitted); I will explain, I will teach... (omitted). “As the one who knows,” such as the one who knows, the one who understands, the one who penetrates, not from hearsay, not from rumors, not from inheritance, not from scripture, not from logic, not from reasoning, not because of theoretical contemplation, not because of the insights accepted after contemplation; a method that is personally proven and self-proven by oneself, I will say that.

“All sufferings occur due to dependence (upadhi; this could also be translated as attachment or acquisition)”: “Dependence,” there are ten kinds of dependence: dependence of craving, dependence of seeing, of pollution, of kamma, of evil deeds, the attachment to food, the attachment to disgust, to the four attachments, to the six inner states, to the six types of consciousness, and to all sufferings with heart and righteousness. “All suffering,” suffering from birth, suffering from old age, suffering from death... (omitted). From the beginning of these dhammas, they have been known; knowing, kamma is based on kamma; name is based on form; form is based on name. Being followed by birth, accompanied by birth, followed by old age, conquered by illness, struck by death, and suffering, those who live in suffering, without shelter, and without refuge are called suffering. These sufferings are based on dependence as a cause, dependence as a linking cause, dependence as a condition, and dependence is the cause of their occurrence, generation, arising, production, birth, and being born.

“All kinds of different shapes and forms in any world”: “All kinds” ... (omitted).

20 · Those who are clinging through ignorance,  
The dull one suffers repeatedly,  
Therefore, the one who knows should not be dependent,  
Knowing (that this is) the life and production of suffering.

“Whoever does not depend, the wise person”: “Who,” who is like what, such as in effort, such as arrangement, such as the kind, wherever has arrived, where is a khattiya, or Brāhmaṇa, or vessa, or sudda, or a person at home, or a bhikkhu, or a person. The “unwise person” is the person who has entered ignorance, the indifferent, and the inferior. Relying on seeing, relying on pollution, ...on work, evil deeds, food, disgust, the four attachments, the six inner places, being dependent on the six types of consciousness, producing, making it live, making it arise.

“Suffering repeatedly reaches the dull”: Birth, suffering, sickness, death, sorrow, despair, and bitterness come again and again, fully arrive, grasp, cling to. “The dull,” the dull, the ignorant, the unwise, the indiscriminate, and the inferior.

“Therefore the one who knows should not be dependent”: “Therefore,” the reason, the condition, the cause, when you see this fault in the attachment. “The knower,” those who understand, those who know, those who know others, those who see, and those who perceive: “All actions are impermanent”... (omitted), “all actions are without self”..., “any collection of dhamma is an extinction”.... “Should not be dependent,” and should not be dependent upon, the attachment that should not be seen, ...should not be polluted, ...not to evil, ...not to food, ...hate, ...the four attachments, the six inner parts, the six types of consciousness, should not be caused, should

not be produced, and should not be caused to arise.

“Suffering”: those who are born with suffering, those who are old, those who are bitter, those who die, sorrow, despair; those who are suffering. “The knower of production”: the knower of the root of suffering, ...of the cause, ...arising, generation, waiting, food, object, collection. The follower of the collection is called wisdom. That is understanding... (omitted) no delusion, choice, right view. To have, to fully have, to reach, to arrive, he is called the follower.

21 · (Mettagū:) Whatever we asked you, you told us;  
We want to ask you other things, come! Please tell us,  
How do the wise cross the torrents,  
Birth, aging, sadness, and weeping?  
I ask Muni to explain this thoroughly for me,  
Because like this, you are the knower of these dhammas.

“Whatever we asked you, you told us”: Whatever we ask, beg, what makes us clear. “You told us,” told, explained, clarified, taught, established, uncovered, resolved.

“We want to ask you about other things, come! Please tell us”: We want to ask you about other things, we want to beg you for other things, we want to inquire for other things, we want you to make other things clear, we want to ask you more. “Come! Please tell us,” Come, please tell, please explain, please teach, please inform, please build, please uncover, please analyze, please clarify.

“How do the wise cross the torrents, birth, aging and sorrow, grief”: “How?,” A question of doubt, confusion, (omitted) ...why? The “wise man” means the wise man the enlightened man, the distinguished man. “Torrents (storms),” the torrent of desire, torrents of being, the torrent of seeing, the torrent of ignorance. “Birth” refers to the birth, entry into (the womb), ... (omitted). “Aging”: ..., “Sorrow”: ..., “Grief,” being touched by the loss of the relatives... (omitted) contacting certain sufferings, mourning, weeping, crying, lamenting useless words, muttering, tearing.

“How do the wise people get through the torrent, birth, aging, sorrow, and grief?”: How do the wise people survive, surpass, pass, cross, overcome the torrent, birth, aging, sorrow, and grief?

“Muni, please explain that thoroughly for me”: “That,” everything I ask, everything I beg, everything that makes me clear. “Muni,” Muni is called wisdom, that is wisdom, understanding... (omitted), the Blessed One has the wisdom of Muni, reaching Muni. There are three Muni (perfect virtues): body Muni, language Muni, intention Muni.

What is the body of Muni? The three kinds of body and evil deeds are cut off as the Muni position; the three kinds of good behaviors are the Muni position; the wisdom in the body is the Muni position; the knowledge of the body is the Muni position; walking the Path with (higher) knowledge is the body of Muni; the abandonment of desire and greed, cut off, as the Muni; the fourth jhāna extinction of the body is the position of Muni.

What is the language of Muni? The abandonment of the four kinds of evil deeds of language is the position of Muni; the four kinds of good acts of language are the position of Muni; the wisdom of linguistic objects is the position of Muni; the knowledge of language is the position of Muni; and knowing the path of all acts is the position of Muni; the abandonment of desire and greed of language is the position of Muni; the second jhāna cessation of language is the position of language Muni.

What is intention Muni? The three kinds of deeds of intention and evil deeds are the Muni position; the three kinds of good deeds are the Muni position; the wisdom in the mind-object is the Muni position; the knowledge of the heart is the Muni position; the one that walks the Path with knowledge is the position of Muni; the desire and greed of the heart being judged is the position of Muni; the desire to perish the mind is the position of Muni.

“Body Muni, Language Muni, and Intention Muni are no troubles,  
Muni has the status of Muni, and they say he is the one who cuts everything.  
Body Muni, Language Muni, and Intention Muni are no troubles,  
Muni has the status of Muni, and they say that they are those who have been cleansed of evil.”

The six types of Muni have these three modes of Muni: Muni at home, Muni without a home, Muni with learning, Muni without learning, Bhikkhu Muni, Muni (of the) Muni. Which is at home? Those laymen who have seen the footsteps and have learned the precepts, these are at home. Which are homeless Muni? Those bhikkhus who have seen the footsteps and who have learned the precepts are homeless Muni. There are seven kinds of learning for learning Muni, Arahant for non-learning Muni, and Bhikkhu Buddha as Bhikkhu Muni. Muni (of) Muni is called Tathāgata, Arahant, and Enlightened One.

“Non-wise is Muni, a foolish and ignorant man,  
After raising the scale, take the top one and become a wise man.  
Avoid all evils, that Muni became Muni because of that,  
Everyone who understands the (inner and outer sum) in the world,  
Because that is said to be Muni.  
Who knows all the inside and outside of the world,  
The unwholesome and the good behind the Dhamma,  
Everyone who is supported (respected) by heaven and man,  
Beyond staining and the net, he is Muni.”

“Explain thoroughly,” please explain that thoroughly; please teach, please inform, please establish, please uncover, please analyze, please clarify. “Because like this you are the knower of these Dhammas”: Because like this you are the knower, judge, clarifier, and understander of these Dhammas.

22 · [The Blessed One: “Mettagū!”]

I will tell you the Dhamma, known in real life and not through rumors;  
Anyone who knows it, living mindfully,  
Can cross over love (desire) in the world.

“I will tell you the Dhamma”: “Dhamma,” the beginning is good, the middle is good, and the end is good; the meaning is correct, the phrase is correct; only the perfect and pure Brāhmaṇa line: four mindfulnesses, four righteousnesses, four divine bases, five senses, five powers, seven enlightenment factors, eight holy paths, Nibbāna and the path leading to Nibbāna; I will tell, I will explain, I will teach, I will reveal, I will analyze, I will clarify. “Mettagū,” the Blessed One called the Brāhmaṇa by his name.

“In the current life and not in rumors”: “In the current life,” in the seen, in the known, in the measured, in the made clear: “All actions are impermanent”... (omitted) “any collection of dhammas is an extinction of dhammas” means in the Dhamma that is seen (in the current life), in the Dhamma that is known, in the Dhamma that is measured, in the Dhamma that is made clear; this is what I will talk about, in the real life. Or, I will tell you about the suffering

which is seen, I will tell you about the collection which is seen, I will tell you the way which is seen, I will tell you about the extinction of what is seen, and this is what I will talk about, in the present. Or, in the life as directly visible, instant, inviting you to see, able to guide, and the wise should experience it by themselves; this is what I will talk about, in this life. “Not rumors,” not anecdotal, not from hearsay, not from inheritance, not from scripture, not from logical inference, not from reasoning, not because of theoretical reflection, not because of an opinion received after reflection, but by oneself. The known and self-evidenced Dhamma, I will talk about that.

“Anyone who, after knowing, is mindful”: After knowing, weighing, judging, separating, clarifying: “All actions are impermanent” after knowing, ... (omitted). “Mindful,” there are four ways to be mindful: when practicing mindfulness in the body and mindfulness... (omitted) he is called mindful. “Living,” when you go, live, act, guard, exist, survive.

“Able to cross through love in the world”: “Love” is called craving, which is greed, ... (omitted) unwholesome roots. “Being in love,” what does it mean to be loving? The “spread” is love, the “broad” is love, the “vast” is love, the “incorrect” is love, “it forces” is love, “it seizes” is love, “fraud” is love, “poisonous root” is love, “poisonous fruit” is love, “poison is used” is love; or, “the vast thirst for love”: in form..., sound..., smell..., taste... (omitted), the material realm, the formless realm, the desire realm, the four constituents, the five endowments, past, future, now, the enlarged attachments in the dhammas that are seen, heard, felt, and knowable, are love. “In the world,” in the world of suffering, in the world of humans, (omitted)..., and in the world of being. “Able to survive the love in the world”: “The love in the world, he can pass through, surpass, pass, transcend, and overcome mindfully” [Ni.1].

23 · (Mettagū:) I rejoice in that, great rishi!  
The supreme Dhamma,  
Anyone who knows which, living mindfully,  
Can cross through the love of the world.

“I rejoice in that”: “That,” your words, language, teaching, and admonition. “I rejoice,” I rejoice, I am happy, I love, I want, I can use, I beg, I hope, I pray.

“Great rishi! The supreme Dhamma”: “Great rishi,” why is the Blessed the Great rishi? The “seekers, and pursuers of the great precepts” are the great rishis. ... of the great concentration..., ... of the great liberation aggregate..., “the seeker and pursuer of the great liberation of wisdom and insight” is the great rishi; the fragments gathered by the dark..., the destruction of the great upside down..., the pulling out of the big arrow of thirst..., the unraveling of the accumulation of sight..., the lifting of the big conceit flag, ... the calming of the great work..., the calming of the big torrent..., the laying down of the heavy burden..., the severance of the cycle of the great reincarnation..., the disappearance of the great heat..., the cessation of the great heat..., “the seeker and the pursuer who lifts the flag of Dhamma in his heart” is the great rishi; the great minds..., the great exertion..., the great divine bases..., the great roots..., the power..., the great enlightenment branches..., the big eight branches of the holy path..., “the immortality of the great supreme benefit, the seeker of Nibbāna, the pursuer” is great rishi; “sought, pursued, and searched for by powerful beings: Where is the Buddha? Where is the Blessed One? Where is the god among the gods? Where is the bull king among people?” Such is the great rishi. “The highest Dhamma,” the highest Dhamma is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the cessation of craving, greed, extinguishment, and Nibbāna. “Supreme,” the first, the most victorious, the highest, the top, the most, the apex of

Dhamma.

“Anyone who walks mindfully after knowing”: After known, measured, judged, separated, and clarified: “all actions are impermanent”.... “Mindful” means mindful in four ways: .... “Living,” ....

“Able to cross through the love in the world”: “Love” is called craving, which is greed, .... “Being in love,” .... “In the world” .... “Able to pass the love in the world”: He can pass through, transcend, and overcome mindfully, in that world of love.

24 · [The Blessed One: “Mettagū!”]  
Anything you know rightly,  
In the upper, lower and middle four directions,  
After not rejoicing and dwelling in these,  
Consciousness will not stand in existence.

“Anything you know rightly”: What you know, what you understand. “Mettagū,” the Blessed One called the Brāhmaṇa by his name. “Blessed One”... (omitted).

“In the upper, lower, and middle four directions”: “Up” is the future, “down” is the past, “middle four” is the present; “up” is the heavenly world, “down” is the hell world, “middle four” is the world of human beings. Or, “up” is good Dhamma, “down” is unwholesome Dhamma, “middle four” is non-marked Dhamma; “up” is the formless realm, “down” is the desire realm, and “middle four” is the physical realm; “up” means joy, “down” means suffering, “middle four” means neither suffering nor joy; “up” means above the sole of the foot, “down” means below the hair, and “middle four” means in the middle.

“After not rejoicing and dwelling in these, consciousness will not remain in existence”: “In these,” being explained, taught, informed, established, uncovered, analyzed, and clarified. Happiness is called craving, which is greed.... “Living,” there are two kinds of living: thirst (craving) living and seeing (views) living. ... (omitted, see previous sections).

“Consciousness, after removal”: Consciousness that is capable of blessing, non-blessing, and consciousness that does not move [SN.12.51]. In these, the consciousness that rejoices settles. After removal, after exclusion, after breaking, giving up, abandoning, driving away, ending, and making it go to non-existence.

“Whether it will stand in existence”: “Existence,” there are two kinds: kamma and rebirth. What is kamma? Blessed deeds, non-blessed deeds, and immovable deeds are kamma. What is rebirth? The forms, feelings, thoughts, behaviors and consciousness of this person are reborn. “Won’t stay in existence”: The consciousness and kamma that rejoice and abide in the practice and the turning of rebirth will break, drive away, end, and be made to go to non-existence. It will not stand still; it will not dwell or stand still in continued existence.

25 · Those who live in this way,  
Have mindfulness, and do not let go,  
Bhikkhus who abandon all things held as “mine;”  
Birth, aging, sorrow, and grief:  
It is here that the wise can give up suffering.

“Those who live like this, have mindfulness, and do not let go (relax)”: “Live like this,” Consciousness and kamma live and coexist together, as well as the cycle of the rebirth, the renunciation, the driving away, the end, and the making it go to non-existence. “Mindfulness” is mindful



in four ways: ... (omitted). “Those who do not let go” are respectful actors, regular, non-stop, those who have the habit of not being stuck, those who do not neglect their desires, those who do not neglect responsibility and those who are not negligent of good Dhamma; “How can I complete the unfinished vows, or the how can the completed completed vows be funded everywhere with wisdom?” Where he has intentions, diligence, courage, hard work, not flinching, mindfulness, right knowledge, enthusiasm, zeal, establishment, practice, not letting go, and not relaxing in good Dhamma; “How can I complete the unfinished concentration... (omitted) highest wisdom..., liberty aggregate..., unfinished liberating wisdom view aggregate..., completed liberated wisdom view aggregate...?” Where he has intentions, .... “How can I know the future? The knowing of suffering, or the pollution that has not been abandoned, or the way that has not been practiced, or the testimony, the destruction?” Where he has intentions, ....

“Bhikkhus who abandon all held as ‘mine’”: “Bhikkhus,” virtuous bhikkhus, or learned bhikkhus. “Bhikkhus,” when walking, staying, acting, going on, guarding, and surviving. “Holding as ‘mine,’” there are two kinds of self attachment: the thirsty self-holding and the view self-holding... (omitted) after the end, making it go to non-existence.

“Birth, aging, sorrow, and grief, where the wise can give up suffering”: “Birth,” .... “Aging,” .... “Sorrow,” .... “Grief,” .... “Here,” .... “The wise” are those who have reached clarity. “Suffering,” .... “Birth, aging, sorrow, and grief, where the wise can give up suffering”: “The one who has arrived, the wise here, birth, aging and sorrow, grief, he can give up, can drive away, can end, can make them go to non-existence.

26 · (Mettagū:) I rejoice at great rishi’s words;  
Well said, Gotama, is the state without dependence,  
Blessed One! It is true that you have given up suffering,  
For these Dhammas like this have been known to you.

“I rejoice in the words of great rishi”: ... (omitted). “I rejoice,” .... “Great rishi,” ....

“Well said, Gotama, the state without dependence”: “Well said,” Speaking well, interpreting, teaching, informing, establishing, uncovering, analyzing, clarifying, and explanatory. “Gotama is a non-dependent actor,” according to what is called the pollution and the aggregates and the creations, severance, the cessation of adherence, non-living, and Nibbāna.

“Blessed One! It is true that you have given up suffering”: “True,” this is decisive language, undoubted language, confident language, unduly, undoubtedly reciting language, command language, and language without error, the word of certainty, which is “true”. “Blessed One” .... “You give up suffering,” life suffering, old age suffering, sickness, death, sorrow, grief, despair, bitterness, you give up, abandon, drive away, put to an end, and cause to cease to exist.

“Because like this you are the knower of these Dhammas”: Because like this you are the knower, the judge, the clarifier, the understander of these Dhammas.

27 · Indeed, they can also give up suffering,  
Those who you, Muni, continue to teach,  
After meeting you, I salute you, noble one!  
Perhaps the Blessed One will continue to teach me.

“They can indeed give up suffering”: “They” are khattiya, Brāhmaṇa, vessa, sudda, laymen, bhikkhus, those in the heavens, and people. “Can give up suffering,” birth suffering, old age suffering, (omitted) ..., they can give up, discard, dispel, end, and make them to be non-existent.

“Muni, those who you continue to teach”: The “who...” are khattiya, Brāhmaṇa, (omitted).... “You,” he said that the Blessed One “Muni,” which is wisdom... (omitted). “Will continue to teach,” will continue to explain, will teach thoroughly, and teach repeatedly, will teach again and again, will teach continuously.

“After meeting you, I salute you, noble one (nāga; also meaning elephant)”: “You,” the Blessed One. “I salute,” I salute with my body, or I show respect with words, or with my heart, or I show respect with right conduct, or I follow the Dhamma to show respect; reverence. “After meeting,” after meeting, having completely met, fully met, I will salute you. “Noble one,” the Blessed One does not commit crimes as a “noble one;” does not go as a “noble one;” does not come as a “noble one.” How is “the Blessed One does not commit a crime” a noble one? Crime is called evil unwholesome dhamma: following pollution, re-existing, fearful, bitter, future life and death.

The Blessed One: [Sn.3.6, 527]

“He who does not commit any crime in the world,  
After leaving all bonds and ties,  
Does not cling to everything and is freed.  
Those like this are truly called noble ones.”

How is “The Blessed One is not going” as a noble one? The Blessed One does not go because of not wanting; not because of terror; not because of greed; not because of hatred; not because of ignorance; not because of conceit; not because of views; not because of disbelief; not because of doubt; not because of potential troubles; not be carried away by quarrels (disharmony), walk, led, be taken.

How is “The Blessed One is not coming” as a noble one? Any pollution that is cut off by the Sotāpanna Path, the pollution he no longer experiences, does not return, and does not go back; by the Sakadāgāmi Path...; by the Anāgāmi Path...; by the Arahant Path....

“Perhaps the Blessed One will continue to teach me”: Perhaps the Blessed One will continue to teach, thoroughly teach, continuously teach, repeatedly teach, will teach me.

28 · (The Blessed One:) Any Brāhmaṇa who can prove to be a person who knows  
the Vedas,  
Owning nothing, has no attachment to desire and existence,  
Indeed he has survived the torrent,  
And has crossed the other shore  
As an undesiring person, an undoubting person.

“A Brāhmaṇa can prove to be a person who knows the Vedas”: “Brāhmaṇa,” the exclusion of the seven dhammas is the Brāhmaṇa: seeing is excluded, doubt is excluded, abstinence is excluded, greed is excluded, aversion is excluded, illusion is eliminated, sloth is eliminated, those evil and unwholesome methods are eliminated: those that are contaminated, those that are no longer there, those that are fearful, those who will suffer the consequences, and those who will die in the future.

The Blessed One: [Sn.3.6, 524]

“After all evil is eliminated,  
Standing the spotless, virtuous state,  
After he transcends reincarnation,  
He becomes a perfect man.

Those who are not dependent,  
Like this can be called Brāhmaṇa.”

“Know the Vedas”: Vedas are called the wisdom of the four realms... (omitted). He is one who knows the Vedas after transcending all Vedas. “Can prove to know,” be able to testify, know, can distinguish, know for sure, can penetrate.

“No ownership, without obsession in desire and existence”: “Not owning any thing,” greed is a thing; hatred is a thing; ignorance is a thing; conceit is a thing; seeing (views) is a thing; pollution is a thing; evil deeds are things. For him, any of these have been cut off, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he is called the one who has no ownership. “Desire,” there are two kinds of desires: the desire of things and the desire of pollution... (omitted). “Existence,” there are two types: kamma and rebirth... (omitted). “There is no owning, and there is no obsession in desire (or existence)”: A person who has no possessions in desire (and) is unattached, unobstructed, has departed, has given up, has been freed, has been separated from the bondage, he lives with the unrestrained heart.

“It’s true that he has survived the torrent”: “It is true,” this is the decisive language... (omitted). “The torrent,” the torrent of desire, the rebirth torrents, torrents of sight, ignorance torrents. “Passed,” he surpassed, passed through, overtook.

“And those who have crossed the other shore are those who are not deserted, and who do not doubt”: “Have passed,” The violent currents of the worldly desire have been passed; torrents of being have been passed; the torrents of seeing (views) have been passed; the violent currents of ignorance have been passed; all the circuits have been passed, have come out, have been crossed, have been overcome; he is the one who has descended, the person who has practiced, the person who has completed the journey, the person who has reached the direction, the person who has reached the end, the person who has guarded the Brahma, the person who has reached the highest view, the person who has practiced the Path, the person who has cut off the pollution, the unshakable person, the person who has testified to extermination; for him, the suffering has been known, the congregation has been abandoned, the Path has been practiced, the extinction has been testified, the one who has been proved to be known, the knowing what can be known, those who have renounced what should be renounced, those who have been practiced what should be practiced, and those who have testified what should be testified.

He is the one whose obstacle has been removed, the one whose ditch has been filled, the one whose pillar has been pulled up, the one who has no latch, the one whose holy flag has fallen, the one whose burden has been removed, the one who has separated, the one whose five branches have been cut off, and the one who has six branches. Those who have one guardian and four reliances are those whose truths have been removed, those who seek to have renounced and completely decayed, those who have no turbid intentions, those who have calmed their lives, those who are kind and free, those who are freed by wisdom; the highest person, the supreme person, who has achieved the supreme accomplishment, neither composes nor disassembles, does not accumulate and then stands; neither gives up nor clings, but stands after giving up; neither dispelling nor accumulating, staying standing after dispelling; neither extinguishing nor burning, staying standing after extinguishing [SN.22.79], a person who has the state of no learning precepts, and a state of no learning dwelling, the dweller who has the state of wisdom without learning, the dweller with the state of ignorance of the abundance of knowledge, the dweller who has the state of emancipation of no learning, the state of wisdom, and the abiding after completion and penetration of the truth, those who have passed the disturbance (craving), those

who stand after the pollution fire is extinguished, those who are no longer coming at all, those who have grasped (victory), those have purified practicing, the pure dweller of compassion, the pure dweller of mercy, the pure dweller of joy, the pure dweller of peace, the state of absolute purity, the state of equanimity, pervasively pure dwellers, those who have been liberated, those who have been fulfilled, those who are in the ultimate (boundary), those who are in the world, and those who are the dweller at the ultimate, the dweller at the ultimate place of interest, the dweller at the ultimate rebirth, the dweller at the ultimate end of life (, the dweller at the end of existence, the dweller at the end of reincarnation, the dweller of the last body, the dweller of the ultimate cycle, the dweller of the ultimate walking, the dweller of the supreme at the end), the dweller of the last gathering (body), the Arahant holding the last body.

“This is his last, this is the last gathering (body),  
The cycle of life and death, without his rebirth.”

“Already crossed the other shore”: The other shore is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, annihilation, and Nibbāna. He is the one who has reached the other shore; the one who has reached the other side, (omitted)..., the final target, the end, the boundary, the ultimate. Those who have reached the end, the shelter, have reached the refuge; those who have reached the refuge have reached no terror; no terror, ...no death; no death, the deathless; the deathless, Nibbāna; Nibbāna..., he is a person who as descended and practiced... (omitted); the cycle of life and death, without his rebirth.

“Desolate”: the desolation of greed, the desolation of anger, the desolation of ignorance, the desolation of resentment... (omitted) the desolation of all unwholesome deeds; for him these desolations have been cut off, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he is called the non-desolate. “Undoubted”: Suspicion of suffering, suspicion of accumulation of suffering, ...cessation of suffering, ...the path leading to suffering, the front, the back, ...in the context of the context, the suspicion of the specific conditional conditions, such doubts, doubtful states, confusion, hesitation, crossroads, inconsistent grasping, hesitating, unresolved, stiff state, confusion of the mind; for him these doubts have been cut off, calmed down, stopped, unable to arise, burned by the fire of wisdom; he is called the unskeptical.

29 · All the wise and those who are versed in the Vedas here,  
After ties to all kinds of existence are dismissed,  
He is a person who has no thirst, has no worries, and has no desires;  
I say that he has crossed over birth and aging.

“Here, all the wise and who those who know the Vedas”: The “wise man” is one who is wise, .... “Here,” which kind of people. “Knows with the Vedas,” ....

“People” are all beings, human beings, student Brāhmaṇas, people, individuals, lives, those who are born, sentient beings, those who are born in Indā, and Manu. “Here,” ....

“After ties to all kinds (of existence) are dismissed”: “In all kinds of existence,” in all kinds of existence of kamma, in the existence of desires; in the existence of desires, in the existence of materiality; in the kamma of material existence, in the existence of the formless existence; in the kamma of the formless existence, in the existence again and again; in the repeated interest, in the rebirth; in rebirth, in the birth of individuals. “Ties,” there are seven kinds of ties: greedy ties, hatred ties, ignorance ties, conceit ties, view ties, polluting ties, evil ties. “After giving up,” after giving up ties, it is after giving up, or on ties, on bondage, on expanding bondage, on

the entangled, on the attached, on being fixed on, on the obstacle, after shaking the binding, after leaving, such as a carriage ride, or sedan, or wagon, or chariot transports. After the release (dissociation), they are placed and destroyed. Similarly, after giving up ties, ...(omitted) on the bondage after being shaken away.

“He is a person who is free from love, who has no distress, and has no desire. I say that he has passed through ‘birth and aging’”: “Craving for love” is the craving for form..., the craving for Dhamma. For him who thirst for love has been cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom, he is called the one who departs from the thirst, the one who has departed from the thirst, the one who abandons the thirst, eliminates thirst for love, liberates thirst for love, gives up thirst for love, renounces greed, abandons greed, eliminates greed, is free from greed; the one who is not hungry and thirsty, the one who has become cool, the one who feels happiness, and the one who lives as a Brāhmaṇa, he is the one who is free from thirst. “No distress,” greed is distress..., (omitted)...., all bad practices are distress. For him, these distresses are cut off, .... “No desire,” desire is called craving, which is greed, .... For him who this desire is cut off, .... “Birth,” .... “Aging,” .... “He is the one without thirsts the one who has no distress, and the one who has no desire. I say that he has passed through ‘birth and aging’: He is the one who is free from the thirst, the one who has no distress, and the one who has no desire,” birth, aging, death, he does pass, surpass, transcend, cross, and overcome.” I said, I explained, ....

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At the end of these verses.... “The Blessed One is my teacher, I am a disciple.”

## 5. Dhotaka

30 · [Venerable Dhotaka like this:]  
Blessed One, I ask you, please tell me this,  
Great rishi! I look forward to your words,  
After hearing what you said,  
One should learn for one's own Nibbāna.

“Master, let me ask you, please tell me this”: “I ask,” ... (omitted, see previous sections). “Blessed One” ... (omitted, see previous sections).

“[Venerable Dhotaka like this]”: “Like this,” ... (omitted, see previous sections). “Dhotaka,” the Brāhmaṇa's name ... (omitted, see previous sections).

“Great rishi! I look forward to your words”: Your words, ways of speaking, teaching, teaching, admonition, I expect, I hope, I pray. “Great rishi,” ... (omitted, see previous sections).

“After hearing your words”: Your speech, language, teachings admonitions; after hearing, after grasping, after understanding, after discriminating.

“You should learn for your own Nibbāna”: There are three kinds of learning: ... (omitted, see previous sections). “For your own Nibbāna,” to extinguish your own greed, ... anger, ... ignorance, ... (omitted); to calm, silence, extinguish, cut off, and cease all unwholesome practices, you should learn to increase precepts, you learn to increase mind, and you should learn to increase wisdom. These three learnings should be studied when directed towards (noting); when known they should be learned; when seen... (omitted); when introspecting...; and being careful to establish (a decision), you should learn; you should learn when you win by faith; you should learn when you have energetic effort; you should learn when mindfulness arises; you should learn with mindfulness; you should learn when you know with wisdom; we should learn when we can testify; we should learn when we can know; we should learn when we should be renounced; we should learn when we should be practiced as testimony; [Ps.1,41] learning should be practiced, should be carried out well, one should go on after accepting.

31 · [Blessed One: “Dhotaka!”]  
If that is the case, please be enthusiastic,  
And wise and mindful here,  
After hearing these words,  
You should learn for your own Nibbāna.

“If that's the case, please be enthusiastic”: Please be enthusiastic, please be brave, please be zealous, please have fortitude, please be firm, please be vigorous; and may you make it happen, make it arise, make it fully produced, make it appear, make it live.

“Dhotaka,” .... “Blessed One,” ....

“Wise and mindful here”: “Here,” belonging to this view, to this liking, to this inclination, in this attachment, in this Dhamma; in this teaching; in this Brahma, in the teachings of this master, in this individual, in this human world. “Wise,” the concious, the enlightened, the discriminating, the wise. “Mindful,” Mindful in four ways: ... (omitted, see previous sections).

“After hearing these words”: ....

“You should learn for your own Nibbāna”: ....

32 · (Dhotaka:) I see a Brāhmaṇa owning nothing  
In the world of heaven and the world of men,  
I salute you, all-seeing one, Sakyamuni!  
Please free me from doubts.

“I see, in heaven and the world of men”: “Heaven,” there are three kinds of heaven: general (secular, worldly) heaven, rebirth heaven, and pure heaven. What is secular heaven? Kings and princes and queens are called secular heavens. What is the rebirth heaven? The four great god kings, the realm of the thirty-three gods, Tusita heaven, fashioned heaven, all Brahma heavens, and all the heavens above that are called rebirth heavens. What is pure heaven? The troubles of the disciples of the Tathāgata, Arahants, and Paccekabuddhas, have been exhausted, this is called pure heavens. The Blessed One is of the general heaven, the rebirth heaven, the pure heaven, and the victorious heaven, the heaven among the heaven, the lion among the lions, the dragon among the dragons, the lord among the lords, the Muni among the Munis, the king among the kings. “I see in the heavens and in the world of man”: In the world of man and the heavens, I see, I see the superior heaven, I see the heaven in the heaven; I see, I watch, I contemplate, I observe.

“Brāhmaṇa actors (doers) without possessions”: “No,” no greed, no hatred, ignorance, sloth, seeing (views), pollution, evil deeds; any of these, for the Blessed One, it has been cut off, and the roots have been cut off, just like a palm tree without roots, becoming non-existent and non-living for the future. Therefore, the Buddha is called the non-owner. “Brāhmaṇa,” the Blessed One is the one in the state of excluding the seven dhammas: seeing is excluded, suspicion is excluded, abstinence..., greed..., aversion, ignorance, sloth, and those evil and unwholesome dhammas are excluded: those that are polluted, there are again. People who are fearful, who suffer the consequences, and will die in the future.

The Blessed One: [Sn.3.6, 524]  
“After all evil is eliminated,  
Standing the spotless, virtuous state,  
After he transcends reincarnation,  
He becomes a perfect man.  
Those who are not dependent,  
Like this can be called Brāhmaṇa.”

“Actor,” walker, doer, dweller, on-goer, guardian, and survivor.

“I respect you, all-seeing one”: “You,” he addressed the Blessed One. “I respect,” I respect with my body, or I respect with words, or I respect with my heart, or I respect in intention, or I follow the Dhamma to show respect, salute. “All-seeing,” all-eyes are called the state of all knowing wisdom. The Blessed One has the state of intelligence, of fully having, entering, fully entering, sufficiently having, having all the knowledge.

“For him, there is nothing unseen here (in this world),  
There is no knowledge that cannot be known,  
He proves that everything that exists should be guided by inference,  
Because the Tathāgata, like that, is all-eyes.”  
[Ps.1]

“Sakyamuni! Please free me from doubts”: “Sakyamuni,” Sakyamuni is a bhikkhu from the house of Sakya. This is Sakyamuni. Or, “the rich, the wealthy,” this is also Sakyamuni. For him

there are these wealth, namely: trusting wealth, abstaining from wealth, ashamed of wealth, hearing about wealth, giving wealth, wisdom wealth, mindfulness of wealth, righteous wealth, divine wealth, root wealth, strength wealth, enlightenment wealth, Path wealth, Fruit wealth, Nibbāna wealth, and use these various treasures as the rich, the wealthy. Or, those who are possible, those who are able, those who flow out all kinds of things, those who are sufficient, those who are heroes, those who are brave, those who are heroic, those who are not timid, those who are not frightened, those who do not run away, those who have given up fear of fear, those who have given up terror and fear. Doubts are called doubts: doubt of suffering, doubt of the path leading to suffering, doubt of the future, doubt of the past, doubt of the future and the past, doubt of causal connections, such doubts, suspicions, doubtful states, confusion, hesitation, crossroads, inconsistent grasping, hesitating, incomplete understanding, stiff state, confusion of mind. “Sakyamuni! Please free me from doubt”: Please free me, please release me, pull me out, please pull me out completely, bring me out of doubt.

33 · (The Blessed One:) I will not be able to liberate, Dhotaka,  
 Anyone who doubts in the world,  
 When you know the best Dhamma,  
 Then you will get through this torrent.

“I will not be able to liberate”: I will not be able to release, free, make liberated, pull out, pull out completely, make to ascend, make to fully ascend, a being struck by the arrow of doubt. Or, I don’t work hard on the unbelievers, on the unwilling, on the slack, on those with inferior vitality, on the inactive; I don’t do my best, I don’t strive, I don’t do with valor, I don’t work with enthusiasm, I don’t make fortitude, I don’t make determination, I don’t make vitality, I don’t make it produce, I don’t make it appear, I don’t make it fully produced, I don’t make it arise, I don’t make it give birth to the teachings of the Dhamma. Or, you don’t have any other liberators. Those who can be liberated use their own fortitude, with their own energy, with their own striving, with their own brave efforts, with their own power, with their own human power, with their own human vitality, with their own work, with their own correct way of doing, following the path, not going the opposite way, the way of following the Dhamma, and the way of doing the Dhamma, they can be freed.

This was said by the Blessed One: “Cunda! ‘I am the one who has fallen into the quagmire and will pull out the other people who have fallen into the quagmire.’ This is impossible. Cunda! ‘I am an unregulated, untrained, non-Nibbāna one. I will make others tune, train, and attain Nibbāna.’ This is impossible.” [MN.8]

This is said by the Blessed One: [Dph.12,165]  
 “He has done evil, he is polluted,  
 He who does do not do evil, he comes pure,  
 Purity and impurity are separate, one cannot make the other pure.”

This was also said by the Blessed One: “Similarly, Brāhmaṇa, Nibbāna stays and abides, the path which leads to Nibbāna stays and abides, and my persuasion (teaching) stays and abides. However, when my disciples are taught and admonished in this way, some of them reach the ultimate end of Nibbāna, and some do not reach. Brāhmaṇa, What can I do here? Brāhmaṇa, The Tathāgata is the guide. [MN.107] The Buddha only told (directed) the way, and when they practice it by themselves, they could be free.”

“Any doubter in the world”: A doubter, a person who has doubts, confusion, and hesitation. “Any (person),” any khattiya, or Brāhmaṇa, or vessa, or sudda, or layman, or bhikkhu, or heaven,



or person. “In the world,” in the world of the suffering world... (omitted).

“When knowing the most triumphant Dhamma”: The highest Dhamma is called non-living, Nibbāna, which is the cessation of all actions, the cessation of all attachments, the cessation of craving, greed, extinguishment, and Nibbāna. Supreme, the first, the most victorious, the extraordinary, the highest, the most advanced Dhamma; when knowing, distinguishing, understanding, through.

“This way you will get through this torrent”: Such a torrent of desire, the torrent of seeing, the torrent of ignorance, you can get through, you can surpass, you can you can overcome the torrent.

34 · (Dhotaka:) Brāhmaṇa! I ask, out of compassion,  
Teach me the Dhamma of seclusion,  
(So that) as the void is not bound,  
Here I can walk silently and unrestrained.

“Brāhmaṇa! Please teach the commandment out of compassion”: Brāhmaṇa, please teach the commandment; Brāhmaṇa, please help; Brāhmaṇa, please be merciful. “The compassionate person,” The compassionate, the sympathizer, the protector, the funder, the compassionate.

“The Dhamma of seclusion, that I can know”: Seclusion Dhamma is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, extinction, and Nibbāna. “I can know,” I can know, discern, know for sure, understand, prove, reach, and testify.

“As the void (space) is not bound”: As the void is not stuck, not captured, not bound, not tied to the world, then it is the one who is not stuck, not captured, and not tied, the one who is not all-bound. (Or,) as the emptiness is not dyed with carmine, or golden yellow, or indigo, or deep red, then the one who is not dyed (stained), the one who is not angry, the one who does not change foolishly, and the one who does not pollute. As the void does not get angry, is not abusive, does not resist, and is not attacked, this is the one who is not angry, the one who is not abusive, the one who does not resist, the one who is not attacked, and the one who does not fight back.

“Here I can walk silently and unrestrainedly”: “Here, silently,” when you are here; when you are sitting here; when you are sitting on this seat; when sitting down among the crowd. Or, just here is silent, calm, cooled, stopped. There are two kinds of dependence: the dependence of craving and the dependence of seeing... (omitted). After the dependence of love has been cut off, and the dependence of seeing has been cut off, one becomes non-dependent on the eyes, ...the ear..., the nose, tongue, body, mind, forms, sounds, smells, tastes, touches, dhammas, family, group, residence, gain, reputation, praise, clothes, food, dwelling, (patient’s needs and medical necessities), the desire realm, the formed realm, the formless realm, the desire to be, the desire for the formless, the desire to have, to exist, one aggregate, four aggregates, five aggregates, past, future, present, what you see, hear, feel, and can perceive; those who do not adhere to, those who do not fall into, those who do not turn their minds towards, those who have left, have given up, have been freed, have been separated from the bondage, living with an unrestrained heart. “Can do” can live, can act, can go on, can guard, can survive.

