

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

16. The Great Exposition (16. Mahāniddesapāḷi)

10. Exposition of the Discourse on Before the Break-up
(10. Purābhedasuttaniddeso)

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PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

10. Exposition of the Discourse on Before the Break-up

Now he will explain the Purābhedaśutta Exposition -

- 83.** Of what vision, of what character, is one called 'at peace'?
Tell me that, Gotama, being asked about the highest person.

"Of what vision, of what character, is one called 'at peace'?" "Of what vision" means endowed with what kind of vision, of what form, of what manner, of what appearance - of what vision. "Of what character" means endowed with what kind of morality, of what form, of what manner, of what appearance - of what vision, of what character. "Is called 'at peace'" means peaceful, at peace, appeased, quenched, tranquillised - is said, is pronounced, is spoken, is uttered, is explained, is expressed. "Of what vision" asks about higher wisdom, "of what character" asks about higher morality, "at peace" asks about higher consciousness - of what vision, of what character, is one called 'at peace'.

"Tell me that, Gotama." "That" means what I ask, what I request, what I entreat, what I inspire confidence in. "Gotama" means that created one addresses the Buddha, the Blessed One, by his clan name. "Tell" means say, declare, teach, make known, establish, open up, analyse, make clear, proclaim - tell me that, Gotama.

"Being asked about the highest person." "Being asked" means questioned, asked, requested, entreated, inspired to confidence. "The highest person" means the foremost, the best, the distinguished, the eminent, the highest, the excellent person - being asked about the highest person.

Therefore that created one said -

"Of what vision, of what character, is one called 'at peace'?
Tell me that, Gotama, being asked about the highest person."

- 84.** "Free from craving before the dissolution," (thus spoke the Blessed One)
"Not dependent on the past;
Not to be reckoned in the middle,
For him there is nothing put forward.

"Free from craving before the dissolution": Before the collapse of the body, before the collapse of individual existence, before the discarding of the corpse, before the arrest of the life faculty, free from craving, with craving gone, with craving abandoned, with craving vomited, with craving released, with craving eliminated, with craving relinquished, without lust, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine.

"Blessed One" is a term of respect. Furthermore, he is the Blessed One because lust

is destroyed, he is the Blessed One because hate is destroyed, he is the Blessed One because delusion is destroyed, he is the Blessed One because conceit is destroyed, he is the Blessed One because wrong view is destroyed, he is the Blessed One because craving is destroyed, he is the Blessed One because mental defilements are destroyed, he is the Blessed One because he distributed, analysed, and thoroughly analysed the jewel of the Teaching, he is the Blessed One because he makes an end of existences, he is the Blessed One because he is developed in body, developed in morality, developed in mind, developed in wisdom, he is the Blessed One because he resorted to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat, he is the Blessed One because he is a partaker of the requisites of robes, almsfood, lodging and medicine for the sick, he is the Blessed One because he is a partaker of the taste of meaning, the taste of the Teaching, the taste of liberation, of higher morality, higher consciousness, higher wisdom, he is the Blessed One because he is a partaker of the four meditative absorptions, the four boundless states, the four immaterial attainments, he is the Blessed One because he is a partaker of the eight deliverances, the eight bases of overcoming, the nine progressive abiding attainments, he is the Blessed One because he is a partaker of the ten developments of wisdom, the ten circular meditation object attainments, the concentration of mindfulness of breathing, the attainment of foulness, he is the Blessed One because he is a partaker of the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, he is the Blessed One because he is a partaker of the ten powers of the Truth-finder, the four grounds of self-confidence, the four analytical knowledges, the six direct knowledges, the six qualities of a Buddha. "Blessed One": this name was not made by his mother, not made by his father, not made by his brother, not made by his sister, not made by friends and colleagues, not made by relatives and blood-relations, not made by ascetics and brahmins, not made by deities; this is a designation realised at the end of liberation by the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of omniscient knowledge, that is to say "Blessed One" - "free from craving before the dissolution," thus spoke the Blessed One.

"Not dependent on the past": the past is called the past period of time. Referring to the past period of time, craving has been abandoned, wrong view has been relinquished; because craving has been abandoned, because wrong view has been relinquished. Thus also one is not dependent on the past. Or else, "I was of such matter in the past period of time," therein one does not pursue delight; "I was of such feeling... I was of such perception, I was of such activities, I was of such consciousness in the past period of time," therein one does not pursue delight. Thus also one is not dependent on the past. Or else, "Thus my eye was in the past period of time - thus forms," there consciousness is not bound by desire and lust, because consciousness is not bound by desire and lust one does not delight in that; not delighting in that. Thus also one is not dependent on the past. "Thus my ear was in the past period of time - thus sounds," "thus my nose was in the past period of time - thus odours," "thus my tongue was in the past period of time - thus flavours," "thus my body was in the past period of time - thus tangible objects," "thus my mind was in the past period of time - thus mental phenomena," there consciousness is not bound

by desire and lust, because consciousness is not bound by desire and lust one does not delight in that; not delighting in that. Thus also one is not dependent on the past. Or else, whatever former laughing, talking and playing together with a woman he had, he does not enjoy that, does not desire that, and does not find happiness on account of that. Thus also one is not dependent on the past.

"Not to be reckoned in the middle" means: "The middle" is called the present period of time. Regarding the present period of time, craving has been abandoned, wrong view has been relinquished. Because craving has been abandoned, because wrong view has been relinquished, he is not to be reckoned as "lustful," not to be reckoned as "corrupted," not to be reckoned as "deluded," not to be reckoned as "bound," not to be reckoned as "adhered to," not to be reckoned as "gone to distraction," not to be reckoned as "gone to the undesirable," not to be reckoned as "gone to strength"; those volitional activities have been abandoned; because volitional activities have been abandoned, he is not to be reckoned regarding destination, as "doomed to Niraya Hell" or "of the animal realm" or "of the ghost realm" or "human" or "god" or "material" or "immaterial" or "percipient" or "non-percipient" or "neither percipient nor non-percipient." That cause does not exist, that condition does not exist, that reason does not exist, by which he would come to be reckoned - not to be reckoned in the middle.

"For him there is nothing put forward" means: "For him" means for the Worthy One who has eliminated the mental corruptions. "Putting in front" - there are two kinds of putting in front - putting craving in front and putting wrong view in front, etc. this is putting craving in front, etc. this is putting wrong view in front. For him, putting craving in front has been abandoned, putting wrong view in front has been relinquished. Because putting craving in front has been abandoned, because putting wrong view in front has been relinquished, he does not walk about having put craving or wrong view in front, he is not with craving as his flag, not with craving as his banner, not with craving as his authority, not with wrong view as his flag, not with wrong view as his banner, not with wrong view as his authority, he does not walk about surrounded by craving or wrong view. Thus also for him there is nothing put forward. Or "may I be of such matter in the future period of time," therein one does not pursue delight; "may I be of such feeling, 'May I be of such perception,' 'May I be of such activities,' may I be of such consciousness in the future period of time," therein one does not pursue delight. Thus also for him there is nothing put forward. Or "thus my eye may be in the future period of time -thus forms," one does not direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that; not delighting in that. Thus also for him there is nothing put forward. "Thus my ear may be in the future period of time - thus sounds," "thus my nose may be in the future period of time -thus odours," "thus my tongue may be in the future period of time - thus flavours," "thus my body may be in the future period of time - thus tangible objects," "thus my mind may be in the future period of time - thus mental phenomena," one does not direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that; not delighting in that. Thus also for him there is nothing put forward. Or "by this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity," one does not

direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that; not delighting in that. Thus also for him there is nothing put forward.

Therefore the Blessed One said -

"Free from craving before the dissolution," (thus spoke the Blessed One)
"Not dependent on the past;
Not to be reckoned in the middle,
For him there is nothing put forward."

- 85.** Without wrath, fearless, not boastful, without remorse;
Speaking with wisdom, unagitated, he indeed is a sage restrained in speech.

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

Furthermore, the excessive and slight degrees of wrath should be known. There is a time when wrath is only enough to agitate the mind, but not yet enough to contract and distort the face; there is a time when wrath is only enough to contract and distort the face, but not yet enough to move the jaws; there is a time when wrath is only enough to move the jaws, but not yet enough to utter harsh speech; there is a time when wrath is only enough to utter harsh speech, but not yet enough to look around in all directions; there is a time when wrath is only enough to look around in all directions, but not yet enough to seize a stick or weapon; there is a time when wrath is only enough to seize a stick or weapon, but not yet enough to raise a stick or weapon; there is a time when wrath is only enough to raise a stick or weapon, but not yet enough to strike with a stick or weapon; there is a time when wrath is only enough to strike with a stick or weapon, but not yet enough to cause cutting and wounding; there is a time when wrath is only enough to cause cutting and wounding, but not yet enough to break and crush; there is a time when wrath is only enough to break and crush, but not yet enough to tear off limbs; there is a time when wrath is only enough to tear off limbs, but not yet enough to deprive of life; there is a time when wrath is only enough to deprive of life, but not yet established for the complete relinquishment of all. When wrath, having destroyed another person, destroys oneself, to that extent wrath has reached the highest intensity, has attained the highest expansion. One for whom that wrath has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called without wrath. Because wrath has been abandoned, one is without wrath; because the basis of wrath has been fully understood, one is without wrath; because the cause of wrath

has been cut off, one is without wrath - without wrath.

"Fearless" means here a certain one is fearful, frightened, terrified; he trembles, is frightened, is terrified, fears, experiences terror. "I do not obtain a family, or I do not obtain a group, or I do not obtain a residence, or I do not obtain material gain, or I do not obtain fame, or I do not obtain praise, or I do not obtain happiness, or I do not obtain a robe, or I do not obtain almsfood, or I do not obtain lodging, or I do not obtain the requisite of medicines for the sick, or I do not obtain an attendant of the sick, or I am unknown" - he trembles, is frightened, is terrified, fears, experiences terror.

Here a monk is fearless, not frightened, not terrified; he does not tremble, is not frightened, is not terrified, does not fear, does not experience terror. "I do not obtain a family, or I do not obtain a group, or I do not obtain a residence, or I do not obtain material gain, or I do not obtain fame, or I do not obtain praise, or I do not obtain happiness, or I do not obtain a robe, or I do not obtain almsfood, or I do not obtain lodging, or I do not obtain the requisite of medicines for the sick, or I do not obtain an attendant of the sick, or I am unknown" - he does not tremble, is not frightened, is not terrified, does not fear, does not experience terror - without wrath, fearless.

"Not boastful, without remorse": Here a certain one is a boaster, a vaunter; he boasts, he vaunts - "I am accomplished in morality," or "I am accomplished in ascetic practice," or "I am accomplished in moral rules and austerities," or by birth or by clan or by being a son of good family or by beauty of complexion or by wealth or by study or by field of work or by field of craft or by subject of study or by learning or by discernment or by some subject matter or other. "I have gone forth from a high family," or "I have gone forth from a great family," or "I have gone forth from a wealthy family," or "I have gone forth from a family of eminent wealth," or "I am well-known, famous among householders and those gone forth," or "I am an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick," or "I am one versed in the discourses," or "I am an expert in monastic discipline," or "I am a speaker of the Teaching," or "I am a forest dweller," or "I am an almsfood eater," or "I am a wearer of rag-robes," or "I am a three-robe wearer," or "I am a successive house-to-house alms goer," or "I am one who refuses food offered later," or "I am one remaining in a sitting position," or "I am one who uses whatever seat is assigned," or "I am an obtainer of the first meditative absorption," or "I am an obtainer of the second meditative absorption," or "I am an obtainer of the third meditative absorption," or "I am an obtainer of the fourth meditative absorption," or of the attainment of the plane of infinite space... of the attainment of the plane of infinite consciousness... of the attainment of the plane of nothingness... or "I am an obtainer of the attainment of the plane of neither-perception-nor-non-perception" - he boasts, he vaunts. Thus he does not boast, does not vaunt; abstaining from boasting and vaunting, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - not boastful.

"Without remorse": "Remorse" means remorse of the hands is also remorse, remorse of the feet is also remorse, remorse of the hands and feet is also remorse; perceiving what is not allowable as allowable, perceiving what is allowable as not allowable; perceiving the improper time as the proper time, perceiving the proper time as the improper time; perceiving what is faultless as faulty, perceiving what is faulty as

faultless; whatever such remorse, the act of having remorse, the state of having remorse, regret of the mind, mental perplexity - this is called remorse.