35 · [The Blessed One: “Dhotaka!”]  
I will tell you about the stillness,  
Known in (real) life rather than (through) rumor,

Anyone who knows it, living mindfully,  
Can cross over love (desire) in the world.

“I will tell you about the stillness”: The stillness of greed, the stillness of aversion, ... (omitted), the stillness of all unwholesome creations; silence, cessation; I will tell, announce, say, explain, teach, interpret, build, uncover, parse, clarify.

“[The Blessed One: ‘Dhotaka’]”: “Dhotaka,” the World Venerable calls the Brāhmaṇa by his name. “Blessed One,” ... (omitted).

“In the current life and not from hearsay”: ... (omitted, see previous sections).

“Anyone who lives mindfully after knowing”: ... (omitted, see previous sections).

“Able to live through love in the world”: ... (omitted, see previous sections).

36 · (Dhotaka:) I rejoice at that, great rishi!  
The highest silence,  
Anyone who knows which, living mindfully,  
Can cross through love in the world.

“I rejoice at that”: “That,” your words, language, teaching, teaching, admonition. “I rejoice,” I am happy, I wish, I hope, I pray.

“Great rishi! The supreme silence”: “Great rishi” ... (omitted). “The supreme silence,” silence is called non-living, Nibbāna, that is the cessation of all actions, ... (omitted).

“Anyone who knows the thought after knowing”: After knowing... (omitted).

“Able to live through the love in the world”: “Love” is called craving... (omitted).

37 · [The Blessed One: “Dhotaka!”]  
Anything you know rightly, in the upper, lower and middle four directions,  
After knowing that this is the “tie” in the world,  
You should not be thirsty for all kinds of existence.

“Anything you know rightly”: Anything you know rightly, what you understand, what you know, what you know for sure. “Dhotaka,” .... “Blessed One,” ....

“In the upper, lower, and middle four directions”: ... (omitted).

“After knowing that this is the ‘tie’ in the world”: This is the tie, this is adhesion, this is binding, this is an obstacle. After knowing, after understanding, after weighing, after judging, after separating.

“Don’t thirst in all kinds of existence”: “Thirst for love,” the thirst for form, the thirst for sound... (omitted), the thirst for Dhamma. “In all kinds of existence,” all kinds of existence in kamma, in the middle, in the desire to be exist again; in the desire to have, the physical existence; in the physical existence, the formless existence; in the formless existence, existence again and again; in repeated coming around, rebirth; in rebirth, individual birth. Don’t be thirsty, don’t arouse craving, don’t produce desire, don’t want thirst, don’t give birth to thirst, give up, drive away, cause it to end, make it go to non-existence.

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 6. Upasīva

38 · [Venerable Upasīva like this:]  
Sakyamuni! Alone, lonely, without support,  
I can't get through the torrent,  
All-seeing One, please tell me about an object,  
Those who depend on which can survive the torrent.

“Sakyamuni! Alone..., the torrent”: “Alone,” Without a personal partner, or without my partner of the Dhamma: anyone who is dependent on the Dhamma can survive, can transcend, pass, surpass, and overcome the torrents of great desire, the torrents of seeing, the torrents of ignorance. “Sakyamuni,” ... (omitted, see previous sections).

“[Like this Venerable Upasīva]”: ... (omitted, see previous sections).

“Unsupported, I can't get through”: “Unsupported,” without support of man or without support of the Dhamma, I can't get over it, transcend, pass, surpass, overcome the violent currents of great desire, the violent currents of seeing, the violent currents of ignorance.

“All-seeing, please tell about the object”: The object, the dependence of the condition, the close dependence, please tell, please explain, teach, inform, establish, uncover, parse, clarify. “All-eyes,” all eyes are called the state of all-knowing wisdom. Therefore, the Blessed One reaches (has), enters, enters completely, has sufficiently, the state of wisdom.

“For him, there is nothing unseen here (in this world),  
There is no knowledge that cannot be known,  
He proves that everything that exists should be guided by inference,  
Because the Tathāgata, like that, is all-eyes.”  
[Ps.1]

“Anyone who is dependent (on it) can ride through the torrent”: “Anyone who is dependent,” a mortal or Dhamma-based person can overcome, transcend, pass, surpass, and overcome the torrent of great desire, torrents of being, seeing torrents, ignorance torrents.

39 · [The Blessed One: “Upasīva!”]  
Watching non-owning, mindful,  
Relying on “nothing” to make you ride through the torrent,  
After giving up on desire,  
Day and night see (contemplate) the demise of craving.

“Watching non-owning, mindful”: The Brāhmaṇa was originally the attainer and the dependent who has no possessions. He doesn't know “This is my dependence.” The Blessed One explained to him the dependence and the higher way out: enter into the state of non-ownership with mindfulness and wait, and then after coming out from there, seeing (it) is impermanent, suffering, and sick in the mind and mental states that arise, tumor, arrow, ... (omitted, see previous sections) ..., trouble, renunciation, he is watching, seeing, and observing.

“Those with thoughts”: all thoughts, perceptions, memories... (omitted), this is called thought. Having... (omitted), having this thought, he is called a thoughtful person.

“[The Blessed One: ‘Upasīva!’]”: ... (omitted).

“Relying on ‘nothing’ makes you ride through the torrent”: “Nothing” means dwelling in nothingness. For what reason is “nothing” dwelling in nothingness? Enter into the abode of bound-

less consciousness mindfully; after dwelling, come out from there; that consciousness, perceiving it to not exist, making it to disappear, he sees “nothing,” and for this reason “nothing” is nothing. After relying on, and after doing what you want, you can get through, surpass, pass, go over, overcome the torrents of desire, torrents of being, the torrents of seeing.

“After giving up on desire, have been freed from doubts”: “Desire,” there are two kinds of desires: the desire of things and the desire of pollution... (omitted, see previous sections). “After giving up on the desires,” after knowing the desires for things, after giving up on the desires for pollution, after giving up, after being driven away, after finishing, and making it come to non-existence. “I have been separated from doubts,” doubts are called suspicions: doubts of suffering... (omitted). I have been separated from doubts, have abstained, have been separated, have left, have been freed, have been separated from the bondage, living with an unrestrained heart. Or, separated from thirty-two kinds of beasts, abstinence, quashed, renunciation, and liberation, living with an unrestrained heart.

“Day and night see the extinguishment of craving”: The craving of “thirst”... (omitted). Night is called night, day is day; day and night, watch and increase, looking up, seeing, watching, observing the extinction of craving, the extinction of greed, ...of hatred, ...of ignorance, of interest, of past life, of the end of life, of reincarnation, of rotation.

40 · [Venerable Upasīva like this:]  
Anyone who has left greed in all desires,  
Relies on nothingness and abandoning all others,  
The victor who has the highest liberation of knowledge,  
Can he dwell there and become a non-traveler?

“Anyone who has departed from greed in all desires”: “In everything,” all completely, completely in every aspect, without residue, and the whole earth. This is the language of pervasiveness, which is “in everything.” “Desire,” ... (omitted). “Anyone who has departed from greed in all desires”: Anyone who has gone away from greed in all desires, has no greed, has abandoned greed, has eliminated greed, has been freed from greed, has renounced greed, has broken greed, those who have suppressed greed.

“[Like this Venerable Upasīva]”: ... (omitted).

“Relying on non-owning and abandoning the others”: The lower six attainments he abandons, renounces, after giving up forever, surpasses, crosses, overcomes, and attains the sphere of nothingness, non-dependent, non-clinging. Those who enter, those who fully enter, those who are tied, those who turn their minds toward them.

“The victors who are liberated at the highest level”: Those who are liberated are called the seven attainments, and the liberation of nothingness is the first, the most victorious, the best, the foremost, the highest, the top, the winner of liberation, the overcomer, the character, the abundant, the serious, the one with that as the object, inclining to, leading to, resolved, the winner.

“Can he dwell there and become a non-traveler”: “Can he dwell,” questioning of doubt, questioning of perplexity, questioning of confusion, more than one question: “Is that so? Isn’t that true? What is it? How is it?” “There,” in nowhere. “Non-travelers,” those who do not follow, those who do not shake (waver), those who do not leave, those who do not disappear, and those who do not return. Or, the one who is not infected, the one who does not fall, the one who does not change to be foolish, the one who is not defiled.

41 · [The Blessed One: “Upasīva!”]  
After going away from greed in all their desires,  
Relying on nothingness, abandoning other things,  
The victor who is liberated in the knowledge,  
He can live there and become a non-traveler.

“Anyone who has departed from greed in all desires”: ... (omitted).

“[The Blessed One: ‘Upasīva!’]”: ... (omitted).

“Rely on nothing and abandon the others”: ... (omitted).

“The victors who are liberated at the highest level”: ... (omitted).

“He can dwell there and become a non-traveler”: “He can dwell,” he can live and stand for sixty thousand kappas. “There,” in nowhere. “Non-traveler,” the non-follower, the one who does not shake (waver), the one who does not leave, the one who does not disappear, the one who does not retreat. Or, the one who is not infected, the one who does not fall, the one who does not remain ignorant, the one who does not defile.

42 · [Venerable Upasīva like this:]  
If he can live there and become a non-traveler,  
Even for many years, all-seeing One!  
Would he become cooled and liberated?  
Will the consciousness of people like that die?

“If he can live there and become a non-traveler”: ... (omitted).

“Even for many years, all-eyes”: “Even for many years, many years; many hundred years; many thousand years; many ten thousand years; many kappas. All eyes are called the state of all knowing wisdom... (omitted).

“Will he become cooled and liberated? Will the consciousness of a person like that die?”: The arrival of the cool state, constant, firm, eternal, and unchanging. Will it survive as everlasting? Or will his consciousness die, be extinguished, disappear, perish, or not exist? Will some reborn consciousness be born from the desire realm, or the physical realm, or the non-material realm? He asked of the permanence and extinction of those who have entered into nothingness. Or will they there realize Nibbāna in the ultimate unremaining Nibbāna? Or, will his consciousness die, and the further realization of consciousness will arise in the desire realm, Or the physical realm, or the non-material realm? He asked about the Nibbāna and consummation of those who have no place to regenerate. “That kind of person,” Like that, the fixator, this kind, the similar, the rebirth after nothingness.

43 · [The Blessed One: “Upasīva!”]  
Like the flame being thrown by the wind,  
Goes to extinction and cannot be reckoned (to exist),  
Like this, the Muni has been freed from the name and body,  
Goes to extinction, and cannot be reckoned (to exist).

“Like a flame thrown by the wind”: The flame is called a light flame. “Wind,” east wind, west wind, north wind, south wind, dusty wind, dust-free wind, cold wind, hot wind, small wind, extreme wind, swift wind, cross wind, wind of the golden-winged bird, wind of the dormitory

leaves, wind of the fan. “Tossed by the wind,” tossed, thrown, dispersed, strongly dispersed, hit, eliminated by the wind.

“[The Blessed One: ‘Upasīva!’]: ... (omitted).

“Goes to extinction, cannot be reckoned”: “Walk to extinction,” to go to extinction, make it go to extinction, be extinct, be calmed down, to stop. “Cannot be reckoned by name,” is difficult to be given a name, saying does not come, counting does not come, designating does not come: “It has arrived in the east, or has arrived in the west, or has arrived in the north, or has arrived in the south, or has reached the top, or has reached the bottom, or has reached the horizontal direction, or has reached the middle of the four directions.” It has no cause, no predestiny, and no factor that will fall into (walk to) the name.

“Muni is free from name and body like this”: “Like this” is a figurative arrangement. “Muni,” ... (omitted). “Already freed from the name and body,” the Muni who had been freed from the body before, crossed that portion, cut off. For the Muni, because of the existence, the four holy ways are obtained, the name and body are known in the attained four holy ways, and knowing the name and form, there is disengagement, freedom, and liberation without clinging.

“Walking to extinction, he cannot be reckoned”: “He doesn’t come to the name” with the world of Nibbāna without remnants. “He does not come to the name,” he does not come to the name of the one who realizes Nibbāna in the world of Nibbāna without residue. He does not come (he is difficult to be given a name), in saying he does not come, in counting he does not come, and designating he does not come: “khattiya,” or “Brāhmaṇa,” or “vessa,” or “sudda,” or “at home,” or “uncle,” or “god,” or “person,” or “form,” or “formless,” or “thinking,” or “not thinking,” or “neither thinking nor not-thinking;” he has no cause, no predestiny, and no factor to fall into (walk to) the name.

44 · (Upasīva:) Has he reached extinction, or he does not exist,  
Or is he a disease-free person?  
I ask Muni to explain this thoroughly for me,  
Because like this you are the knower of this Dhamma.

“Has he reached extinction or he does not exist”: He has reached extinction or does not exist, he has been annihilated, has been destroyed, has been destroyed.

“Eternally disease-free”: It is still constant, firm, eternal, and unchanging.

“Muni, please explain this thoroughly for me”: “That,” ... (omitted). “Muni,” ... (omitted). “Explain thoroughly,” ... (omitted).

“Because you are the knower of these Dhammas like this”: Because you are the knower of these Dhammas like this, the measurer, the judge, the clarifier.

45 · [The Blessed One: “Upasīva!”]  
For the one who has reached extinction, there is no measure,  
Nothing can be said of his existence,  
When all dhamma has been eradicated,  
All language paths are also eradicated.

“For those who have reached extinction, there is no measure”: For those who have reached extinction, for those who have no remnants of Nibbāna, the measure of form does not exist, the measure of receiving does not exist, ... thinking does not exist, ... action..., ... consciousness...,

it does not exist is not known, is not discovered, has been cut off, calmed down, stopped, unable to arise, and burned by the fire of wisdom.

“[The Blessed One: ‘Upasīva!’]: ... (omitted).

“What can be said about him does not exist for him”: What can be said about him in terms of greed; ... what kind of hatred; ... foolishness; ... sloth; in view, who can speak of him; what can be said about him by what disbelief; ... by what suspicion; ... by the latent tendency of troubles, become “infected,” or “disgusting,” or “ignorant,” or “being bound,” or “clinging,” or “coming to disorganization,” or “coming to dissatisfaction,” or “coming to fortitude?” Those deeds have been abandoned. What state of interest has been abandoned, he will tremble and become a “hell-fallen,” or a “beast-fallen person,” or a “hungry ghost land person,” or a “human,” or a “heaven,” or a “formed,” or “formless,” or “thinking,” or “non-thinking,” or “neither thinking nor non-thinking?” He has no cause, no predestination, no factor to say so, to tell, talk, explain.

“When all dhammas have been eradicated”: In all dhammas, in all aggregates, in all places, in all realms, in all places of interest, in all rebirth, in all incarnations, in all existence, in all reincarnation, when the cycle has been pulled out, when it has been eradicated, when it has been removed, when it has been completely removed, when it has been disconnected, when it has calmed down, when it has ceased, when it cannot arise, when it has been burned by the fire of wisdom.

“All language paths are also eradicated”: The language path is called the pollution and the various aggregates and the various creations. For him, the language, the language path, the name (increase of words), the language, and the peace, has been pulled out, has been eradicated, ... (omitted).

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 7. Nanda

46 · [Venerable Nanda like this:]

There are various Munis in the world, why do people say that?

Do they say that a Muni is a man of wisdom?

Or the one who has a specific (kind of) life?

“There are Muni in the world”: “Existence,” exists, is known, has, and is found. “In the world,” in the world of the suffering world... (omitted, see previous sections). “Muni,” other ascetics, Jains, matted-hair ascetics, hermits called Munis.

“[Like this Venerable Nanda]”: ... (omitted, see previous sections).

“Why do people say this?”: The “people” are khattiya, Brāhmaṇa, vessa, sudda, laymen, bhikkhus, the heavens, people. “(They) say,” they tell, talk, explain, speak. “Why is this?,” question of doubt ... (omitted, see previous sections).

“They say that Muni is a person of wisdom”: They say, tell, talk, explain, say that Muni has, fully possessed, reached, fully reached the eight levels of wisdom, or the five magical powers.

“Or a specific life”: Or do they say, tell, talk, explain, and say that Muni has, fully possessed, reached, fully reached, possessed, fully possessed, possessed all kinds of things, all kinds of extremes, the first difficulty, a non-filthy life.

47 · (The Blessed One:) Not by seeing, nor by hearing,

Nor by knowing, Nanda,

Do the skillful people here say one is a Muni,

Those who live a life without suffering or desire

After leaving the legion, I call them “Muni.”

“Not by seeing (views), not by hearing (teachings), not by knowing (wisdom)”: “Not by seeing,” not by seeing is there purity. “Not by hearing,” not by being pure by hearing. “Not by wisdom,” not by eighth ultimate wisdom, not based on the five gods, nor is it based on the evil wisdom.

“Nanda! The skillful people here say Muni”: “The skillful,” those who are skillful, those skilled in the realm, those who have arisen, those who are dependent on the skill, those skillful in mindfulness, ...in diligence, ...supernatural power, the root, strength, consciousness, the Path, the Fruit, Nibbāna; they don’t say, don’t talk, don’t indicate that Muni has, fully possessed, arrived, fully arrived, fully possessed, purity through seeing, or purity through hearing, or eight-level wisdom, or five gods, or evil wisdom, or in what you see, or in what you hear, or in what you know.

“Those who leave the legion to live a life without distress or desire, I say they are ‘Muni’”: The legion is called the demon legion, which acts as a demon army with body and evil; acts as a demon army with speech and evil; ...greed; hatred; infatuation ... (omitted, see previous sections) ..., all bad works as a demon army.

This was said by the Blessed One: [Sn.3.2]

“Desire is your first legion,

Unhappiness is called second,

Hunger and thirst are your third,

And thirst (love) is called fourth.

Deep sleep is your fifth,



Fear is said to be sixth,  
 Doubt is your seventh,  
 And stubbornness is your eighth.  
 He who has a respectful reputation,  
 And the reputation gained by mistakes (wrongfully),  
 Who would praise oneself and contempt others.  
 Devil! This is your legion,  
 Evil (black) attacker,  
 Those who have no courage will not defeat him,  
 And they will get peace after victory.”

When all the demon army and all the hostile pollution are conquered, defeated, destroyed, disintegrated, and turned away by the Four Holy Paths, then this is called “after leaving the legion”. “No distress,” greed is distress, anger..., ignorance... (omitted)...., burned by the fire of wisdom, they are called those who have no distress. “Without desire”: Desire is called craving, which is the root of greed, ... (omitted). For those whose desire and craving are cut off, ... (omitted), they are called those who have no desire, Arahants, and those who have exhausted their troubles. “Those who leave the army without suffering and desire, and live, I call them ‘Muni’”: Those who leave the army without suffering and desire, and go (walk), live, acting, going on, guarding, making survival, I say, I explain, I teach, I inform, I build, I uncover, I analyze, I clarify, they are the Muni in the world.

48 · [Venerable Nanda like this:]  
 Any of these Samaṇas and Brāhmaṇas,  
 They say that there is purity in seeing and hearing,  
 Also that there is purity in virtue of precept and prohibition,  
 And that all kinds of forms are pure,  
 Blessed One! Those who have self-control,  
 Do they survive birth and aging? Dear Sir!  
 Blessed One, I ask you, please tell me this.

“Any of these Samaṇas and Brāhmaṇas”: “Any,” all completely, in every aspect, with no surplus, in the whole earth, This is the word used for all over, which is “anything.” “Samaṇa,” anyone who walks into the march from here, enters the procession. “Brāhmaṇa,” anyone who calls others a friend.

“[Like this Venerable Nanda]”: ... (omitted).

“They say that there is purity in seeing and what they hear”: They say, tell, talk, explain, and speak that there is purity, and cleanliness; separation, liberation, and detachment; they also say, tell..., that what is heard is pure..., and detachment; ... that what is seen and heard are pure....

“It is also said that there is purity in taking precepts and prohibitions”: They say, tell, talk, explain that taking precepts is pure...; they also say that prohibitions are pure...; they say that there is purity with precepts and prohibition....

“Say that all forms are pure”: They say, tell, talk, explain, and speak that all kinds of forms are pure, clean, and all-free; free, liberated, detached.

“Blessed One! Are those who are self-controlling there”: “Whether...?”, Question of doubt... (omitted). “Blessed One,” .... “The self-controlling walker there,” “there,” in their

own views, their likes, their inclinations, their opinions. “self-controlling,” prudent, cautious, guardian, and protective. “Walker,” walker, dweller, actor, on-goer, guardian, and survivor.

“Do they survive birth and aging? Dear sir”: Birth, aging, and death, do they pass, surpass, transcend, and overcome. “Dear Sir,” ....

“Master, I ask you, please tell me this”: ....

49 · [The Blessed One: “Nanda!”]  
Any of these Samaṇas and Brāhmaṇas,  
Who say that purity is in seeing and hearing,  
And also that there is purity in virtue of precept and prohibition,  
And that all kinds of forms are pure,  
Even those who are self-controlling there,  
I say they have not survived birth and aging.

“Any of these Samaṇas and Brāhmaṇas”: ....

“[The Blessed One: ‘Nanda!’]”: ....

“They say that there is purity in seeing and what they hear”: ....

“It is also said that there is purity in taking precepts and prohibitions”: ....

“Say that all forms are pure”: ....

“Even those who are self-controlling there”: “Even,” the continuation of sentences; the link of sentences; the completion of sentences; the combination of words; the connection of words; this is the order of sentences, which is “even.” “There,” in one’s own view, one’s likes, one’s inclinations, one’s own opinions. “Self-controlling,” cautious, guarding, protective, discreet.” “Walker,” walker, dweller, actor, on-goer, guardian, and survivor.

“I said they did not survive birth and aging”: Birth, aging, death, they did not survive, did not surpass, did not pass, did not cross, did not overcome; birth, aging, death will not be separated, will not be left, not be traversed, not crossed, and not overcome; they turn in birth, aging, and death, they turn in the cycle of rebirth, accompanied by birth, followed by old age, conquered by disease, tormented by death, and have no shelter or refuge. I say, I explain, I teach, I tell, I build, I uncover, I analyze, I clarify.

50 · [Venerable Nanda like this:]  
Any of these Samaṇas and Brāhmaṇas,  
Who say that there is purity in seeing and hearing,  
And that there is purity in virtue of precept and prohibition,  
And that all kinds of forms are pure,  
Muni! If you say that they have not passed the torrent,  
Then who in the world of heaven and man, dear sir,  
Has survived birth and aging?  
Blessed One, I ask you, please tell me this.

“Any of these Samaṇas and Brāhmaṇas”: ....

“[Like this Venerable Nanda]”: ....

“They say that there is purity in seeing and what they hear”: ....

“It is also said that there is purity in taking precepts and prohibitions”: ....

“Say that all forms are pure”: ....

“Muni! If you say that they haven’t survived the torrent”: If they’re a wicked person. “Muni,” .... “You said you did not pass the torrent,” the torrent of desire, torrents of being, the torrent of seeing, the torrent of ignorance are not passed, surpassed, crossed, not overcome; they are turning within birth, aging, and death. They turn in the cycle of rebirth, accompanied by birth, followed by age, conquered by disease, tormented by death, as people without shelter and. “You said,” ....

“In that case, who in the world of heaven and man, through birth and aging, dear sir”: And who in this world including heaven, demons, and Brāhmaṇas; including the generations of Samaṇas, Brāhmaṇas, heaven and man; birth, aging, and death, who has passed, surpassed, transcended, crossed, and overcome. “Dear Sir,” ....

“Master, I ask you, please tell me this”: ....

51 · [The Blessed One: “Nanda!”]

I don’t say “all the Samaṇas and Brāhmaṇas are shrouded by birth and aging;”

After anything you see or hear or feel here,

Or even the precepts and prohibitions, are all abandoned,

After knowing thirst and love, the trouble-free people,

I say those people have indeed survived the torrent.

“[The Blessed One: ‘Nanda!'] I don’t say, ‘All Samaṇas and Brāhmaṇas are shrouded by birth and aging’”: “Nanda! I don’t say, ‘All Samaṇas and Brāhmaṇas are hindered by birth and aging, blocked, enveloped, obstructed, closed, hidden,’ I say, .... There are those Samaṇas and Brāhmaṇas for whom birth, aging, and death have been cut off, and their roots have been cut off, just like a palm tree without roots, becoming non-existent, non-living things for the future.

“Anything seen or heard here, or even precepts and prohibitions, are all abandoned”: Anything you see is pure after abandoning, after forsaking, after discarding, after being driven away, after finishing, after making it go to non-existence; all things heard are pure after giving up... (omitted), all feelings..., all things seen, heard, and perceived..., precepts..., prohibition..., all the precepts and prohibitions are purely abandoned, after discarding, after being driven away, after finishing, and making them go beyond existence.

“All kinds of forms are all abandoned”: With all kinds of forms, there is purity and cleanliness; detachment, liberation, release, after renunciation, after disengagement, after abandonment, after finishing, and making it going to non-existence.

“After knowing thirst, the trouble-free people, I said, ‘Those people have indeed survived the torrent’”: The thirst for form, ...sound, ...smell, taste, touch, ...the Dhamma. “After the knowing the thirst for love,” There are three kinds of knowing the thirst for love: knowing knowing, measuring knowing, and giving up knowing. What is knowing knowing? Knowing the craving: this is the craving for form, ...sound, ...smell, taste, touch, Dhamma. Knowing and seeing, this is knowing.

What is measuring knowing? After knowing this, eager to measure impermanence, suffering, sickness... (omitted), he makes the measure of renunciation, which is the measure of knowing.

What is renunciation knowing? After weighing in this way, he eagerly abandons thirst, drives

away, makes to end, and makes it go to non-existence. This was said by the Blessed One: Bhikkhus! All the desires and greed of craving must be cut off. In this way, that craving will be cut off, and the roots will be cut off, just like a palm tree without roots, becoming non-existent for the future [SN.22.25]. This is renunciation knowledge. “After knowing thirst and love,” with these three kinds of knowing, knowing thirst for love. There are four kinds of worries in “worry-free person”: worries of desire, worries of being, worries of seeing, worries of ignorance. For them, these troubles have been cut off, ... (omitted, they are called trouble-free people, Arahants, and those who have exhausted their troubles.

“I said ‘Those people have indeed survived the torrent’”: Those who have no troubles after knowing thirst, I say, I explain, ... that the violent currents of desire have passed; violent currents of being have been surpassed; the violent currents of seeing have been surpassed; the violent currents of ignorance have been passed; all the circuits have been passed, have come out, have been transcended, have overcome.

52 · (Nanda:) I rejoice at great rishi’s words;  
Well said, Gotama, is the state without dependence,  
After abandoning anything you see or hear or feel here,  
Or even the precepts and prohibitions,  
After all kinds of forms have been cut off, after knowing thirst and love,  
Those who have no troubles, I also say they survive the torrent.

“I rejoice in the words of great rishi”: ... (omitted, see previous sections).

“Well said, Gotama, the state without dependence”: ... (omitted, see previous sections).

“Anything seen or heard or felt here, or even precepts and prohibitions are all abandoned”: ....

“All kinds of forms are all abandoned”: ....

“All the trouble-free people, after knowing thirst, I also say ‘they cross the torrent’”: ....

What is measuring knowledge? ....

What is renunciation knowledge? ....

“After knowledge, thirst and love,” ....

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 8. Hemaka

53 · [Venerable Hemaka like this:]  
Whatever they told me before, before Gotama's teaching,  
Like this that was, like this that will be, that is all rumors,  
That was all an increase in theory, I didn't have much joy there.

"What they told me before": Bāvari Brāhmaṇa and all other his teachers, they explain, teach, inform, establish, uncover, analyze, clarify their own views, their own likes, inclinations, opinions, intentions.

"[Like this Venerable Hemaka]": ... (omitted, see previous sections).

"Before the teachings of Gotama": Before the teachings of Gotama, on the other side of the teachings of Gotama, prior to the teachings of Gotama; the Buddha's precepts, the precepts of the victors, the precepts of the Tathāgata, the first precepts of the Arahants.

"Like this and that was, like this and that will be": Legend that it was like this, and that it will be like this.

"It's all rumors": It's all rumors, hearsay, inheritance, the teachings of the scriptures, logical inferences, reasoning, thoughts about theories, opinions accepted after contemplation, and they tell that they are not personally proven by themselves, not the self-proven method.

"That is all an increase in theory": It is all an increase in theory, an increase in seeking, ... thinking, ... desire, malicious seeking, persecution, the thinking about land, the thinking about death, the thinking related to sympathy with others, the thinking related to the benefit of respect and reputation, the thinking related to not being scorned.

"I didn't have great joy there": I didn't have great joy there, didn't receive it, didn't prove it, didn't obtain it.

54 · Please tell me the Dhamma of the destruction of craving; Muni!  
Anyone who knows which and has mindfulness  
Can live through the love in the world.

"Please tell me": "You," the Blessed One. "Tell the Dhamma," the beginning is good, the middle is good, the end is good; the meaning is correct, the phrase is correct; only complete, pure Brahma: four mindfulnesses, four righteousnesses, four divine bases, five senses, five powers, seven enlightenment factors, eight holy paths, Nibbāna and the path leading to Nibbāna; please declare, please explain, please teach, please inform, please establish, please uncover, please parse, please clarify.

"The destruction of thirst, Muni": "Thirst," ... (omitted, see previous sections). "Muni," ... (omitted, see previous sections).

"Anyone who knows the mindfulness after knowing": ... (omitted, see previous sections).

"Able to live through love in the world": ... (omitted, see previous sections).

55 · (The Blessed One:) Here in what you see, hear, feel, and know,  
In terms of desire, Hemaka!  
The driving away from desire and greed  
Is the immortal state of Nibbāna.

“Here in what you see, what you hear, what you feel, what you know”: “What you see” is seen by the eyes. “What you hear” is heard by your ears. “What you feel” is smelled by your nose, tasted by your tongue, and physical contact. “Knowledge,” known by consciousness.

“In terms of desire, Hemaka”: What is the lovely and desirable in the world? Eyes are lovely and desirable in the world, ears are...(omitted), nose is..., tongue is..., the body..., meaning..., form, sound, smell, taste, touch, the dhammas, eye-consciousness ear-sense..., nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, eye touch, ear touch, nose touch, tongue touch, body touch, mind touch, eye touch is lovely and desirable in the world; ear touch is born and felt..., nose touch..., tongue touch, body touch, mind being born and felt is lovely and desirable in the world; desire is in the world..., sound is in the world..., smell..., taste, thoughts of touch, thoughts of the dhamma, thoughts of form, ...of sound, ...of smell, taste...; craving for form..., craving for sound..., ...smell, taste, touch, Dhamma; search for form..., ...sound..., taste, touch, Dhamma; form is..., sound is..., smell, taste, touch, Dhamma is lovely and agreeable in the world.

“Expulsion of desire and greed”: “Desire, greed,” that is the desire of desire, the greed of desire, the joy of desire, the thirst of desire, the love of desire, the enthusiasm of desire, and the obsession of desire, desire’s taking, desire’s torrent, desire’s harness (binding), desire’s clinging, desire’s cover. “The driving away from desire and greed”: The cessation of desire and greed; the calming down of desire and greed; the stopping of desire and greed; non-living and Nibbāna.

“The realm of Nibbāna, immortality”: The realm of Nibbāna is the realm of rescue, refuge, shelter, and no terror. “Immortality,” always, firm, eternal, and unchanging.

56 · After knowing this, all those who are mindful,  
Those who see the Dhamma, are completely cooled.  
And they are always silent,  
Crossing the love in the world.

“After knowing this, all those who have mindfulness”: “This,” non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, extinction, and Nibbāna. “After,” after knowing, after understanding, after measuring, after judging, after separating, after clarifying. “All actions are impermanent,” after knowing...; “all actions are suffering,”...; “all dhammas are not-self,”...; “any collection of dhammas is an extinction of dhammas,”... “Who...” is an Arahant who has exhausted all his troubles. The “mindful person” is mindful in four ways: ....(omitted, see previous sections).

“A person who sees the Dhamma, a person who is completely cooled”: “The one who sees the Dhamma,” the one who knows the Dhamma, the one who measures the Dhamma, the judge of the Dhamma, the clearer of the Dhamma, the person who knows the Dhamma. The seer of the Dhamma of “all actions are impermanent”..., of “all actions are non-self”..., of “ignorance is the cause of action”..., “any collection of dhammas is an extinction”...; a seer, a knower of Dhamma, a judge of Dhamma, a clearer of Dhamma. “Completely cooled,” making the state of cooled greed, anger..., foolishness..., resent..., unscrupulousness...; the silent state, the calmed state, the extinguished state, the cooled state, the departed state, and the ceased state are silent, ceased, calmed, cooled, and stopped.

“And they are always silent”: “Quiet,” making the cooled and silenced state of greed, ...aggression..., ignorance, ...anger, ...hate ...; the silent state, the calmed state, the ceased state, the extinguished state, the cooled state, the departed state, and the ceased state are silent, silent,

calmed, cooled, and stopped.” “They” are Arahants, those who have exhausted their troubles. “Always,” always, all the time, eternally, constantly, continuously, uninterrupted, successively, like the rise of water waves without intervals, the continuous accompanying and touching, before noon, afternoon, first night, midnight, and after night, in the dark moon, bright moon, rainy season, winter, summer, in youth, middle age, and old age.

“Crossing through the world of love”: Love is called thirst, which is greed, ... (omitted, see previous sections), the root of unwholesomeness. “Love”: What is the meaning of love... (omitted). “In the world”: The world of suffering.... “Overcoming the love in the world”: The love in the world, he has passed, has surpassed, has transcended, has crossed, has overcome [Ni.1].

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 9. Todeyya

57 · [Venerable Todeyya like this:]  
For those who do not dwell in their desires,  
Whose thirsty love is not found,  
And whoever has passed through doubts,  
What does his relief look like?

“Those who do not dwell in their desires”: Anyone who cannot abide by his desires, does not dwell, does not live, does not stay.

“[Like this Venerable Todeyya]”: ... (omitted, see previous sections).

“For him, thirst is not discovered”: For him, thirst is no more, does not exist, is not known, is not found, has been cut off, ceased, calmed down, stopped, cannot arise, was burned by the fire of wisdom.

“Those who have passed all doubts”: Those who have passed, surpassed, crossed, transcended, and overcome.

“What is his relief like?": “What is his liberation like, what kind of establishment, and what kind of contrast should be desired?” He asked about liberation.

58 · [The Blessed One: “Todeyya!”]  
For those who do not dwell in their desires,  
Whose thirsty love is not found,  
And for those who have passed through doubts,  
There is no further relief for him.

“Anyone whose desires have been overcome by him”: people, Arahants, and those who have exhausted their troubles. “Desire,” there are two kinds of desires: the desire of things and the desire of pollution... (omitted, see previous sections) “Whoever has no desire, for him”: ....

“[The Blessed One: ‘Todeyya!’]”: ... (omitted, see previous sections).

“For him, thirst is not found”: “thirst,” for form, sound, smell, taste, touch, Dhamma. “For him,” for the Arahant, for the one who has exhausted his troubles. “For him, thirst is not discovered”: For him, thirst does not exist, is not known, is not found, has been cut off, ceased, calmed down, stopped, cannot arise, has been burned by the fire of wisdom.

“And whoever has passed the doubts”: Doubts are called suspicions: doubts over suffering... (omitted). “Who...” means anyone who is an Arahant and has exhausted his troubles. “The doubts have been passed”: passed, surpassed, transcended, crossed, overcome.

“There is no further relief for him”: There is no further liberation for him. Anyone who should be liberated is liberated, and for him what should be liberated has been done.

59 · (Todeyya:) Is he one who is away from desire  
Or who one who desires?  
Is he a wise person,  
Or one who is as a wise person (with a wise manner)?  
Sakyamuni! So that I can know a Muni, all-seeing one,  
Please explain that for me.



“The one who is away from desire or the one who desires”: Is he a person who has no desire or a person who thirsts? The forms, does he desire, the sounds..., the smells, the tastes, the touches, the dhammas, a home, group (congregation), dwelling, profit, fame, praise, happiness, clothing, food... (omitted), past, future, present, what is seen, heard, felt, and known, the dhamma, does he want, accept, hope, and pray.

“Is he a wise person or of wise manner”: “Is he a wise person,” is he a wise person, an enlightened person, and a distinguished person. Or using the eight-level wisdom, or using the five gods to provide wisdom, or using the evil wisdom, the construction of eagerness, or the construction of seeing. He builds, produces, and arises.

“Sakyamuni! According to which, I can know a Muni”: “Sakyamuni,” ... (omitted, see previous sections). “Sakyamuni! So that I can know a Muni according to this”: Sakyamuni! According to which I can know, know for sure, and penetrate “Muni”.

“All-eyes, please explain that to me”: “That,” whatever I ask; whatever I beg; whatever I inquire about, whatever makes me clear. “Please explain,” please explain, please teach, please inform, please establish, please uncover, please analyze, please clarify. “All eyes,” all eyes are called the state of all knowing wisdom... (omitted, see previous sections).

60 · (The Blessed One:) He is the one who is away from desire,  
Not the one who desires,  
He is the one who has the wisdom,  
Not (just) the one who is of a wise manner,  
Todeyya! Know the Muni like this;  
One who owns nothing,  
No obsession with desire and existence.

“He is the one who is away from the desire, not the one who desires”: He is not the one who desires, he does not desire for all the forms, all the sounds..., ...all things knowable. He doesn’t hope, accept, desire, or pray.

“He is a wise man, not of a wise manner”: “He is a wise man,” he is a wise man, an enlightened man, a wise man, and a distinguished man. “Not of a wise manner,” with eight levels of wisdom, or with the five gods for wisdom, or with evil wisdom, the thirsty construction he does not build, or sees the construction he does not build, produce, or arise, does not make it to be born.

“Todeyya! This is how you know Muni”: “Muni,” ... (omitted, see previous sections). “Todeyya! Know Muni in this way”: Todeyya! Know, agree, understand, and pass through “Muni” in this way.

“No owning, no obsession with desire and existence”: “No owning,” no greed, no hatred, no ignorance, no sloth, no sight, no pollution, no possession of evil deeds. For him who has been cut off, ceased, calmed down, stopped, cannot arise, and burned by the fire of wisdom, he is called non-owning. “Desire,” there are two kinds of desires: ... (omitted, see previous sections). “Existence,” there are two types: kamma and rebirth... (omitted, see previous sections).

“No owning, and there is no obsession in desire or existence”: A person who has no possessions is unattached, unhindranced, unobstructed, detached, already freed, liberated, freed from bondage, he dwells with an unrestrained heart.

At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 10. Kappa

61 · [Venerable Kappa like this:]  
For those who stand in the flow,  
When the great terror of the flood has arisen,  
For those tortured by aging and death,  
Please tell me about an island, dear sir!  
Please tell me about the island,  
So that there will be no more, subsequently.