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

Or else, "I am not one who fulfils morality" - remorse, regret of the mind, mental perplexity arises; "I am one with unguarded doors in the faculties" etc. "I am immoderate in food" etc. "I am not devoted to wakefulness" etc. "I am not endowed with mindfulness and full awareness" etc. "The four establishments of mindfulness have not been developed by me" etc. "The four right strivings have not been developed by me" etc. "The four bases for spiritual power have not been developed by me" etc. "The five spiritual faculties have not been developed by me" etc. "The five powers have not been developed by me" etc. "The seven factors of enlightenment have not been developed by me" etc. "The noble eightfold path has not been developed by me" etc. "Suffering has not been fully understood by me" etc. "The origin has not been abandoned by me" etc. "The path has not been developed by me" etc. "Cessation has not been realised by me" - remorse, regret of the mind, mental perplexity arises. For one in whom this remorse has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called one without remorse - not boastful, without remorse.

Speaking with wisdom, unagitated. "Mantā" is called wisdom. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. Having grasped again and again with wisdom, he speaks words, whether speaking much, uttering much, explaining much, or expressing much. He does not speak words that are badly spoken, badly uttered, badly expressed, badly said, badly declared - speaking with wisdom. Unagitated. Therein, what is restlessness? Whatever restlessness of the mind, non-appeasement, distraction of the mind, turmoil of the

mind - this is called restlessness. For one in whom this restlessness has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called unagitated - speaking with wisdom, unagitated.

He indeed is a sage restrained in speech. Here a monk, having abandoned lying, abstains from lying; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech - having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord. Having abandoned harsh speech, he abstains from harsh speech - he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter - he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching and the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. Endowed with the four kinds of good verbal conduct, he speaks speech free from the four faults; abstaining from the thirty-two kinds of pointless talk, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers.

He speaks on the ten topics of discussion, as follows - he speaks talk on fewness of wishes, he speaks talk on contentment, talk on solitude... talk on aloofness from society... talk on arousal of energy... talk on morality... talk on concentration... talk on wisdom... talk on liberation... talk on knowledge and vision of liberation... talk on the establishments of mindfulness... talk on the right strivings... talk on the bases for spiritual power... talk on the faculties... talk on the powers... talk on the factors of enlightenment... talk on the path... talk on the fruit... he speaks talk on Nibbāna. "Restrained in speech" means restrained, controlled, guarded, protected, watched over, calmed. "Sage." Wisdom is called knowledge. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view, etc. having gone beyond attachment and the net, he is a sage - he indeed is a sage restrained in speech.

Therefore the Blessed One said -

"Without wrath, fearless, not boastful, without remorse;
Speaking with wisdom, unagitated, he indeed is a sage restrained in speech."

- 86.** Without attachment to the future, he does not bewail the past;
Seeing seclusion in contacts, and he is not led by views.

"Without attachment to the future": Attachment is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. For whom this attachment, craving, has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. Thus also one is without attachment to the future. Or "may I be of such matter in the future period of time," therein one does not pursue delight; "may I be of such feeling, 'May I be of such perception,' 'May I be of such activities,' may I be of such consciousness in the future period of time," therein one does not pursue delight. Thus also one is without attachment to the future. Or "thus

my eye may be in the future period of time - thus forms," one does not direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that; not delighting in that. Thus also one is without attachment to the future. "Thus my ear may be in the future period of time - thus sounds," etc. "Thus my mind may be in the future period of time -thus mental phenomena," one does not direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that; not delighting in that. Thus also one is without attachment to the future. Or "by this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity," one does not direct the mind towards the attainment of what has not been attained, by reason of the mind's non-aspiration one does not delight in that; not delighting in that. Thus also one is without attachment to the future.

"He does not bewail the past": One does not grieve over a changed object, or one does not grieve regarding a changed object; one does not grieve "my eye has changed"; "my ear my nose my tongue my body my forms my sounds my odours my flavours my tangible objects my family my group my residence my material gain my fame my praise my happiness my robe my almsfood my lodging my requisite of medicines for the sick my mother my father my brother my sister my son my daughter my friends my colleagues my relatives my blood-relations have changed," one does not grieve, is not wearied, does not lament, does not beat one's breast and wail, does not fall into confusion - he does not bewail the past.

"Seeing seclusion in contacts" means: Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, designation-contact, impingement-contact, contact experienced as pleasant, contact experienced as unpleasant, contact experienced as neither-unpleasant-nor-pleasant, wholesome contact, unwholesome contact, indeterminate contact, sensual-sphere contact, fine-material-sphere contact, immaterial-sphere contact, empty contact, signless contact, desireless contact, mundane contact, supramundane contact, past contact, future contact, present contact; whatever such contact, touching, contacting, the state of having contacted - this is called contact.

"Seeing seclusion in contacts" means: He sees eye-contact as secluded from a self or from what belongs to a self or from permanent or from stable or from eternal or from not subject to change, he sees ear-contact as secluded... he sees nose-contact as secluded... he sees tongue-contact as secluded... he sees body-contact as secluded... he sees mind-contact as secluded... he sees designation-contact as secluded... he sees impingement-contact as secluded... contact experienced as pleasant... contact experienced as unpleasant... contact experienced as neither-unpleasant-nor-pleasant... wholesome contact... unwholesome contact... indeterminate contact... sensual-sphere contact... fine-material-sphere contact... immaterial-sphere contact... he sees mundane contact as secluded from a self or from what belongs to a self or from permanent or from stable or from eternal or from not subject to change.

Or else he sees past contact as secluded from future and present contacts, he sees future contact as secluded from past and present contacts, he sees present contact as secluded from past and future contacts. Or else those contacts that are noble, without mental corruptions, supramundane, connected with emptiness, he sees those

contacts as secluded from lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, rivalry, conceit, arrogance, vanity, negligence, all mental defilements, all misconduct, all disturbances, all fevers, all torments, all unwholesome volitional activities, he sees them as secluded - seeing seclusion in contacts.

"And he is not led by views" means: His sixty-two wrong views have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. He is not driven by view, is not led, is not carried, is not drawn along; nor does he fall back on that wrong view as having substance, does not return to it - and he is not led by views.

Therefore the Blessed One said -

"Without attachment to the future, he does not bewail the past;
Seeing seclusion in contacts, and he is not led by views."