“Those standing in the flow”: The flow is called reincarnation: coming, going, coming and going, going to death, all kinds of death, rebirth, birth, disintegration, birth, aging, death. The beginning of reincarnation is not known [SN.15.1], and the end is not known. Just in the middle of saṃsāra, sentient beings are abiding, stopped, stuck, entered, stained, and turned toward.

How is the starting point of reincarnation unknown? “Only this kind of birth cycle revolves, and then does not revolve.” This is not the case, so the starting point of reincarnation is not known. “Only such a hundred births revolved around, but not afterwards.” ... (omitted). “Only such a thousand births revolved around....” Only these hundreds of thousands of births....” “Only these tens of thousands of births....” “Only such tens of millions of birth....” This is indeed not the case, so the starting point of reincarnation is not known. “Thousands of births like this revolved around, but didn’t revolve afterwards...” “Only such tens of thousands of births revolve around, but not afterwards.” This is indeed also not the case, so the starting point of reincarnation is not known.

“Only this one year, it turns around, and then it doesn’t turn around.” This is indeed also not the case, so the starting point of reincarnation is not known. “Only this one-hundred-year cycle.... Only this millennium cycle started.... Only this one hundred thousand years.... Only These tens of thousands of years.... Only such a cycle of tens of millions of years.... Only such a cycle of thousands of years.... Only these tens of thousands of years have turned around, and then they won’t.” This is indeed also not the case, hence the starting point of reincarnation is not known.

“Only this kind of catastrophe revolved around, but not afterwards.” This is indeed not the case, this is also “the starting point of reincarnation is not known”. “Only this kind of hundred tribulations.... Only such a thousand tribulations.... Only the cycle of hundred and thousand tribulations.... Only this kind of tens of thousands of calamities.... Only the tens of millions of calamities.... Only the tens of thousands of tribulations have revolved around, and then they won’t.” This is indeed also not the case, hence the starting point of reincarnation is not known.

This was said by the Blessed One: “Bhikkhus! Saṃsāra has no beginning. The starting point of the circulation and reincarnation of the sentient beings covered by ignorance and craving is unknown. ... Bhikkhus! (You) have experienced hardship for so long, experienced heaviness, experienced misfortune, and increased cemeteries, bhikkhus! At this point, it is enough to get discontented with everything! Enough to leave the tie! Enough for relief!” [SN.15.1] This also on the starting point of reincarnation.

How is the end of reincarnation unknown? “Only this birth cycle will rotate, and thereafter it will not rotate.” This is indeed not the case, this is “the end of reincarnation is not known.” “Only such a hundred births... Only such a thousand births... Only such a hundred thousand births... Only such a million births... Only such a thousand births... Only such tens of thousands of

births... Only such a year... Only such a hundred years... Only such a millennium wheel... Only such a hundred thousand years... Only such a thousand years... Only these hundreds of thousands of years... Only such thousands of years... Only such hundreds of thousands of thousands of years... Only such a catastrophe... Only such a hundred calamities... Only such a thousand calamities... Only such a hundred thousands of tribulations... Only such tens of thousands of tribulations will revolve, and will not revolve afterwards.” This is indeed not the case, this is also “the end of reincarnation is not known.” In this way, the starting point of saṃsāra is not known, and the end of saṃsāra is not known. Just in the middle of saṃsāra, sentient beings are abiding, stopped, stuck, entered, stained, and turned their hearts toward them.

“When the great terror of the flood is arising”: When the exposure of desire, the exposure of being, the exposure of seeing, and the exposure of ignorance are arising, being produced, being born, being generated, and being presented; the great horror, the horror in life, the horror in age, the horror in sickness, and the horror in death.

“Those who are tortured by aging and death”: Those who are contacted, tortured, combined, and possessed by aging; for those who are contacted, tortured, combined, and possessed by death; for those who are born, followed by age, conquered by disease, struck by death, those who have no shelter, those who have no refuge.

“Dear Sir! Please tell me about the island”: Please tell ... (omitted, see previous sections) ..., the island, shelter, refuge, place of refuge. “Dear sir,” ... (omitted, see previous sections).

“Tell me about the island”: “You,” he called Blessed One. “Proclaim about the island,” please declare, please explain, ... (omitted) ..., the island, the place to go, the refuge, the shelter.

“According to this, there will be no more, subsequently”: According to this, suffering can be eliminated here, can be calmed down, can go to non-existence, can stop; the suffering of rebirth does not occur; in the world of desire, or in the physical realm, or in the non-material realm, or in the desire to be, or in the physical being, or in the amorous being, or in the thought to be, or in the non-imaginary, or in the four aggregates, or in the five aggregates, or in the further interest, or in the rebirth, or in the incarnation, or in the existence, or in the reincarnation, or in the rotation; not make it arise, not make it born, it is here that it can be destroyed, can be calmed down, can go to non-existence, can stop.

62 · [The Blessed One: “Kappa!”]  
For those standing in the flow,  
When the great terror of the flood arises,  
For those tortured by aging and death, Kappa!  
I will tell you about the island.

“Those standing in the flow”: ....

How is the starting point of reincarnation unknown? ....

“[The Blessed One: ‘Kappa!’]”: ....

“When the great horror exposure is arising”: ....

“To those tortured by aging and death”: ....

“Kappa! I tell you about the island”: I say, I explain, ..., the island, shelter, refuge, place to go.

63 · No possession, no clinging:  
This is an island with nothing further,  
Like this, I say that it is Nibbāna:  
The end of birth and aging.

“No possession, no clinging”: “Anything,” greed is a thing, hatred..., ignorance..., conceit, seeing, pollution, evil is a thing. The renunciation of anything, the cessation of anything, the disconnection of anything, non-living, Nibbāna. “No clinging,” clinging is called craving, that is greed ... (omitted, see previous sections). The renunciation of clinging, the cessation of clinging, the disconnection of clinging, non-living, Nibbāna.

“This is an island without further progress”: This is an island, a refuge, a shelter, a place to go, a place of refuge. “No further,” there is no other island on the other side. At this time, that island of this kind is the first, the best, the most winning, the top.

“Like this, I say that it is Nibbāna”: Weaving is called craving, it is greed, ... unwholesome roots. Weaving cut, weaving calmed, weaving stopped, weaving ceased, non-living, and Nibbāna. “Like this,” the continuation of sentences, ... (omitted, see previous sections). “I said,” I say, ....

“Birth and aging is exhausted”: Birth and aging are surrendered, calmed, stopped, ceased, non-living, and Nibbāna.

64 · After knowing this, all those who have mindfulness,  
Those who see the Dhamma, are completely cooled.  
They are not in the control of the Māra,  
They are not the follower of Māra.

“After knowing this, all those who have mindfulness”: “This,” non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the extinction of thirst, greed, extinction, and Nibbāna. “After”.... “Who...” .... “Those who have mindfulness” ... (omitted, see previous sections).

“A person who sees the Dhamma, a person who is completely cooled”: “The one who sees the Dhamma,” .... “Completely cooled,” ....

“They are not under the control of Māra”: “Māra,” that is the relative of the demon, the ruler of darkness, the one who has reached the limit, the demon, and the friend of the careless (pamatabandhu). “They do not follow the control of the devil”: They do not go under the control of the devil, nor does the devil make them be under control. The devil, the devil’s faction, the devil’s fishing hook, the devil’s food (bait), the devil’s realm, the residence of the demon, the state of the demon, and the bond of the demon, they defeat, overwhelm, end, crush, move, act, go on, guard, and survive.

“They are not the followers of Māra”: They will not be the servant and attendants of the devil, but they will be the servants and attendants of the Buddha, the Blessed One.

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 11. Jatukanṇī

65 · [Like this Venerable Jatukanṇī:]

After I heard about the heroes who have no desire for desire,

I came to ask those who have passed the violent current, to ask the desireless ones,

One with the born Eye, please tell me the state of silence,

Blessed One, I ask you to tell me as it is.

“I heard about a hero who has no desire for desire”: Like this, the Blessed One, the Arahant..., the Buddha, after hearing it, after grasping, after understanding, after distinguishing, “Hero,” the Blessed One is a hero, “the energetic” is a hero, “the able” is a hero, “the sufficient” is a hero, “the brave” is a hero, “heroic” is a hero, “those who are not afraid” are heroes, those who have no terror are heroes, those who do not run away are heroes, those who have given up on fear of terror are heroes.

“Abstaining from all evil deeds,  
With vitality, after transcending the suffering of hell,  
An energetic and hardworking person;  
People like this can be called a hero.”  
[Sn.3.6]

“After I heard about the heroes who have no desire for desire”: Desire is two kinds of desires: ... (omitted, see previous sections). For the Buddha and the Blessed One, the desire for things has been known, the desire for pollution has been renounced, in the state of knowing of the desire for things, and the desire for pollution has been renounced (the Blessed One does not desire in desire; does not pray in desire; does not want in desire; does not ask in desire). Whoever desires in desire; prays in desire; hopes in desire; asks in desire, they are those who have desires for desires, those who have greed for greed, and those who have thoughts about desires. The Blessed One does not desire desires; does not want desires; does not hope for desires; does not ask desires. Therefore, the Buddha, those who have no desire, those who have renounced their desires, those who have abandoned their desires, those who have eliminated their desires, those who have liberated their desires, those who have forsaken their desires, those who have cut off their desires, those who have renounced greed, those who have no greed, those who have renounced greed, those who have eliminated greed, those who have been liberated from greed, those who have cut off greed, those who have forsaken greed, those who are not hungry, those who have extinguished, those who have become cool, those who feel happy, and those who live as Brāhmaṇas.

“[Like this Venerable Jatukanṇī]”: ... (omitted, see previous sections).

“Come to ask the undesiring ones who have crossed the torrent (storm)”: “The ones who have crossed the torrent,” the ones who have passed the torrent, those who have overcome the torrent. “To ask,” to ask, to question, to inquire, to make it clear. “Come to..., the one who has no desire,” to ask the person who has no desire, the person who has deserted, and the person who has given up desire, those who have been excluded, those who have renounced their desires, ... (omitted), those who have renounced greed, ... (omitted), we have come, we have arrived, we have fully arrived, we have been united with you.

“The one born with the Eye, please speak about the state of silence”: “Silence” takes a form as silence and a state of silence, that is non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, extinction, Nibbāna. This is

said by the Blessed One: “This is the state of silence, this is the state of victory, namely: the cessation of all actions, the cessation of all attachments, the extinction of thirst, freedom from greed, extinction, Nibbāna” [SN.48.50]. With another aspect: where all dhammas lead to the realization of silence, the touch of silence, and the testimony of silence, just like these four mindfulnesses and four righteousnesses, the four bases, the five faculties, the five powers, the seven enlightenment factors, and the eight branches of the holy path. These are called the state of silence. Please speak, please explain, ... (omitted) the state of silence, the state of refuge, the state of shelter the state of no fear, the state of no death, the state of non-living, the state of Nibbāna. The eye is called the state of all knowing wisdom. For the Buddha and the Blessed One, the eye and the state of the victor arise at the same time (not in sequence) under the Bodhi tree, so the Buddha is the co-born Eye.

“Blessed One, please tell me the truth”: The truth is called non-living, Nibbāna.... “Blessed One,” ... (omitted, see previous sections). “Please tell me,” ....

66 · Because the Blessed One acts after victory over desire,  
Like the shining sun shines on the earth,  
The one who is broadly wise, for me who is less wise,  
Please explain the Dhamma,  
That I can know where there is the separation of birth and aging.

“Because the Blessed One acts after the victory over desire”: “Blessed One,” .... “Desire,” .... After the Blessed One has known the desires of things, after giving up on the desires for pollution, he defeated, ceased, overwhelmed, ended, crushed, is walking, staying, acting, going on, guarding, surviving.

“The shining sun shines on the earth”: The sun (ādicco) is called the sun (sūriyo). The earth (pathavī) is called the earth (jagatī). The shining sun has brilliance, wins, defeats, overwhelms, ending, heating the earth, breaking through all the darkness in the sky, destroying the darkness, after the light is seen, walking in the sky, in the air, and on the road in the void; similarly, the shining Blessed Wisdom has the brilliance of wisdom, (destroying) all works, ... the darkness of pollution, destroys the darkness of ignorance, after seeing the light of wisdom, after knowing the desire for things, after giving up on the desire for pollution, he wins, defeats, overwhelms, ends, crushes, walks, stays, acts, goes on, guards, and survives.

“The one who is broadly wise, for the one who is less wise”: I am the one who is less wise, the lower, and inferior in wisdom; you are the wiser, the higher, the quicker, and the insightful. As the earth is called wide, the Blessed One has the same vast and expanding wisdom as that earth.

“Please explain the Dhamma that I can know”: “Dhamma,” .... Please explain, please teach.... “I can know,” I can know, know with certainty, penetrate, prove, reach, and testify.

“Where is the renunciation of birth and senescence”: The renunciation of birth, aging, and death, cessation, severance, stopping, non-living, and Nibbāna.

67 · [The Blessed One: “Jatukannī”]  
Please temper your craving of desire,  
And treat detachment from desire as stability,  
Taking up or rejecting anything,  
Don’t let these be found (in you).

“Please temper the craving of desire”: “Desire,” .... “Craving,” .... “Please temper craving of

desire”: Please adjust the greed of desire, please expel, please leave, please drive away, please make to end, please make it go to non-existence.

“Jatukannī”: ....

“After, see detachment from desire as stability”: “(Leaving) desire,” the correct way, the following way, the non-reverse way, the way of non-contradiction, the way of the Way and the Dhamma, it means to follow the path of the Dhamma, complete the precepts, guard the roots, know the right amount of food, specialize in sobriety, mindfulness, with right knowledge, four mindfulnesses, four right diligences, four divine bases, five senses, five powers, seven enlightenment factors, eight holy paths, Nibbāna and the path leading to Nibbāna, they are stability, shelter, fearless, deathless, non-living, Nibbāna; after seeing, weighing, judging, separating, and clarifying.

“Pick up or reject”: “Picked up,” held on, clung to, clinging, taken, believed to be due to craving, seeing. “Or rejected,” or rejected what should be detached, what should be abandoned, what should be driven away, what should be terminated, what should be brought to non-existence.

“To not find anything”: “Anything,” greed is a thing, hatred is a thing, ignorance ... (omitted); any of these things, don’t be discovered, don’t be forced to be discovered, don’t be completely discovered, don’t be discovered, please abandon, please drive away, please make the end, please make it go to non-existence.

68 · Anything before, please let it wither;  
Please don’t have anything afterwards,  
If you will not hold it in the middle,  
You will live a silent life.

“Anything before, please make it wither”: As for the pollution that can cause pollution in the past, please make it dry, please make it wither, please make it dry up, do not make seeds, please let it go, please drive away, please end it, please make it go to non-existence. In this way, what was before, please let it wither. Or, any past kamma creations that have not matured and repaid, please let them wither, I ask you to wither, ... make it to go to non-existence.

“Please don’t have any afterwards”: Afterwards is called the future. Regarding the actions of the future, what can arise, any greed, any aversion, any delusion, any conceit, any perception, any pollution, any evil deeds, any of these, you should not have, don’t make, don’t produce, don’t generate, don’t cause to arise, please give up, please drive away, please make to end, please make it to come to non-existence.

“If you can’t hold the one in the middle”: The one in the middle is called the present form, feeling, thought, action, and consciousness. Regarding the present actions, you will not hold it because of craving and seeing, thirst, grasping, clinging, rejoicing, welcoming, holding, you will give up, drive away, end, and make it go to non-existence.

“You will live a silent life”: The silent state of greed means that you will live a silent life, an unagitated... (omitted) all unwholesome contrived things, silent states, calmed states, dead state, the extinguished state, the no longer burning state, the cooled state, the gone state, the ceased state is silent, quiet, extinguished, cooled, stopped; you live, act, go on, guard, and survive.

69 · For those who are free from greed  
In all names and forms, Brāhmaṇa,



For this one troubles are not found  
With which he would reach the control of death.

“In all names and forms, Brāhmaṇa! For those who are free from greed”: “Everything,” .... “Name,” the four formless aggregates. “Form,” the four great elements and any form derived from the four great elements. Craving is called craving, it is greed, .... “In all names and forms, Brāhmaṇa! For those who have no greed”: In all names and forms, to those who renounce greed, those who have no greed, those who abandon greed, those who exclude greed, those who are liberated from greed, and those who forsake greed, dismiss the greed, abandon the greed, cut off the greed, free the greed.

“For this one, troubles are not discovered”: “Trouble,” there are four kinds of troubles: the troubles of desire, the troubles of being, the troubles of seeing (views), and the troubles of ignorance. “For this one,” the Arahant, those who have exhausted their troubles. “Undiscovered,” these troubles are not, are non-existent, unknown, not found, cut off, severed, calmed down, stopped, unable to arise, and burned by the fire of wisdom.

“With which he will reach the control of the king of death”: With those troubles that will make him go to the control of the Demon King, or go under the control of death, they will go to the control of the demon faction; those troubles are not, are non-existent, and not controlled by him, not known, not being discovered, being cut off, being severed, being calmed down, being stopped, unable to arise, being burned by the fire of wisdom.

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 12. Bhadrāvudha

70 · [Venerable Bhadrāvudha like this:]

Those who abandon the family, those who cut off the thirst,  
Those who are not disturbed, those who abandon the joyful,  
Those who have survived the torrent, those who are free,  
Those who have abandoned construction, the extremely wise,  
I beg; after hearing from the nāga, they will leave here.

“Those who abandon the family, cut off the thirst, and are not disturbed”: “Abandon the family,” all the desires, greed, joy, thirst, clinging, and attachment to the physical realm, the trend of troubles; those who have been cut off, as the Buddha and the Blessed One, have their roots cut off, just like a palm tree without roots, becoming non-existent and non-living things for the future. Therefore, the Buddha is the one who has abandoned his family. In the realm of feeling... (omitted) in the realm of thinking..., in the realm of action..., all the desires, greed, joy, thirst, clinging, clinging, attachment of the heart, clinging, troubles in the realm of consciousness, the underlying trend, for the Buddha and the Blessed One, has been cut off, and the roots have been cut off, just like a palm tree without roots, becoming non-existent and non-living things for the future. Therefore, the Buddha is a homeless person.

“Cut off thirst,” “Thirst” ....(omitted, see previous sections). For the Buddha and the Blessed One, the craving has been cut off, ...and burned by the fire of wisdom, therefore, the Buddha is the one who cuts off the craving. “Undisturbed”: Disturbance is called craving, which is the root of greed, ...(omitted, see previous sections). Disturbance and thirst have been cut off for the Buddha and the Blessed One, and the roots have been cut off, just like a palm tree without roots, becoming non-existent and non-living in the future. Therefore, the Buddha is the undisturbed. Regarding the state of dismissing disturbance as the undisturbed, the Blessed One does not shake when he gets it (obtains something); he does not shake when he does not; he does not shake when he has reputation; he does not shake when he has no reputation; he does not shake when praised; he does not shake when he is reprimanded; he does not shake when he is happy; he does not shake, move, does not tremble, does not tremor when suffering; therefore, the Buddha is the one who is not disturbed.

“[Like this Venerable Bhadrāvudha]”: ...(omitted, see previous sections).

“Those who give up joy, those who have survived the torrent, and those who are liberated”: Happiness is called craving, that is greed, ...(omitted). That joy and thirsty love, for the Buddha and the Blessed One, it has been cut off, and the roots have been cut off...; therefore, the Buddha is the one who has given up the joy. Excessively violent (stormy) people, those who have passed the violent currents of being, those who have passed the violent currents of view, those who have passed the violent currents of ignorance, all cycles have been passed, surpassed, transcended, overcome, he is the one who has descended into the state, the one who has practiced.... “The liberated,” the heart of the Blessed One is already freed from greed, liberated from greed, from anger, from ignorance, from all unwholesome creations, ....

“Abandon the construction, the extremely wise, I plead”: “Construction” has two constructions: the construction of desire and the construction of seeing.... This is the construction of desire.... This is the construction of seeing.... For the Buddha and the Blessed One, the construction of thirst has been cut off, the construction of seeing has been cut off, ...; therefore the Buddha is the abandoner of construction. “I want to beg,” I want to beg, I want to plead, I want to request, I want to accept, I want to hope, I want to aspire, I want to ask, I want to pray. Extreme wisdom

is called wisdom, .... The Blessed One reaches....; therefore, the Buddha is an extremely wise man.

“They will leave here after hearing from the nāga (noble one, or elephant)”: “The noble one” is the nāga. The Blessed One “does not commit crimes” is the noble one; “does not go” is the noble one; “does not come” is the noble one... (omitted, see previous sections). “After hearing from the noble one, they will leave here”: Your words, ways of speaking, teachings, explanations, admonitions, after hearing, after grasping, understanding, and discerning, they will leave here, go, set off, walk in all directions.

71 · All kinds of people have united from the nations, hero!  
They look forward to your words,  
Please explain for them thoroughly,  
Because like this you are the knower of these Dhammas.

“All kinds of people have been united from the nations”: “All kinds of people,” khattiya, Brāhmaṇa, vessa, sudda, lay people, bhikkhus, heavens, and people. “Nations,” Aṅga, Magadha, Kāṭṭhaka, Kāśī, Kosala, Vajjī, Malla, Cetiya, Vamsa; and also the countries Kuru, Pañcala, Maccha, Surasena, Assaka, Avantī, Yona, Kamboja. “Have joined,” have joined, have come to gather, have gathered.

“Hero! Looking forward to what you say”: “Hero,” ... (omitted, see previous sections).

“Heroes! They are looking forward to your words”: Your words, ways of speaking, teachings, explainings, admonitions. “They are looking forward,” they are looking forward to, wanting, accepting, hoping, begging.

“Please explain for them thoroughly”: “For them,” for khattiya, Brāhmaṇa, vessa, sudda, layman, bhikkhu, heaven, people. “You,” the Blessed One. “Thoroughly explain,” please explain that thoroughly; please teach, please inform, please establish, please uncover, please analyze, please clarify.

“Because like this you are the knower of these Dhammas”: Because like this you are the knower, the judge, the clearer, the understander of these Dhammas.

72 · [The Blessed One: “Bhadrāvudha”]  
He should temper all grasping and craving,  
In the upper, lower and middle four directions,  
Whatever they cling to in the world, just because of that,  
Māra follows sentient beings.

“He should temper all grasping and craving”: Grasping and craving is called the craving of form... (omitted). “Grasping and craving,” why is it called “grasping and craving?” With that thirsty love, they grasp, cling, hold, ...and take their thirst for this reason. “He should temper all grasping and craving”: All grasping and craving should be tempered, expelled, discarded, disconnected, terminated, and rendered non-existent.

“[The Blessed One: ‘Bhadrāvudha’]”: ....

“Upper, lower, and middle four directions”: ... (omitted, see previous sections).

“What they cling to in the world”: Whatever people grasp, cling to, hold to, take; feelings, thoughts, actions, and consciousness, attachment. “In the world,” ... (omitted, see previous sections).

“Māra follows sentient beings just because of that”: The demon, the devil, the demon of going around, the demon of rebirth, the demon of reincarnation, and the cycle. “Follow,” Follow and become followers. “Sentient,” sentient beings, people, human beings, student Brāhmaṇas, people, individuals, to the born, sentient, those born of Indā, those born of Manu.

73 · Therefore understanding this,  
The mindful bhikkhu should not cling to anything in all the world,  
Watching the stuck grasper like this,  
(Knowing) this generation is entangled in the realm of death.

“Therefore those who understand should not cling”: “Therefore,” Therefore; the reason; the cause; the condition; the cause, when seeing this trouble of the desires. “The understander,” The one who knows, the one who understands, the one who knows others, the one who penetrates: “All actions are impermanent”..., those who know, those who know others, those who know for sure, those who pass through. “Should not cling,” should not cling to form, should not grasp, should not hold, ...take, ...feeling, ...thinking, ..., he should not grasp, should not cling, should not hold, should not be attached.

“The mindful bhikkhu, to anything in all the world”: “Bhikkhu,” a virtuous bhikkhu, or a learned bhikkhu. “Mindful,” being mindful in four ways: ... (omitted, see previous sections). “Anything,” any form, feeling, thinking, behavior, consciousness. “In all worlds,” in all suffering worlds, in all human worlds, in all celestial worlds, in all aggregate worlds, in all realm worlds, in all worlds.

“Watching at the stuck grasper like this”: Various people grasp, hold, take, cling to, feel.... They take, grasp, hold, and the clinging is called the stuck grasper. “Like this,” .... “Watching,” watching, seeing, looking at, watching quietly, observing.

“This generation is entangled in the realm of the god of death”: “Generation,” synonymous with all living beings. The realm of the god of death is called the pollution and the various aggregates and the creations. The generations are in the realm of the god of death and the realm of demons. Stuck, entangled, suspended, attached, fixed, obstructed, such as items (are) stuck, entangled, suspended, attached, fixed, or obstructed on a wall pile or wall hook. In the same way, the generation is stuck, entangled, suspended, attached, fixed, and obstructed in the realm of death and the realm of demons.

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

### 13. Udaya

74 · [Venerable Udaya like this:]  
To those are those who meditate, those who are free from dust,  
Those who are sitting down, those who have completed the duty,  
Those who are free from troubles,  
To those who have reached the other side in all dhammas,  
Those in need come with questions,  
Please tell me of the liberation of complete wisdom,  
The destruction of ignorance.

“Those who have meditation, those who are free from the dust, and those who sit down”: The Blessed One is a person who has meditation. He who has meditation in the first jhāna is one who has meditation; ...second jhāna...; ...third jhāna...; ...fourth jhāna...; ..reasoning and thinking [AN.8.63] meditation...; ...no-will meditation...; ...walking meditation with pleasure...; meditation in emptiness; meditation in non-phase; meditation with unwillingness; in the world of jhāna, he is also a meditator, a meditation-loving person, a practitioner of a single state, and a person who values his own interests. “A person who is free from dust,” greed is dust, hatred ..., ignorance ..., anger ..., resentment... (omitted); all unwholesome deeds are dust. For the Buddha and the Blessed One, this dust has been cut off, and the roots have been cut off, just like a palm tree without roots, becoming non-existent for the future. Among living things, therefore, the Buddha is the one who has no dust, the one who is free from the dust, the one who has thrown away the dust, the one who has abandoned the dust, the one who has left the bonds of the dust (, the one who does not correspond to the dust), and the one who has overcome all the dust.

Greed instead of dust is called grime, “dust” is synonymous with greed, the person abandons dust in their eyes, so the winner is called the person who has left the dust. Anger instead of dust is called grime.... Ignorance instead of dust is called grime....

“Those who sit down,” The Blessed One is sitting in the Rock Temple in Magadha.

“When Muni was sitting on the hillside,  
He who had reached the other side of suffering,  
The disciples served, with the three knowledges,  
Destroyers of death.”  
[SN.8.10]

Or, in the state where all efforts have ceased, the Blessed One is the one who sits, the one who has descended, and the one who has practiced... (omitted) ...without his regeneration.

“[Like this Venerable Udaya]”: ... (omitted, see previous sections).

“The one who has completed the duty and the one who has no troubles”: For the Buddha and the Blessed One, all the obligations, what should be done and what should not be done have been cut off, and the roots have been cut off, just like a palm tree without roots, gone to non-existence, something that will not be born in the future. Therefore, the Buddha is the one who has completed the duty.

“For those who have not diffused,  
For the bhikkhus who have cut off the stream,  
For those who have cut off what should be done and what should not be done,

The scorching heat is not found.”  
[Sn.3.11,720]

“Should be the doer, the one who has no troubles”: There are four kinds of troubles: the troubles of desire, the troubles of being, the troubles of seeing, and the troubles of ignorance. Those troubles have been abandoned by the Buddha and the Blessed One, the root has been cut off, .... Therefore, the Buddha is a trouble-free person.

“Reached the shore in all dhammas”: The Blessed One is the one who has reached the other shore of the dhammas; knowing ...; abandoning ...; practice...; testifying...; those on the other side: those who have reached the other side of all dhammas; those who have reached the other side of all suffering knowledge; ...of all polluted renunciations; ...of the practice of the four holy paths; ...of the testimony of destruction; the one who waits until he has reached the other shore, he is the free reacher (one who arrives) in the holy precepts, the highest (pāramitā) reacher; the free reacher and the highest reacher in the holy sanctuary; the free reacher in the holy wisdom, the highest, the one who has reached the end; the one who is free and the highest in the sacred liberation, the one who has reached the other side, the one who has reached the ultimate (target); the one who has reached finality, the one who has reached the end; has reached the border; ...reached rescue; reached shelter; reached the refuge; the one without terror; the one who has reached no fear, the one without death; the one who has reached undeath; the one who has reached Nibbāna; he is a person who has descended into a state, a person who has practiced... (omitted).

“The needy come with questions”: I come with questions as needed, I come if I want to ask questions, and I come if I want to hear questions. Or, the inquirers of the question have the need, the one who wants to ask the question, the one who wants to hear, the needy come, approach, visit. Or, when I have a question, you can and you have enough reason to answer the question I ask, “Please bear this burden.”

“Please tell us about the liberation of the complete wisdom”: The liberation of the complete wisdom is called the liberation of the Arahant state. Please tell about the liberation of the Arahant state, please explain, please teach....

“The destruction of ignorance”: The destruction of ignorance, breaking, renunciation, cessation, stopping, non-living, Nibbāna.

75 · [The Blessed One: “Udaya!”]  
Severing both the desire for desire and sorrow,  
And the elimination of drowsiness,  
The prevention of regret.

“Cut off the desire for desire”: “Desire,” which is the desire of desire, the greed of desire, the joy..., the thirst..., love, craving, enthusiasm, fascination, seizure, torrent, harness (binding), attachment, the cover of desire. “The renunciation of the desire for desire”: the renunciation, calmness, cessation, stopping, non-living, and Nibbāna of the desire for desire.

“[The Blessed One: ‘Udaya!’]”: ....

“Both with regard to sorrows”: “Sorrows” are undesirable sufferings of the heart, pains of the heart, undesirable sufferings of the heart contact, pains of the heart contact. “Both with regards to sorrow”: The desire and sorrow, the cessation, calm, stopping, non-living, and Nibbāna.

“And the elimination of drowsiness”: “Drowsiness” that is the state of unbearable, unsuitable

work, stained, withdrawn, dull, depressed, withdrawn, drowsy, and ignorant. “Elimination,” the exclusion, renunciation, cessation, calming, stopping, non-living, and Nibbāna.

“Prevention of regret”: “Regret,” the inaction of the hands (evil uneasiness) is regret, the inaction of the feet is also regret, the inaction of the hands and feet is also regret, the inappropriate is considered as appropriate, appropriate is thought to be inappropriate, the timely is thought to be untimely, the innocent is thought to be sinful, the sinful is thought to be innocent, regret is like this; the path to regret, the state of regret, the remorse of the heart, the confusion of the mind, this is called regret. In addition, regret, heart remorse, and confusion of mind arise from two factors: what is done and what is not done. How do things that have been done and things that have not been done cause regret, heart remorse, and confusion of mind? “I did the evil deeds of the body, but the good deeds of the body were not done by me.” He had regrets, remorse in his heart, and confusion of mind; “I did the evil deeds of speech, ... (omitted).” “I did the evil deeds of action....” “I did the killing, and the abstinence from killing was not done by me.”.... “Taking what wasn’t given..., not giving...; adultery..., abstention from adultery...; lying..., divisive speech..., vicious language..., slurs..., greed..., malice..., wrong views....” He had regrets, heart remorse, and confusion of intentions. Regret, heart remorse, and confusion arise with what has been done and has not been done.

Or, “I’m not a full-fledged person in renunciation,” he has regrets, heart remorse, and confusion of mind; “I am not a guardian of the roots,”... (omitted) “I am not a person who knows how to eat (the proper amount),”... “I’m not a sober person,”... “I don’t have mindfulness and right knowledge,”... “four mindfulness, four positive diligence, four divine bases, five faculties, five powers, seven enlightenment elements, eight sacred paths have not been practiced by me,”... “the suffering is not known by me, the collection is not judged by me, the Path is not practiced by me, and the destruction is not witnessed by me.”

“Prevention of regret”: Prevention of obstacles of regret, renunciation, cessation, stopping, calming, non-living, Nibbāna.

76 · Purified by calm and mindfulness,  
Preceded by thinking of the Dhamma,  
I say this is the liberation of complete wisdom,  
The destruction of ignorance.  
[AN.3.33]

“Satisfaction is completely pure in peace”: “Peace,” that is the calm, unattached, onlooking, cessation of the mind, equality of the mind, the tranquil state of the mind, the neutral state of the mind in the fourth jhāna. “Mindfulness,” that is the calm mindfulness, free mindfulness in the fourth jhāna... (omitted). “Purification from calmness to mindfulness”: The peace and mindfulness in the fourth jhāna are pure, clean, completely pure, purified, free from defilements, malleable, suitable for working, standing still, reaching immobility.

“Thinking of Dhamma beforehand”: Thinking of Dhamma is called good will. It is the beginning, the first, and the forerunner for the liberation of complete wisdom. Or, thinking of Dhamma is called right view, it is the beginning, the first, and it is the forerunner of complete intellectual liberation. Or, thinking of Dhamma is called vipassanā, the forerunner of the four realms, it is the beginning, the first, and the forerunner of complete intellectual liberation.

“I talk about the liberation of the complete wisdom”: The liberation of the complete wisdom is called the liberation of the Arahant. I speak, I explain..., the Arahant’s freedom.

“The destruction of ignorance”: “Ignorance,” ignorance in suffering.... “Destruction,” the destruction of ignorance, abandonment, cessation, stopping, calming, non-living, Nibbāna.

77 · (Udaya:) What is the knot of the world?  
What is its roaming?  
What kind of abandonment, like this,  
Is called Nibbāna?  
[SN.1.64]

“What is the knot of the world”: The knot, adhesion, binding, and defilement in the world, what kind of harness, strong harness, full harness, complete harness, attachment, fixation, obstacles.

“What is its roaming”: What is its walking, wandering, and roaming back, with what in the world.

“What kind of renunciation is called Nibbāna, like this”: What kind of renunciation, pacification, cessation, stopping; is called, said, told, talked, explained, and said to be, like this, Nibbāna.

78 · (The Blessed One:) Joy is the knot of the world,  
And reflection is its wandering,  
By the surrender of thirst,  
It is called Nibbāna like this.

“Joy is the knot of the world”: Joy is called thirst, that is greed.... This is called joy. All happiness is the knot, adhesion, bondage, and defilement of the world, and is the harness, ...of the world.

“Reflection is its wandering”: “Reflection,” there are nine types of thinking: about pleasure, maliciously, of harm, of relatives, of land, of immortality, of sympathy with others, and of respect and reputation, and the thought related to not being scorned are called the nine types of thinking. These nine types of thinking are the wandering and roaming of the world.

“With the surrender of thirst, it is called Nibbāna like this”: “Thirst for love,” the thirst for form... (omitted), the thirst for Dhamma. “With the surrender of thirst, it is called Nibbāna like this”: With the surrender of thirst, calming, stopping, and cessation; it is called, said, told, talked, explained to be said as Nibbāna.

79 · (Udaya:) What about for the mindful walker,  
How is consciousness stopped?  
We ask the Blessed One,  
Let us hear your words.

“What about for the mindful walker”: What is it for the mindful and righteous one walking, dwelling, acting, going on, guarding, and surviving.

“Consciousness is stopped”: Consciousness is extinguished, is calmed down, goes to non-existence, ceases.

“We have come to ask the Blessed One”: We have come have come, we have arrived, we have fully arrived, we have joined you, we have to ask the Buddha, the Blessed One, we have to question, ask, inquire, make it clear.

“Let us hear your words”: “Your words,” your words, ways, teachings, explanations, admonitions. Let us hear, learn, remember, understand, and discern.



80 · (The Blessed One:) For those who are not happy in feeling  
Inside and outside of oneself,  
For the mindful walker,  
Consciousness is stopped.

“One who is not happy in feeling within and outside of oneself”: The feeling within oneself is subject to perception and the one who inhabits it is not happy, unwelcome, does not hold, persevere, cling; he abandons, drives away, makes to end, makes it to go to non-existence; the feeling outside of oneself...; the feeling within and outside of the self...; the feeling in oneself is an aggregation of dhammas, and the one who lives according to that observation...; the feeling in oneself is the dhamma of dissipation, and the one who lives according to that observation...; the feeling outside of oneself is an aggregation... ..dissipation...; ...inside and outside of oneself...; the one who lives according to these twelve forms of experience is not happy, does not welcome, does not hold, persevere, cling; he abandons, drives away, makes it to end, makes it go to non-existence.

Or, the one who regards experience as impermanence is not happy, unwelcome, and does not insist on feeling, rejoicing, ....; suffering, sick, tumor, arrow, ...makes it go to non-existence; in these forty-two forms of feeling, the one who is not happy, welcome, ...makes it go to non-existence.

“This is the case for the mindful walker”: This is the way for the mindful and righteous walker, dweller, actor, on-goer, guarder, and survivor.

“Consciousness is stopped”: Consciousness that does blessing, non-blessing, consciousness that does not move [SN.12.51] is destroyed, calmed down, walked to non-existence, and ceased.

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 14. Posāla

81 · [Venerable Posāla like this:]  
To the one who points out the past,  
The undisturbed, who cuts off doubts,  
To those who have reached the other side of the dhammas,  
Those in need come with questions.

“The one who pointed out the past”: “The one who...,” that is the world-honored person, the one who is alone, and the one without a teacher who has realized the truth in the Dhamma that has not been heard before, and has reached the state of all knowing there, the one who (reaches) the state of freedom in strength. “Point out,” the Blessed One points out the past of himself and others, also points out the future, and points out the present.

How did the Blessed One point out his past? The Blessed One pointed out his past: he pointed out the whole life, the second life, the third life, the fourth life, the fifth life, the tenth life, the twentieth life, the thirtieth life, the fortieth life, and also pointed out fifty births, and also pointed out a hundred births..., a thousand births..., one hundred thousand births..., many bad calamities..., many finished calamities..., also pointed out many bad calamities: “Who is that person? Such a name, such a surname, such a face, (eating) such food, such a feeling of pain and happiness, such a length of life, who died here and was reborn there, and what is the name, ..., who died there was born here.” Like this, he pointed out that many previous lives had such behaviors and situations.

How does the Blessed One point out the past of others? The Blessed One pointed out the past of others: he pointed out the whole life, and also pointed out the second life... (omitted). Like this, he pointed out that many previous lives had such behaviors and situations.

When talking about the Five Hundred Prayer Suttas (Jātakas), the Blessed One points out the past of himself and others; when talking about the Great Causes Sutta [DN.14], ...; when talking about the Great Splendor Sutta [DN.17], the Great Steward Sutta [DN.19], the Makhādeva [MN.83], the Blessed One points out the past of himself and others.

This was said by the Blessed One [DN.29]: “Cunda, Regarding the past lives, Tathāgata has wisdom from memory, he (can) recall as much as he hopes, Cunda, Regarding the future... (omitted). Cunda, Regarding the present life, the Tathāgata has wisdom from awakening: ‘This is my last birth, and now, there is no rebirth.’”

The wisdom of the root is the power of the Tathāgata; the underlying tendency of all living beings and the underlying tendency of the troubles is the power of the Tathāgata; the wisdom of the two gods...; the wisdom of great compassion...; the wisdom of all knowers...; barrier-free wisdom...; there is no attachment, no repulsion, and barrier-free wisdom is the Tathāgata power. In this way, the Blessed One points out the past, future, and present of himself and others, he explained, taught, ....

“[Like this Venerable Posāla]”: ... (omitted, see previous sections).

“The one who is not disturbed, the one who cuts off doubts”: “Disturbance is called thirst, that is greed, ... (omitted, see previous sections). That disturbance, thirst, for Buddha, the Blessed One, has been cut off, the root.... Therefore, the Buddha is the undisturbed. The disturbed state is ... (omitted, see previous sections).” The doubter, doubt is called suspicion: ... (omitted, see previous sections). That doubt has been cut off, severed, and destroyed for the Buddha and

the Blessed One, has been cut off, ..., burned by the fire of wisdom. Therefore, the Buddha is the one who cuts off doubts.

“Those who have reached the other side”: ... (omitted, see previous sections).

“The needy come with a question”: ... (omitted, see previous sections).

82 · The person for whom form has disappeared,  
The person who has abandoned the body,  
The seer of “nothing” inside and outside of oneself,  
Sakyamuni! I ask about this wisdom,  
How should people like that be guided?

“Those whose form has disappeared”: What is form? The state of thought, cognition, and cognition of the entrants or the deceased, or those who live in the realm of life, is the state of consciousness. “Those who have disappeared”: The four formless attainments are those who have disappeared, those who have left, those who have passed through, those who have transcended, and those who have overcome.

“The person who has abandoned all bodies”: All his rebirth bodies have been given up, those who have crossed that portion, and his body has been suppressed and given up by those who have given up.

“Inside and outside of oneself, the seer of ‘nothing’”: “Nothing” means dwelling in nothingness. For what reason is “nothing” dwelling in nothingness? Everyone who enters (mindfully) and dwells until the boundlessness of consciousness, and then after coming out of there, (observes that) that consciousness does not exist, disappears, and is wiped out. He sees “nothing,” and for this reason dwells in “nothing.”

“Sakyamuni! I will ask the wisdom”: “Sakyamuni,” .... “I ask wisdom,” I ask your wisdom, I ask your knowledge, I ask your all-seeing wisdom, I ask the wisdom of the all-knowing one: What is it like, what is established, what method, and what kind of wisdom should be desired?”

“How should a person like that be guided”: How should he be guided, be tempered, be comforted, be told, be considered, be seen, and be made clear? How? How should that higher wisdom be made to arise? “That kind of person,” that kind of person, that fixator, that similar person, who has attained the sphere of nothingness.

83 · [The Blessed One: “Posāla!”]  
Knowing all states of consciousness,  
The Tathāgata is the witness,  
Knowing that the survivor is the winner,  
(Or) the one who who is stuck.

“Knowing all states of consciousness”: The Blessed One knows the four consciousnesses because of his creation, and he knows the seven consciousnesses because of the incarnation. How is it that the Blessed One knows the four consciousnesses because of his creation? This is said by the Blessed One: “Bhikkhus! When consciousness abides with form, it stays in form, stands on form, is supported by form, and with a sprinkle of joy in it, it will grow and expand. Bhikkhus! When consciousness abides with feeling..., ...perceiving....” [SN.22.53]

How is the Blessed One the one who knows the seven consciousness due to the incarnation? This was said by the Blessed One:

“Bhikkhus! Beings with all kinds of bodies and all kinds of thoughts, such as: people, certain heavens, and certain people who have descended into the realm, this is the first consciousness.

Bhikkhus! There are all kinds of beings with a single mind, such as the Brahma who reborn as the first, this is the second consciousness.

Bhikkhus! Beings with a single body and all kinds of thoughts, such as the heaven of light and sound, this is the third consciousness.

Bhikkhus! Beings who have a single body and a single mind, such as: the sky of pure heaven, this is the fourth consciousness.

Bhikkhus! There is the transcendence of thinking with all forms, the extinction of thinking with the opposite (opposing factors), and all kinds of thinking without thinking, (knowing): ‘The void is boundless,’ to beings in the boundless emptiness, this is the fifth consciousness.

Bhikkhus! After surpassing all boundless emptiness (knowing): ‘Knowledge (consciousness) is boundless,’ the sentient beings who reach the boundlessness of consciousness, this is the sixth consciousness.

Bhikkhus! After having transcended all boundlessness of consciousness (knowing): ‘There is nothing,’ the sentient beings who reach nothingness are (in) the seventh consciousness. In this way, the Blessed One knows the seven consciousnesses because of the rebirth.”

“[The Blessed One: ‘Posāla!’]: ....

“The Tathāgata is the knower who proves”: “The knower who proves,” the Tathāgata is the one who proves the knowing, the sure knower, the penetrator. This is said by the Blessed One [DN.29]: “Cunda, If a question about the past is untrue, unrealistic, unprofitable, Tathāgata does not answer it. Cunda, If the question about the past is true, truthful, but unprofitable, the Tathāgata does not answer it. Cunda, if the question about the past is true, truthful, and profitable, the Tathāgata knows the right time to answer. Cunda, if a question about the future the future.... Cunda, if a question about the present.... Cunda, like this, in the past, the future, and the present Dhamma, the Tathāgata is the speaker in the right time, the speaker of the fact, the speaker of the benefit, such as the speaker of the Dhamma, therefore it is called ‘Tathāgata.’

Cunda, including the world with of heavens, demons, and Brahma; in the generations with the Sāmaṇas, Brāhmaṇas, heavens, and humans, whatever he sees, hears, feels, knows, gains, asks, and is followed by intentions, that Everything has been enlightened by the Tathāgata, so it is called ‘Tathāgata;’ Cunda, whenever he speaks, talks, and demonstrates in the night of enlightenment, he says, talks, and shows that everything is the same as it really is, so it is called ‘Tathāgata;’ Cunda, the Tathāgata is the one who does what he says; the one who speaks as he does, and the one who does it like this; the one who speaks as he does it is called ‘Tathāgata;’ Cunda, including the world with the heavens, demons, and Brahma; among the generations including the Sāmaṇas, Brāhmaṇas, heavens, and people, the Tathāgata is the conqueror, the unconquered, the all-seeing, and the free, and so is called the ‘Tathāgata.’”

“Know the survivor”: The Blessed One knows that the survivor is here because of the deeds of kamma: “This person has passed away to the world of suffering, evil interest, lower realm, and hell after death through the disintegration of the body.” And the one who knows that exists here: “This person has passed away to the animal world after death by the disintegration of the body.” The Blessed One knows that this is here due to the deeds of kamma: “This person has passed away after the disintegration of the body, to the world of hungry ghosts.” The Blessed One

knows that he is here because of his kamma: “This person has passed away after death through the disintegration of his body.” The Blessed One knows that he is here because of his kamma: “With the disintegration of the body, human beings have been reborn to the realm of goodness and heaven after death.”

This was said by the Blessed One [MN.12]:

“Again, Sāriputta! Here, after knowing the heart so well, I know someone: ‘This individual who walks the way and behaves like that has entered the disintegration of the body, and will be reborn into the way of suffering, evil, lower realms, and hell after death.’

Again, Sāriputta! ...in the animal world after death.

Again, Sāriputta! ...in the world of hungry ghosts after death.

Again, Sāriputta! ...in the human realm after death.

Again, Sāriputta! ...in the way of goodness and heaven after death.

Again, Sāriputta! Here, after knowing the heart so well, I know someone: ‘This individual who walks the way and behaves like that has entered the extinction of all the troubles, and will enter in the life after witnessing the wisdom to testify, then live in the mind free from worry, with the relief of wisdom.’”

“The victor, (or) the one who is stuck”: The “victor” who has nowhere. “The victor,” the one who overcomes the solution by liberation, the one who overcomes the solution there, the one like that. Or, the Blessed One knows that: this person is the one who overcomes the solution by form, the solution by sound, the solution by smell, the solution by taste, the solution by touch, the solution by family, the solution by the group, the winner of a residence, the winner of profit, the winner of reputation, the winner of praise, the winner of joy, the winner of clothing, the winner of group food (eating meals with the group), the winner of shelter, of the needs of patients and medical necessities, the interpreter, the victorious interpreter, the ruler-victorious, the Abhidhamma-victorious, Arahant-victorious: the one who always begs for food, the dung-sweeping victorious, the three-clothing victorious, those who beg for food and overcome solutions, those who do not suffer from food after eating, those who often sit and do not sleep, those who live anywhere, those who overcome solutions, those who (through) first jhāna overcome solutions, those who (through) second jhāna ..., and those who (through) third jhāna..., those who are in the fourth jhāna are the winners of the solution, those who dwell for the solution in the boundless void (fifth/first immaterial), ...in the boundlessness of consciousness, ...in nothingness, and those who do not dwell (in nothingness; neither perception nor non-perception; eighth), for the solution.

“The one who is stuck” means the one who has no place, the one who is stuck, the one who is stuck in kamma, the one who is repaid, the one who is serious, and the one who regenerates. Or, the Blessed One knows: This person is a person who is stuck in form....

84 · After knowing the arising of nothingness,  
Like this, is the knot of joy,  
After he knows in this way,  
He sees clearly with insight there;  
This is his true wisdom,  
That of the completed Brāhmaṇa.

“After knowing the arising of nothingness:” Arising of nothingness” is called a creation that leads to nothingness. Knowing that the creation that leads to nothingness is “nothing arises,” after

knowing it is “adhesion,” after knowing it is “binding,” after knowing it is an “obstacle,” after understanding, after measuring, after judging, after separating, after clarifying.

“Like this, the joyful knot”: The happy knot is called formless greed. The kamma is attached, fixed, and obstructed by formless greed. After knowing that formless greed is the “happy knot,” after knowing it is “adhesion,” .... Like this, ....

“After proving this in this way”: After proving this in this way, after understanding, after weighing, after judging, after separating, after clarifying.

“Afterwards, seeing with insight there”: “There,” enter into the place of no possessions, and then after exiting from there, with insight of the impermanence in the mind and mental states that arise; as insight of the suffering; of the sickness... (omitted). With insight he leaves, he sees, watches, contemplates, and observes.

“This is his true wisdom”: This is his true, factual, correct, and non-reversed wisdom.

“Completed Brāhmaṇa”: “Brāhmaṇa,” the excluded state of the seven dhammas is a Brāhmaṇa... (omitted, see previous sections), those who are not dependent, like this can be called a Brāhmaṇa. “Completed Brāhmaṇa”: Seven common people, including seven kinds of learned, live, live together, dwell, and stay, those who have what is deserved, those who reach what should be reached, those who testify to what should be testified, the Arahant has completed what should be done, the burden has been discharged, his own interests have been achieved, the knots of being have been wiped out, and he is liberated with ultimate wisdom. He is a person who has descended into a state, has practiced... (omitted), ...life and death, without his rebirth.

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At the end of these verses... “The Blessed One is my teacher, I am a disciple.”

## 15. Mogharāja

85 · [Venerable Mogharāja like this:]  
I have asked Sakyamuni twice,  
But the all-seeing one did not answer me,  
I have heard that that on the third time,  
The divine rishi will answer.

“I asked Sakyamuni twice”: The Brāhmaṇa asked the Buddha and the Blessed One two times, but the Blessed One did not answer the question he asked (thinking) “In the middle, the roots of this Brāhmaṇa will become familiar.” “Sakyamuni” ... (omitted, see previous sections). “I asked Sakyamuni twice”: I inquired, begged, requested, and asked to make it clear to Sakyamuni twice.

“[Like this Venerable Mogharāja]”: ... (omitted, see previous sections).

“The all-seeing one did not answer me”: “The one who has eyes did not answer for me,” did not answer, tell, explain, teach, inform, establish, uncover, analyze, and clarify for me. Five types of eyes are those who have eyes: the naked eyes are those who have eyes, the heavenly eyes are also those who have eyes, the wise eyes are also those who have eyes, the eyes of Buddha are also those who have eyes, and all-eyes are also those who have eyes.

How does the Blessed One regard the naked eye as “having eyes?” There are five colors in the eyes of the Blessed One: cyan, yellow, red, black, and white. The (Blessed One’s) eye hairs are blue, extremely blue, correct, beautiful, and equivalent to flax, and the others are yellow, extremely yellow, golden, and correct, beautiful, the equal of the flower of the bayur tree. The two eyes of the Blessed One are red, extremely red, straight, beautiful, red as the insects that come from the ground after the rain, and in the middle are black, extremely black, not coarse, smooth, straight, beautiful, and moist. The outers are white, extremely white, white, yellow-white, pleasing, beautiful, and equivalent to the Osadhī star. With the naked eyes of the Blessed One which belonged to him naturally having been born of previous good kamma, he sees everything in day and night, when there are four branches of darkness: sunset, moonless night, darkness of the heavy forest, the darkness of heavy clouds. Like this, when there is the darkness of the four branches, he also sees everything in day and night. There are no walls, or shutters, or fences, or mountains, or bushes, or groves, which are obstacles to his vision of form. If a sesame is marked and put into a cart full of sesame, he can select that sesame. In this way, the Blessed One’s natural naked eye is pure, and the Blessed One regards the naked eye as an eye.

How does the Blessed One regard the heavenly eye as “the one with eyes?” With a pure and transcendent celestial eye, the Blessed One sees that when all beings die and pass away, they are inferior, triumphant, beautiful, ugly, fortunate, and unfortunate, knowing that all beings flow according to their kamma: “These beings and monarchs have evil deeds of body, evil deeds of behavior, evil deeds of intention, rebuke the saints, wrong views and kamma of holding wrong views, they have passed away after death to the suffering realm, evil returning, lower realm, hell; or these beings, who have good deeds of body, good deeds of speech, good deeds of intentions, do not condemn the saints, and uphold the right view of the kamma, they have passed away to the world of goodness and heaven after death by disintegrating their bodies.” In this way, with a pure and transcendent celestial eye, he saw that when all beings died and passed away, in the inferiority, victory, beauty, ugliness, fortune, and misfortune, he knew the flow of all beings according to kamma. When he wants, the Blessed One can see one world, two worlds, three worlds, four worlds, five worlds, and ten worlds. Also, twenty world realms, thirty world realms,

forty..., fifty..., one hundred, these thousand small worlds, two thousand middle world realms, as well as these three hundred thousand great world realms [AN.3.81]. If he wants to, he can see it. In this way, the Blessed One's heavenly eyes are all pure, and the Blessed One regards the heavenly eyes as having eyes.

How does the Blessed One regard the wise eyes as the one with eyes? The Blessed One is the great wisdom, broad wisdom, quick wisdom, sharp wisdom, piercing wisdom, advising wisdom: those who are skillful, those who have developed wisdom, those who have proved that they have reached the unimpeded, those who have reached the four fearless ones, those who possess ten powers, those who are like bulls, those who are like lions, those who can have great wealth, those with boundless wisdom, those with boundless brilliance, those with boundless fame, the rich, the wealthy, the guide, the moderator, the comforter, the informer, the one who makes it seen, the one who makes it visible, the one who makes it clear, the Blessed One is indeed the founder of the unborn Path, the producer of the unborn Path, the unannounced preacher; the one who knows the Path, the knower of the Path, and, (his) disciples now live in the Path's accompaniment, and will be the possessors in the future.

The Blessed One is indeed the knower and seer, who knows and sees; he is the one who is born with eyes, born with wisdom, born with Dhamma, and born with Brahma; he is an interpreter and promoter of righteousness, the immortal giver, Dhamma King, Tathāgata; there is nothing that the Blessed One did not know, did not see, did not testify (prove), did not touch with wisdom; the past, the future, and the present came to the Buddha and the Blessed One with all the deeds in the field of wisdom, anyone with any name that should be guided to reason can know: one's own righteousness or others' righteousness or both, or the righteousness of the current life or the righteousness of the next life or both, or deep or hidden, or should be guided to infer, or have been guided to determine, or no fault or pollution, or clear or supreme interest, everything revolves in the Buddha's wisdom.

All body kamma is transferred in the wisdom of the Buddha and the Blessed One; all language kamma...; all mental kamma...; the wisdom of the Buddha and the Blessed One about the past is barrier-free; ..future...; ...present...; all that should be guided to infer is the reach of wisdom; all wisdom is guided to be inferred, and all that should be guided to be inferred is the ultimate wisdom; the ultimate wisdom is what is guided to be deduced, and there is no wisdom beyond what is guided to be deduced; there is no way to transcend the wisdom that is guided and deduced. These dhammas live in mutual restriction, such as two boxes, where the covers are completely in contact; the lower cover does not go over the upper one, and the upper cover does not go over the lower one; restricted to each other. (Similarly, ) all that should be guided... (omitted); these dhammas live in mutual restriction.

The wisdom of the Buddha and the Blessed One is transferred in all the Dhamma, all the Dhamma is the Buddha, the Blessed One's turning belongs, the hope belongs, the intention belongs, the mind arises, the wisdom of the Buddha and the Blessed One is transferred to all living beings, the Blessed One knows the intentions of all living beings, knows the potential tendency of troubles, ...the behavior, ...solution, about the less dusty, the more dusty; the rooted, the dull rooted, the good deeds, the evil deeds, and the teachability and unteachability of beings; capable and incapable sentient beings, including the world of heaven, demons, and Brāhmaṇa; generations of Sāmaṇas, Brāhmaṇas, heaven, and man all revolve in the wisdom of Buddha.

If any fish, turtles, and even the big fish swallowing boats revolve in the sea, the same, including



the world of heaven, the world of demons, and the world of Brāhmaṇa; the generations including Sāmaṇas, Brāhmaṇas, heaven and man are all turned around in the Buddha wisdom, such as any bird and even the gold-winged birds were turning around in the field of space. In the same way, those who possess the same wisdom as Sāriputta also revolve in the field of Buddha wisdom. The wisdom of the Buddha is pervasive and transcends heaven and human.

Those wise khattiya, wise Brāhmaṇas, wise homeowners, wise Sāmaṇas, smart dissidents, sharp breakers who want to act on evil views with a wise attitude, they prepare problems to be seen later; they saw the Tathāgata and asked about the what is hidden and secret. Those questions were discussed and answered by the Blessed One with reasons, and they abandoned those (others) nearby and became the (disciples) of the Blessed One. At that time, the Blessed One was there, shining with wisdom. In this way, the Blessed One regards the insight as an eye.

How is it that the Buddha's eyes are "the one who as eyes?" When the Blessed One observes the world with the eyes of the Buddha, he sees those with less dust and more dust; those with roots and blunt roots; ...good deeds and evil deeds; ...easy to teach and difficult to teach; the existing sins and terrors of the other worlds, others who do not live in seeing sin and terror in other worlds. Just like in the green lotus pond, red lotus pond, and white lotus pond, some green lotus, red lotus, and white lotus grow in the water, rest on the surface of the water, sink and grow underwater; some ...are born in the water and grow in the water, and live on the same height (as the surface); some ...rise above the water and live and dwell without being stained by water. Similarly, when the Blessed One observes the world with the eyes of the Buddha, he sees those with less dust and more dust; ... [DN.14]. The Blessed One knows: "This person is a greedy person, this person is an abusive person, this person is a foolish person, this person is a pathfinder, this person is a believer, and this person is a wise person." The Blessed One speaks to the greedy people, the Blessed One informs those who hate walkers of the practice of compassion, the Blessed One makes them settled in recitation, questioning, hearing of the Dhamma at the right time, discussion of the Dhamma at the right time, and co-living with teachers. The Blessed One informs the person who seeks the path, the Blessed One tells those who believe in confidence: the good sense of Buddha, the good nature of the Dhamma, the good practice of the Saṅgha and his precepts. The Blessed One teaches vipassanā to those who are wise practitioners: impermanence, suffering, and non-self.

"If you stand on the top of a rocky mountain,  
You can see all the people around,  
Similarly, those who are virtuous and all-seeing  
Climbed up the tall building of Dhamma.  
Those who are gone away, looking at people  
Who are in sorrow, conquered by birth and old age.  
Please get up! Heroes! Victors on the battlefield! Caravan leaders!  
Debt-free people, walk in the world,  
Blessed One! Please teach the Dhamma!  
There will be those who understand."  
[DN.14]

How does the Blessed One regard all eyes as having eyes? All eyes are called the state all knowing wisdom. The Blessed One arrives (has), fully arrives (has), enters, fully enters, has enough, has all the state wisdom of knowing.

"For him, there is nothing unseen here (in this world),

There is no knowledge that cannot be known,  
He proves that everything that exists should be guided by inference,  
Because the Tathāgata, like that, is all-eyes.”  
[Ps.1]

“I have heard that on the third time, the divine rishi will answer”: “On the third time, the Buddha and the Dhamma master will answer the question asked, which has not been answered.” This was learned by me, understood and distinguished by me, like this. “Divine rishi,” The Blessed One is a divine rishi. For example, A king who is a bhikkhu is called a king rishi; a Brāhmaṇa who is a bhikkhu is called a Brāhmaṇa rishi. Similarly, the Blessed One is a divine rishi.

Or, “The Blessed One is a bhikkhu.” is also a rishi; and the “seekers and pursuers of the great precepts” are the great rishis...(omitted, see previous sections).

86 · This world, other worlds,  
The Brāhmaṇa world, including the devas,  
I do not know your view,  
(The view) of the famous Gotama.

“This world, other worlds”: “This world” is the human world. “Other worlds” are all worlds except the human world.

“The Brahma world, including the gods”: The world including the heavens, demons, and Brahma; including the generations of Samaṇas, Brāhmaṇas, heaven, and man.

“I do not know your view”: The world does not know what you see, like, your inclinations, opinions, claims, intentions: “Those who don’t see it, those who like it so much, those who love it so much, those who advocate this, those who intend to do so,” don’t know, don’t see, don’t get, can’t find, do not know.

“Famous Gotama”: The Blessed One is the gainer of fame. Or, the Blessed One is the one who is respected, honored, revered, with clothes, food, shelter, the needs of the sick, medical necessities.

87 · To such a remarkable seer,  
The needy comes with a question:  
How does one observe the world,  
Such that the king of death can’t see (him)?

“Such a remarkable seer”: Such an excellent seer, the first seer, the most victorious seer, the extraordinary seer, the winning seer, the highest seer, the supreme seer.

“The needy come with a question”: ...(omitted, see previous sections).

“How to observe the world”: How to observe the world, to examine, to measure, to judge, to distinguish, to clarify.

“The king of death can’t see”: The king of death can’t see, can’t find, can’t get.

88 · (The Blessed One:) Please observe that the world is empty,  
Mogharāja, always mindfully.  
After removing the view of oneself,  
One can cross over death in this way.  
Those who observe the world like this  
Cannot be seen by the King of Death.

“Please observe that the world is empty”: “The world,” ... (omitted, see previous sections). A certain bhikkhu said to the Blessed One [SN.35.82]: “Great Virtue! What is called ‘World, the world,’ Great Virtue! What is called ‘World?’” “Bhikkhu! ‘Broken,’ so it is called ‘World.’ And what is ‘broken?’ Bhikkhu! The eye is broken, form is broken, eye consciousness is broken, eye contact is broken, and all that arises from this eye contact is either happiness or suffering, or neither suffering nor happiness is also broken. Ear ... (omitted); smell ...; taste ...; the body is broken, touch is broken...; Dhamma is broken, consciousness is dissipated, and mental touch is dissipated. Any happiness, suffering, or unpleasantness that arises from this mind is also dissipated. Bhikkhu! ‘Broken,’ so it is called ‘The world.’”

“Please observe that the world is empty”: Observe that the world is empty for two reasons: because of the consideration of not going on freely or the consideration of being empty. How to observe that the world is empty due to the consideration of not going on? The freedom in form cannot be obtained, the freedom in feeling cannot be obtained, ... in thinking..., ... in action..., and the freedom in consciousness cannot be obtained. This was said by the Blessed One [SN.22.59]:

“Bhikkhus! Form is without self, bhikkhus, because if this form is me, this form will not cause disease, and I will also obtain form: ‘My form, be like this; my form, don’t be like this.’ But, bhikkhus! Because form is selfless, therefore, form causes disease and I cannot form: ‘My form should be like this; my form should not be like this.’

Bhikkhus! Feeling is without self, ....

Bhikkhus! Thinking is without self, .... Bhikkhus! Action is without self, ....

Bhikkhus! Consciousness is without self, ....”

This was said by the Blessed One [SN.12.37]: “Bhikkhus! This body is not yours, nor other people’s, bhikkhus! This is old kamma, which should be seen as being made, created by thought, and can be felt. There, bhikkhus! There are the holy disciples who have heard of the reason-based (dependent) origination: ‘Like this, when this exists, there is that; when this arises, that arises; when this does not exist, there is no that; when this is extinguished, that is extinguished; that is: ignorance is the condition for action; action is conditional for knowledge; consciousness is conditional for name and form; with mind and form as condition, there are six sense bases; there is contact with the condition; the feeling with the contact; the thirst with the feeling; the taking with the thirst; the taking with the condition; the living with the being; with the living, predestined conditions arise from old age, death, sorrow, bitterness, suffering, worry, and despair.’ This is the collection of the entire suffering.

When ignorance fades and perishes, choice ceases... (omitted); this is how the mass of suffering is destroyed.”

How can we make the observation that the world is empty? Solidity in form cannot be obtained, solidity in feeling cannot be obtained, solidity in thinking cannot be obtained, solidity in behavior cannot be obtained, and solidity in consciousness cannot be obtained. That form is always solid, or pleasure is solid, or “I” is solid, or constant, or eternal, or persistent, or with constant change; feeling..., thinking... (omitted); such as the reed is not solid..., castor-oil plant..., fig tree..., white reeds..., palash tree..., blisters..., the flame of the sun..., the plantain trunk..., non-solid, leaving solid. In the same way, form is not solid....

Or, observe that the world is empty for six reasons: the eyes are empty of ‘me,’ or with what we are, or with constancy, or with eternity, or with unchanging methods; ears... (omitted);

feeling...; thinking...; doing...; knowing...; Dhamma...; form...; sound...; smell...; taste...; touch...; dhamma...; eye consciousness...; consciousness...; eye touch...; consciousness...; eye contact and sound...; mental touch and sound...; form thinking...; dhamma thinking...; form cognition...; dhamma cognition...; the craving for form...; ...craving for dhammas....

Or, observe that the world is empty for ten reasons: physicality is renounced, vain, empty, selfless, false, executed, nothingness, unlucky root, troublesome, producing, conditioned; feeling..., thinking..., being..., knowing..., death..., being born..., existence..., revolving..., reincarnation....

Or, observe that the world is empty for twelve reasons: form is not a living being, not a life, not a human being, not a student Brāhmaṇa, not a woman, not a man, not the real self, not what we are, not me, not mine, not anyone, not of anyone; feeling..., thinking..., action..., consciousness....

This was said by the Blessed One [SN.22.33]: “Bhikkhus! Whatever is not you, you must give up! If you give up it, it will be of long-term benefit and happiness for you. And, bhikkhus! What form not yours? Bhikkhus! What is not yours, you let it go! Let it go, it will have long-term benefits and happiness for you; feeling..., thinking..., doing..., if they don’t know you, let it go! Let it go, .... Bhikkhus! Do you think in this forest, people will take away grass, fuel wood, branches, leaves, or burn it, or do what he wants, you will think like this: ‘People take us, or burn it, or do what he wants?’ ‘No, Great Virtue! What’s the reason for that? Great Virtue! Because this is not me, nor what I belong to.’ ‘Similarly, Bhikkhus! Whatever is not yours, you must give up! Give it away, .... And, bhikkhus! What is not yours? ....’”

Venerable Ānanda said to the World-Venerable [SN.35.85]: “It is called: ‘The world is emptiness, the world is emptiness,’ Great Virtue! What situation is called ‘the world is emptiness?’” “Ānanda, because ‘me’ or ‘what I am’ is emptiness, so it is called ‘the world is emptiness.’ Ānanda, what is emptiness in ‘me’ or ‘what I am?’ Ānanda, eyes are empty in me or what I am, form..., eye consciousness..., eye contact..., in all happiness, suffering, or unpleasantness that arises from this eye contact, ‘me’ or ‘my being’ are empty; ear..., sound..., smell..., taste..., body..., touch..., mind..., dhamma..., consciousness..., intention...; Ānanda, because ‘I’ or ‘my being’ is empty, it is called ‘The world is empty.’”

“It’s purely the arising of dhammas,  
Purely the continuation of actions,  
For those who see it truthfully,  
Village chief, he has no fear.  
The world is the same grass and trees;  
When seeing this with wisdom,  
One will not expect anything else,  
At other junctions.”  
[Thag.715-717]

This was said by the Blessed One [SN.35.246]: “Similarly, bhikkhus! Bhikkhus search for form anywhere it may be reborn; ...feelings...; ...perceptions...; ...choices...; ...behaviors...; ...consciousness...; when he searches for forms in this way, thoughts of ‘I,’ ‘mine,’ or ‘I am’ no longer exist...; ...feelings... (omitted).”

“Please observe that the world is empty”: The world is empty, please observe, please examine, please see, please measure, please judge, please distinguish, please figure out.

“Mogharāja! Always mindful”: “Mogharāja,” ... “Always,” .... Mindful in four ways: ... (omitted, see previous sections).

“After removing the view of self”: “The view of self” is known as the twenty grounds of seeing. Here, the ordinary people who have not heard of the Holy One, have never seen the saints, those who are not proficient in the Dhamma, and have not been trained in the Dhamma; they have never seen the Dhamma of good people, are unskilled in the Dhamma, and have not been trained in the good Dhamma. They think that form is self, or ‘I have form, or form is in ‘me,’ or ‘I am in form, ...feeling..., ...thinking..., ...consciousness... [SN.22.1], where such views, evil views, jungle (entangled) views, desert (barren) views, distorted views, shaken views, and bound views, they hold, accept, cling to, evil ways, evil path, evil nature, the place where the outer path rests, the clasp of inversion (vipariyesa), the clasp of inversion (viparīta), the clasp of inversion (vipallāsa), the clasp of evil, (seeing) as true the non-true, all come to the reach of the sixty-two evil views, this is seeing the view of self. “After removing the view of self”: After removal of the self-view, after eradication, after disconnection, after pulling out, after complete removal, after abandoning, after expelling, after finishing, making it go to non-existence.

“In this way, you can overcome death”: In this way, you can save yourself from birth, you can save yourself from aging, you can save yourself from death, you can transcend, you can pass, you can surpass, you can overcome.

“Those who observe the world in this way”: Those who observe, examine, measure, judge, distinguish, and clarify the world in this way are those who observe the world in this way.

“The king of death cannot see”: Death is the king of death; demons are also the king of death. “Invisible,” to the king of death, invisible, unseen, unobtained, not found, not gotten. This was said by the Blessed One [MN.25]:

“Bhikkhus! Just like a deer living in the woods, walking with peace of mind when walking in the woods and forests, standing with peace of mind, sitting with peace of mind, lying with peace of mind, what is that? The reason? Bhikkhus! That’s a realm that violent people can’t reach. Similarly, bhikkhus! Here, the bhikkhus live in search and wait after entering after renunciation from desires and unwholesome dhamma, and happiness and joy after being separated. First jhāna, Bhikkhus! This is called the bhikkhu blinding the demon. After killing the demon’s eyes, the demon enters a state of not seeing and footlessness (misfortune).

Besides, bhikkhus! Bhikkhus calm down with reasoning and thinking, confident, and one mind. After entering, they live in the second jhāna where there is no reasoning and no thinking, and concentration produces joy and happiness..., the third jhāna..., after entering, dwell in neither suffering nor happiness, the fourth jhāna from calm and chanting, bhikkhus! This is called the bhikkhu making the demon blind. After killing the demon’s eyes, ....

Again, bhikkhus! Bhikkhus transcend all lusts and thoughts, with the extinction of opposing thoughts, without thinking about all kinds of thoughts, (and know): ‘Void is boundless,’ after entering, live in the boundless void, bhikkhus! This is called the bhikkhu making the demon blind. After killing the demon’s eyes, ....

Besides, bhikkhus! After a Bhikkhu transcends all emptiness and boundlessness (and knowledge): ‘Consciousness is boundless,’ after entering, live in the boundlessness of consciousness....

Besides, bhikkhus! After a Bhikkhu transcends all the boundless places of consciousness (and knows): ‘There is nothing,’ after entering, live in the boundless places....

Besides, bhikkhus! After the bhikkhu transcends everything and nothingness, he enters and lives in a place where there is neither perception nor non-perception.

Besides, bhikkhus! After the bhikkhu transcends all neither thinking nor non-thinking things, he enters and stays in wanting to be destroyed. After seeing with wisdom, his troubles are destroyed, bhikkhus! This is called the Bhikkhu blinding the demon. After killing the demon's eyes, the demon enters a state of not seeing and footlessness, letting go of his attachment to the world. He walks, stands, sits, lies down in peace. What is the reason? The Bhikkhu is an unreachable area for the demon."

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At the end of these verses... "The Blessed One is my teacher, I am a disciple."

## 16. Piṅgiya

89 · [Venerable Piṅgiya like this:]  
I am old, feeble, and colorless,  
My eyes are not clear, my ears are uneasy,  
Don't let me perish dully on the way,  
Please explain the Dhamma, that I can know,  
Where there is the separation of birth and aging.

"I am old, feeble, and colorless": "I am old," aging, old, reaching old age, one-hundred-and-twenty-years since birth. "Feeble," weak, less powerful, and less strong. "Colorless," colorless, without color, the color disappeared. Whatever was wonderful and beautiful before, that has disappeared, and suffering has appeared.

"[Like this Venerable Piṅgiya]": ...(omitted, see previous sections).

"The eyes are unclear and the ears are uneasy": The eyes are impure, unclear, so that I can't see forms with my eyes. "Ears are uneasy." The ears are impure, unclear; in this way, I cannot hear sound with my ears.

"Don't let me perish dully on the way": "Don't let me perish," don't let me perish, don't let me disappear, don't let me go away. "Dully," ignorantly, having entered ignorance, unwise, indiscriminate, and inferior. "On the way," dying on the way without knowing your Dhamma, view, way, or Path, after having not obtained it, having not possessed it, having not received it, and without testifying.

"Please explain the Dhamma, so that I can know": "Dhamma," the beginning is good, ...(omitted, see previous sections). Please explain, teach, ...(omitted, see previous sections). "I can know," I can know for sure, understand, prove, reach, and testify.

"The separation from birth and aging": The renunciation of birth, aging, and death, cessation, stopping, calming, non-living, and Nibbāna.

90 · [The Blessed One: "Piṅgiya!"]  
After seeing those afflicted by forms,  
The unrestrained people "annoyed" by forms,  
Therefore, Piṅgiya, become a person who does not let go (relax);  
Abandon form in order to not have (future) existence.

"After seeing the person who is afflicted by form": "Form," the form of the four elements and anything created of the four elements. All sentient beings are beaten, killed, hurt, and tormented because of their physical causes and physical conditions. When there is form, various penalties are imposed: whipping, beating with a stick, beating with a cane, cutting off hands, feet, hands and feet, ears, nose, ears and nose, punishing with sour porridge, shell-baldness, Rāhu mouth torture, fire torture, candle hand torture, exorcism torture, bark torture, antelope torture, hook torture, money torture, alkaline bath torture, torsion torture, straw foot torture, hot oil, dog bites, the order to be pierced and beheaded with a sword; so sentient beings are beaten, killed, hurt, and tormented by the physical cause and physical condition. In this way, the person who is beaten, killed, injured, and tormented sees, measures, weighs, judges, separates, and clarifies.

"[The Blessed One: 'Piṅgiya!']": ...(omitted, see previous sections).

"Loose people are 'afflicted' by form": "They are afflicted," They are annoyed, persecuted, an-

gered, and become sick and worried. Afflicted and angered by eye diseases, tormented, to become a patient, worried; ...by ear diseases...; being ill...; by the contact of fly mosquitoes, winds, suns, and snakes, becoming sick and worrying.

Or, they are afflicted when the eye (sight) disappears, is lost, decayed, declined, dissipated, departed, diminished, ... (omitted) they become patients, worriers; ...ear...; nose, tongue, body, form, sound, smell, taste, touch, at home, in the group (congregation), in the residence, in gain, fame, praise, pleasure, clothes, shelter, housing, when patients' needs and medical necessities disappear..., and worrying.

"People" are khattiya, Brāhmaṇa, vessa, sudda, layman, bhikkhu, heaven, and person. Relaxed (lose), it means that in the evil deeds of the body, or in the evil deeds of speech, or in the evil deeds of the mind, or in the five desires, it can be turned away, and the abandonment of the heart does not arise. Or the state of no respect for the practicing of the practice, the state of impermanence, the state of non-stop working, the state of being stuck in the habit, the state of neglecting desire, the state of neglecting responsibility, not practicing, not much practice, not establishing, letting go. Anything like this state of letting go is called relaxation.

"Piṅgiya! Therefore, you become a person who does not let go": "Therefore," therefore; the reason; the cause; the condition, when seeing such troubles in the forms. "He who does not let go" is a respectful actor, a regular actor... (omitted, see previous sections), in the good Dhamma (the person who does not neglect the responsibility and) the person who does not let go.

"Form should be discarded in order to no longer have (future) form": ("Form,") the form created by the four elements. "Should be discarded," form should be discarded, should be cut off, should be ended, should be made to no longer exist. "In order to no longer exist," According to this, your form will be destroyed here, and the reborn form will not arise; in the desire realm, or in the physical realm, or in the non-material realm, or in desire, or in material existence, or in formless existence, or in existence, or in desire to exist, or in non-imaginary, or non-imaginative, or in one aggregate, or in four aggregates, or in the five aggregates, or in the further returning, or in the birth, or in the incarnation, or in the existence, or in the rebirth, or in the rotation, will not cause it to produce, not cause it to arise, or cause the birth, right here, will be destroyed, will be calmed down, will go to non-existence, will cease.

91 · (Piṅgiya:) In the four directions, the four intermediate directions,  
The upper and lower, these ten directions,  
There is nothing in the world you have not seen, heard or known;  
Please explain the method that I can know,  
For separation from birth and aging here.

"Four directions," the middle directions of the four directions, the upper and lower, ten directions.

"There is nothing in the world you have not seen, heard, or known": there is nothing you have not seen, heard or realized: your own interests, or the interests of others, or both, or the interest of life, or the interest of the future life, or the obvious interest, or the deep interest, or the hidden interest, or the injustice interest, or the righteous interest, or the innocent interest, or non-polluting interests, or pure interests, or the highest interests; none of which do not exist, are not known, and are not discovered.