87. Withdrawn, not fraudulent, not greedy, without stinginess;
Not impudent, not loathsome, and not given to slander.

"Withdrawn, not fraudulent": "Withdrawn" means withdrawn because lust has been abandoned, withdrawn because hate has been abandoned, withdrawn because delusion has been abandoned, of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... etc. withdrawn because all unwholesome volitional activities have been abandoned. For this was said by the Blessed One - "And how, monks, is a monk withdrawn? For this monk, monks, the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is withdrawn" - withdrawn.

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

What is the basis of scheming called use of requisites? Here householders invite a monk with the requisites of robes, almsfood, lodging and medicine for the sick. He, having evil desires, overcome by desire, desirous of the requisites of robes, almsfood, lodging and medicine for the sick, out of desire for more, rejects the robe, rejects the almsfood, rejects the lodging, rejects the requisite of medicines for the sick. He speaks thus: "What use is a costly robe to an ascetic! This is suitable that an ascetic should collect rags from cemeteries, or rubbish heaps, or shops, and having made them into a double robe, wear them. What use is costly almsfood to an ascetic! This is suitable that an ascetic should make his livelihood by wandering for gleanings, by morsels of almsfood. What use is a costly lodging to an ascetic! This is suitable that an ascetic should be a tree-root dweller, or a cemetery dweller, or an open-air dweller. What use is a costly requisite of medicines for the sick to an ascetic! This is suitable that an ascetic should make medicine with cattle-urine or with a piece of yellow myrobalan." Based on that, he wears a coarse robe, uses coarse almsfood, uses a coarse lodging, uses a coarse requisite of medicines for the sick. Householders know him thus: "This ascetic has few wishes, is content, secluded, not in company, putting forth strenuous energy, an advocate of austere practices" - they invite him

more and more with the requisites of robes, almsfood, lodging and medicine for the sick. He speaks thus: "Through the presence of three things, a faithful son of good family generates much merit. Through the presence of faith, a faithful son of good family generates much merit; through the presence of a gift, a faithful son of good family generates much merit; through the presence of those worthy of offerings, a faithful son of good family generates much merit. 'You have this faith, and a gift exists, and I am a recipient. If I do not accept, thus you will be excluded from merit. I have no need of this. But out of compassion for you, I accept.'" Based on that, he accepts much robe, he accepts much almsfood, he accepts much requisite of medicines for the sick. Whatever such frowning, the act of frowning, scheming, the act of scheming, the state of being a schemer - this is the basis of scheming called use of requisites.

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

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

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

Not greedy, without stinginess. Yearning is called craving. Whatever lust, passion,

etc. covetousness, greed, unwholesome root. For one in whom this yearning, craving, has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called not greedy. He does not yearn for forms, sounds... odours... flavours... tangible objects... family... group... residence... material gain... fame... praise... happiness... robes... almsfood... lodging... requisite of medicines for the sick... the sensual element... the material element... the immaterial element... sensual existence... fine-material existence... immaterial existence... percipient existence... non-percipient existence... neither-percipient-nor-non-percipient existence... single-aggregate constituent existence... four-aggregate constituent existence... five-aggregate constituent existence... the past... the future... the present... regarding phenomena that are seen, heard, sensed, and to be cognised, he does not yearn, does not wish, does not consent, does not aspire, does not pray for - not greedy. Without stinginess - there are five kinds of stinginess -stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such avarice, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Furthermore, stinginess regarding the aggregates is also stinginess, stinginess regarding the elements is also stinginess, stinginess regarding the sense bases is also stinginess - this is grasping - this is called stinginess. For one in whom this stinginess has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called without stinginess - not greedy, without stinginess.

"Not impudent, not loathsome": "Impudence": there are three kinds of impudence - bodily impudence, verbal impudence, mental impudence. What is bodily impudence? Here a certain one shows bodily impudence when gone to the Community, shows bodily impudence when gone to a group, shows bodily impudence in the refectory, shows bodily impudence in the sweat room, shows bodily impudence at the water landing place, shows bodily impudence when entering an inhabited area, shows bodily impudence when having entered an inhabited area.

How does one gone to the Community show bodily impudence? Here a certain one gone to the Community, without showing respect to the elder monks, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, sits having covered himself up to the head, speaks while standing, speaks while gesticulating with his arms. Thus one gone to the Community shows bodily impudence.

How does one gone to a group show bodily impudence? Here a certain one gone to a group, without showing respect to the elder monks, walks wearing sandals while the elder monks walk without sandals, walks on a high walking path while they walk on a low walking path, walks on a walking path while they walk on the ground, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, sits having covered himself up to the head, speaks while standing, speaks while gesticulating with his arms. Thus one gone to a group shows bodily impudence.

How does one show bodily impudence in the refectory? Here a certain one in the refectory, without showing respect to the elder monks, sits having intruded upon them, excludes even junior monks from their seats, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, sits having

covered himself up to the head, speaks while standing, speaks while gesticulating with his arms. Thus one shows bodily impudence in the refectory.

How does one show bodily impudence in the sweat room? Here a certain one in the sweat room, without showing respect to the elder monks, stands jostling them, sits jostling them, stands in front of them, sits in front of them, sits on a high seat, without asking permission and without being invited puts in firewood, closes the door, speaks while gesticulating with his arms. Thus one shows bodily impudence in the sweat room.

How does one show bodily impudence at the water landing place? Here a certain one at the water landing place, without showing respect to the elder monks, goes down jostling them, goes down in front of them, bathes jostling them, bathes in front of them, bathes above them, comes up jostling them, comes up in front of them, comes up above them. Thus one shows bodily impudence at the water landing place.

How does one entering an inhabited area show bodily impudence? Here a certain one entering an inhabited area, without showing respect to the elder monks, goes jostling them, goes in front of them, and even turning aside goes in front of the elder monks again and again. Thus one entering an inhabited area shows bodily impudence.

How does one having entered an inhabited area show bodily impudence? Here a certain one having entered an inhabited area, when told "Do not enter, venerable sir," enters; when told "Do not stand, venerable sir," stands; when told "Do not sit, venerable sir," sits; enters where there is no permission, stands where there is no permission, sits where there is no permission; and whatever inner chambers of families there are that are hidden and concealed, where the women of the family, the daughters of the family, the daughters-in-law of the family, the young girls of the family sit, there too he enters suddenly and fondles even a boy's head. Thus one having entered an inhabited area shows bodily impudence - this is bodily impudence.

What is verbal impudence? Here a certain one shows verbal impudence when gone to the Community, shows verbal impudence when gone to a group, shows verbal impudence when having entered an inhabited area.

How does one gone to the Community show verbal impudence? Here a certain one, gone to the Community, without respect for the elder monks, without asking permission or without being invited, expounds the Teaching to monks who have come to the monastery, answers questions, recites the Pātimokkha, speaks while standing, speaks while gesticulating with arms. Thus one gone to the Community shows verbal impudence.

How does one gone to a group show verbal impudence? Here a certain one, gone to a group, without respect for the elder monks, without asking permission or without being invited, expounds the Teaching to monks who have come to the monastery, answers questions, speaks while standing, speaks while gesticulating with arms. He expounds the Teaching to nuns, male lay followers, and female lay followers who have come to the monastery, answers questions, speaks while standing, speaks while gesticulating with arms. Thus one gone to a group shows verbal impudence.

How does one who has entered the inhabited area show verbal impudence? Here a certain one who has entered the inhabited area speaks thus to a woman or a girl - "O so-named one, of such-and-such clan, what is there? Is there rice gruel, is there food, is there solid food? What shall we drink, what shall we eat, what shall we chew? What is there, or what will you give me?" - he prattles on; whatever such speech, prattle, confused talk, wailing, act of wailing, state of wailing. Thus one who has entered the inhabited area shows verbal impudence - this is verbal impudence.

What is mental impudence? Here a certain one, not having gone forth from a high family, considers himself equal in mind with one who has gone forth from a high family; not having gone forth from a great family, considers himself equal in mind with one who has gone forth from a great family; not having gone forth from a wealthy family, considers himself equal in mind with one who has gone forth from a wealthy family; not having gone forth from a family of eminent wealth... not being one versed in the discourses, considers himself equal in mind with one versed in the discourses; not being an expert in monastic discipline... not being a speaker of the Teaching... not being a forest dweller... not being an almsfood eater... not being a wearer of rag-robles... not being a three-robe wearer... not being a successive house-to-house alms goer... not being one who refuses food offered later... not being one remaining in a sitting position... not being one who uses whatever seat is assigned... not being an obtainer of the first meditative absorption, considers himself equal in mind with an obtainer of the first meditative absorption... etc. not being an obtainer of the attainment of the plane of neither-perception-nor-non-perception, considers himself equal in mind with an obtainer of the attainment of the plane of neither-perception-nor-non-perception - this is mental impudence. For whom these three kinds of impudence have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called not impudent - not impudent.

"Not loathsome" means: There is a person who is loathsome, there is one who is not loathsome. And what person is loathsome? Here a certain person is immoral, of bad character, of impure and suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born - this is called a loathsome person. Or else he is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure - this is called a loathsome person. Or else he is prone to wrath and bearing grudges, one who depreciates another's worth and is spiteful, envious and stingy, fraudulent and deceitful, obstinate and arrogant, having evil desires and having wrong view, adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty - this is called a loathsome person.

And what person is not loathsome? Here a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them - this is called a person who is not loathsome. Or else he is without wrath, abundantly serene; even when spoken to much, he does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure - this is called a person who is not loathsome. Or else

he is without wrath and without resentment, without depreciation and without spite, without envy and without stinginess, not fraudulent and not deceitful, not obstinate and not arrogant, not having evil desires and not having wrong view, not adhering to his own views, not holding on to them tenaciously, relinquishing them easily - this is called a person who is not loathsome. All ignorant worldlings are loathsome; with reference to the good worldling, the eight noble persons are not loathsome - not impudent, not loathsome.

"And not given to slander" means: "Divisive speech" means here a certain one is a speaker of divisive speech; having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people. Thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord - this is called divisive speech.

Furthermore, one engages in divisive speech for two reasons -through desire to be dear, or with the intention of causing division. How does one engage in divisive speech through desire to be dear? "I shall be dear to him, I shall be agreeable to him, I shall be trusted by him, I shall be intimate with him, I shall be a good friend to him." Thus one engages in divisive speech through desire to be dear. How does one engage in divisive speech with the intention of causing division? "How might these become different, become separated, become divided, become split, become in two factions, become in two parties, might be broken apart, might not come together, might dwell in suffering, not comfortably." Thus one engages in divisive speech with the intention of causing division. For one in whom this divisive speech has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is not given to slander, not connected with, not engaged in, not fully engaged in - and not given to slander.

Therefore the Blessed One said -

"Withdrawn, not fraudulent, not greedy, without stinginess;
Not impudent, not loathsome, and not given to slander."

- 88.** Not attached to pleasures, and not given to arrogance;
Smooth and discerning, not faithless, he does not become dispassionate.

"Not attached to pleasures" means: "Pleasures" are called the five types of sensual pleasure. Why are the five types of sensual pleasure called "pleasures"? For the most part gods and humans wish for, enjoy, desire, long for, pray for the five types of sensual pleasure - for that reason the five types of sensual pleasure are called "pleasures". For those in whom this craving for pleasures has not been abandoned, craving for visible form flows from the eye, leaks, streams, proceeds; craving for sound from the ear... craving for odour from the nose... craving for flavour from the tongue... craving for tangible object from the body... craving for mental objects flows from the mind, leaks, streams, proceeds. For those in whom this craving for pleasures has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, craving for visible form does not flow from the eye, does not

leak, does not stream, does not proceed; craving for sound from the ear... etc. craving for mental objects does not flow from the mind, does not leak, does not stream, does not proceed - "not attached to pleasures".

"And not given to arrogance" means: What is arrogance? Here a certain one despises another by birth or by clan... etc. or by some subject matter or other. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called arrogance. One for whom this arrogance has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is not given to arrogance, not connected with, not engaged in, not fully engaged in - "and not given to arrogance".

"Smooth and discerning" means: "Smooth" means endowed with smooth bodily action, thus smooth; with smooth verbal action... endowed with smooth mental action, thus smooth; endowed with smooth establishments of mindfulness, thus smooth; with smooth right strivings... with smooth bases for spiritual power... with smooth faculties... with smooth powers... endowed with smooth factors of enlightenment, thus smooth; endowed with the smooth noble eightfold path - smooth.