"Please explain the Dhamma that I can know": "Dhamma," the beginning is good.... Please explain .... "I can know," ....



“The renunciation of birth and aging”: The renunciation of birth, aging, and death, cessation, stopping, calming, non-living, and Nibbāna.

92 · [The Blessed One: “Piṅgiya!”]

Watching people who fall into thirst,

Tormented and afflicted by aging,

Therefore, Piṅgiya, become the one who does not let go:

You should give up your thirst in order to no longer come to existence.

“Watch the people who fall into thirst”: The thirst of “thirst for love” ... (omitted, see previous sections). “Deep into thirst,” fall into thirst; those who go with thirst, who follow thirst, are followed by craving, taken down by craving, are overthrown, conquered, and whose hearts are plundered by craving. “People” is synonymous with beings. “Watching,” watching, seeing, and observing.

“[The Blessed One: ‘Piṅgiya!’]”: ....

“Being tormented by aging and being born with heat (affliction)”: “With heat (affliction)” by birth with heat, by aging with heat, by illness..., death..., sorrow..., despair..., to fall into hell and tormented to live... (omitted), loss of seeing..., to be afflicted with heat, disaster, catastrophe, evil. “Being tormented by aging” means being exposed, tortured, combined, possessed by aging, followed by birth, followed by age, conquered by disease, struck by death, with no shelter and no refuge, those who have no refuge.

“Piṅgiya! Therefore you become the one who does not let go”: “Therefore” .... “Those who do not let go” ....

“We should give up thirst in order to no longer exist”: The thirst of “thirst for love” .... “Should give up thirst,” should give up thirst, renounce thirst, abandon thirst, drive away thirst, end thirst, and should make thirst go to non-existence. “In order to no longer exist,” ....

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At the end of the verse, for those who live with the same intention, same endeavor, same inclination, and same dwelling place as the Brāhmaṇas, the distant dust and dhamma eyes of thousands of living things arise: “Any collection of dhammas is an extinction.” The mind of the Brāhmaṇa is free from all defilements without clinging. Along with reaching the realm of the Arahant, their sheepskin clothing, knotted hair, bark clothing, sticks, long-mouthed water bottles, hair, and beards disappeared, becoming bald, replaced with robes, cloth clothes, overcoats, and bowls. They clasp their hands together to show respect to the Blessed One, and sit down: “Great Virtue! The Blessed One is my teacher, and I am a disciple.”

## 17. Extolling the Way to the Far Shore

(Chapter title abbreviated; the full title is *Explanation of the Verses Extolling the Way to the Far Shore*.)

93 · The Blessed One said this,  
When he lived in the Pāsāṇaka Cetiya (Rock Temple) in Magadha.  
To the sixteen Brāhmaṇas who served Bāvari,  
He answered the questions of those who asked one by one.

“The Blessed One said this”: Speaking of the way to the far shore. “The Blessed One,” ... (omitted, see previous sections). The Blessed One said this. “Living in Magadha,” when living in the kingdom of Magadha, acting, going on, guarding, and surviving. “When the Buddha lived at the Rock Temple,” Buddha living at the Rock Temple is called the Buddha being seated there.

“To the sixteen Brāhmaṇas who serve”: Brāhmaṇas of Piṅgiya are the followers, attendants, servants, and disciples of Bāvari, and Piṅgiya and those are sixteen. Or, those sixteen Brāhmaṇas are followers, attendants, servants, and disciples of the Buddha, the Blessed One.

“He answered the questions requested and questioned, one by one”: “Requested,” sought, desired. “All asked,” All questioned one by one; all asked one by one; all one by one begged; all requested; all asked to be made clear. “He answered the questions,” he answered, explained, taught, informed, established, uncovered, analyzed, clarified the problem.

94 · After one understands the answers to the questions one after another,  
Knowing the Dhamma, he can follow and practice it,  
He can go to the other side of old age and death;  
“These Dhammas lead to the other shore.”  
Therefore, the name of the teachings of these Dhammas  
Is “the way to the far shore (Pārāyana).”

“As there is a question”: As there are more questions from Ajita, as there are more questions from Tissa Metteya, one question from Punṇaka and Mettagū, as there are also questions from Dhotaḥ, I also deal with the problems of Upasīva, Nanda and Hemaka, as I also deal with the problems of Todeyya, and as I also deal with the two questions of Kappa, they are the same with the virtuous Jatukannī. As it is also a question from Bhadrāvudha, as it is also a question from Udaya, as it is also a question from Posāla, as it is also a question from Mogharāja, as it is also a question from Piṅgiya.

“After knowing the reason, after knowing the Dhamma”: The question is the of Dhamma, and the answer is the truth. After knowing the reason, after understanding, after weighing, after judging, after separating, after clarifying. “After knowing the Dhamma,” after knowing the Dhamma, after understanding, .... In order to know the truth, after knowing the Dhamma. “Able to follow the Dhamma and practice”: The correct way, following the way, the way that is not reversed, the way that has no contradiction, such as the meaning of the way, the way he can implement.

“He can walk to the other shore of age and death”: The other shore of age and death is called non-living, Nibbāna, that is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, annihilation, and Nibbāna. “He can walk to the other shore of age and death”: He can walk to the other shore of age and death, can prove the other shore, can touch the other shore, and can testify to the other shore.

“These Dhammas can go to the other shore”: These Dhammas can go to the other shore, they make one to reach the other shore, reach the other shore completely, and they lead to the death of age and death.

“Therefore the teachings of these Dhammas”: “Therefore,” ... (omitted, see previous sections). “The teaching of these Dhammas is for this way to the far shore.” For this reason these dhammas are taught. “Synonymously with ‘the way to the far shore’”: The far shore is called non-living, Nibbāna.... This is called the Path, that is: right view.... “Synonym”: name, appellation, common name, naming, vocabulary, phrase. Synonymous with “the way to the far shore.”

95 · Ajita, Tissa Metteya, Punṇaka and Mettagū,  
as well as Dhotaka, Upasīva, Nanda and Hemaka,

96 · Todeyya and Kappa, and the virtuous Jatukannī,  
As well as Bhadrāvudha, Udaya, and the Brāhmaṇa Posāla,  
The clever Mogharāja, with the great rishi Piṅgiya.

97 · They approach the enlightened one,  
The great rishi with excellent deeds,  
Asking subtle questions,  
Approaching the victorious one.

“They approach to the enlightened one”: “They,” sixteen Brāhmaṇas, for the way to the far shore. “Enlightened One” that is the one who has enlightened the truth in the Dhamma that has not been heard before, and reaches the state of all knowing there, and the state of freedom in strength. What does “enlightened one” mean to be an enlightened one? “The one who feels the truth” is the enlightened one, the “makes the living being aware”..., the state of all knowing..., the state of all seeing, and the state that is not guided by others is the enlightened. Those who have flowed out are the enlightened ones, those who have exhausted their troubles are given names as enlightened ones, those who have no troubles..., those who have always been free from greed are enlightened, and those who have always been free from hatred. For the enlightened person, “the one who has always been away from ignorance” is the enlightened person, “the one who has always been free from pollution”..., the one who has crossed the road without crossroads..., and the one who has been alone is enlightened without (having been instructed). For the enlightened person, the state of not being killed is the enlightened person, and the state of being enlightened is the enlightened person. “Enlightened person,” this name is not given (made) by the mother, not given by the father, not ...by the brothers, ...sisters, ...friends, relatives; Samaṇas or Brāhmaṇas; not given my heaven, this is ultimate liberation; the establishment (pseudonym) of the acquisition and testimony of the Buddha, the Blessed One, and the Bodhi tree, together with all knowledge and wisdom, is the enlightened one. “They approach the enlightened one”: They approach, see, visit, ask, and question the enlightened one.

“The rishi with sufficient action”: The action is called the arising of the vow, and the self-control of the vow is action; the self-control of the root is also action; it is also action to know the right amount of diet; it is also action to specialize in sobriety; the seven principles [MN.53] are also action; the four meditations are also actions. “Those with sufficient actions,” those with sufficient actions, the best actions, the highest actions, the first actions, the winning actions, and the top actions. “The rishi,” ... (omitted, see previous sections).

“Asking subtle questions”: “Asking,” inquiring, begging, asking; making it clear. “Subtle ques-

tions,” deep, hard to see, hard to follow, and silent, triumphant, non-theoretical, delicate, and experienced by the wise.

“Close to the most victorious Enlightened One”: “Enlightened One,” That is the Blessed One.... “The most victorious,” the first, the most victorious, the great, the superior, the highest, the most winning, the top enlightened one, they approach, come close to, meet, visit, inquire, and ask.

98 · The enlightened person thoroughly answered for them,  
The questions asked, truthfully,  
With answers to the questions,  
Muni satisfied the Brāhmaṇas.

“The Enlightened One provides a thorough answer for them”: “For them,” for the sixteen Brāhmaṇas, of the way to the far shore. “The Enlightened One,” .... “Thorough answers,” the enlightened one thoroughly answers, explains, teaches, informs, establishes, uncovers, analyzes, and clarifies for them.

“Questions asked, truthfully”: “Questions asked,” questions asked, questioned, begged, requested, and made clear. “As they are,” explain like that as it should be explained; teach like that as it should be taught; tell like that as it should be told; build like that as it should be built; uncover like that as it should be uncovered; unfold like that as it should be unfolded; parse like that as it should be parsed; clarify like that as it should be clarified; what should be stated is stated like that.

“To answer questions”: To answer questions, explain, teach, inform, establish, uncover, analyze, and clarify.

“Muni satisfied the Brāhmaṇas”: “Satisfy,” make satisfaction, expand satisfaction, make clear, make joy, and produce pleasure. “Brāhmaṇas,” .... “Muni”...(omitted, see previous sections).

99 · They, satisfied by the all-seeing one,  
The enlightened, he of the sun tribe,  
Lived a spiritual life in front of the noble and wise.

“They are satisfied by the all-seeing one”: “They,” ... “Satisfied,” .... “All-seeing,” ...(omitted, see previous sections).

“The enlightened person, the person of the sun tribe”: “The enlightened person,” .... “Sun tribe”: Sun (ādicco) is called the sun (sūriyo), his surname is Gotama, the Blessed One is also a surnamed Gotama, the Blessed One is a relative of the sun surname, so the enlightened person is a member of the sun tribe.

“Live a spiritual life (doing Brahma)”: Brahma is called separation, abstinence, withdrawal, renunciation, detachment, no action, no misdeed, no offense, no transgression, no destruction of the bridge Or, because there is no difference, the Brahma is called the eight noble paths, namely: right view, right will, right speech, right kamma, right life, right effort, right thought, right concentration. “They do Brahma”: They do, practice, and turn to Brahma after acceptance.

“In front of the noble and wise”: The noble and the first, the most wise, the supremely wise, the uppermost wise, the highest wise, the top wise. “In front,” in front, not far, near.

100 · One by one questions,  
As taught by the enlightened person,

Anyone who can practice like that  
Can walk from this shore to the other shore.

“One by one questions”: One by one questions by Ajita, ... (omitted), ... by Piṅgiya.

“As taught by the enlightened person”: “Enlightened one,” .... As explained, taught, ... by the enlightened person.

“Anyone who can practice like that”: He can practice the right way, follow the way, the way that is not opposite, the way of righteousness, and the way of the Dhamma.

“Able to walk from this shore to the other shore”: The other shore is called non-living, Nibbāna...; this shore is called pollution, aggregates, and creations. “Can walk from this shore to the other shore”: He can walk from this shore to the other shore, can prove to the other shore, touch the other shore, and testify to the other shore.

101 · Able to walk from this shore to the other shore,  
When practicing the highest way,  
That way is to lead to the far shore,  
So like this it is called the “way to the far shore.”

“Able to walk from this shore to the other shore”: ....

“When practicing the highest path”: The highest path is called the eight holy paths, namely: right view.... “When practicing,” when practicing, when practicing fully.

“That way is to reach the far shore”: the way, path, road, path, walkway, with boats, ferry bridges, rafts, bamboo rafts, and bridges.

“In order to reach the far shore,” in order to reach the far shore, in order to reach the other shore, in order to completely reach the end of old age and death.

“Like this, therefore, it is called the ‘way to the far shore’”: “Therefore,” .... The other side is called non-living, Nibbāna.... “Like this,” .... For it is like this, therefore it is ‘the way to the far shore.’

## 18. Recitation About the Way to the Far Shore

(Chapter title abbreviated; the full title is *Explanation of the Verses Recited About the Way to the Far Shore*.)

102 · [Venerable Piṅgiya like this:]  
I will recite the other side road, as he sees it, as he tells it:  
The unflawed man, the vast wise one,  
Desire-free, an untangled desireless nāga,  
Why would he say vainly?

“I’m going to recite the other side road”: I’m going to recite what’s been recited, I’m going to recite what’s been told along with the narration, I’m going to talk about what’s been talked about, I am going to say what has been said.

“[Like this Venerable Piṅgiya]”: ... (omitted, see previous sections).

“If he sees like this, he speaks”: If he sees like this, he tells, explains, teaches, informs, establishes, uncovers, analyzes, and clarifies: “All actions are impermanent,” as he sees like this..., “all actions are suffering”..., “all dhammas are selfless”..., “every collection of dhammas is extinction of dhammas”....

“The unflawed men, the vastly wise one”: The unflawed; greed is a flaw, hatred is a flaw, ignorance..., anger, resentment, all unwholesome deeds; and flaws, for the Buddha and the Blessed One, have been cut off, and the roots have been cut off, just like a palm tree without roots, becoming non-existent, something non-living for the future. The Buddha is the defouler, the descender, the one who has abandoned the flaws, the one who has been freed from the flaws, the one who has overcome all the flaws. Vastly wise; as the earth is called wide... (omitted, see previous sections), therefore, the Buddha is extremely wise.

“Desire-free, desireless untangled nāga (noble one, or elephant)”: “Desire,” There are two kinds of desires... (omitted, see previous sections). The Blessed One does not desire in desire... (omitted, see previous sections).

“For those who have no entangled desire,” greed is entangled desire; hatred... It is said that it has been cut off, and the root has been cut off... Therefore, the Buddha is a person who has no entangled desire... The one who has no desire. “Nāga,” ... (omitted, see previous sections).

“For what reason will he say falsely”: “For what reason,” For what reason? What is the cause? What is the condition? “Speaking falsely” means speaking, telling, explaining, saying falsely, to speak falsehood, to speak non-sacred words: here, a certain type of people go to the synagogue or to the assembly, or to the relatives, or to the group, or to the palace, brought as a witness to question: “Come, man! Please tell me what you know of the way.” He says without knowing: “I know.” Or, if he knows it, he says: “I don’t know.” He doesn’t see it and says, “I see.” Or, when he sees it, he says, “I didn’t see it.” Like this, he deliberately speaks vainly based on his own cause, or the cause of others, or because of a little temptation.

Or, taking three behaviors as “liars”: just before (saying) (thinking): “I will say lies.” When said, (thinking): “I’m speaking lies.” When I have said it, (thinking): “I have said the lies.” Take these three behaviors as lies. Or, taking four behaviors: just before (saying), (thinking): “I will say a lie.” When said, (thinking): “I’m speaking lies.” When it has been said (thinking): “I have said the lies.” There are opinions of different attachments (errors), and these four behaviors are regarded as lie. Or, take five forms..., six forms..., seven forms..., eight forms as lies: Before

saying.... There are (wrong) opinions of different attachments, the likes of different attachments, the inclinations of different attachments, the desires of different attachments, and the nature of different attachments. These eight behaviors are regarded as lies and false words.

103 · Belonging to those who have given up their ignorance and foulness,  
To those who have given up on conceit and hiding of evil,  
Come! I will tell of the beautiful words.

“Belonging to those who have given up on ignorance and foulness”: “Foulness,” greed..., anger..., ignorance..., sloth..., seeing..., pollution..., all evil deeds are foulness; the kamma is dirt.

“Ignorance,” the ignorance of suffering.... For the Buddha and the Blessed One, ignorance and foulness have been cut off.... Therefore, the Buddha is the one who has renounced ignorance and foulness.

“To those who renounce conceit and hide evil”: “Conceit,” one kind of conceit: that is the height of the heart; two kinds....: self praise is conceited, contempt for others is conceited; three: “I am the winner”..., “I am the same,” “I am the inferior;” four: to gain, to have fame, praise, and comfort; five: “I obtain the desired form,” “I obtain the desired sound,” smell..., taste..., touch....; six kinds: with eyes..., ears..., nose, tongue, body, ...satisfaction of the mind makes one conceited; seven: conceit, arrogance, conceit and arrogance, humbleness, conceit of increase, conceit of self-reality, conceit of evil; eight: obtaining makes one conceited, not obtaining..., fame, no fame, praise, rebuke, happiness, and suffering; nine: the winner thinks: “I am the winner”..., the winner thinks: “I am the same,” the winner thinks: “I am the inferior”...; and equal think: “I am the winner,” the equal thinks: “I am the same,” the equal thinks: “I am the inferior,” the inferior thinks: “I am the winner,” the inferior thinks: “I am the same,” the inferior thinks: “I am the inferior;” ten kinds....: here, by certain birth, or surname, or good family, or beauty like a lotus, or property, or research (acquisition), or career, or craftsmanship, or study, or by what you hear, or by arguing, or by something to make one conceited; anyone who, like this, with this kind of heart conceit, thinking, perceiving the situation, high tribute, high conceit, as a banner, as a flag, heart vanity is called conceited.

“Hiding evil,” the act of hiding evil, hypocrisy, envy, jealous behavior, this is called hiding evil. For the Buddha and the Blessed One, the conceit and the hiding of evil have been cut off.... Therefore, the Buddha is a person who abandons conceit and hiding of evil.

“Come! I will tell of the beautiful words”: “Come,” the continuation of sentences; the connection of sentences; the completion of sentences; the combination of words; the connection of words and sentences; this is the order of the sentence, which is “come.” “I will speak of the beautiful words,” reach (have), arrive, enter, fully enter, have enough, sufficiently, have beautiful words, language, and speech, I will tell, teach, build, uncover, parse, and clarify.

104 · Dispelling the dark, enlightened, and all-seeing,  
Who has reached the edge of the world, surpassing all (existences),  
Who has no troubles, gives up all suffering, who is truly called (a Sambuddha),  
Brāhmaṇa! He is served by me.

“Dispelling the dark, enlightened, and all-seeing”: “Dispelling the dark,” the darkness of greed, the darkness of aversion, ...ignorance, ...sloth, seeing..., pollution..., ...evil, blindness, lack of wisdom, destruction of wisdom, vexing factions, that which does not lead to Nibbāna; to exclude, remove, abandon, drive away, end, and make it go to non-existence. “That is the

Blessed One....” All eyes are called the state of all knowing wisdom...(omitted, see previous sections).

“Those who have reached the edge of the world, surpassing all others”: “World,” one world: the world of existence; two worlds: the world of existence and the arising world; what has become into the world and what arises becomes the world; there is the world of degeneration and the degeneration of the arising of the world. Three worlds: three feelings. Four worlds: four nutriment. Five worlds: five accumulations. Six worlds: six inner worlds. Seven worlds: seven consciousness dwellings. Eight worlds: eight world systems. Nine worlds: where the nine living beings live. Ten worlds: ten places. Twelve worlds: twelve places. Eighteen worlds: eighteen worlds. “Those who have reached the edge of the world,” The Blessed One is the one who has reached the edge of the world; has reached the end; ...reached the Nibbāna; arrived at the Nibbāna, ...descended into the state, ...practiced ...the cycle of life and death, without his rebirth.

“Beyond all,” there are two types of “beyond all”: in kamma and rebirth. What is kamma? Blessed deeds, non-blessed deeds, and immovable deeds are kamma. What is rebirth? The forms, feelings, thoughts, behaviors and consciousness of the knot are rebirth. The Blessed One is the transcended one, the one who has passed through, and the one who has overcome.

“Those who have no worries (troubles), those who give up all suffering”: There are four kinds of worries in “worries”: worries of desire, worries of being, worries of seeing, worries of ignorance. Those worries have been given up, as the Buddha and the Blessed One, cut off, ..., so the Buddha is a trouble-free person. “To cut off all suffering,” to him, everything belonging to the reproduction of life, suffering, old age suffering, sickness, death, sorrow, grief, despair..., the suffering of decay has been cut off, cooled, calmed down, stopped, unable to arise, and burned by the fire of wisdom. The Buddha is the one who gives up all suffering.

“Truly called, Brāhmaṇa! Be served by me”: “Truly called,” Truly addressed, equivalent name, equivalent addresser, true equivalent addressee; Vipassī Buddha, Sikhī Buddha, Vessabhū, Kaku-sandha, Koṇāgamana, Kassapa — those Buddhas, and the Blessed One (Gotama), are those who have the same name and the same (mode of) address, and Sakyamuni also belongs to those Buddhas, and the Blessed One is (of) the same name and of those who are (of) the same name.

“Brāhmaṇa! Be served by me”: The Blessed One is trusted, served, respected by me, (who is) asking questions all the time.

105 · For example, as a bird will live in a fruity forest  
After abandoning a small forest,  
After I abandon all those of narrow views like this,  
I am like a goose which has reached the great lake.

“For example, as after a bird abandons a small forest, it will live in a fruity forest”: A bird (twice-born) is called a bird (winged). Why is a bird born twice called winged? “Born twice” is born twice: from mother’s uterus and the egg shell, born twice for this reason, so twice-born are called winged. “Like after abandoning a small forest,” like a bird, a small mountain forest with little fruit, food, and water, after abandoning, after going beyond, after passing, after leaving, you will get, find, and obtain other fruits, large forests and dense forests with lots of food and plenty of water, will build shelter in that dense forest.

“Like this, after I abandon those of narrow views, it is as a goose has reached the great lake”: “Like this” is a metaphorical arrangement. “After abandoning those of narrow views,” Bāvari



Brāhmaṇa and other his teachers compared with the Buddha and Blessed One, those who are rare, insignificant, inferior, lesser, little-seen, lower, non-supreme, inferior; after abandoning, after leaving, surpassing, passing, and transcending, the best-seen one obtains, finds, and gets the Buddha, the Blessed One: the immeasurable seer, the top seer, the unequal, the unparalleled, the uncontrasted, incomparable, heaven in the sky, bull king among men, lion among men, elephant among men, virtuous man with strong endurance among men, holder of ten powers. For example, as the geese will get, find, and obtain the large man-made or the natural pool, or the unshakable and immeasurable water accumulation of the sea-lake; similarly, the Buddha and the Blessed One are the unshakable ones, those with infinite brilliance, those who have developed wisdom, ...have discerning eyes, ...are clever, have proven to be unobstructed, have reached the four fearless ones, have pure aspirations, are white-covered (pure), do not talk, claim to be like that, are not small, are great, are deep, cannot be measured, are difficult to penetrate, have vast treasures, are equal to the ocean, have six peaces, are incomparable, are vast, and those who cannot be measured; he is the speaker like that, the speaker of the Path, like Mount Meru among the mountains, like the gold-winged bird among the birds, like the lion among the beasts, like the river reaching the sea, he is the master, the winner, the top one, and the great rishi.

106 · Whatever they told me before, before Gotama's teaching:  
Like this that was once, like this and that will be;  
That's all rumors,  
All that is an increase in theory.

“What they told me before”: “What,” Bāvari Brāhmaṇa and his other teachers, they explain, teach..., their own views, likes, inclinations, opinions, intentions.

“Before the teachings of Gotama”: Before the teachings of Gotama, on the other side of the teachings of Gotama, before the commandments of Gotama, the Buddha's precepts, the precepts of the victors, the precepts of the Tathāgata, the first precepts of the Arahants.

“Like this and that was, like this and that will be”: ... (omitted, see previous sections).

“It's all rumors”: ... (omitted, see previous sections).

“That is all the increase in theory”: ... (omitted, see previous sections).

107 · The one who is alone, the disperser of darkness,  
The seated one, the shining one, the creator of light,  
The Blessed One, wise,  
The Blessed One, broadly wise,

“The one who is alone, the one who disperses the darkness, and the one who is sitting down”: “One who is alone,” the Blessed One is alone having become a bhikkhu, with no partner for righteousness as alone, with thirst for righteousness as alone, and “always free from greed” as alone, “always free from delusion” as alone, “always free from depravity” as alone, “always no pollution” as alone, “crossing the road without a fork” as alone, and “has already realized the highest enlightenment” as alone.

How is the Blessed One alone having become a bhikkhu? When the Blessed One was young, the black-haired youth possessed the happiness of youth. At the beginning of life, even if the parents didn't want (this), tearful, crying, and sighing, they still abandon their relatives, cut off all obstacles in the home, and cut off the barrier of their children and wife, ...family, ...friend, ...storage (warehouse), shave their hair and put on robes, go out from their home, being a

bhikkhu in a non-domestic life, into a state of no possessions, then walk alone, live, act, go on, guard, and survive.

How is the Blessed One alone without a partner? When he was such a bhikkhu, he was alone in the woods, wild forests, and border dwellings (sitting places): quiet, away from the atmosphere, living alone, suitable for sitting alone; he would walk alone, stand alone, sit alone, lie alone, enter the village alone for alms, go forward alone, return alone, sit alone in a quiet place, perform alone, live, move, go on, guard, and survive alone.

How is the Blessed One alone with the disruption of thirsting love? He is so alone and without a partner, when he lived in reluctance, zealous, and self-effort. Under the Bodhi tree by the Nerañjarā River, with diligence and effort, destroying the devil (Māra) accompanied by the army, the evil demon, and the relatives of the relaxed; afterwards, the netted, strong flowing, entangled thirsty loves, he abandoned, drove away, ended, and made to go to no-existence.

“People who have thirsty love as their partner,  
Reincarnate for a long time,  
Become such a state, other states,  
Do not go beyond reincarnation.  
Knowing this kind of trouble:  
Craving is the origin of suffering,  
Departing from thirsty love, without taking,  
Bhikkhus should march mindfully.”  
[It.15/Sn.3.12,745-746]

How can the Blessed One be alone being always away from greed? “To abandon the state of greed” as aloneness, “to abandon the state of anger”, ...the state of delusion..., the state of of contamination....

How is the Blessed One one who has passed the road without a fork as alone? The road without forks is called the four mindfulnesses... (omitted, see previous sections) eight sacred Paths.

“The one who sees the death of life (rebirth), the compassionate one,  
Who knows the way without forks,  
Using this way, they crossed torrents in the past,  
Will cross (in the future), and are (crossing) in the present.”  
[SN.47.18]

How is the Blessed One’s single enlightenment being alone? Enlightenment is called wisdom, root of wisdom, power of wisdom, enlightenment of choice, investigation, vipassanā, right view of the four realms. The Blessed One realized that “all actions are impermanent,” ..(omitted). “every collection of dhammas is extinguished.” Or, everything that should be felt, should be conscious, should be awakened, should be enlightened, should be realized, should be touched, should be testified, everything is conscious of that consciousness, awakening, enlightenment, attainment, reaching, testifying.

“Dispelling the darkness,” .... “Sitting down,” The Blessed One is sitting at the Rock Temple.

“When Muni was sitting on the hillside,  
He who had reached the other side of suffering,  
The disciples served, with the three knowledges,  
Destroyers of death.”

[SN.8.10]

Or, in the state where all efforts have ceased, the Blessed One is the one who sits, the one who has descended, and the one who has practiced....

“He is the shining person, the creator of the light”: The shining person is the wise, supremely wise, enlightened, distinguished, and wise. “The luminous creator,” Creator of light, illuminator, bringer of light.

“Blessed One is the one who is broadly wise”: Blessed One is the one who symbolizes the vastness, wisdom is the symbol, wisdom is the flag, wisdom is the marker, wisdom is increased, wisdom is abundant, the more deliberate, the fully deliberate nature, the one who lives in the understanding, the character, the more, the serious, the object of that, the inclination, the lean, the winner, and the better.

“The flag is the sign of the chariot,  
The smoke is the sign of the fire,  
The king is the symbol of the country,  
And the husband is the symbol of the woman.”

[SN.1.72]

In the same way, Blessed One is the symbol of the vastness (the broad wisdom), the wisdom as the symbol, .... For those who understand, those who have character, ...who have more, who value the other, who target that, who work hard, ...lean toward that, overcome the solution, improve, have more character, emphasize the other, take that as the object, work hard, lean toward the one who overcomes, the one who increases.

“Gotama is the vastly wise man”: As the earth is called broad.... Therefore, the Buddha is an extremely intelligent person.

108 · The one who taught me the Dhamma:  
Directly visible, immediate,  
The extinction of thirst, the disaster-free,  
For which there is no metaphor no matter where.

“The one who teaches me the Dhamma”: “The one,” that is the one who is the world-honored person, the solo person, and the one without a teacher who has realized the truth in the Dhamma that has not been heard before, and reaches the state of all knowing there, one who is in a state of freedom in strength. “Teaching the Dhamma,” “Dhamma,” the beginning is good ... (omitted); he explained, taught, informed, established, uncovered, analyzed, and clarified.

“Directly visible, immediate”: Directly visible, immediate, you are invited to meet, guided, and the wise should experience it for himself. Or, he practices the eight sacred paths, he realizes that way indiscriminately and immediately, and he finds and obtains results. “Immediate,” such as when someone leaves wealth to someone when they die, they wait for that time; the Dhamma is indeed not this. Anyone who is practising the Eight Noble Paths in his life will realize that path indiscriminately and immediately. He finds and obtains the Fruit, not elsewhere (the next life), not in the other world (the next life), this is instant.

“Extinction of thirst, no disaster”: “Thirst for love,” the thirst for form.... “Extinction of thirst,” extinction of thirst, ...of greed, of hatred, ...delusion, interest, past rebirth, knot of rebirth, some, reincarnation, rotation. “No disaster,” pollution and formation are called disasters, the

renunciation of catastrophes, the cessation of catastrophes, the disruption of catastrophes, the discontinuation of catastrophes, non-living, and Nibbāna.

“For that, there is no metaphor no matter where it is”: “For that,” for Nibbāna. “There is no metaphor,” there is no metaphor, no comparison, no equivalent, no similarity, it does not exist, not to be known, not to be discovered. “No matter where,” no matter where, where, somewhere, inside or outside of oneself, or inside and outside.

109 · (Bāvari:) Why do you leave from that person,  
Piṅgiya, even for a moment,  
From the broad understanding of the Blessed One,  
From the broad wisdom of the Blessed One,

“Why do you leave from that place?”: Why did you leave, go, and leave from the Buddha.

“Piṅgiya, Even for a moment”: Even a moment, even an instant, even a part (of) time, even for half a day. “Piṅgiya,” Bāvari called that junior by his name.

“From the Blessed One, the broadly wise”: From the Blessed One’s vastness as the symbol ....

“From the vast wisdom of Gotama”: The earth is called vast....

110 · He who teaches you the Dhamma:  
Directly visible, immediate,  
The extinction of thirst, the disaster-free,  
For which there is no metaphor no matter where.

“He teaches the Dhamma for you”: ....

“Directly visible, immediate”: ....

“Extinction of thirst, without disaster”: ....

“For that, there is no metaphor no matter where it is”: ....

111 · (Piṅgiya:) I do not live away from that person,  
Brāhmaṇa, even for a moment,  
From the Blessed One with the broad wisdom,  
From the Blessed One, the vastly wise,

“I don’t live away from that person”: I didn’t live away from the Buddha, leave, be apart.

“Brāhmaṇa! Even for a moment”: “Even for a moment....” “Brāhmaṇa,” he respectfully calls his uncle.

“From the Blessed One, the broadly wise”: ....

“From the vast wise man of Gotama”: The earth is called vast....

112 · The one who taught me the Dhamma:  
Directly visible, immediate,  
The extinction of thirst, the disaster-free,  
For which there is no metaphor no matter where.

“The one who teaches the Dhamma for me”: ....

“Directly visible, immediate”: ....

“Extinction of thirst, no disaster”: ....

“For that, there is no metaphor no matter where it is”: ....

113 · I see him with my mind as if with my eyes,  
Brāhmaṇa, day and night,  
I spend the night in salute;  
Because of this I think that I haven’t left him.

“I see him, as with my eyes, with intention”: As a man with eyes can see, look, watch, observe, observe form, etc. in the light, in the same way, I see, look, watch, observe with intention, observe the Buddha, the Blessed One.

“Brāhmaṇa, day and night without letting go”: During the day and night without letting go, I practice the Buddha’s thoughts.

“I spend the night in salute”: “In salute,” in salute with the body, or salute with words, or salute with the heart, or salute with the meaning, in homage, or in obedience to the Dhamma, in respect, in salute, in reverence, I spend, pass through day and night.

“Because of that, I think there is no leaving”: When practising with that Buddha’s mindfulness, I think it is “no leaving.” I think, I know that it is “no leaving.” I know so, I am sure, I understand it, I know so for sure, I know it well.

114 · Faith, joy, mind, thought,  
These did not depart from Gotama’s teachings,  
Where the wise person walks,  
I pay respect to him in that direction.

“Faith, joy, mind, thought”: “Faith,” everything about faith, belief, trust, extremely pure faith, root of faith, faith in the Blessed One. “Joy,” everything about the joy of the Blessed One, happiness, rejoicing, laughter, satisfaction, and the enthusiasm of the heart. “Thought”: everything about the heart, intention, heart, white (clean), intention, the mind, the root of the mind, the consciousness, the corresponding realm of consciousness. “Mind,” all about the thoughts of the Blessed One, remembrance, and mindfulness.

“These did not depart from the teachings of Gotama”: These four methods did not depart from the teachings of Gotama, the Buddha, the victors, the Tathāgatas, the Arahants; leave, disappear.

“Where the wise one walks”: “Where the wise one goes”: Where the direction is, east or west, or south or north, he walks, goes, and heads. “Bright wise one,” broad wise one, great wise one, the wise person, the quick wise person, the discerning wise person; the earth is called broad, and the Blessed One has the same expansive wisdom as that earth.

“I pay respect to the him in this direction”: The one who pays homage to the Buddha’s direction, the one who is directed to it, the one who strives, the one who leans toward the one who overcomes, the one who increases.

115 · Because of my aging and weakness,  
My body doesn’t walk there,  
So I walked continuously with my thoughts,  
Brāhmaṇa, for my mind is united with him.

“Because of my aging, weakness”: I am old due to aging, old age, advanced age, and have reached old age. “Because of weakness,” due to weak power, due to low power, due to reduced power.

“The body doesn’t walk there”: The body doesn’t walk, go, walk forward, go to the Buddha.

“I walk continuously with my thoughts”: I go in the state of thinking; in the state of reflection; in the state of being wise; in the state of being aware; in the state of going, walking, and advancing.

“Brāhmaṇa, because my mind is united with him”: “Mind”: heart, mind, ...correspond to that consciousness. “Brāhmaṇa, because my mind is united with him”: The mind is united with the Buddha, bound, bound completely.

116 · Lying in the mud and shaking,  
I floated from island to island,  
Then I saw the Enlightened One:  
Those who have crossed the flood, those who have no troubles.

“Lying in the mud and trembling”: “Lying in the mud,” in the mud of desire, in the mire of desire, in the pollution of desire, in the hook of desire, in the heat of desire; lying, dwelling, living in the obstacles of desire. “Trembling,” trembling with throbs of thirst, ...with seeing..., pollution, effort, retribution, intentional deeds, greed, rage, idiotic foolishness; bound by sloth, clinging to views, taking what is seen, scattered (disorganized), doubtful failure, with tormenting potential trends of trouble; because of profit, no profit, fame, no fame, praise, rebuke, pleasure, suffering; life, old age, sickness, death, sorrow and despair, the suffering of hell, of the animal world, the hungry ghost world...; with the root of the suffering of entering the womb, ...living in the womb, ...birth, ...living..., of being at the mercy of others, of one’s own actions, other people’s actions; eye diseases, ear..., nose, tongue, body, head, external ear, mouth, tooth, lip, cough, breath, external nose disease, fever, old age, abdominal illness, coma, dysentery, abdominal pain, cholera, leprosy, tumor, ringworm, lung disease, epilepsy, scabies, rheumatism, scratching (skin disease), dry and cracked skin, blood gall bladder disease, diabetes, hemorrhoids, rashes, ulcers, diseases caused by gallbladder, phlegm, wind diseases, diseases of the three sets of diseases, diseases born of the seasons, of incorrect postures, diseases that strike suddenly, diseases born of the fruit of kamma, of cold, heat, hunger, thirst, dung, urine, the pain of contact with the fly mosquito, (wind,) the sun, and the snake; suffering of the dead mother, ...father, brothers, sisters, son, daughter, loss of relatives, loss of money, loss from disease, decay; throbbing, trembling all over, (strong) trembling, trembling greatly with the pain of seeing the decay.

“I floated from island to island”: From master to master, from Dhamma to Dhamma, from group to group, from view to view, from way to way, from Path to Path, I float, drifting, completely floating.

“Then I saw the enlightened person”: “Then,” the continuation of the sentence.... “See,” see, be able to reach, understand. “Enlightened One,” that is the Blessed One, ....

“Those who cross the flood, those who have no trouble”: “The one who crosses the flood,” The Blessed One is the one who crosses the torrent of desire, ...torrents of being, the torrents of seeing, and of ignorance, has passed, surpassed, transcended, traversed, crossed, and overcome all the cycles of rebirth. He is the one who has descended.... “The one who has no troubles” in four kinds of troubles: the troubles of desire, the troubles of being, the troubles of seeing, and the troubles of ignorance. Those troubles have been abandoned for the Buddha and the Blessed

One, broken, the root has been cut off, ..., therefore, the Buddha is called the one who has no troubles.

117 · (The Blessed One:) As Vakkali has sent faith,  
As well as Bhadrāvudha and Āḷavi Gotama,  
You should also send forth faith, Piṅgiya!  
Then you will go beyond the realm of death.

“Vakkali is the one who sends faith, as well as Bhadrāvudha and Āḷavi Gotama”: Vakkali is a believer, a serious believer, a leader with faith, a believer who overcomes the solution, and a believer, those who have reached the state of Arahant, such as Bhadrāvudha, ...such as Āḷavi Gotama....

“In the same way, you should also issue faith”: The same, you should release, issue, fully issue, increase, send, and fix the faith: “All actions are impermanent,” you should release...; “all deeds are suffering”...; “all dhammas are without self”...; “any collection of dhammas is the extinction of dhammas”....

“Piṅgiya! You will go to the other side of the realm of the god of death”: The realm of the god of death is called the pollution and the various aggregates and creations; the other side of the realm of the death is called non-living and Nibbāna, that is the cessation of all actions, the cessation of all attachments, the cessation of craving, greed, extinction, and Nibbāna. “Piṅgiya! You will go to the other side of the realm of death”: You will go to the other side, you will reach the other side, you will prove the other side, you will testify to the other side.

118 · (Piṅgiya:) In this way I gain more confidence:  
After hearing Muni’s words,  
The one who opened the covering, the enlightened person,  
The non-desolate person, and the eloquent person.