"Discerning": there are three kinds of discerning ones -one discerning through learning, one discerning through inquiry, one discerning through achievement. Which is one discerning through learning? Here a certain one has by nature learnt thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism; in dependence on that learning, discernment arises for him - this is one discerning through learning. Which is one discerning through inquiry? Here a certain one is an inquirer about one's own meaning and the true method, about characteristic and cause, about the possible and impossible; in dependence on that inquiry, discernment arises for him - this is one discerning through inquiry. Which is one discerning through achievement? Here a certain one has achieved the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, the four noble paths, the four fruits of asceticism, the four analytical knowledges, the six higher knowledges; for him the meaning is known, the teaching is known, the language is known; when the meaning is known, the meaning becomes discerned; when the teaching is known, the teaching becomes discerned; when the language is known, the language becomes discerned; knowledge regarding these three knowledges is the analytical knowledge of discernment. One who is endowed with this analytical knowledge of discernment, fully endowed, approached, fully approached, attained, fully attained, possessed of it - he is called discerning. For one who has no learning, no inquiry, no achievement, what will become discerned for him? - smooth and discerning.

"Not faithless, he does not become dispassionate": "Not faithless" means he does not believe anyone else - whether another ascetic or brahmin or god or Māra or Brahmā - regarding the teaching directly known by himself, witnessed by himself. "All activities are impermanent" - directly known by oneself, etc. "All activities are suffering" - "All phenomena are non-self" - "Ignorance is the condition for activities" - etc. "Birth is the condition for ageing and death" - "From the cessation of ignorance comes the

cessation of activities" - etc. "From the cessation of birth comes the cessation of ageing and death" - "This is suffering" - etc. "This is the practice leading to the cessation of suffering" - "These are the mental corruptions" - etc. "This is the practice leading to the cessation of mental corruptions" - "These phenomena are to be directly known" - etc. "These phenomena are to be realised" - directly known by oneself, etc. the origin, passing away, gratification, danger, and escape of the six sense bases of contact; the origin of the five aggregates of clinging, etc. the origin, passing away, gratification, danger, and escape of the four primary elements - directly known by oneself, etc. "Whatever has the nature of arising, all that has the nature of cessation" - directly known by oneself, witnessed by oneself, this teaching he does not believe from anyone else - whether another ascetic or brahmin or god or Māra or Brahmā.

For this was said by the Blessed One - "Do you believe, Sāriputta, that the faith faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal; the energy faculty... the mindfulness faculty... the concentration faculty... the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal?"

"I do not go by faith in the Blessed One in this matter, venerable sir, that the faith faculty... the energy faculty... the mindfulness faculty... the concentration faculty... the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. For those, venerable sir, to whom this would surely be unknown, unseen, not understood, not realised, not touched by wisdom, they would go by faith in others in this matter that the faith faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. The energy faculty... the mindfulness faculty... the concentration faculty... the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. But for those, venerable sir, to whom this is known, seen, understood, realised, touched by wisdom, they are without uncertainty, without doubt in this matter. The faith faculty... the energy faculty... the mindfulness faculty... the concentration faculty... the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. And for me, venerable sir, this is known, seen, understood, realised, touched by wisdom; I am without uncertainty, without doubt in this matter. The faith faculty... the energy faculty... the mindfulness faculty... the concentration faculty... the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal."

"Good, good, Sāriputta! For those, Sāriputta, to whom this would be unknown, unseen, not understood, not realised, not touched by wisdom, they would go by faith in others in this matter that the faith faculty... etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal."

"Whoever is faithless and knows the uncreated, and is a cutter of connection; One whose opportunity is destroyed, who has vomited hope, he indeed is the highest man."

"Not faithless, he does not become dispassionate": All ignorant worldlings find pleasure in; with reference to the good worldling, the seven trainees detach themselves. The Worthy One neither finds pleasure in nor detaches himself; he is dispassionate because of the elimination of lust, because of being without lust; because of the elimination of hate, because of being without hate; because of the elimination of delusion, because of being without delusion. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him - not faithless, he does not become dispassionate.

Therefore the Blessed One said -

"Not attached to pleasures, and not given to arrogance;
Smooth and discerning, not faithless, he does not become dispassionate."

89. He does not train out of desire for gain, and does not become angry at loss;
Unopposed by craving, he does not covet flavours.

"He does not train out of desire for gain, and does not become angry at loss." How does one train out of desire for gain? Here, monks, a monk sees a monk who is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He thinks thus: "By what means indeed is this venerable one an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick?" He thinks thus: "This venerable one is one versed in the discourses; therefore this venerable one is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick." He, because of gain, on account of gain, for the reason of gain, for the production of gain, ripening gain, learns the discourses thoroughly. Thus also one trains out of desire for gain.

Or else a monk sees a monk who is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He thinks thus: "By what means indeed is this venerable one an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick?" He thinks thus: "This venerable one is an expert in monastic discipline, etc. a speaker of the Teaching, one versed in the higher teaching; therefore this venerable one is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick." He, because of gain, on account of gain, for the reason of gain, for the production of gain, ripening gain, learns the higher teaching thoroughly. Thus also one trains out of desire for gain.

Or else a monk sees a monk who is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He thinks thus: "By what means indeed is this venerable one an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick?" He thinks thus: "This venerable one is a forest-dweller, an almsfood eater, a wearer of rag-robes, a three-robe wearer, a successive house-to-house alms goer, one who refuses food offered later, one remaining in a sitting position, one who accepts whatever seat is offered; therefore this venerable one is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick." He, because of gain, on account of gain, for the reason of gain, for the production of gain, ripening gain, becomes a forest-dweller, etc. becomes one who accepts whatever seat is offered. Thus also one trains out of desire for gain.

How does one not train out of desire for material gain? Here a monk, not because of material gain, not on account of material gain, not for the reason of material gain, not for the production of material gain, not ripening material gain, only for the purpose of self-taming, for the purpose of self-composure, for the purpose of self-quenching, learns the discourses thoroughly, learns the monastic discipline thoroughly, learns the higher teaching thoroughly. Thus also one does not train out of desire for material gain.