“In this way I gain more confidence”: This way I gain more confidence, I am more confident, I am more trusting, I am more victorious: “All actions are impermanent,” I am more confident...; “all actions are suffering”...; “all dhammas are selfless”...; “any collection is an extinction”....

“After hearing the words of Muni”: “Muni”.... “After hearing Muni’s words”: Your speech, language, teaching, admonitions, after hearing, grasping, understanding, discerning.

“The one who has opened the covering, the enlightened one”: “The covering,” there are five kinds of covering: the covering of craving, the covering of seeing, the covering of pollution, the covering of evil deeds, the covering of ignorance; for the Buddha and the Blessed One, those coverings have been opened, been destroyed, unlocked, completely unlocked, cut off, severed, calmed down, halted, cannot arise, have been burned by the fire of wisdom, Therefore, the Buddha is the one who has opened the covering. “Enlightened One,” ....

“Those who are not desolate, those who have eloquence”: The desolation of greed, the desolation of anger, the desolation of ignorance, the desolation of anger, the desolation of resentment.... For the Buddha and the Blessed One, they have been cut off.... Therefore, the Buddha is not desolate.

“Those who have the ability of debate (eloquence),” there are three kinds of people who have the ability of debate: the ones who have learned, the ones who questioned and the ones who have proven. What is a learned debater? Here, a certain type of people are learners of the language of the Buddha (the teachings of the Buddha): Suttas, Geyya, Veyyākaraṇa, Gāthā,

Udāna, Itivuttaka, Jātaka, Abbhuta Dhamma, Vedalla, who rely on his learning, this is a learned debater.

What is a debater who asks repeatedly (questions)? Here, a certain type of person is a questioner in (their own) interests, justice (righteous) (interests), characteristics, reasons, possibility and impossibility, and appears after reliance on that questioning. This is the debater of repeated questions.

What is a proven debater? Here, a certain type of person is the attainer of the four mindfulness, the four righteousness, the four divine bases, the five senses, the five powers, the seven enlightenment factors, the eight holy ways, the four Samaṇa fruits, the four debates, and the six magic powers. Those who have known the reason, known the method, and known the word are the ones who defend in the known principle, defend the dhamma in the known dhamma, and the words in the known words. The three kinds of wisdom are not hindered. Understanding wisdom, the Blessed One ...possessing this argument will not hinder the understanding of wisdom. Therefore, the Buddha is a talented person. If he hasn't learned, questioned, and proved, what will he answer?

119 · After proving (directly knowing) the Supreme Heaven,  
He understood everything,  
Master ends all questions,  
And the doubters acknowledge this.

“Knowing the Supreme Heaven”: “Heaven,” there are three kinds of heavens: ... (omitted, see previous sections). After the Blessed One has realized the “Supreme Heaven” of the secular heaven, the Supreme Heaven of the rebirth heaven, the Supreme Heaven of the pure heaven, after understanding, after weighing, after judging, after separating, after clarifying.

“He understands everything”: The Blessed One understands, knows, touches, and penetrates the method that the Supreme Heaven should do for oneself and others. What is the method of one's own Supreme Heaven? Correct way, follow the way..., eight holy paths, these are called the methods of one's own supreme heaven.

What is the method of others' Supreme Heaven? The correct way..., the eight holy paths, these are known as the ways of the Supreme Heaven of others. In this way, the Blessed One understands, knows, reaches, and penetrates the Supreme Heaven of himself and others.

“The master is the ender of the problems (questions)”: “The Blessed One is the ender (of the problems), the ultimate, the limit, the circle (conclusion), the end of the problem of form, the ultimate, ...of the heard question..., of the bhikkhu, of the bhikkhuni, of male lay devotees, of female lay devotees, the king's problem, the khattiya problem, ...Brāhmaṇa..., vessa, sudda, spirits, gods; the ultimate, the limiter, and the conclusion.

“Master,” The Blessed One is the leader, such as the leader of the caravan, making all living beings cross the danger zone: making them cross the danger zone of thieves, ...with beasts, ...of hunger, ...of no water, he makes it come out, makes it come over, makes it pass, and makes it reach the ultimate place of stability. In the same way, the Blessed One is the leader of the caravan and enables all living beings to pass through dangerous zone: make them pass through the danger zone of life, ...of age, disease, death, sadness, sorrow, suffering, worry, despair, greed, anger, foolishness, conceit, seeing, pollution, evil deeds; he crosses the dense forest of greed, the dense forest of anger, ...of foolishness, conceit, seeing, pollution, evil deeds;,”



he makes them come out, makes them through, makes them pass, makes them reach stability, non-living, and Nibbāna.

Or, the Blessed One is the guide, the moderator, the comforter, the informer, the one who makes it deliberate, the one who sees it, and the one who makes it clear. Or, the Blessed One is the founder of the unborn Path, the producer of the unborn Path, the unannounced preacher; the one who knows the Path, the knower of the Path, the acquaintance of the Path, and (his) disciples now live in the companionship of the Path, and will be the possessors in the future.

“Acknowledgement of the doubter”: When the doubter arrives, he becomes undoubtful; when the person with a mark arrives, he becomes the unmarked; when the person with doubts arrives, he becomes one with no doubts; with greed..., anger, ignorance, pollution....

120 · What cannot be moved, cannot be shaken,  
For which there is no metaphor, no matter where,  
Indeed I will go (to that; Nibbāna), there is no doubt for me here,  
So please remember me as one with a victorious mind.

“That which cannot be moved, cannot be shaken”: That which cannot be moved is called non-living, Nibbāna, that is the cessation of all actions.... “Can’t be moved,” Can’t be greedy, angered, ignorant, resentful, concealing (evil), domineering, jealous, stingy, deceitful, cunning, stubborn, passionate, conceited, arrogant, relaxed, all pollution, all evil deeds, all scorching heat, all troubles, all torment, all irritation, all unwholesome deeds; Nibbāna is permanent, firm, eternal, and unchangeable.

“The one that cannot be shaken,” the one that cannot be shaken is called non-living, Nibbāna.... For Nibbāna, the arising is not known, it does not dissipate, its variation is not known, and Nibbāna is constant, firm, eternal, and unchanging.

“For that, there is no metaphor no matter where it is”: “For that,” for Nibbāna. “There is no metaphor,” ....

“Indeed I will go, and there is no doubt for me here”: “Indeed,” this is the decisive language, the undoubted language.... “I will go,” I will go, I will arrive, I will reach, I will testify. “For me there is no doubt here,” “Here,” there is no doubt, no hesitation, no doubt of Nibbāna, not existing, no being known, undiscovered, cut off, disconnected, calmed down, stopped, unable to arise, burned by the fire of wisdom.

“In this way, please remember me as one who has a victorious mind”: “Please remember me in this way,” please so distinguish me. “The victorious mind,” those who lean towards Nibbāna, those who include towards Nibbāna, those who overcome (to) Nibbāna.

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The other side path is completed.

## Explanation of the Rhinoceros Sutta

## First Chapter

(I have chosen to use the term “Rhinoceros” rather than “Rhinoceros Horn;” there is some debate about this, but a decision had to be made one way or the other. The message in the verses is the same either way.)

121 · After putting down the rod against all living things,  
Hurting none of them,  
You shouldn’t want a son, much less a companion;  
One should walk alone like a rhinoceros.

“After putting down the rod against all living things”: “All things,” all completely, completely in every aspect, without surplus, and the whole, this is the word of ubiquity, which is “everything.” “Students” are called the weak and the strong. The “cowards” belong to those who tremble and those who have not been cut off in their thirst, as well as those who are terrified and afraid of not being cut off. For what reason are they called the cowards? They tremble, have fear, terror, come to fear, and for this reason they are called cowards. “Strong ones” belong to those who have been cut off from trembling and thirst, and those who have been cut off from fear and terror. For what reason are they called the strong? They do not tremble, have fear, terror, or come to fear, and for this reason they are called strong. “Rods,” there are three kinds of rods: body rods, speech rods, and mind rods. There are three kinds of rods for the body, four kinds of rods for evil acts and three kinds of rods for evil intentions.

“Hurting none of them”: The life of each sentient being will not be injured by clods, or sticks, or swords, or chains, or ropes. Do not use mud or sticks or rods or swords or chains or ropes on any living beings.

“Should not want a son, much less other companions” “No” is negative. “Sons,” there are four kinds of sons: sons born to oneself, sons born in the field, adopted sons, and apprentices. “Companion,” with whomever one has a happy relationship, a happy coming, a happy communication, a happy standing, a happy sitting, a happy lying, a happy talking, a happy conversation, a happy talking, a happy interlocutor is called a companion. “You shouldn’t want sons, much less companions”: A son, you shouldn’t want, accept, hope, or pray for; acquaintances, you shouldn’t ....; or a close person, or a companion.

“One should walk alone like a rhinoceros”: “Alone,” the alone-enlightened person is alone having become a bhikkhu, alone in the righteousness without a partner, alone in the righteousness of the thirst for love, “always free from greed” is alone, “always free from anger” is alone, “always free from delusion” is alone, “always free from defilement” is alone, “having passed the road without forks” is alone, “already realized the highest self-enlightenment” is alone.

How is that alone-enlightened person alone having become a bhikkhu? After the alone-enlightened person cut off all obstacles to home, after cutting off the obstacles of children and wife, ...of relatives, ...of friends, of storage, shaves off his hair, after being wrapped in robes, he went from being a bhikkhu at home to a non-house life, and after entering a state of nothingness, he walked, lived, moved, went on, guarded, and survived.

How is it that the alone-enlightened person who is alone without a partner? When he was such a bhikkhu, he was alone in the woods, wild forests, and border dwellings (sitting places): quiet, away from the atmosphere, living alone, suitable for sitting alone; he would walk alone, stand alone, sit alone, lie alone, enter the village alone for alms, go forward alone, return alone, sit alone in a quiet place, perform alone, walk alone, live, move, go on, guard, and survive alone.

How is the alone-enlightened person in the thirst for love and righteousness as alone? He is so alone and without a partner, he should live in reluctance, zeal, self-effort, great diligence, and diligence, after destroying the demon accompanied by the army, the evil demon, the relatives of the liberated, the net, the strong mobile, abandoning the entangled thirsty love, driving away, making to end, making it go to non-existence.

“People who have thirsty love as their partner,  
Reincarnate for a long time,  
Become such a state, other states,  
Do not go beyond reincarnation.  
Knowing this kind of trouble:  
Craving is the origin of suffering,  
Departing from thirsty love, without taking,  
Bhikkhus should march mindfully.”  
[It.15/Sn.3.12,745-746]

How can the one who is alone in enlightenment consider always free from greed as alone? “Take one of the states of greed to renounce greed” as being alone, to renounce greed in one of the states is aloneness, one of the states of renunciation of ignorance is to be alone, and one of the state of renunciation of ignorance is to be alone.

How is that alone-enlightened person has crossed the road without fork as alone? The path without a fork is called the four mindfulnesses, the four righteousnesses, the four divine bases, the five senses, the five powers, the seven enlightenment factors, and the eight sacred paths.

“The one who sees the death of life (rebirth), the compassionate one,  
Who knows the way without forks,  
Using this way, they crossed torrents in the past,  
Will cross (in the future), and are (crossing) in the present.”  
[SN.47.18]

How is that alone-enlightened person has been enlightened alone, the supreme independent enlightenment as alone? Enlightenment is called wisdom, root of wisdom, power of wisdom, investigation, vipassanā, and right view in the four realms. The one who is enlightened independently by the way, enlightened by the Path, and enlightened with the wisdom, alone, feels that “all actions are impermanent,” that “all actions are suffering,” that “all dhammas are selfless,” that “knowledge is dependent on deeds,” that “knowledge is a dependency for name and form,” that “touch is based on six sense bases,” that “feeling is based on touch,” “feeling is a dependency for thirst for love,” “thirst and love ...for grasping;” “grasping ...for existence,” “existence (becoming) ...for birth,” “birth ...for old age and death;” “the extinguishment of ignorance”..., of formation, ...of consciousness, ...of name and form..., (omitted);” “this is suffering,” ...“this is the collection of suffering,” “this is the extinguishing of suffering,” this is the path leading to suffering, “these are troubles,” “this is the collection of troubles,” “this is the path leading to troubles,” “these dhammas should be known,” “these dhammas should be cut off,” “these dhammas should be testified to,” “these dhammas should be practiced;” felt the gathering, destruction, pleasure, trouble, and renunciation of the six touches; the gathering of the abundance...; the gathering of perception, the extinction, the pleasure, the trouble, and the renunciation.

Or, where (any) should be felt, should be conscious, should be awakened, should be enlightened, should be proven, should be touched, should be testified, everything is subject to that alone, awareness, awakening, enlightenment, attainment, touch (contact), and testimony. In this way,

the one who has been enlightened alone is alone.

“Should do,” there are eight types of behaviors: prestige behaviors, conduct behaviors, mindful behaviors, fixed behaviors, wisdom behaviors, Path, reaching, and world benefits. “Behavior” is about the four behaviors, “walking” is about the six inner and outer regions, “mindfulness” is about the four mindfulnesses, “meditation” is about the four kinds of jhāna, and “wisdom” is about the four noble truths. “The Path” refers to the Four Noble Ways, “reaching” refers to the Four Samāṇa Fruits, and “world benefits” refers to the Tathāgata, Arahants, fully enlightened ones, alone-enlightened ones, and disciples. The act of conduct belong to those who have sufficient vows, behavior belongs to those who guard the roots, mindfulness and behavior belong to those who do not let go, fixed behavior belongs to those who strive to increase the mind, and wisdom and behavior belong to those who have enough. For those who do, the Path belongs to the righteous person, the attainment action belongs to the attained person, and the world-benefit actions belong to the Tathāgata, the Arahant, the Enlightened One, and the disciples of the Enlightened One.

The next eight types of behavior: the victorious (who overcome the problems) will act with faith, those who strive with vitality will act with their vitality, those who make it appear will act with thoughts, those who establish (do) do not distract will act with determination, those who know will act with wisdom, the one who knows to walk with the act of knowledge, In this way, the one who walks in the way makes all the good dhamma survive. “Walking in order to walk,” in this way those who walk the way reach excellence.

The next eight types of behavior: the seeing behavior of the righteous person, the (heart-)oriented behavior of the righteous person, the taking and receiving behavior of the righteous person, the innocent behavior of the righteous person, the hard working behavior of the righteous person, the present action of the mindful person, the non-scattering action of the right minded person [Ps.1,12].

“Like a rhinoceros,” the rhinoceros is truly unique. In the same way, the one who is enlightened alone is like that one, equivalent to that one, and contrasting to that one. If it is too salty, it is called salty, if it is too bitter, it is called bitterness, if it is too sweet, it is called like honey, if it is too hot, it is called like fire, if it is too cold, it is called like ice, and disciples who reach great supernatural power are called as a master. Similarly, the alone-enlightened person is there like that one, equal to that, contrasted to that, alone without partner (no duality), free from bondage, and he walks, lives, and acts correctly in the world, guards, makes survival.

122 · From connections formed arises love (affection),  
And from love arises suffering,  
Watching the trouble arising from affection,  
One should walk alone like a rhinoceros.

“The connection that arises generates love”: “Connection,” there are two kinds of connection: the connection of seeing and the connection of hearing. What is the connection of seeing? Here, a certain type of people see the upright, beautiful, and beloved women and girls with the most beautiful face like a lotus. After seeing them, they mentally arise (thoughts of): “Hair, or a beautiful face, or good eyes, or good ears, ...nose, lips, teeth, mouth, neck, breasts, chest, abdomen, waist, thigh, calf, palm, sole, finger, nail, etc., all beautiful and good.” After seeing, rejoicing, welcoming, hoping, making it arise, following the bondage of greed, this is the connection of seeing.

What is the connection of hearing? Here, a certain type of people heard: “In a village or town with a name like that, there are women or girls who are upright, beautiful, and beloved, with the most beautiful face like a lotus.” After hearing it, they were happy, welcome, and hopeful, making it arise, following the bondage of greed, this is the connection of hearing.

“Love,” there are two kinds of love: the love of thirsting and the love of seeing (views). What is love of love? All are called boundaries, realms, scopes, borders, grasped, and regarded as one’s own: this is mine, this is mine, so many are mine, this area is mine; (my) form, sound, smell, taste, touch, things spread on the ground, coats, maids and male servants, goats and sheep, chickens and pigs, elephants, cows and horses, mules, fields, homesteads, gold, gold coins, villages, towns, capitals, places, treasuries, warehouses, all the land, because they are thirsty and regard them as their own, all one-hundred-and-eight thirsty trends [AN.4.199]; this is the love of love.

What is the love of seeing (views)? There are twenty views of the body, ten evil views, ten side views, all views like this, evil views, jungle (entangled) views, desert (barren) views, distorted views, shaken views, clinging, acceptance, holding, clinging to the bound view, the place where the evil way, the evil nature, the outside way depend, the clasping of the inversion (vipariyasa), the clinging of the inversion (viparīta), the inversion (vipallāsa), the grip of evil, the grip of “(seeing) the real in the unreal,” all come to the reach of the sixty-two evil views, this is the love of seeing.

“From the connection arises love”: The love that craves and the love that sees are generated, arise, are born, are produced, and appear with the connection of seeing and the connection of hearing.

“The suffering of love arises”: “Love,” there are two kinds of love.... “Suffering arises.” Here, a certain type of person practices evil deeds of the body, evil deeds in word, and evil deeds in intention. He kills, takes without giving, invades others, takes prey (loots), blocks roads, robs, and abducts wives. Speaking vainly, after he was captured, they went to see the king: “Your Majesty! This is a thief, a criminal, let you punish this (with a) sentence.” The king rebuked him, and he took blame for it, causing terror to arise, he, feeling suffering, sorrow, where does this horror, suffering, and sorrow arise? It arises from his love, happiness, greed, joy and greed.

The king was not satisfied with this situation. The king imprisoned him with handcuffs, or with ropes, or with fetters, or with vines, or with kudzu vines, or by throwing into chains, or by fences, or by binding to the village, town, city, country, or to the place, and it is even declared: “You must not walk away from here.” He also feels suffering and sorrow by the bondage, where does this horror, suffering, and sorrow arise? It arises from his love, happiness, greed, joy and greed.

The king is not satisfied with this situation. The king will transport his property from him: hundreds or thousands or one hundred thousand (money). He also feels suffering and sorrow due to the loss of property....

The king was not satisfied with this situation. The king imposed various penalties on him: whipping, beating with a stick, beating with a cane, cutting off hands, feet, hands and feet, ears, nose, ears and nose, and imposing sour porridge pot punishment, shell-bald punishment, Rāhu’s mouth punishment, fire torture, candle hand punishment, exorcism, bark clothing punishment, antelope punishment, hook flesh punishment, money punishment, alkaline bath punishment, twisted door lock punishment, straw foot pedal punishment, drenching with hot oil, making the dog bite, making a piercing while alive, beheading with a sword; he also feels suffering and

sorrow due to punishment.... The king is the master of these four types of staff (rod punishment).

With his own work and the disintegration of his body, he was reborn in the world of suffering, evil, lower world, and hell after death. The jailers imposed five types of punishment on him: they made the red hot iron rod pass through the (first) palm, and they made the red hot iron rod pass through the (second) palm. After the second palm, they passed the red hot iron rod through the (first) sole of the foot, they passed the red hot iron rod through the second sole of the foot, and they passed the red hot iron rod through the chest in the middle. He felt bitter, fierce, violent, [MN.129], pungent feelings, and he would not die until the evil kamma was eliminated. Where did this terror, suffering, and sorrow arise? ....

After the jailers lay him down, they cut him with an axe... (omitted) after the jailers grabbed him under their feet, they cut him with a small axe..., the jailers harnessed him on the cart and set him on fire, so he was ignited in a burning, glorious fire, ..., the jailers made him climb up and down the burning, shining charcoal volcano..., after the jailers caught him up and down, they threw them into the hot, blazing, burning, red-glowing copper pot; he was boiled with foam there, and he rose up once, sunk once, and moved across once. He felt bitter.... (Where did this terror, suffering, and sorrow arise? .... The jailers threw him into the great hell, and in the great hell:)

“There are four doors in the four corners, divided into equal parts,  
Surrounded by iron walls, and the top is covered by iron.  
The earth is made of iron, and it shines with the burning of fire,  
All around for a hundred yojanas, always pervading and abiding.  
The miserable burning is terrible, the brilliant flames are hard to approach,  
Hair visibly standing on end due to the horror of suffering.  
From the east wall, a mass of fire originates,  
Burning those with evil kamma, striking against the west.  
From the west wall, a mass of fire originates,  
Burning those with evil kamma, striking against the east.  
From the north wall, a mass of fire originates,  
Burning those with evil kamma, striking against the south.  
From the south wall, a mass of fire originates,  
Burning those with evil kamma, striking against the north.  
From below, a mass of fire originates,  
Burning those with evil kamma, striking against the roof.  
From above, a mass of fire originates,  
Burning those with evil kamma, striking against the ground.  
Blazing iron, sorrow like being burned,  
Just so this great hell is seen from above and below.  
There beings are very cruel, those who have done great crimes,  
Perpetual evildoers, tortured without dying.  
The body is like fire, that of the dweller in this hell,  
The one with steady kamma, the fire has neither ashes nor soot.  
They run to the east, and from there to the west;  
The run to the north, and from there to the south;  
Everywhere they run, the doors are shut,  
The want to go forth, they seek for release.

They can't go forth from there, they obtain this by means of kamma,  
For those evildoers, their abundant kamma is not yet fully ripe."

Where did this terror, suffering, and sorrow arise? It arises from his love, happiness, greed, joy and greed.

Again, all the suffering of hell, the suffering of the animal world, the suffering of the hungry ghost world, the suffering of humans, where those are arising, where are they produced, where did it happen, where was born, where did it appear, be arisen? It is produced, arises, is born, is generated, arises with his love as a condition, happiness as condition, greed as condition, joy and greed as condition.

"Watching the troubles of love": "Love," .... "Watching the troubles of love": The troubles of the love of love and the love of seeing, he watched, saw, contemplated, and observed.

123 · Those who pity friends and confidantes,  
With the heart bound (attached), lose their own interests,  
Watching this danger in intimate interaction,  
One should walk alone like a rhinoceros.

"Pity for friends and confidantes will cause you to lose your own interests and be constrained": "Friends," there are two kinds of friends: friends at home and friends (away) from home (monastics). What is a friend at home? Here, a certain category of people give what is hard to give, charity, do what is hard to do, forgive (tolerate) what is hard to forgive, he tells (you his) secret, keeps (your) secret, and never forsakes you in disasters, he is the one who would give his life for (you) [DN.31], he does not contempt when (you) are exhausted, this is a friend at home.

What is a friend (away) from home (monastic)? Here, the bhikkhu is lovable, agreeable, respectable, admirable, an interpreter, tolerant of other people's words, and an esoteric talker (leader). He does not encourage [AN.7.37] and persuade on non-increasing precepts. He persuades him in the four-mindfulness practice effort, in ... (omitted) the eight sacred paths of practice, this is a 'friend (away) from home.'

Those with whom one is happy to go, happy to come (, happy to come and go), happy to stand, happy to sit, happy lying, happy talking, happy conversation, happy talk, happy interlocutors are called a confidant. "Pity a friend, a confidant; lose in your own interest." A friend, a confidant, an acquaintance, a close person, a companion, a considerer, a sorrower, abandoning his interests, the interests of others, and the interests of both, also abandoning the interests of the present life and the interests of the next life also causes the highest interests to retreat, forcefully retreat, be lost, avoided, and eliminated; those who have pity for friends and confidants, he makes the interests retreat.

"The heart is bound," the heart is bound in two ways: (by) making oneself stand in lowliness, (and) making others stand in nobility while the heart is restrained; or (by) making others stand in lowliness, (and) making oneself stand in nobleness and the heart is restrained. How to make yourself humble and make others stand up noble and flatter others? (Thinking:) "You are very helpful to me, I rely on you to get clothes, food, shelter, the needs of patients, medical necessities, and anyone who gives or wants to do they think I am dependent on you, those who are regarded as you, all my previous names from my parents have disappeared to me, because you are known as those who frequent (someone's) home like that; those who often visit (someone's) home." This is to make oneself humble, to make others stand noble, and their hearts are bound.



How to make others humble and make oneself stand noble and be restrained? (Thinking:) “I am a good person to you. Because of me, you turn to the Buddha, to the Dhamma, and to the Saṅgha, become (as) those who are free from killing, those who have not given and take, those who have not given, and those who are free from lying, and those who (do not) drink spirits, fruit wine, and wine, I will give you instructions, give me a lot of questions, I will explain uposatha, and build temples. However, after you abandon me, you respect, honor, and revere other people.” This is to make others humble, and make oneself stand noble, and the heart is bound. For those who pity for friends and confidants, their interests are lost and the heart is bound.

“Watching the horror in intimate communication (interaction)”: “Horror,” the horror of life, the horror of old age, ...sickness, ...death, kings, thieves, fire, water, self-reprimand, horror, others, sticks, waves, the dragon, whirlpool, crocodile [AN.4.122], livelihood, of dishonor, timidity, of intoxication, evil interest in the group is the horror of horrible stiffness, body hair standing on end, and fear of heart worry. “In intimate communication (interaction),” There are two kinds of intimate communication: of love and of seeing.... “Watching this horror in intimate communication”: This horror in intimate communication is watched, seen, and observed.

124 · Like a huge bamboo (tree) becomes entangled together,  
Is one who has care for his children and wives,  
Like a bamboo shoot that is not stuck,  
One should walk alone like a rhinoceros.

“Like a huge bamboo being entangled together”: Bamboo is called a bamboo bush. In the bamboo bush, old bamboo is stuck, entangled, attached, fixed, and obstructed. The same is true; being entangled together is called craving, it is greed, lust, acquiescence, conformity, joy, liking, wanting, desire, fascination, taking, great greed, being tied, sludge, disturbance, hypocrisy, (reincarnation) root cause, (bitter) fertility, tailoring (craving), net, river, bondage, rope, attachment, accumulation, companion, wishing, channel of existence, desire forest (jungle), intimacy, love, anticipation, relationship, aspiration, aspiration state, desire for form, for sound, smell, taste, touch, desire to obtain, desires of man (wealth), desire for a son, desire to live, state of desire, prayer, greed, greedy appearance, possessing the state of greed, inquiries (for profits), desire for proficiency, illegal greed, improper greed, desire, hope, envy, complete hope, desire for desire, desire for being, desire for nothingness, formed thirst, formless thirst, extinction thirst, form thirst, sound thirst, smell thirst, taste thirst, touch thirst, dhamma thirst, torrent, harness, binding, clinging, obstacles, covering, bondage, along with defilements, potential troubles, entanglement, vines, stinginess, suffering roots, causes of suffering, occurrence of suffering, demon’s net, demon’s hook, demon’s food (bait), demon’s realm, demon’s residence, demon’s binding, the river of thirst, the net of thirst, the rope of thirst, the sea of thirst, craving, greed, and the root of unwholesomeness.

“Love (being entangled),” what does it mean to love? The “spread” is love; the “vast” is love; the “wide” is love; the “incorrect” is love; “it compels” is love; “it seizes” is love; “fraud” is love; “poisonous root” is love; “poisonous fruit” is love; “poisoned by use” is love; or, “(that) vast thirst: in form..., in sound..., smell, taste, touch, at home, in the masses, residence, profit, ... (omitted) ..., in the realm of desire, form, the non-material realm, ... in the desire to have..., physical existence..., formless..., thinking..., non-thinking..., in the non-imaginative non-non-imaginative existence..., the one aggregate existence, the four aggregates, five aggregates, past, future, present, ...enlarged attachments to the dhammas that can be seen, heard, felt, and can be known.

“Anyone who is concerned with children and wives”: “Children (sons),” there are four kinds of sons: .... The wife is called the one who should be supported. Attention is called craving, which is greed, ....

“Like a bamboo shoot that is not stuck”: Bamboo is called a bamboo bush. For example, the young top buds (shoots) in the bamboo bush are not stuck, attached, tied, or obstructed, and they have gone out and are not obstructed, leaving, having become free. In the same way... “Being stuck (attachment),” there are two kinds of adhesion: ...; ...not to be stuck, not caught, not captured, not bound by the world, not tied, separated, left, liberated, detached, not attached to, not caught, not bound, leaving bondage, he lives with a restrained hear.

125 · As an unbound deer walks in the forest,  
Walks to the desired pasture,  
A wise person, watching (his) freedom,  
Should walk alone like a rhinoceros.

“An unbound deer walks in the forest, walking to the desired pasture”: “Deer,” there are two kinds of deer: the deer and the spotted deer. For example, the deer living in the woods is walking in the woods and forests, walking at ease, standing at ease, sitting at ease, and lying down at ease.

This was said by the Blessed One [MN.25]: “Bhikkhus! Just like a deer living in the woods, when walking in the woods and forests, walk with peace of mind, stand, sit, and lie with peace of mind. What is the reason? Bhikkhus! That is an area inaccessible to brutal men.

Similarly, bhikkhus! Here, the bhikkhus live in the first jhāna of reasoning and waiting after entering from renunciation from desire and unwholesome dhamma, and happiness and joy after detachment, bhikkhus! This is called the bhikkhu making the demon blind. After killing the demon’s eyes, the demon enters a state of not seeing and footlessness (misfortune).

Besides, bhikkhus! Bhikkhus calm down with reasoning and thinking, confident, and one-minded. After entering, they live in the second jhāna of no reasoning or thinking, and concentration produces joy and happiness, bhikkhus! This is called the bhikkhu making the demon blind. After killing the demon’s eyes, ....

Besides, bhikkhus! The bhikkhu fades away with joy and lives in peace, has mindfulness, right knowledge, and feels happiness with the body. After entering, he lives in the third jhāna of this holy disciple proclaiming: ‘He is a calm, mindful, and happy one,’ Bhikkhus! This is called the bhikkhu making the demon blind. After killing the demon’s eyes, ....

Besides, bhikkhus! After entering the fourth jhāna, the bhikkhus live in the fourth jhāna that is not painful or unhappy, after entering the fourth jhāna, bhikkhus! This is called the bhikkhu making the demon blind. ....

Besides, bhikkhus! Bhikkhus transcend all lusts and thoughts, with the extinction of opposing thoughts, without thinking about all kinds of thoughts, (and know): ‘Void is boundless,’ after entering, live in the boundless void, bhikkhus! This is called the bhikkhu making the demon blind. ....

Besides, bhikkhus! After Bhikkhu transcends all emptiness and boundlessness (and knowledge): ‘Consciousness is boundless,’ after entering, live in the boundlessness of consciousness... (omitted).

Besides, bhikkhus! (A Bhikkhu,) after surpassing all the boundless places of consciousness (and knowing): 'There is nothing,' after entering, live in nowhere....

Besides, bhikkhus! (A Bhikkhu,) after surpassing everything that has no possessions, after entering, he will live in a place where he wants to be....

Besides, bhikkhus! (A Bhikkhu,) after surpassing all non-thinking things, after entering, staying in wanting to be destroyed, after seeing with wisdom, all his troubles are destroyed, bhikkhus! This is called the Bhikkhu blinding the demon. After killing the demon's eyes, the demon enters a state of not seeing and footlessness, letting go of his attachment to the world. He walks with peace of mind, stands with peace of mind, sits with peace of mind, and lies with peace of mind. What is the reason? Bhikkhu is an unreachable area for the demon."

"Wise people watch freedom": "Wise people" are wise people, enlightened people, and distinguished people. "Humans" are sentient beings, human beings, student Brāhmaṇas, humans, individuals, beings, those who have birth, those born to Indā, and Manu. "Free," there are two kinds of freedom: free in Dhamma and free as a man. What is free in Dhamma? Four mindfulnesses, four righteousnesses.... This is the freedom of Dhamma. What is a free man? Anyone who possesses these freedoms is called a free man. "The wise people watch freedom": The wise people watch, see, and observe the freedom of Dhamma.

126 · One is addressed among companions  
At home, standing, walking, or traveling,  
Watching for the freedom that is not desired,  
One should walk alone like a rhinoceros.

"He is addressed among his companions, when staying at home, standing, walking, traveling": wherever he is happy, (with whom he is) happy to come, happy to go with, happy to stand, happy to sit, happy to sleep, happy for good talk, pleasant talk, and pleasant conversation, are called companions. "He is addressed among his companions, when staying at home, standing, walking, and traveling": When staying at home, standing, walking, and traveling among his companions, he considers his own interests, the interests of others, and both interests, consider the interests of the current life, the interests of the afterlife, and the interests of both.

"Watching the freedom not to be desired": For the fool, the unkind, the outsider, and the sectarian disciples, this is undesirable, that is: to be bald and robe-clothed; for the supporter of the Buddha (an independent person), this is what is desired, that is, becoming bald and robe-clothed. "Free" has two kinds of freedom: .... "Watching the freedom not to be desired": Watch, see, contemplate, and observe the freedom of the Dhamma.

127 · There is entertainment and joy among companions,  
And great love for sons.  
Hating the parting with the dear,  
One should walk alone like a rhinoceros.

"There is entertainment and joy among companions": "Entertainment," there are two kinds of entertainment: physical entertainment and verbal entertainment. What is physical entertainment? Playing with elephants, horses, carts, bows, swords and other weapons, octagonal chess, ten-eye chess, aerial chess, and hopscotch, also playing with a stone jigsaw, also with a dice board, also with a wooden stick, also with the hand, also with dice, also with a leaf flute, also with a toy hoe, also with somersaults, also with toy windmills, also playing with toy measuring

instruments, cart games, toy bows and arrows, guessing words, guessing ideas, and imitating flaws [DN.1].

What is verbal entertainment? The sound of playing a drum with a mouth, the sound of a drum being smeared with the mouth, the sound of the felling drum with the mouth, the sound of a bend of the lips, the playing of a drum with the mouth, the mouth (imitating) the hollow sound of drums, loud cheers, commotion at dancers, singing, and joking.

“Joy,” which is synonymous with being satisfied, is “joy.” Those with whom one is happy to go, come, stand, sit, lie down, talk, and converse, are called companions. There is entertainment and joy in companions.

“And there is great love in sons”: “Sons,” .... There is much love of the son.

“Disliking separation from the dear”: There are two kinds of dear (lovely): sentient beings or deeds. What are lovely beings? Here, they are the mother or father who wants to be beneficial to him, who wants to be useful, and who wants to get away from the harness. Relatives, or brothers, or sisters, or sons, or daughters, or friends, or colleagues, or relatives, or people of blood (kin), these are lovely beings.

What are the dear deeds? Desirable forms, desirable sounds, ...smells, flavors, touches, these are lovely behaviors. “Disliking parting from the dear”: Hating, disgusted, and ashamed of the parting from the dear.

128 · Becoming a person who does not reject the four directions,  
Who is satisfied with everything,  
Those who are tolerant of danger and those who are not scared,  
Should walk alone like a rhinoceros.

“Those who do not reject the four directions”: “The four directions,” the alone-enlightened person fills one side (direction) with a heart of compassion and lives, and like that a second side, and the third, and the fourth, like this the up and down (directions), horizontally, everywhere, to everything as to yourself, with a heart of compassion, with a heart of vastness, excellence, immeasurable, no resentment, and no malice, filling all the world and dwelling afterwards. Walk with sorrow... (omitted,) walk with joy..., walk with peace and live in one side, .... “The four directions, not to reject those”: In the state of being practiced in compassion, all beings in the east will not disobey, those in the south will not disobey, and those in the west will not disobey; all beings in the north are not against them, all beings in the middle of the east are not against them, and all beings in the middle of the south are not against them, and all beings in the middle of the west are not against them; all beings in the middle of the north are not against them, all beings below are not against them, all beings above are not against them, all beings in all directions are not against them. They are not against them in a state of sadness that has been practiced..., in a state of joy that has been practiced..., in a state of calm that has been practiced, all beings in the east are not against them... (omitted) in all directions are not against them.

“The one who is satisfied with everything”: The Enlightened One is the one who is satisfied with whatever clothes, and praises the satisfaction with whatever clothes. He does not come to inappropriate evil because of clothes. Please, don’t tremble if you don’t get clothes, don’t be tied (attached) if you get the clothes, don’t be infatuated, innocent, seeing the troubled land, using with wisdom [SN.16.1], and he does not use this, no matter with what kind of clothes, is satisfied, not praising oneself, and not despising others. Those who are skilled, not lazy, righteous,

and mindful are called the alone-enlightened person who lives in the highest caste of the past [DN.33/AN.4.28].

It is a person who is satisfied with whatever food ... (omitted), no matter the place of residence..., no matter the patient's needs and medical necessities....

“Those who are tolerant of danger and not frightened”: “Danger (distress, crisis, peril),” there are two types of dangers: obvious dangers and secret dangers. What are the obvious dangers? Lions, tigers, leopards, bears, dogs, wolves, bison, elephants, snakes, scorpions, centipedes, or thieves or gangsters who do bad things or are ready to do bad things, eye diseases, ear diseases, nose diseases, tongue diseases, body diseases, head diseases, external ear disease, mouth disease, dental disease, cough, wheezing, external nose disease, fever, old age, abdominal disease, coma, diarrhea, abdominal pain, cholera, leprosy, tumor, ringworm, lung disease, epilepsy, scabies, rheumatoid ringworm, scratches (disease), dry and cracked skin, blood biliary disease, diabetes, hemorrhoids, rashes (boils), ulcers, diseases caused by gallbladder, diseases caused by phlegm, diseases caused by wind, etc., (three) diseases caused by a combination of seasons, diseases caused by incorrect postures, sudden attack diseases, diseases born from the fruit of kamma, such as cold, heat, hunger, thirst, feces, urine, contact with fly mosquitoes, sun snakes, etc., are called obvious dangers.

What are the hidden dangers? Evil body (deeds), evil speech, evil intent, desire cover, malice cover, sleepy cover, demotion and regret cover, doubt cover, greed, aversion, ignorance, anger, resentment, hiding evil, domineering, jealousy, stinginess, deceit, cunning, stubbornness, passion, conceit, arrogance, relaxation, all pollution, all evil deeds, all troubles, all anxiety, all enthusiasm, all unwholesome deeds, these are called hidden secret danger.

“Danger, crisis, peril,” what is the meaning of danger? “Conquer all over” is a crisis; “leading to loss” is a crisis; “live there” is a crisis. How is “conquering all over” peril? Those dangers who conquer, defeat, overwhelm, end, and crush that person are “conquer all over” as dangers.

How is “leading to loss” a danger? Those obstacles and retreats that lead to good dhamma in crisis; which good dhamma? The right way, the following way, the uninverted way, the way of non-contradiction, the way as it means, the way of the Dhamma, the precepts are complete, guarding the roots, knowing the right amount of food, specializing in sobriety, mindfulness and right knowledge, four mindfulnesses... (omitted), the obstacles that lead to the loss of this good Dhamma, this is “leading to loss” as a crisis.