Or else a monk, not because of material gain, not on account of material gain, not for the reason of material gain, not for the production of material gain, not ripening material gain, only in dependence on fewness of wishes, only in dependence on contentment, only in dependence on detachment, only in dependence on solitude, only in dependence on this being the purpose, is a forest-dweller, is an almsfood eater, is a wearer of rag-robles, is a three-robe wearer, is a successive house-to-house alms goer, is one who refuses food offered later, is one who remains in a sitting position, is one who uses whatever seat is assigned. Thus also one does not train out of desire for material gain - he does not train out of desire for material gain.

And he does not become angry at loss. How does one become angry at loss? Here a certain one thinking "I do not obtain a family, or I do not obtain a group, or I do not obtain a residence, or I do not obtain material gain, or I do not obtain fame, or I do not obtain praise, or I do not obtain happiness, or I do not obtain a robe, or I do not obtain almsfood, or I do not obtain lodging, or I do not obtain the requisite of medicines for the sick, or I do not obtain an attendant of the sick, or I am unknown" becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Thus one becomes angry at loss.

How does one not become angry at loss? Here a monk thinking "I do not obtain a family, or I do not obtain a group, etc. I am unknown" does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. Thus one does not become angry at loss - he does not train out of desire for material gain and does not become angry at loss.

Unopposed by craving, he does not covet flavours. "Opposed" means whatever resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is called opposition. One for whom this opposition has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called unopposed. "Craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. "Flavour" means root flavour, trunk flavour, bark flavour, leaf flavour, flower flavour, fruit flavour, sour, sweet, bitter, pungent, salty, alkaline, acidic, astringent, pleasant, unpleasant, cold, hot. There are some ascetics and brahmins who are greedy for flavours. They wander about seeking the finest flavours with the tip of the tongue; having obtained sour, they seek non-sour; having obtained non-sour, they seek sour; having obtained sweet, they seek non-sweet; having obtained non-sweet, they seek sweet; having obtained bitter, they seek non-bitter; having obtained non-bitter, they seek bitter; having obtained pungent, they seek non-pungent; having

obtained non-pungent, they seek pungent; having obtained salty, they seek non-salty; having obtained non-salty, they seek salty; having obtained alkaline, they seek non-alkaline; having obtained non-alkaline, they seek alkaline; having obtained acidic, they seek astringent; having obtained astringent, they seek acidic; having obtained pleasant, they seek unpleasant; having obtained unpleasant, they seek pleasant; having obtained cold, they seek hot; having obtained hot, they seek cold. They, having obtained whatever, are not content with that, they seek again and again; lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding pleasing flavours. One for whom this craving for flavour has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he, having reflected wisely, takes food - "Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling."

Just as one might set fire to a forest only for the purpose of planting, or just as one might lubricate an axle only for the purpose of conveying a load, or just as one might eat the flesh of one's son as food only for the purpose of crossing over the wilderness; just so a monk, having reflected wisely, takes food - "Not for amusement, etc. and comfortable dwelling." He abandons craving for flavour, dispels it, puts an end to it, brings it to obliteration; abstaining from craving for flavour, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - unopposed by craving, he does not covet flavours.

Therefore the Blessed One said -

"He does not train out of desire for gain, and does not become angry at loss; Unopposed by craving, he does not covet flavours."

- 90.** Equanimous, always mindful, he does not imagine himself equal in the world; Neither superior nor inferior, for him there are no excesses.

"Equanimous, always mindful": "Equanimous" means endowed with six-factored equanimity. Having seen a form with the eye, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having heard a sound with the ear. Etc. Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having seen a form with the eye that is agreeable, he does not covet, does not become elated, does not generate lust; his body is steady, his mind is steady, internally well-established and well-liberated. But having seen a form with the eye that is disagreeable, he does not become ashamed, with unestablished mind, with unslothful mind, with unmalevolent heart; his body is steady, his mind is steady, internally well-established and well-liberated. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind that is agreeable, he does not covet, does not become elated, does not generate lust; his body is steady, his mind is steady, internally well-established and well-liberated. But having cognised a mental object

with the mind that is disagreeable, he does not become ashamed, with unestablished mind, with unslothful mind, with unmalevolent heart; his body is steady, his mind is steady, internally well-established and well-liberated.

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

Having seen a form with the eye, he does not find pleasure in what is enticing, he does not become corrupted towards what leads to hate, he does not become deluded towards what leads to infatuation, he does not become agitated towards what leads to agitation, he does not become intoxicated towards what is intoxicating, he does not become defiled towards what is defiling. Having heard a sound with the ear. Etc. Having cognised a mental object with the mind, he does not find pleasure in what is enticing, he does not become corrupted towards what leads to hate, he does not become deluded towards what leads to infatuation, he does not become agitated towards what leads to agitation, he does not become intoxicated towards what is intoxicating, he does not become defiled towards what is defiling. In the seen there is merely the seen, in the heard there is merely the heard, in the sensed there is merely the sensed, in the cognised there is merely the cognised. He does not cling to what is seen, he does not cling to what is heard, he does not cling to what is sensed, he does not cling to what is cognised. Regarding what is seen, he dwells unattracted, unrepelled, independent, unbound, free, unfettered, with a mind rid of barriers. Regarding what is heard... regarding the sensed... Regarding what is cognised, he dwells unattracted, unrepelled, independent, unbound, free, unfettered, with a mind rid of barriers.

The Worthy One has an eye, the Worthy One sees forms with the eye. Desire and lust do not exist for the Worthy One; the Worthy One has a well-liberated mind. The Worthy One has an ear, the Worthy One hears sounds with the ear. Desire and lust do not exist for the Worthy One; the Worthy One has a well-liberated mind. The Worthy One has a nose, the Worthy One smells odours with the nose. Desire and lust do not exist for the Worthy One; the Worthy One has a well-liberated mind. The Worthy One has a tongue, the Worthy One tastes flavours with the tongue... etc. The Worthy One has a body, the Worthy One touches tangible objects with the body... etc. The Worthy One has a mind, the Worthy One cognises mental objects with the mind. Desire and lust do not exist for the Worthy One; the Worthy One has a well-liberated mind.

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

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

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

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

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

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

"Equanimous, always" means: Always, at all times, at every time, constantly, permanently, etc. in the last stage of life. "Mindful" means mindful for four reasons - developing the establishment of mindfulness through observation of the body in the body, one is mindful; in feelings... In mind... developing the establishment of mindfulness through observation of mental phenomena in mental phenomena, one is mindful, etc. he is called mindful - equanimous, always mindful.