How is “inhabiting there” danger? There, these evil and unwholesome dhammas arose to restrain individuals, such as burrowing animals lying in caves; aquatic animals lying in water; forest animals lying in the forest; arboreal animals lying in trees. In the same way, these evil and unwholesome dhammas give rise to mutual dependence.

This was said by the Blessed One [SN.35.151]: “Bhikkhus! Bhikkhus with apprentices and masters live in misery and restlessness. But, bhikkhus! How is it that bhikkhus with disciples and masters live in distress and restlessness?

Bhikkhus! Here, after seeing the form with his eyes, the bhikkhu has the memories and intentions of those evil and unwholesome Dhamma that follow the knot. They live in him; evil and unwholesome dhammas live and enter (occupy). Therefore, he is called ‘having disciples.’ They conquer him; evil and unwholesome dhammas conquer him. Therefore, he is called ‘the master.’

Besides, bhikkhus! After the bhikkhu hears the sound with his ears... (omitted), after smelling

the smell with his nose..., after tasting the taste with his tongue..., touching the touch with his body..., after knowing the dhamma with consciousness, he arises memories and intentions of evil and unwholesome dhamma. They live in him; evil and unwholesome dhammas live and enter.... Bhikkhus! In this way, bhikkhus with disciples and masters live in misery and restlessness.”

This was said by the Blessed One [It.88]: “Bhikkhus! There are these three types of internal grime, internal non-friends, internal enemies, internal killers, and internal grievances. Bhikkhus! Greed is internal grime, internal non-friends, ...; Bhikkhus! Sorrow...; Bhikkhus! Infatuation.... Bhikkhus! These are the three types of internal grime, internal non-friends, internal enemies, internal killers, and internal grievances.”

“Greed is the cause of no benefit, and greed is the one which shakes the heart,  
Horror arises from it, and people don’t realize (understand) it.  
The greedy person does not know the benefits, the greedy person cannot see the Dhamma,  
At that time he was a blind dark one: anyone who can conquer with greed.  
Anger is the cause of no benefit, anger is the one that shakes the heart,  
horror arises from it, and people don’t realize it.  
The angry do not know the benefits, the angry cannot see the Dhamma,  
At that time he was a blind dark one: a man who can (be) conquered.  
Foolishness is the cause of no benefit, foolishness is the one that shakes the heart,  
horror arises from it, and people don’t realize it.  
Fools don’t know the benefits, fools can’t see the Dhamma,  
At that time he was a blind dark one: anyone who can be conquered.”

This was said by the Blessed One [SN.3.2]: “King! When the three dhammas within a man arise, disadvantage, suffering, and restlessness arise. Which three are there? King! When the greed within the man himself arises, disadvantages, sufferings, and restlessness arise; King! When the aggression within the man himself arises.... King! When the foolishness within the man arises, ....”

“A greedy, aversive, foolish, malevolent man,  
Hurts oneself, like many fruits (damage) a tree’s heart.”

This was said by the Blessed One: [SN.10.3]

“From here come greed and anger,  
Unhappiness, happiness, and horror (lit. body hair standing on end);  
From here is where intention arises,  
Like a little boy letting a crow go.”

“Those who endure the dangers,” the ones who endure in danger, the winners, the over-whelmer, the terminator, the renegade. “The one who is not frightened,” the one who is alone-enlightened is the one who is not timid, not frightened, not afeared, and does not run away. He dwells in having given up fear of fear and (giving up) his body hair standing on end.

129 · Even some bhikkhus are difficult to take care of,  
So too with lay (family) members who live at home,  
After becoming someone who doesn’t care about other people’s sons,  
One should walk alone like a rhinoceros.

“There are even some bhikkhus, for whom it is difficult to take care”: Here, there is a type of bhikkhu, although they should be given refuge, although they are given instructions, they are

given many questions, although they are given clothes, ...the bowl, ...a copper bowl, a water filter, a water filter pouch, a bag, a shoe, belt, they would not listen, don't turn their hearts or ears to know, don't know, those who are disloyal, disobedient, and opposing behaviors, don't turn their face to others [Ni.2].

"There are also resident families who live at home": Here, there is a type of resident who is given elephants... (omitted); although they are given carts, fields, homes, gold, and gold coins, they are given villages..., towns, cities, royal capitals..., although they are given places, they don't listen, don't listen to them, don't turn their hearts or ears to know, are disloyal, disobedient, have opposing behavior.

"After becoming someone who does not care about the sons of others": In all this sense except for himself, for the sons of others. After becoming indifferent to the sons of those other people, after becoming a less busy person, becoming a non-concerned person, after that.

130 · After abandoning the mark of the family (lay life),  
As the kovilāra tree whose leaves have been shed,  
After the hero cuts off the bondage of his family,  
He should walk alone like a rhinoceros.

"After abandoning the mark of the family": hair, beard, wreath, spices, balm, ornaments, accessories, clothes, coverings, headband, massage, rubbing, bathing, mirror, eye ointment, garland perfume balm, face powder, face cream, bracelet, ribbon hair accessory, rod, barrel, sword, umbrella, colorful shoes, bun, orb, whisk, long and short white clothes, etc., are called laymen's marks. "After abandoning the mark of the family member": After the family member's mark is abandoned, after completely abandoning, after being put down, after stopping.

"Like a kovilāra tree whose leaves have been shed": As the leaves of a kovilāra tree have been cut, cut off, fallen, dropped, similarly, the mark of the layman of the alone-enlightened person has been cut, cut off, fallen down.

"After the hero cuts off the bondage of his family": "Hero," "Energetic" is a hero; "able" is a hero; "sufficient" is a hero; "ample" is a hero; "brave" is a hero; "heroic" is a hero; "one who is not afraid" is a hero; "no terror" is a hero; "no fear" are heroes; "those who do not run away" are heroes; "those who have renounced terror and fear" are heroes; "those who have left their fear and body hair standing on end" are heroes.

"Abstaining from all evil deeds,  
With vitality, after transcending the suffering of hell,  
An energetic and hardworking person;  
People like this can be called a hero."  
[Sn.3.6]

Sons, wives, male servants, maids, goats and sheep, chickens and pigs, elephants, cows and horses, mules horses, fields, homesteads, gold, gold coins, villages, towns, royal capitals, places, treasury, warehouse, whatever things can be corrupted by greed are called the bondage of the lay family.

"After the hero cuts off the bondage of the family member": The one who is alone is a hero. After the bondage of the family member is cut off, after breaking, after abandoning, after being driven away, after ending, after making it go to non-existence.

## Second Chapter

131 · If you get a wise companion,  
One who walks with you, who lives with kindness, one who is wise,  
After defeating all the dangers,  
One should walk with him mindfully and happily.  
[Dph.23,328]

“If you get a wise companion”: If you get, receive, gain, have a wise, conscious, separate, and wise companion.

“Walker, good dweller, wise one”: “Walker,” one who walks alone. “Good dweller,” one who lives in the first jhāna is in the good dweller, and also the second..., third..., fourth jhāna is the good dweller, the benevolent and liberating is the benevolent dweller, and compassion... (omitted) and joy..., and calm and liberating as the benevolent dweller, also those who dwell in the boundless void..., the boundlessness of knowledge..., ...nothingness..., ...the (neither perceiving nor) non-perceiving place.... Those who are also the most benevolent inhabitants of extinction, and those who are the most good inhabitants of the Fruit. “The wise ones,” the wise are the wise, the enlightened, the separated, the wise.

“After defeating all dangers”: “Dangers,” there are two kinds of dangers: ...(omitted, see previous sections).

“Those who have thoughts (mindfulness) should walk with (these) others happily”: The alone-enlightened person should be with the wise, enlightened, distinguished, and wise companion; to be happy, satisfied, rejoicing, enthusiastic, happy to walk, live, act, go on, guard, and survive together. “Thinking one,” that alone-enlightened person is the mindful person, possessing the highest mind and intelligence, and is the memorizer and recaller who did it a long time ago and said it a long time ago [SN.48.9].

132 · If you don't get a wise companion,  
One who walks with you, one who lives with kindness, one who is wise,  
Like a king abandoning conquered territory,  
One should walk alone like a rhinoceros.  
[Dph.23,329]

“If you don't get a wise companion”: If you don't get, receive, obtain, have a wise, conscious, separate, and wise companion.

“A traveler, a good dweller, and a wise person”: ....

“Like a king abandoning the national territory”: As the top warriors have defeated the enemy, the victors, the one who has the (objects of) desire, the one who has the full storehouse, that king giving up the country, the land, the storehouse, many gold stores, and the city. After shaving his hair and beard and putting on robes, he went from being at home to living a non-domestic (monastic) life. After entering a state of no possessions, he walked, lived, moved, went on, guarded, and survived. In this way, the one who lives alone after cutting off all obstacles in the home, cutting off the obstacles of children and wives, cutting off the obstacles of relatives, cutting off the obstacles of friends (, cutting off the obstacles of storage), shave off the hair and beard and put on the robes; after leaving home and becoming one who lives a non-domestic (monastic) life, he started to become in a state of nothing and walked alone, lived, moved, went on, guarded, and survived.



133 · Indeed we praise our (good) companions,  
We should get close to superior and equal companions.  
After failing to get these, like one eating without fault,  
One should walk alone like a rhinoceros.

“Indeed we praise our full companions”: “Indeed,” this is the decisive, language, the undoubted word, the confident word, the unduly worded, the undoubtedly read word, the command word, the word without error, this is the word of certainty, which is “indeed.” “Sufficient companion,” whoever has the no-learning precepts..., the no-learning concentration..., the no-learning wisdom.... “Indeed we praise the full companions”: We praise, admire, and praise the good companions.

“Should be close to the superior and equal companions”: Regard those superior in precepts, concentration, wisdom, liberation, and liberated wisdom as superior companions; and equal in precepts, concentration, wisdom, liberation, and liberated wisdom (as equals). One should get close to a (superior) companion or equivalent companion, associate (serve), respect, inquire, and ask questions all the time.

“After failing to get (these), like one eating without fault”: Some people are faulty eaters, and some are (not). Who is a fault eater? Here, a certain type of people use tricks, talk, suggest, ridicule, exchange for other benefits, give things with wood, give things with bamboo, give things with leaves, give things with flowers, give things with bathing cloths, give things with washing powder, donations made of clay, donate things made of teeth, donate things with wash water, flattery, open the river with faith, greed, slander behind (the back), use homestead to show, show with beasts, those who use astrology, act as envoys, send envoys, run errands, use medical treatment, use (the creation of) new jobs, give food and give in return, and give alms. One who has illegally and improperly obtained. After acquiring, after obtaining, after possessing, after receiving, this is called a person who has a negligent eater.

And who is a non-negligent eater? Here, a certain kind of people do not use tricks, do not talk, do not use hints, do not ridicule.... He has properly acquired, obtained possessed, and received according to the Dhamma. He (is not one who) uses it illegally and improperly to survive after obtaining, acquiring, possessing, and receiving. This is called a no-fault eater.

“Those who do not get these no-fault eaters”: Those who do not get these no-fault eaters can’t get them, after they don’t get them, after they don’t obtain them, after they don’t have them, they don’t receive them, they don’t get them.

134 · After seeing the brilliance of gold (bracelets),  
Well forged by the smith,  
The two (bracelets) rubbing each other on the hands,  
One should walk alone like rhinoceros.

“After seeing the brilliance of gold”: After seeing, weighing, judging, separating, and clarifying. “Golden” (*suvaṇṇassāti*) is golden (*jātarūpassa*). “Shining” is all pure, all clear.

“Well-made by a smith”: a smith is called a goldsmith. “What is done well by the smith”: What is done well by the smith, what is good work, and what is good meticulous work.

“Two rubbing against each other on the hands”: The hand (*bhujo*) is called the hand (*hattho*). Two bracelets on one hand rubbing together. In the same way, all beings are in hell because of their thirst and seeing. They have friction, they have friction in the animal world, they

have friction in the hungry ghost world, they have friction in the human world, and they have friction in the heavenly world. Interest and interest..., death and death..., rebirth and rebirth..., having and having..., reincarnation and reincarnation..., circulation and circulation. They create friction, walk, dwell, act, go on, guard, survive.

135 · So if I am with a partner,  
There would be verbal (fond) conversation or sticking (friction),  
Watching for this terror in the future,  
One should walk alone like a rhinoceros.

“So if I am with my partner”: There is a thirsty (love) partner or a human (companion) partner. What is a thirsty partner? “Thirst for love,” the thirst for form... (omitted), for Dhamma. Speaking of this thirsty lover, the partner who is called thirsty.

“People who have thirsty love as their partner,  
Reincarnate for a long time,  
Becomes such a state, other states,  
Does not go beyond reincarnation.”  
[It.15/Sn.3.12,745]

What is a human companion? There is a class of people who cause no benefit, cause haughtiness, cause the lack of a calm mind, and the first becomes second, second becomes third, or third becomes fourth (This passage is unclear: *ekassa vā dutiyo hoti, dvinnam vā tatiyo hoti, tiṇṇam vā catuttho hoti*). There are a lot of obscene words, namely: talking about kings, about thieves, ministers, army, fear, war, food, beverage, clothing, bedding, garland, smell, kinship, cart ride, village, town, city, land, woman, (man theory,) hero, street, water well, ancestor spirit, various things, world origin, ocean origin, and so on [DN.1]. This is the companion of man.

“There will be verbal conversation or sticking”: verbal conversation is called the thirty-two kinds of beastly theory, that is: talk about kings.... “Adhesion (attachment),” there are two kinds of adhesion: the sticking of eagerness and the sticking of seeing....

“Watching the horror of the future”: “horror,” ... (omitted, see previous sections). “Watching the terror of the future”: He is watching, seeing, and observing the terror of the future.

136 · All kinds of desires are indeed honey-like and pleasing,  
And they disturb the heart in various ways.  
After seeing the danger in all kinds of desires,  
One should walk alone like a rhinoceros.

“All kinds of desires are indeed honey-like and pleasing”: “Desire,” there are two kinds of desires: .... “Various (kinds),” sights of various forms, sounds of various forms, smells of various forms, tastes of various forms, touches of various forms, desirable, lovely, and desirable, accompanied by desire, greedy. “Like honey.” This is said by the Blessed One [MN.139]: “Bhikkhus! There are these five desires, which five? (Those that) can be known (recognized) by the eye, which makes for desire, want, greed for form; ...the ear..., nose, tongue, body; Bhikkhus! These are called the five desires. Bhikkhus! All the happiness and joy that arise from these five desires, bhikkhus, this is called lust, filthy happiness, ordinary people’s happiness, and vulgar comfort. I said: ‘It should not be practiced, it should not be practiced much, you should be afraid of this kind of happiness.’” “Heart”: All heart... (omitted) corresponds to that consciousness. They make the mind happy, praise, satisfy, and laugh.

“They disturb the heart in a variety of ways”: Touched by a variety of forms... (omitted), they disturb the heart, satisfy and laugh.

“After seeing all kinds of desires”: The Blessed One said [MN.13]: “Bhikkhus! What is the fault of desire? Bhikkhus! Here, every good man earns his living with skills: whether it is inspection, accounting, calculation, farming, business, cattle grazing, governing, or other skills, he faces the cold and heat, and the horsefly, the mosquito, wind, sun, and snakes, is contacted (injured), and dies of hunger and thirst, bhikkhus! This is called the fault of desire, the directly visible accumulation of suffering, desire is the cause, because of desire, desire is the cause.

Bhikkhus! If a virtuous man rises up, works hard, and fails to get wealth, he will be sad, tired, weeping, pounding his chest and crying, and come to confusion (and say): ‘My rise is empty, and my efforts are fruitless.’ Bhikkhus! This is called the fault of desire....

Bhikkhus! If a virtuous man gets wealth by rising up and working hard, he will feel pain and worry in order to protect that wealth: ‘How can (I make it so) neither the king take my wealth, nor the thieves will take it, nor the fire will burn it out, nor water flow (it) away, nor will the unlovable heirs take it away?’ When he guards and protects those wealth, or the king takes it, or the thieves take it, or the fire burns, or the water runs (it) away, or the unlovable heir takes it away, he is sad... (omitted) (and says): ‘What I have no longer exists.’ Bhikkhus! This is called the fault of desire....

Besides, bhikkhus! Desire is the cause..., the king and the king theory (talking about), the khattiya and the khattiya theory, the Brāhmaṇa..., homeowner..., mother and the son..., son and mother..., father and son..., son and father..., brother and brother..., brother and sister..., sister and brother..., friend and friend.... When they were quarrelling and arguing, they attacked each other with fists, clods, clubs, and swords, where they suffered death, or suffering like death. Bhikkhus! This is called the fault of desire....

Besides, bhikkhus! Desire is the cause..., take up the sword and shield, wear bows and arrows, the two sides confront each other into battle, in the sharp flight of arrows and spears, in the sparkling of swords, there, they were pierced by arrows and spears and beheaded by swords, where they suffered death, or suffering like death. Bhikkhus! This is called the fault of desire....

Besides, bhikkhus! Desire is the cause cause..., take up the sword and shield, wear the bow and arrow, throw into the slippery defense, in the sharp flight of arrows and spears, in the shining of swords, there they were pierced by arrows and spears, drenched in cow dung, crushed by heavy objects, and beheaded by swords, where they suffered death or suffering like death. Bhikkhus! This is called the fault of desire....

Besides, bhikkhus! Desire is the cause ..., they invaded people, took prey (looting), robbed the way (robbery along the road), abducted wives, and after the king captured him, he was punished with various punishments: flogging, beating with a stick, ...(omitted, see previous sections), ...where they suffer death, or suffering like death. Bhikkhus! This is called the fault of desire....

Besides, bhikkhus! Desire is the cause..., do evil with the body, do evil with the word, and do evil with the mind. He did evil deeds with his body and words, and after he did evil with his mind, he was reborn into the suffering world, evil interest, lower world, and hell after his death. Bhikkhus! This is called the fault of desire, the suffering of later generations, desire is the cause, because of desire, desire is the cause.”

“After seeing the troubles in all kinds of desires”: After seeing the troubles in all kinds of desires, he saw, after seeing, after weighing, after judging, after separating, after clarifying.

137 · This is a disaster and tumor and scourge,  
Disease and arrow and terror for me,  
After seeing this horror in various desires,  
One should walk alone like a rhinoceros.

“This is my calamity and tumor and scourge, disease and arrow and terror”: This was said by the Blessed One [AN.8.56]: “Bhikkhus! ‘Terror,’ this is synonymous with desire; Bhikkhus! ‘Suffering,’ this is synonymous with desire; ...disease..., ...tumor..., the stab of an arrow, staining, mud (quagmire), mother fetus (being born or reborn).... Why is ‘terror’ synonymous with desire? Bhikkhus! Because those who are infected and bound by desire and greed ill not be free from terror in their lives, and in the next life, they will not be free from terror. Therefore, ‘terror’ is synonymous with desire. Bhikkhus! Why is ‘suffering’... ‘disease’.... Bhikkhus! Because those who are tainted and bound by desire and greed will not be free from the mother’s womb in (this) life, and will not be free from the mother’s womb in the next life, therefore, this is a synonym for desire.”

“Terror, suffering, disease, tumors,  
Piercing arrows and infection, the quagmire and the fetus,  
These are called desires, where most people are attached.  
They fell into a desirable state, then walked into the mother’s womb,  
When a bhikkhu becomes a zealous person, he does not give up right knowledge.  
He conquered this obstacle and road like that,  
He observes these trembling people: those who have life and death.”

“After seeing this horror in all kinds of desires,” After seeing this horror in all kinds of desires, he saw, after seeing, after weighing....

138 · Heat and cold, hunger and thirst,  
And the wind, sun, fly, and snake,  
After enduring all this,  
One should walk alone like a rhinoceros.

“Heat, cold, hunger and thirst”: “cold,” there is cold due to two reasons: cold due to inner excitement, or cold due to external weather. “Heat,” hot due to two reasons: .... Hunger is called hunger. Thirst is called the desire for water.

“And the wind, sun, fly, and snake”: “Wind,” east wind, west wind, north wind, south wind, dusty wind, dust-free wind, cold wind, hot wind, breeze, gale, fast wind [SN.17.9], side wind, golden-winged bird wind, palm leaf wind, fan wind. The scorching sun is called the torment (scorching heat) of the sun. The fly (horsefly) is called the fly (gadfly). The snake (crawler) is called the snake.

“After enduring all this”: After he has defeated, overwhelmed, finished, crushed.

139 · As an elephant which up the herd,  
With a back like a lotus (spotted), outstanding,  
Will live in the forest as he likes,  
One should walk alone like a rhinoceros.

“Like an elephant (nāga; also meaning a noble person) after giving up the herd”: The elephant is called the elephant, and the one who is enlightened alone is also the elephant. For what reason is the alone-enlightened person an elephant? “Don’t commit a crime” is the elephant; “don’t go” is the elephant; “don’t come” is the elephant. How is the alone-enlightened person “not committing crimes” as an elephant? Crimes are called evil and unwholesome dhammas: those that are polluted, that there are again (re-existing), there are fears, those that suffer the consequences, and the ones that will die in the future.

“Do not commit any crimes in the world,  
After leaving all bonds and bondages,  
Those who don’t stick to everything and are free,  
Like this are truly called elephants.”

How is the alone-enlightened person “not going” as an elephant? The one enlightened one shouldn’t do what he doesn’t want to do; what he doesn’t want to do is not what he should do; he who doesn’t go because of obsession should not do what he should; don’t go with anger; don’t go because of ignorance; don’t go because of conceit; don’t go because of seeing; don’t go because of abandonment; don’t go because of doubt; don’t go because of potential troubles; don’t be carried by quarrels, taken away, and moved.

How is the alone-enlightened person “not coming” as elephant? Any pollution that is cut off by the Sotāpanna Path, those pollution he no longer experiences, does not return, and does not go back; it is said that... (omitted) is not returned... (omitted); all that pollution is cut off by the Arahant Path, he will no longer experience, return, or go back to those pollutions.

“Like an elephant after abandoning the herd”: For example, after the elephant gives up and avoids the herd, it enters the woods, walks, lives, moves, goes on, guards, and survives. Those who are alone in enlightenment also give up and avoid the masses, and then they use the woods, wild forests, and border dwellings (sitting places): low-noise, quiet, isolated atmosphere, alone, suitable for sitting alone; he walks alone, stands alone, sits alone, lies alone, enters the village alone for alms, advances alone, returns alone, sits alone in a quiet place, performs alone, walks, lives alone, acts, goes on, guards, and survives.

“The back is as the lotus flower, and outstanding”: As the back of the elephant has seven treasures or eight treasures, the one who is alone-enlightened has no precept and prohibition learning accumulation, no concentration learning accumulation, no wisdom learning accumulation, no liberation learning accumulation, no perfect learning accumulation; like the elephant with a lotus, the one who is alone-enlightened also uses the flower of the seven branches of enlightenment as the one with the lotus: mind as the flower of enlightenment, the flower of enlightenment by choosing the Dhamma, ...with energy, ...with happiness, tranquility, calmness. Like that. The head elephant is outstanding with power (fortitude), with strength, with speed, and with courage. The one who is alone with enlightenment is also such with precepts, with concentration, with wisdom, with liberation, and liberation with wisdom.

“Will live in the wild (forest) as he likes”: As the elephant lives in the wild as he likes, so the Enlightened One lives in the wild as he likes: to live in the wild as he likes in the first jhāna; also with the second jhāna... (omitted), also with the third jhāna..., and also with the fourth jhāna, to live in the woods as he likes; also with compassion..., relief..., joy, peace of mind to live in the woods as he likes; also to dwell in the boundless void, ...the boundlessness of knowledge, ...nothingness, wait for extinction, for Fruit, to live in the woods as you like.

140 · It is impossible that those who are willing to meet (have company)  
Can reach (even) temporary relief,  
After listening to the words of (him of) the Sun tribe,  
One should walk alone like a rhinoceros.

“It’s impossible that those who are willing to meet (have company) can reach (even) temporary relief”: This is said by the Blessed One [MN.122]: “Ānanda, indeed, everyone who is happy to have company, is better for having company, likes to have company, specializes and enjoys gatherings, bhikkhus who are better for gatherings and get joy in the gatherings will be those who are free-willed, those who are not difficult, and those who do not have difficulties, such as vitality, solitary, quiet, and enlightenment — this is impossible. But, Ānanda, whichever bhikkhu lives alone, away from the group, this should be expected: such a bhikkhu will be happy, lonely, quiet, enlightened, etc. That kind of enjoyment, those who have no difficulty — this is possible. Ānanda, indeed, everyone who enjoys gatherings, ...will enter and dwell in an appeased, calmed, unshakable heart — this is impossible. But Ānanda, whichever bhikkhus live alone and away from groups..., this should be expected: such a bhikkhu will live in an appeased, calmed, unshakable heart — this is possible.”

“After listening to the words of the Sun tribe”: The sun (ādicco) is called the sun (sūriyo), his surname is Gotama, and the one who is enlightened is also the surname of Gotama, and the one who is enlightened is a relative of the surname of the sun and has kinship, so that alone-enlightened person is from the Sun Clan. “After listening to the words of the Sun tribe”: The words, ways of speaking, teachings, explanations, admonitions of the Sun tribe, after hearing, after grasping, understanding, and discerning.

### Third Chapter

141 · “The distorted view has been cast off,  
The decision has been reached, the way has been obtained,  
I have arisen knowledge and will not be guided by others”:  
So saying, one should walk alone like a rhinoceros.

“The distorted view has been cast off”: The distorted view is called the Twenty Dependent Views. Here, the ordinary people who have not heard of the Holy One, have never seen the saints... (omitted, see previous sections), ...these are distorted views. “The distorted view has been shaken off”: The distorted view has been shaken off, has been surpassed, has been traversed, has been transcended, has been overcome.

“The decision has been reached, the way has been obtained”: The four (holy) ways (Paths) are called decisions. Those who possess the four noble paths have reached, fully reached, and decision that has been reached. “The path has been obtained,” He has gained the Path, has obtained the Path, has reached the Path, has witnessed the Path.

“I am the one who has arisen wisdom and will not be guided by other people”: The wisdom of the one who has been enlightened has arisen, has been fully arisen, has been born, has been produced, has appeared: “All actions are impermanent” has arisen... (omitted), “all deeds are suffering”..., “all dhammas are without self”..., “any collection of dhammas is an extinction”.... “Won’t be guided by other people,” that alone-enlightened person is one who is not guided by others, does not depend on others, does not rely on others, has arrived to not being bound by others, he knows and sees truthfully, is not ignorant, the right knower, and the rememberer: “All actions are impermanent,” he is a person who is not guided by others...(omitted)....

142 · Those who do not have greed, deceit, or desire,  
Those who do not hide evil, those who have eliminated evil and delusions,  
After becoming one who has left his wishes in all the world,  
One should walk alone like a rhinoceros.

“Those who are not greedy, who are not deceitful, and those who are not craving”: Greed is called craving, that is greed, ... (omitted, see previous sections), unwholesome roots. That greed, craving, for the alone-enlightened person, has been cut off, the root has been cut off... (omitted, see previous sections). Therefore, the alone-enlightened person is the one without greed.

“Non-deceitful,” there are three kinds of deceit): deceit to use resources, deceit of deportment, and deceit of talking all around for gain.

What is the trickery of using resources? Here, the homeowners invite the bhikkhus with clothes, food, shelter, patients’ necessities, and medical necessities. He is a person with evil desire, a person with a desire for nature, and a person with hope. He is a person who has clothes, food, shelter, necessities of the patient, and medical necessities. Hoping for more and rejecting clothes, refusal to give food, refusal to shelter, refusal of patients’ necessities and medical necessities, he said: “What do high-value clothes have for a Samaṇa!” It is appropriate that a Samaṇa should use rags from the mound room or garbage dump or in front of the shop to make coats of. What does high-value food mean to a Samaṇa! It is appropriate that a Samaṇa should survive by wandering for alms. What is there for a Samaṇa with high-value accommodation! ...A Samaṇa should be those who live under the trees or between the mounds or live in the open. ...needs of patients and medical necessities! ...should use medicine of fermented cow urine or crushed greens. After grasping that, he wears coarse clothes; receives coarse food; lives in coarse dwellings; uses coarse

patients' necessities and medical necessities. The homeowners knew him this way: "This Samaṇa is a person with little desire, a contented person, a lonely person, a person who is away from the masses, a person whose vitality has been activated, and a teacher." They invite more and more with with clothes, food, shelter, patients' necessities, and medical necessities. He said: "The three current states have faithful men who produce a lot of merit: the current state of faith has faithful men, the current state that produces a lot of merit and donation has a believing man who produces a lot of merit, and the current state of a person worthy of support has a believing man who produces a lot of merit. You are the believer, and the charity exists (is found), and I am the receiver. If I don't accept it, then you will become outsiders of merit. This is not necessary for me, but just for pity, from you, I accept." After clinging to that, he accepts many clothes, many foods, many residences, and many patients' necessities and medical necessities. The frowning of anyone who frowns like this is the path of deceit, the state of deceit, this is deceit to gain resources.

What is the trickery of deportment? Here, there are certain types of evil desirers, those who desire nature, and those who desire respect, (thought): "In this way, people will respect me." He placed to walk, placed to stand, placed to sit, placed to lie down, walked for desire, stood for desire, sat down for desire, lay down for desire, walked like a person in concentration, as in concentration he stands, sits down like a meditation person, lies down like a meditation person, and becomes visible as a meditator. The placement, strengthening, and complete placement of behaviors like this; the frown of this frowning person is the path of trickery and the state of trickery, this is the trickery of deportment.

What is the trickery of talking all around for gain? Here, there are certain types of evil desirers, those who desire nature, and those who desire respect, (thought): "In this way, people will respect me." He spoke according to the Holy Dhamma, and he said: "Whoever dresses like this is a powerful Samaṇa." He said: "Anyone who holds a bowl like this..., holding a copper bowl..., holding a water filter..., water filter, keys, wearing shoe, a belt, ...is a Samaṇa of great power." He said: "Whoever his followers are like this, he is a powerful Samaṇa." He said: "Whoever his teacher is like this..., the equivalent of a bhikkhu is like this..., the equivalent of a teacher, a friend, an acquaintance, a close person, a companion..., he is a powerful Samaṇa." He said: "Anyone who lives in a dwelling like this..., in a half-roof house, in a tall building, in a flat house, in a cave, living in a cave, a hut, a heavy pavilion, an observatory, round house, a shed, a lecture hall, a tent, living under a tree..., he is the Samaṇa of great power."

Or, those who keep frowning; constantly frowning; those who keep tricking; those who keep nagging; those who are respected because of their mouths, who says such deep, secret, subtle, out-of-the-world, and empty talk: "This Samaṇa gets this quiet residence like this and waits." The frown of anyone who frowns like this; the path of the trick, the state of the trick, this is the trickery of the surrounding language. For the alone-enlightened person, these three kinds of tricks: tricks with money (resources), tricks with deportment, and tricks with of speaking around for gain, have been cut off, calmed down, stopped, can't arise and burned by the fire of wisdom, therefore, the alone-enlightened one is a non-scheming one.

"Those who have no desire," desire is called thirst, which is greed.... The longing, the thirsting, has been cut off for the enlightened one, and the roots have been cut off.... Therefore, the one enlightened one is the one without desire.

"Those who do not hide the evil, have eliminated the filth and delusions": "Hiding evil" refers to all acts of hiding evil, hypocrisy, and jealousy. "Filth" refers to greed, vulgarity, obscenity, sordid



filth, anger..., resentment..., hiding evil..., domineering..., all unwholesome contrived things. "Ignorance" is ignorance in suffering, ignorance in the path leading to suffering, ignorance in the past, ignorance in the future, in the past and the future, the ignorance of the specific conditionality and the conditioned state, all such ignorance, not seeing, not being aware, not enlightening, not understanding, not firmly understanding, not to see correctly, not to examine, bad wisdom, obsession, the torrent of ignorance, harness of ignorance, potential trend of trouble of ignorance, entanglement of ignorance, the fence of ignorance, the root of ignorance. For that alone-enlightened person, hiding evil and filth and ignorance has been spit out, has been spit out completely, has been eliminated, has been cut off.... The alone-enlightened person is the one who does not hide the evil, and has eliminated the filth and delusion.

"Becoming one who has left the desire in all the world": Desire is called craving, which is greed.... "In all worlds," in the world of suffering, in the world of humans, in the world of heaven, in the world of aggregates, in the world of the world. "Become the one who has no desire in all the worlds": In all the worlds, become the one who has no desires; become the one who departs from thirst; after becoming the one who departs from the desire.

143 · Evil companions should be avoided,  
 Those who show what is of no benefit, those who are fixed on what is wrong,  
 One should not make friends with those who are devoted (to wrong things) and  
 loose,  
 But should walk alone like a rhinoceros.

"Should avoid evil companions": Anyone who has ten bases for evil views is called an evil companion: "There is no charity, no offerings, no good or evil kamma, no results and rewards. In this world, there is no other world, no mother, no father, no arisen sentient beings. There is no righteous Samaṇa or Brāhmaṇa in this world who testifies to this world and other worlds." This is an evil companion. "Evil companions should be avoided": "Evil companions should be avoided, should be shunned.

"The unbeneficial seer, the one who is fixed on the unrighteous": Anyone who has the bad view, those companions of the ten bases of evil views, is called the unprofitable seer: "No charity, no support...." "The one who is fixed on the wrong," the one who is fixed in the wrong body kamma; the one who is fixed in the wrong language kamma; the one who is fixed in the wrong intention kamma; those who are fixed in unrighteous killing; those who are fixed when they take without being given; ...in unrighteous adultery; ...unrighteous deceit; ...unrighteous separation wrong language; unfair and vulgar language; unjust vulgar language; unrighteous greed; unfair malice; unfair views; wrong deeds; five wrong desires; fixed, deeply fixed (attached), stuck, stopped, on the five wrong covers, to be entered, to be stained, to be turned toward, to be attached, to be fixed, to be obstructed.

"One should not make friends with those who are keen and loose": "Keen (enthusiasts)," those who seek and beg on all desires, those with that character, those who have more, those who value the other, those who target that, the hardworking person, the ones who lean towards that, the overcomer, and the uplifter, he is a passionate person. Anyone who is seeking and begging in all forms because of thirst..., in sound..., (omitted) in smell..., in taste..., in touch..., ...he is also a passionate one. Whoever gets in the forms because of thirst..., in the sound..., ...he is also a passionate person. Anyone who is used in all forms because of thirst..., in sound..., in smell..., in taste..., in touch.... Enthusiasts, such as critics are enthusiastic about criticism, workers are enthusiastic about work, those who walk on the path are keen on the path, and meditators

are keen on meditation; in the same way, whoever seeks, ...is a passionate one. Anyone that is seeking and begging in the various forms because of thirst.... Whatever is obtained in the various forms because of thirst.... “Loose (eased, relaxed)” means that in the evil deeds of the body, or in the evil deeds of speech, or in the evil deeds of the mind, or in the five desires, letting go can be turned, and the heart’s abandonment does not arise. Or, the state of no respect for the practice of good Dhamma, the state of impermanence, the state of non-stop working, the state of being stuck to the habit, the state of neglecting desire, the state of neglecting responsibility, not practicing not practicing much, not establishing, practicing, letting go (relaxing). Anything like this state of relaxation, letting go, and ease is called loose.

“Oneself should not make friends with those who are enthusiasts and loose”: With those who are enthusiasts one should not make friends; with those who are loose one should not make friends; they should not make friends, should not engage in, should not participate, should not be used, should not be practiced, and should not be practiced fully, and should not be gone on with after accepting.

144 · You should get close to people who learn a lot, those who hold the Dhamma,  
And excellent and eloquent friends,  
After knowing all the benefits and dispelling doubts,  
One should walk alone like a rhinoceros.

“Should be close to those who hear (learn) more and those who hold the Dhamma”: Friends are those who hear more, remember what they hear, accumulate what they hear, and those who start with goodness, the middle is good, and the end is good; the meaning is correct and the words are correct. He declares that there is only perfection and purification of Brahma. Such a Dhamma has been heard, remembered, memorized, observed with the heart, and penetrated with the good. “Dhamma-holder,” remembering of the Dhamma: Suttas, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta Dhamma, Vedalla. “Should be close to those who hear more and those who hold the Dhamma”: Those who hear more and the Dhamma holders should be close friends, should be completely close, should be obeyed, one should bend to obey, one should be completely obedient, and should be towards.

“Excellent, eloquent friends”: Friends who are excellent in virtue of precept, concentration, wisdom, liberation, and liberation of wisdom. There are three kinds of eloquent people: the learned, the inquisitive, and the proven. What is a learned debater? Here, a certain type of person is a learner of Buddhist language (the teachings of the Buddha): Suttas, Verses, ..., appear after relying on his learning.

What is a debater who asks repeatedly? Here, a certain type of person is a questioner in (their own) interests, justice (righteous) (interests), characteristics, reasons, possibility and impossibility, and appears after reliance on his questioning.

What is a proven debater? Here, a certain type of person is the attainer of the four mindfulnesses, the four righteousnesses, the four spiritual bases, the five senses, the five powers, the seven enlightenment elements, the eight holy paths, the four Samaṇa fruits, the four debates, and the six magic powers. Those who have known the reason, the known method, and the known word, the reason is defended in the known principle, the method appears in the known Dhamma, the word is defended in the known word, and the three kinds of wisdom are not hindered. To understand the wisdom, the one who has the independent enlightenment arrives, fully arrives, enters, fully enters, has enough, is fully satisfied, and possesses this kind of argument. If he hasn’t learned, questioned, and proved, what will he answer?

“You should get rid of doubt after knowing all the benefits”: After knowing your own interests, you should know the interests of others; after knowing the interests of the two, after knowing the interests of the current life, after knowing the interests of the future life, after knowing the highest interest, after verifying, after understanding, after weighing, after judging, after separating, after clarifying, suspecting, he will be removed, expelled, cut off, discarded, terminated, and made to cease to exist.

145 · Without satisfaction in the entertainment,  
Joy, desire and pleasure in the world,  
Without decoration (adornment),  
Become a person without interest,  
With separation from adornment, a truth-speaker,  
One should walk alone like a rhinoceros.

“Entertainment, joy and desire in the world”: “Entertainment”: There are two kinds of entertainment: physical entertainment and verbal entertainment... (omitted). “Joy,” which is synonymous with being satisfied, is “joy.” “Desire,” this is said by the Blessed One [MN.139]: “Bhikkhus! There are five kinds of desires, which five kinds? ... (omitted, see previous sections)... Bhikkhus! The happiness and joy that arise from these five desires, bhikkhus! This is called lust.” “In the world,” in the world of mankind.

“Become a non-interested one without decoration”: In the entertainment and joy in the world and the pleasure of the world, become non-interested, and without decoration. After he has given up, driven away, after the end, and making it go to non-existence.

“Separated from the state of decoration, speaking truly”: “Decoration,” there are two kinds of decoration: there are decorations for the resident, and there are decorations for the non-residents. What is the decoration of the resident? Hair, beard, wreath, ..., this is the decoration of the layperson.

What is the decoration of non-resident? The decoration of clothes, the decoration of the bowl, the decoration of the bed, the decoration of the rotten body or the decoration of necessities, beautification (solemnity), desire to dress up, well-dressed, greedy state, impetuous state, impetuous and shallow, this is the decoration of non-residents (bhikkhus).

“True speaker,” the one who is alone-enlightened is the true whisperer, the truthful, the reliable, the trustworthy, and the one who has no deception in the world. The decorative state has been separated, abstained, quashed, left, renunciation, unbound, and liberation, he lives with an unrestrained heart.

146 · Wife and parents, children,  
Wealth, grain, and relatives,  
After giving up all the desires in the scope,  
One should walk alone like a rhinoceros.

“Children, wife and parents”: “Son,” there are four kinds of sons: ... (omitted, see previous sections). Wife, ... (omitted, see previous sections). “Father,” that is the one who gave produced (one). “Mother,” that is the one who gave birth.

“Wealth, grain, and relatives”: Gold, gold coins, pearls, orbs, glass, spirals, rocks, corals, silver, gold, rubies, agate are called wealth (things). Grain (things): rice, paddy rice, barley, wheat, millet, and grains, are grains (lit. suitable for curry). “Relations,” there are four kinds of relatives:

direct relatives are relatives, surname relatives are also relatives, sacred relatives are also relatives, and skill (trade) relatives are also relatives.

“After abandoning all the desires according to the scope”: “Desire,” there are two kinds of desires: .... “After abandoning all desires,” after he knows the desire for things, after abandoning the desire for pollution, after abandoning, after being driven away, after finishing, and making it go beyond existence. “After abandoning all the desires according to the scope”: Any pollution that is cut off by the Sotāpanna Path, those pollutions he no longer experiences and does not return; all the pollution that is cut off by the Sakadāgāmī...; the pollution that is cut off by the Anāgāmī Path...; the pollution that is cut off by the Arahant Path will no longer be experienced or return to the pollution.

147 · This is tie, there is little happiness here,  
Little (that is) enjoyable, and (there is) more suffering (here),  
Like this, this is a fishing hook; after knowing this,  
The wise person should walk alone like a rhinoceros.

“This is a tie, there is little happiness here”: “Tie,” or “crochet,” or “tempting object,” or “sticking,” or “obstacle,” which is synonymous with the five desires. “Here is little happiness,” this is said by the Blessed One: “Bhikkhus! There are these five desires, which are the five? .... This pleasure is small; this pleasure is insignificant; this pleasure is only some; this pleasure is inferior; this pleasure is lesser; this pleasure is lower.”

“Less enjoyment and more suffering here”: The Blessed One said: “Desire causes less pleasure but more suffering and more despair, there are more troubles here;” the Blessed One said: “desire is like a skeleton..., like a piece of flesh..., like a torch..., a charcoal pit..., dream, a borrowed thing, the fruit a tree, a slaughterhouse, a sword halberd...;” the Blessed One said: “desire is like a snake’s head, and is bitter and desperate; there are more troubles here.” [MN.22]

“Like this, this is the fish hook, the wise one knows it”: “hook,” or “crochet,” or “temptation,” or “sticking,” or “obstacle,” which is synonymous with the five desires. “Like this,” the continuation of sentences; the connection of sentences; the completion of sentences; the combination of words; the connection of words; this is the order of sentences, which is “like this.” “The wise” are wise, enlightened, differentiated, and wise. “Like this, this is a fishing hook. The one who knows the wisdom knows it”: The one who knows the “hook” knows the “crochet,” knows the “temptation,” knows the “sticking,” knows the “binding,” knows the “obstacles;” after knowing he understands, weighs, judges, separates, and clarifies.

148 · After breaking the knots,  
Like a fish in the water breaking the net,  
Like a fire not returning to the burnt object,  
One should walk alone like a rhinoceros.

“After breaking the knots”: There are ten kinds of knots: desire knot, hate knot, conceit knot, see knot, doubt knot, covetous knot, have greed knot, jealous knot, miserly knot, and ignorant knot. “After breaking the knots”: After the ten kinds of knots are broken, driven away, after finishing, and making them go to non-existence.

“Like a fish in the water after breaking a net”: The net is called a rope net, the water (salilaṃ) is called water (udakaṃ), and the fish (ambucārī) is called fish (maccho). Like a fish destroys, completely destroys, and breaks, the net is completely broken and completely broken, it walks, lives, moves, goes on, guards, and survives. Similarly, there are two kinds of nets: thirst nets and

seeing nets.... For the one who is enlightened, the thirst net has been cut off, and the seeing net has been cut off. In the state where the thirst net has been cut off, the saw net has been cut off. In the state of mindfulness, that individual who is enlightened is not adhered to form, sound, or smell... (omitted); seeing, hearing, perceiving, and being aware of the dhammas, they are not adhered to, captured, bound, not unconscious, separated, left, liberated, already leaving the bondage, he lives with the unrestrained heart.

“As the fire does not turn back to the burned object”: As the fire burns grass fuel, it goes until it does not turn back, and the same, for the alone-enlightened person, all the pollution that is cut off by the Sotāpanna Path, ..., does not return.

149 · Those whose eyes are downward and those who do not wander,  
Those who guard the roots, those who protect the mind,  
Those who have no pollutions and are not burned all over (with passion),  
Should walk alone like rhinoceros.

“The one with the eyes down and the one that does not wander”: How are the eyes confused? Here, the bhikkhu is an restless in the eyes: what should be seen becomes invisible, and what should be crossed (over) becomes seen. From the garden to the garden, from the village to the village, from the town to the town, from the city to the city, from the country to the country, from the place to the place, he sees the long parades (processions) and occasional parades in various forms.

Or, when the bhikkhu is a visitor at home, a walker on the street, he walks unprotected: he looks at the elephant, the horse, the cart, the infantry, the boy, and the girl as he walks. Watching women, watching men, watching the market, watching the door of the house, watching the top, watching the bottom, and watching in all directions.

Or, after the bhikkhu sees a form with his eyes, he becomes a grasper of appearance and a grasper of subtle appearance, because when he stays at the root of his eyes, greed, sorrow and evil will flow in. He does not act according to his self-control, does not protect the roots of the eyes, and does not achieve self-control [SN.35.120] of the roots of the eyes.

Or if some Sāmaṇas and Brāhmaṇa masters received food offered by faith, they dwelt at performances and watched like this: dancing, singing, music, drama, speaking about ancient times, handbells, cymbals, drums, magic, iron balls, bamboo stick play, stunts, elephant fighting, horse fighting, buffalo fighting, bull fighting, goat fighting, ram fighting, rooster fighting, quail fighting, club fighting, fist fighting, wrestling, exercises, drills, army formations, military parade [DN.1], etc., who are engaged in watching various performances like this.

How is the eye down? Here, the bhikkhu is not a person with unstable eyes, and one who does not possess (restless) eyes: what should be seen becomes invisible..., from places to places, he didn't want to see long parades and occasional parades in various forms.

Or, when the bhikkhu is a visitor to the home, a walker on the street, he walks protectively: he does not look at the elephant while walking, does not look at the horse, ...the cart..., ...the infantry..., does not look at all directions.

Or, after the bhikkhu sees the form with his eyes, he does not become a grasper of the form or a grasper of the subtle form, because when he stays at the root of the eye, greed, sorrow and evil will flow in, and he will act according to his self-control, protect the root of the eye and achieve self-control of the root of the eye.

Or if some Samaṇas and Brāhmaṇa masters received the food offered by faith, they did not dwell at the performances and watch like this, that is: dancing, singing, music... (omitted), avoiding watching the performances like this.

“And not wandering,” how is it wandering? Here, a certain type of bhikkhu is a wanderer, with wandering nature: from garden to garden, ..., from place to place, he lives engaged in long parades and irregular parades.

Or a wandering bhikkhu in the bhikkhu’s garden, wandering: for no benefit, no reason, uprooted, quietly walking from the bhikkhu’s room to the bhikkhu’s room, from residence to residence, from half-roof house..., from high-rise..., flat house, cave, hut, pavilion, observation deck, tent, shed, lecture hall, round house, tree, or where the bhikkhus sit, and he walks there, where the first becomes the second, or the second position becomes the third position, or the third position becomes the fourth position. There is a lot of miscellaneous talking there, namely: the theory (talk) of kings, ...of thieves...(omitted, see previous sections).

“One who does not wander,” the one who has been separated from wandering, has abstained, has given up, has left, has been freed, has separated from the bondage, and is happy to be alone with an unrestrained heart. The sitting person, the person who likes to sit alone, the practitioner of inner cessation, the person who does not despise the jhāna, has the observer, and increases the vacant house, the meditator, the jhāna-loving person, the singular practitioner, and the admirer of their own interests.

“The one who protects the root, the one who protects the mind”: “The one who protects the root,” The one who, seeing form with his eyes, does not become a grasper of appearance, a grasper of details, because when he lives at the root of the eye he is unprotected, greed, sorrow and evil will flow in. He acts according to his self-control, protects the eye roots, achieves self-control at the eye roots; when he listens to sounds with his ears..., after smelling with his nose..., after tasting the taste of the tongue..., touching the touch with the body..., after knowing the Dhamma with consciousness, he will not become the grasper of the aspect, the grasper of the subtle aspect, because when the mind is not protected, he will be greedy and worried, evil and unwholesome dhammas will flow in, and he will act according to his self-control, protect the root of mind, and achieve self-control on the root of mind The “protective mind” is the guardian of the mind.

“Those who have no leaks (pollution) and are not burned all over”: This is said by the Venerable Moggallāna [SN.35.243]: “Mendicants! I will teach you about leaking and not leaking. You have to listen! Be careful! I’m going to say it.” Venerable Moggallāna said:

“Mendicants! What is a leaker? Mendicants! Here, after seeing the form with his eyes, the bhikkhu falls in love with the desirable form, rejects the unlovable form, lives without establishing mindfulness of the body, and their heart is limited. Liberation: the evil and unwholesome dhammas that have arisen have no end; after hearing the sound with ears... (omitted), after knowing the dhamma with consciousness, fall in love with the lovable dhamma, reject the unlovable dhamma, live in the body and have no thoughts, without the truth of mind relief, freedom from wisdom, and wisdom liberation: those evil and unwholesome dhammas that have arisen have no extinguishment, fellow students! This is called the bhikkhu who is the leaker in the form that can be recognized by the eye.... Students! When the Bhikkhu lives like this, if the demon approaches him from the eyes, the demon gets the opportunity and the demon gets the object; if the demon approaches him from the ear... (omitted;) if the demon approaches him intentionally he, the devil, gets the opportunity, the devil gets the object.

Mendicants! It is like a reed house or thatched house that has been dry for three or four years. If a man approaches it with a burning torch from the east, the fire will get the opportunity and the fire will get the object; if the man is from the west... (omitted), if from the north..., if from the south..., if from below..., if from above..., if a man approaches it with a burning torch no matter which direction it is from, the fire will get the opportunity and the fire will get the object. Similarly, fellow students! When the bhikkhu lives like this, if the demon approaches him from the eye, the demon gets the opportunity and the demon gets the object; if the demon is from the ear....

Mendicants! When living like this, form conquers bhikkhus rather than bhikkhus conquering form; ...sound...; smell...; taste....; touches....; Dhamma...; fellow students! This is called a bhikkhu who is conquered by form, conquered by sound, conquered by smell, conquered by taste, conquered by touch, conquered by Dhamma; conquered, not conqueror; polluted, reborn, and distressed; retribution, he will be killed by the evil dhamma of life and death in the future. Friends! This is the leaker.

Mendicants! How is it not to leak? Friends! Here, after seeing form with his eyes, the bhikkhu does not fall in love with the desirable form, does not reject the undesirable, lives having established mindfulness of the body, with an unrestrained heart, immeasurable, truthfully knowing the mind, and liberated by wisdom; the evil and unwholesome dhammas that arise can be destroyed. After hearing the sound... (omitted), and liberate from wisdom: there is no end to the evil and unwholesome Dhamma that arises, fellow students! This is called a bhikkhu who does not leak out in terms of the forms that can be recognized by the eye.... Friends! When the bhikkhu lives in this way, if the demon approaches him from the eyes, the demon neither gets the opportunity nor the object; if from the ear... (omitted) if the demon approaches him intentionally, the demon neither gets the chance, nor the object.

Mendicants! It is like a heavy pavilion or a lecture hall newly coated with thick clay. If a man approaches it with a burning torch from the east, the fire will neither have a chance nor an object; if it is from the west..., no matter which direction it is from, the fire will neither get the chance nor the object. Similarly, fellow students! When the bhikkhu lives like this, if the demon approaches him from the eye, the demon will neither get the opportunity nor the object..., if the demon approaches him deliberately, the demon will neither get the opportunity nor the object.

Mendicants! When living in this way, bhikkhus conquer form are not conquered by form; and non-form; ...sound...; ...tastes..., smells, touches, Dhamma, ...fellow students! This is called the bhikkhu conquering form, conquering sound, conquering smell, conquering taste, conquering touch, conquering the Dhamma; the conqueror, not the conquered; he conquers the polluted, regenerated, distressed, and bitter, the evil and unwholesome Dhamma of life and death in the future. Friends! This is the one who does not leak.”

“Those who are not burned all over,” those who are not burnt by the scorching heat of greed; those who are not burned by the scorching heat of anger; those who are not burned by the scorching heat of ignorance.

150 · After leaving the marks of the family member (layperson),  
Like a pāricchattaka tree covered with leaves,  
In the yellow robes, after leaving home,  
One should walk alone like a rhinoceros.

“After taking off the mark of the layman”: hair, beard..., are called the mark of the layman. “After taking off the mark of the family member”: After the family member’s mark is abandoned, after completely abandoning, after putting down, after stopping.

“Like a pāricchattaka tree covered with leaves”: Like the pāricchattaka tree with dense leaves and thick shade. Similarly, that alone-enlightened person is a perfect mantle-bearer. (Some translations of this sutta use “...having shed its leaves;” this seems in line with previous verses and makes sense in context, but does not seem to be what is literally written here).

“In the robes, after leaving home”: The single-conscious person cut off all obstacles of the house, cut off the obstacles of his children and wife, ...of relatives, ...friends, ...storage; after removing the obstacles, shaved hair and beard, wrapped in robes, went from home to a non-domestic (monastic) life, and began to walk alone, live, act, go on, guard, and survive, after becoming in a state of nothing.



## Fourth Chapter

151 · In terms of taste, not being a greedy person,  
A person who is not desiring, a person who does not nurture others,  
A second-time beggar (not skipping houses), not restrained to any family,  
One should walk alone like a rhinoceros.

“In terms of taste, one who is not greedy or desiring”: “Taste,” there are root, branch, skin, leaf, flower, fruit, sour, sweet, bitter, spicy, salty, alkaline, astringent, pleasant, unpleasant, cold, and hot. Some Samaṇas and Brāhmaṇas are greedy for taste. They wander around for the best taste with their tongues. After they get the sour taste, they ask for no sour taste, and ask for sourness after getting no sourness; ... (omitted) sweetness ... (omitted); bitterness, spicy, salty, alkali; when they get the sour taste, they look for the astringency, when they get the astringency, look for the sour taste; ... pleasant taste..., unpleasant...; ... unpleasant..., pleasant...; ... hot..., cold...; ... cold..., hot. They are greedy, craving, tied, fascinated, tainted, attached, fixed, in the desire for taste, being obstructed. For the alone-enlightened person, the taste and thirst and love have been cut off, ..., he eats food after inspecting it logically: “Neither for pleasure, nor for intoxication, not for a good figure, not for dignity, but for the survival of this body, to stop harm, and to support the Brahma. In this way, I will repel the previous feelings, not arouse new feelings, be healthy, without fault, and live in peace.”

For example, if he applies oil to the sore, it is only for the purpose of growing (flesh), or, if he applies oil to the axle, only for the purpose of transporting goods, or, if he eats his son’s meat it is only for the purpose of passing through the desert. In the same way, the alone-enlightened person eats food after introspection: “Neither for pleasure....” He is separated from the craving of taste, quit, departed, left, been freed, and being unbound, he lives with an unrestrained heart.

“Those who are not greedy,” greed is called craving, which is greed... (omitted, see previous sections). That greed and thirst have been cut off for the enlightened one, ..., therefore, the alone-enlightened ones are the ones who are not greedy.

“Those who don’t nurture other people, second-order beggars”: “Those who don’t raise other people,” For that alone-enlightened person, only nurture themselves, not others.

“Those who do not nurture others, those who already know,  
Those who have been tamed, those who have settled in the core,  
Those who have exhausted their troubles and those who have eliminated their faults,  
I say he is a Brāhmaṇa.”  
[Ud.6]

“Those who do not nurture others, second-time beggars”: The alone-enlightened person puts on his clothes in the early afternoon, takes the mantle, has guarded his body, has guarded his words, has guarded his heart, and his mind has emerged, with the protection of the roots, in order to enter a village or town as a beggar, those who have their eyes down and behave adequately, go from home to home without crossing to beg for alms.

“Do not be bound in the center of a family”: the mind is bound in two ways: making oneself humble, and others stand noble while the heart is bound, or making others stand humble, and oneself stand noble and the heart is bound. How to make yourself humble and make others stand up noble and flatter others? ... (omitted, see previous sections).

How to make others humble, make oneself stand noble and be restrained? ... (omitted, see

previous sections).

“Do not be fettered in the center of one family”: The mind of the alone-enlightened person is not fettered by the obstacles of the family; the heart is not fettered by the obstacles of the group (people); ...the residence; ...the clothes; ...group feeding; ...shelter; ...patient’s needs and medical necessities.

152 · After giving up the five covers of the mind,  
After expelling all the defilements,  
After cutting off love and aversion, independent,  
One should walk alone like a rhinoceros.

“Giving up the five covers of the mind”: The one who is alone-enlightened, the desire being obliterated, after giving up, after abandoning, after being driven away, after finishing, after making it go to non-existence, the malicious cover..., sleeping cover..., regret cover..., doubt cover..., after giving up, after abandoning, after being driven away, after finishing, after making it go to non-existence, after leaving desire, leaving unwholesome dhammas, after entering into the joy and happiness of the first jhāna, after separation.

“After having expelled all defilements”: Greed is the heart that follows the defilements; anger is the heart that follows the defilements; ignorance is the heart that follows the defilements; anger..., resentment.... “After expelling all the defilements”: After expelling all the defilements, after removing, after abandoning, after being expelled, after finishing, and making them go to non-existence.

“The non-dependent one cuts off love and aversion”: “The non-dependent” has two kinds of dependence: the dependence of craving and the dependence of seeing.... “Love,” there are two kinds of love: the love of thirsting and the love of seeing.... “Aversion,” that is the state of anger, hostility, disgust, aversion, evil, anger of the heart, aggrieved, angry state, abusive, irritated, irritated state, hostility, brutal anger, rage, displeased heart. “The unrestrained one cuts off the love and the aversion”: The thirsty love and the seeing love and the aversion, to the alone-enlightened one, is cut off, severed, after abandoning, after driving away, after finishing, making it come to non-existence; there are those who do not adhere to the eyes, those who do not adhere to the ears..., the unstuck, the unclinging, the person who does not turn his heart toward (these things). He who has left, has departed, has been liberated, has been separated from bondage, he lives with an unrestrained heart.

153 · After putting aside happiness and suffering,  
And the joy and worry before (previously),  
After getting purity, peace, and calm,  
One should walk alone like a rhinoceros.

“After putting aside happiness and suffering, and the joy and sorrow before”: The alone-enlightened one who renounced pleasure and sorrow, and with the extinction of the joy and sorrow previously, enters and lives without suffering, not suffering, or happiness in the calm of the fourth jhāna.

“After gaining purity, peace, and calm”: “Calm,” that is the peace, lack of caring, onlooking, the cessation of the mind, the equality of the mind, the peaceful state of the mind, the neutral state of the mind in the fourth jhāna. “Calm” means the mind’s cessation, stability, undistracted, stable mind, smooth mind, calm (stopping), fixed root, steady force, and concentration. The peace and calm in the fourth jhāna are pure, completely pure, all pure, purified, non-filthy, free

from defilements, malleable, suitable for work, standing still, and immutable. “After getting purity, peace, calm”: The peace in the fourth jhāna, After calm is obtained, after obtaining, after possessing, after receiving.

154 · Those whose vitality has been activated in order to obtain the highest interests,  
Those who do not shrink from their hearts, those who do not slack in their behaviors,  
Those who are firm, hardworking, with fortitude and strength,  
Should walk alone like a rhinoceros.

“Those whose vitality has been activated for the gain of the highest interest”: The highest interest is called non-living, Nibbāna, which is the cessation of all actions, the cessation of all attachments, the extinction of craving, greed, annihilation, Nibbāna. In order to obtain, receive, reach, contact, and testify for the highest interests, live in the abandonment of unwholesome dhammas, for the fullness of good Dhamma, vitality has been activated, fortitude, firm efforts, and non-negligence of the responsibility of good Dhamma.

“Those who do not shrink in their minds and do not slacken their actions”: The one who is alone-enlightened arouses vitality, devotes himself, and works hard for the evil and unwholesome dhammas that have not arisen; for the evil and unwholesome dhammas that have arisen, to give up... (omitted), for the arising of the unborn good Dhamma..., for the survival, not disappearing, increase, expansion, and completion of the practice of the good Dhamma that has arisen, desire, hard work, vitality, dedication, diligence.

Or,

“I am willing to leave only skin, tendons, and bones;  
If the flesh and blood of the body is dried up,  
As long as people’s perseverance, human strength,  
Human vitality, and human efforts should (persist)  
But (the goal is) not achieved,  
There will be no cessation of vitality.”  
[SN.12.2]

“I will neither eat nor drink,  
Nor go out of my residence,  
Will not cause the thigh to fall (lying down),  
While the arrow of thirst is not be removed.”  
[Thag.223]

“As long as my heart is not freed from the troubles by not clinging,  
I will not break this cross-legged (posture)!”  
[MN.32]

“As long as my mind is not free from the troubles with non-clinging, I will not get up from this seat.”

“I will not go down from the scripture... (omitted), I will not go out from the residence..., I will not go out from the half-roofed house..., the tall building, the flat house, cave, hut, heavy pavilion, observation deck, round house, shed, lecture hall, tent..., as long as my heart is not free from all defilements without clinging, I will not go out from the tree.”

“Just before this noon, I will obtain, fully obtain, attain, reach, and testify to the Holy Dhamma.” He is dedicated and diligent, so he is also a person who does not shrink from his heart and who

does not slacken his behavior. “Just at noon... (omitted), in the evening..., before eating, after eating, before the night, the night, after the night, at the time of death, at the time of the white moon, during the rainy season, in the winter, summer, youth, adolescence, middle-age, old age..., I will acquire, fully acquire, attain, reach, and testify about the Holy Dhamma.” He is dedicated and diligent, and so is also a person who does not shrink in heart and does not slack in behavior.

“Strong hard work, fortitude, and strength”: The alone-enlightened one is a strong holder of good Dhamma, in good deeds in body, in words, good intentions, generosity and sharing, precepts and prohibitions, deeds of filial piety to his mother, deeds of filial piety to his father, respect to Samaṇas, respect to Brāhmaṇas, respect to the oldest person in the family, certain holders who live up to the highest virtues [DN.30]. “With fortitude, and a strength-sufficient person,” the alone-enlightened person has, fully has, reached, fully reached, possessed, fully possessed fortitude, strength, vitality, hard work, wisdom.

155 · Those who sit alone, do not ignore jhāna,  
And always follow the Dhamma,  
Having explored the misery in existence,  
Should walk alone like a rhinoceros.

“Sit alone, do not ignore jhāna”: The alone-enlightened person is a person who is willing to sit alone, a person who loves to sit alone, and a practitioner of inner cessation, does not despise jhāna, ... (omitted, see previous sections), are those who sit alone. “Do not ignore jhāna,” the one who is enlightened in two ways doesn’t neglect jhāna: for the emergence of the first jhāna that has not arisen, to become harnessed, strongly harnessed, fully harnessed; or the second jhāna..., or the third jhāna..., or the fourth jhāna....

Or, the first jhāna has arisen, practice and more practice, or the second jhāna has arisen..., or the third jhāna..., or the fourth jhāna has been born..., so that he does not ignore jhāna.

“A person who always follows the Dhamma”: Four mindfulnesses... (omitted)..., the eight holy paths are called Dhamma. What is the path? Correct path, following the path, the path that is not inverted, the path of the meaning, the path of the Dhamma, the completeness of the precepts, the guardian of the roots, knowing the right amount of diet, sobriety, the mind and the right knowledge, these are called following the Dhamma. “Follow the Dhamma in the Dhamma”: In the Dhamma always; eternal time; always constant; continuous; uninterrupted; successively; like water waves arising without intervals; they are continuously accompanied by making them reach; before noon, noon, first night, midnight, and late night; settle in the dark moon, bright moon, rainy season, winter, summer; in youth, middle age, old age, he walks, lives, acts, goes on, guards, and survives.

“I have explored the misery in all existence”: “All actions are impermanent,” ..., “all actions are suffering”..., “all dhammas are selfless”..., “any collection of dhammas is an extinction of dhammas.” I have probed misery in all being.

156 · Those who wish for the extermination of love, those who do not let go,  
Those who are wise, those who learn more, those who have mindfulness,  
The perceiver, decider, and diligent one of the Dhamma  
Should walk alone like a rhinoceros.

“Hope for the extinction of the thirst for love, the one who does not let go”: The thirst of “thirst for love”..., the end of the death, the end of ignorance, the end of interest, the end of rebirth,

the end of rotation, the end of being, the end of reincarnation, the end of the cycle, eager, and supplicating. “The one who does not let go,” the one who is alone is a respectful actor, a regular actor... (omitted) in good Dhamma, not neglecting responsibility, the one who doesn’t let go.

“The wise, the hearer (of learning), the thoughtful”: “The wise one (not the deaf and mute),” the one who is enlightened alone is the wise, the enlightened, the distinguished, and the wise. “The one who hears more,” the one who is alone aware is the one who hears more, remembers what has been heard, accumulates what has been heard, all that which has goodness in the beginning, goodness in the middle, and goodness in the end; correct meaning and correct words, proclaiming that there is only a complete and pure Brāhmaṇa Dhamma. Such Dhamma has been heard, remembered, recited, observed with the heart, and penetrated by seeing the good. “Those who have mindfulness” are the one who is alone-enlightened, and have the highest level of thought and intelligence. They are the memorizers and recallers who did it a long time ago and said it a long time ago.

“The Dhamma-seeker, the decider, and the diligent”: The Dhamma-understander is called wisdom, which is wisdom, understanding... (omitted), and right view. The one who is alone-enlightened is the perceiver of the Dhamma, the knower of the Dhamma, the measurer of the Dhamma, the judge of the Dhamma, the clearer of the Dhamma: “all actions are impermanent,” ...the clearer of the Dhamma. Or, for the alone-enlightened one, he is the enlightened person of the realm, the enlightened person of the place, the enlightened person of the interest, the enlightened person of the rebirth, the enlightened person of the revolving, the enlightened person of being, the enlightened person of rotation, the enlightened person of reincarnation. Or, the one who is enlightened is the one who lives in the ultimate (boundary), the one who lives in the world, the one who lives in the ultimate, the one who lives in the ultimate place of interest, the one who lives in the final life, the one who stands at the end of the incarnation, the one who stands at the end, the one who stands at the end of reincarnation, the one who stands at the end of the cycle, the one who stands at the end, those who gather (the last body) at the end, those who hold the last self-enlightenment.

“This is his last, this is the last gathering (body),  
The cycle of life and death, without his rebirth.”

For this reason, the enlightened person is the perceiver of the Dhamma. The “decider,” the Four Holy Paths are called the decision, and the “one with the Four Holy Paths” is the decider. He has reached, fully reached, arrived, and has given testimony to the decision. “Diligence,” diligence is called vitality, which is the stimulation of the vitality of the heart, diligence, hard work, courage, fortitude, effort, firmness, a state of courage without relaxation, a state of desire not to give up, and the state of not neglecting responsibility, the support of responsibility, vitality, root of vitality, power of vitality, right diligence. The enlightened person arrives (has), fully arrived, entered, fully entered, possessed, fully possessed, possesses this diligence. Therefore, the alone-enlightened person is a diligent person.

157 · Like the lion not afraid of sounds,  
Like the wind not stuck in the net,  
Like a red lotus, one which is not stained with water,  
One should walk alone like a rhinoceros.

“Like a lion is not afraid of sounds”: Like a lion, the Beast King, is one who is not afraid of sound, who is has no fear of sound, who is not frightened, who is not suspicious, who is not timid, who does not run away, the one who is not afraid of the sound, those who live where

they have given up their terror and fear, and have left the state of having body hair standing on end.

“As the wind is not adhered to the net”: “Wind,” east wind, west wind, north wind, south wind, dusty wind, dust-free wind, cold wind, hot wind, small wind, extreme wind, swift wind, cross wind, golden-winged bird wind, palm leaf wind, fan wind. Nets are called rope nets. As the wind is not caught by the net, is stuck, not bound, not captured, not tied, and not to be bound by the whole world, there are two kinds of nets in the same way: thirsting nets and seeing nets...(omitted). To the alone-enlightened one, the net of thirst has been cut off, the seeing net has been cut off, in the state where the thirst net has been cut off, the seeing net has been cut off, the alone-enlightened person is not stuck in form, not adhered to sound... (omitted), not adhered to, captured, tied, or bound to the world in the dhammas that are seen, heard, sensed, and can be known. He has left, has been freed, has been separated from the bondage, he lives with an unrestrained heart.

“As the red lotus is not stained with water”: Red lotus is called red lotus, and water (toyam) is called water (udakam). As the red lotus is not stained with water, is not strongly stained, or is not closely stained, it is no longer stained, no longer strongly stained, no longer stained closely; the same, there are two kinds of adhesion: the adhesion of thirsting and the adhesion of seeing.... For the one who is alone-enlightened, the adhesion of desire has been cut off...(omitted), in seeing, hearing, feeling, and being aware of the dhammas are not stained, not strongly stained,..., has been separated, has left, has been liberated, has been separated from the bondage, and dwells with an unrestrained heart.

158 · Like the lion, beast king, is one with strong teeth,  
A walker after overcoming and victory,  
One should use the border (distant) dwellings,  
Walking alone like a rhinoceros.

“As the lion, beast king, is one with powerful teeth, a walker who overcomes and has victory”: As the lion and a beast king is one with powerful teeth and a weapon with teeth, it wins, defeats, overwhelms, and ends all the animals that fall into the animal category, after crushing, walking, dwelling, acting, going on, guarding, surviving. That alone-enlightened person is also a powerful person with wisdom, and one who uses wisdom as a weapon. He beats with wisdom among all the living, he defeated, overwhelmed, terminated, crushed, and walked, stayed, acted, went on, guarded, and survived.

“One should use border (distant) dwellings”: As the lion and beast king enters the forest, the wild forest, walks, lives, ..., the alone-enlightened person will also use the forest, the wild forest, and the border dwelling (reclining place): low voice, quiet, away from the atmosphere, living alone, suitable for sitting alone; he walks alone, stands alone, sits alone, lies alone, enters the village alone for alms, advance alone, returns alone, sits alone in a quiet place, performs alone, walks, lives, moves, goes on, guards, and survives alone.

159 · At the right time, cultivating kindness,  
Calm (equanimity), compassion, and joy, for freedom,  
Not opposed by all the world,  
One should walk alone like a rhinoceros.

“At the right time, cultivating kindness, calm, compassion, and joy, for liberation (the brah-mavihāras)”: The one who is enlightened alone fills one side with the heart of walking with

compassion...(omitted, see previous sections), the heart of sadness..., the heart of walking with joy..., the heart of walking with peace..., the heart that is vast, outstanding, immeasurable, free of resentment, with no malice, and live after.

“Not opposed by all worldly opponents”: In the state of being practiced in compassion, all beings in the east are not against them, ...(omitted, see previous sections). “Not to be opposed by all worldly opponents”: Not to be denied by all worldly opponents, hostiles, angry people, and counterattacks.

160 · After abandoning greed, anger and ignorance,  
After breaking the knots,  
Those who are not afraid at the end of their lives,  
Should walk alone like a rhinoceros.

“After quitting greed, anger, and ignorance”: “Greed,” that is greed.... “Anger,” that is the anger and hostility of the heart.... “Ignorance,” the ignorance of suffering.... “After renunciation of greed, anger, and ignorance”: The alone-enlightened person whose greed, anger, and ignorance, after cessation, after abandoning, after being driven away, after finishing, and making them to go beyond existence.

“After breaking the knots”: There are ten kinds of knots: ...(omitted, see previous sections). “After breaking the knots”: After the ten kinds of knots are cut, broken, completely broken, after being broken, after being driven away, after finishing, and making them go to non-existence.

“Those who are not afraid when their lives end”: The one who is alone is, at the end of life, not afraid, those who do not fear, those who are not frightened, ....

161 · They get close and serve (you) for reasons of (their own) interest;  
Friends with no motive are hard to get today.  
Impure people have the wisdom of their own interests,  
So one should walk alone like a rhinoceros.

“They get close to and serve for reasons of interest”: For the reasons of their own interests, for the interests of others, for the interests of both, for the reasons of current interests, for the interests of the past, for the reasons of the highest interests, They are close, dedicated (totally close), serve, associate (to serve down), communicate (totally serve), and follow (toward serving).

“Friends for no reason (with no motive) are hard to get today”: “Friends,” there are two kinds of friends: ...(omitted, see previous sections). “Friends without a reason are hard to get today”: These two kinds of friends, without a reason (motive), are hard to get.

“Impure people have the wisdom of their own interests”: “The wisdom of their own interests,” For their own interests, their own causes, their own reasons, their own motives, they get close, ..., deeds, good deeds, respect, inquiries and questions all the time. “The impure person,” “having impure body kamma” is an impure person; “having impure mental kamma” is an impure person; impure killing... (omitted); taking without being given; deceit, vulgar language, greed, pure malice, wrong views, impure intention, impure hope, having impure desires is an “impure person;” impure is inferior, despicable, low, inferior intent, and insignificant.

“Should walk alone like a rhinoceros”: “Alone,” the alone-enlightened person named as a bhikkhu alone.... “Should do,” there are eight kinds of activities.... “Like a rhinoceros,” the rhinoceros is truly unique....

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The description of the Rhinoceros Sutta is completed.

“Ajita, Tissa Metteyya, Punṇaka, and Mettagū,  
As well as Dhotaka and Upasīva, Nanda and Hemaka,  
The two Todeyya and Kappa, and the wise Jatukannī,  
As well as Bhadrāvudha and Udaya, and the Brāhmaṇa Posāla,  
the clever Mogharāja, and the great rishi Piṅgiya,  
To these sixteen, as the teaching of Brāhmaṇa.  
As explained by the other shore road, there are only so many,  
The explanation of the rhinoceros sutta is the same,  
The two kinds of explanations should be known, and the difference has been completed.”



## Appendices

## Glossary

This short glossary of Pāli terms is meant to serve as a quick reference for the reader. For detailed explanations of various terms and concepts, I recommend Nyanatiloka Mahathera's *Buddhist Dictionary* and Damien Keown's *A Dictionary of Buddhism*.

- **abbhuta dhamma**: “Wonderful dhamma,” a division of scriptures dealing with miracles and supranormal events
- **abhidhamma**: The analytic section of the Pāli Canon
- **anāgāmī**: Non-returner, the third of the four states of the Path to cessation
- **arahant**: A saint, an awakened person, the last of the four stages of the Path to cessation
- **asura**: Demons, titans
- **bhikkhu**: Monk
- **bhikkhuni**: Nun
- **brahma**: The Vedic (Hindu) concept of an impersonal ultimate divinity or truth
- **brāhmaṇa**: The Brahman caste
- **veda**: Religious teachings of the Brāhmaṇas, which evolved into modern-day Hinduism
- **cūḷa**: Lesser, smaller
- **deva**: Deity
- **dhamma**: Method, truth, law, thing that is real, teaching
- **gandhabba**: A demigod musician
- **geyya**: A division of scriptures, literally something that is to be sung
- **gotama**: The Buddha's clan name
- **gātha**: A line of a stanza
- **iddhipāda**: Bases of (supranormal) power
- **itivuttaka**: A division of the scriptures
- **jhāna**: States of meditative concentration, including four lower (formed) jhānas, four higher (formless) jhānas, and sometimes considered to include a special ninth state (nirodhasamāpatti, cessation)
- **jātaka**: Stories of the Buddha's past lives
- **kappa**: Kalpa; an aeon or world-cycle
- **khattiya**: The warrior caste
- **mahā**: Great, greater
- **manu**: Vedic (Hindu) concept of the first man
- **muni**: A monk or sage
- **indā**: The Vedic god Indra, king of devas
- **māra**: The personification of temptation and death; the devil
- **nibbāna**: Extinction, emancipation
- **niddesa**: Analysis or explanation
- **nikāya**: Collection
- **nāga**: An elephant, “dragon elephant,” or noble person
- **paccekabuddha**: One who realized Nibbāna alone but does not teach the Path
- **parinibbāna**: Final release, after which there is no more rebirth
- **piṭaka**: Basket, or a division of the Pāli Canon
- **pāli**: The language in which the Theravāda canon is written
- **pāramitā**: Perfection
- **pātimokkha**: A collection of precepts
- **rāhu**: The name of an Asura king
- **sakadāgāmī**: Once-returner, the second of four stages on the Path to cessation

- **sakya**: The clan to which the Buddha was born
- **sakyamuni**: The sage of the Sakya clan
- **samatha**: Meditative calm
- **samaṇa**: A recluse or ascetic
- **sambuddha**: The perfectly-understanding (enlightened) one
- **samādhi**: Meditation, one-pointed concentration
- **saṃsāra**: The cycle of rebirth
- **saṅgha**: Assembly, or specifically, the assembly of Buddhist monastics
- **sotāpanna**: Stream-enterer, the first of four stages on the Path to cessation
- **sudda**: A caste
- **sutta**: A discourse
- **sāvatthī**: A city in Kosala
- **tanhā**: Thirst, also a daughter of Māra
- **aratī**: Aversion, also a daughter of Māra
- **ragā**: Attachment, also a daughter of Māra
- **tathāgata**: “One who has thus come,” or “one who has thus gone;” the Buddha
- **theravāda**: The elder school; southern Buddhism
- **tusita**: A heaven, also the deva inhabitants of this heaven
- **uposatha**: The biweekly Buddhist equivalent of a Sabbath, when rules are recited
- **upāsaka**: A male lay follower
- **upāsikā**: A female lay follower
- **vagga**: Chapter
- **vedalla**: A division of the scriptures
- **vessa**: A caste
- **vipassanā**: Insight
- **yakkha**: A demon or nature spirit
- **yojana**: Approximately seven miles