"He does not imagine himself equal in the world" means: He does not generate conceit thinking "I am equal" through birth or through clan, etc. or by some subject matter or other - he does not imagine himself equal in the world.

"Neither superior nor inferior" means: He does not generate arrogance thinking "I am superior" through birth or through clan, etc. or by some subject matter or other. He does not generate inferiority complex thinking "I am inferior" through birth or through clan, etc. or by some subject matter or other - neither superior nor inferior.

"For him there are no excesses": "For him" means for the Worthy One who has eliminated the mental corruptions. "Swellings" means the seven swellings - the excess of lust, the excess of hate, the excess of delusion, the excess of conceit, the excess of views, the excess of defilements, the excess of action. For him these excesses do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - for him there are no excesses.

Therefore the Blessed One said -

"Equanimous, always mindful, he does not imagine himself equal in the world;
Neither superior nor inferior, for him there are no excesses."

- 91.** For whom there is no dependence, having known the teaching, independent;
For existence or non-existence, craving in whom is not found.

"For whom there is no dependence": "For whom" means for the Worthy One who has eliminated the mental corruptions. "Dependence": there are two supports - support of craving and support of views, etc. this is support of craving, etc. this is support of views. For him, support of craving has been abandoned, support of views has been relinquished; because support of craving has been abandoned, because support of views has been relinquished, dependence for whom does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "for whom there is no dependence."

"Having known the teaching, independent": "Having known" means having known, having understood, having weighed, having determined, having made clear, having made manifest; having known, having understood, having weighed, having determined, having made clear, having made manifest "all activities are impermanent"; "all activities are suffering"... "all phenomena are non-self", etc. having known, having understood, having weighed, having determined, having made clear, having made manifest "whatever has the nature of arising, all that has the nature of cessation." "Independent": there are two supports - support of craving and support of views, etc. this is support of craving, etc. this is support of views. Having abandoned support of craving, having relinquished support of views, independent of the eye, independent of the ear, independent of the nose, independent of the tongue, independent of the body, independent of the mind, regarding forms... sounds... odours... flavours... tangible objects... family... group... residence, etc. he is independent of phenomena that are seen, heard, sensed, and to be cognised, not clinging, not approaching, not attached, not inclined, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - "having known the teaching, independent."

"For existence or non-existence, craving in whom is not found." "Craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. "For whom" means for the Worthy One who has eliminated the mental corruptions. "For existence" means by the view of existence; "for non-existence" means by the view of non-existence; "for existence" means by the eternalist view; "for non-existence" means by the annihilationist view; "for existence" means for repeated existence, for repeated destination, for repeated rebirth, for repeated conception, for repeated production of individual existence. Craving for whom does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - for existence or non-existence, craving in whom is not found.

Therefore the Blessed One said -

"For whom there is no dependence, having known the teaching, independent;
For existence or non-existence, craving in whom is not found."

- 92.** "Him I call 'at peace', without regard for sensual pleasures;
Mental knots are not found in him, he has crossed over clinging.

"Him I call 'at peace'": At peace, appeased, quenched, tranquillised. "Him I call" means him I say, him I speak of, him I declare, him I make known, him I express - "him I call 'at peace'."

"Without regard for sensual pleasures": "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures, etc. these are called objective sensual pleasures, etc. these are called defilement sensual pleasures. Having fully understood objective sensual pleasures, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration the defilement sensual pleasures, without regard for sensual pleasures, one whose sensual pleasures are gone, one whose sensual pleasures are abandoned, one whose sensual pleasures are vomited, one whose sensual pleasures are released, one whose sensual pleasures are eliminated, one whose sensual pleasures are relinquished, without lust towards sensual pleasures, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - "without regard for sensual pleasures."

"Mental knots are not found in him": "Knots" - there are four knots - covetousness is a bodily knot, anger is a bodily knot, adherence to moral rules and austerities is a bodily knot, dogmatic belief that 'This alone is the truth' is a bodily knot. Lust for one's own view is covetousness, a bodily knot; resentment and displeasure towards the doctrines of others is anger, a bodily knot; adherence to one's own morality or ascetic practice or moral rules and austerities is adherence to moral rules and austerities, a bodily knot; one's own view is dogmatic belief that "This alone is the truth," a bodily knot. "For him" means for the Worthy One who has eliminated the mental corruptions. "Mental knots are not found in him": Mental knots for him do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - "mental knots are not found in him."

"He has crossed over clinging": Clinging is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Clinging" - in what sense is it clinging? Because it is spread out, it is clinging; because it is extensive, it is clinging; because it is diffused, it is clinging; because it is unrighteous, it is clinging; because it is difficult to cross, it is clinging; because it carries away, it is clinging; because it speaks falsely, it is clinging; because it has poison as its root, it is clinging; because it has poison as its fruit, it is clinging; because it has poison as its enjoyment, it is clinging; or that craving is extensive regarding visible form... sounds... odours... flavours... tangible objects... in family... in group... in residence, etc. regarding phenomena that are seen, heard, sensed, and to be cognised - spread out and extended, thus it is clinging. "He has crossed over clinging": He has crossed, gone beyond, passed over, transcended, passed beyond this clinging, this craving - "he has crossed over clinging."

Therefore the Blessed One said -

"Him I call 'at peace', without regard for sensual pleasures;
Mental knots are not found in him, he has crossed over clinging."

- 93.** Neither sons nor cattle, nor field and site exist for him;
Neither self nor non-self is found in him.

"Neither sons nor cattle, nor field and site exist for him": "Not" is a rejection. "For him" means for the Worthy One who has eliminated the mental corruptions. "Sons": there are four kinds of sons - a son born from oneself, a son born from the field, an adopted son, a pupil. "Cattle": Goats and sheep, chickens and pigs, elephants, cattle, horses and mares. "Field" means a rice field, a paddy field, a mung bean field, a black bean field, a barley field, a wheat field, a sesame field. "Site" means a house site, a granary site, a front site, a back site, a park site, a monastery site. "Neither sons nor cattle, nor field and site exist for him": For him possession of sons or possession of cattle or possession of fields or possession of sites does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - neither sons nor cattle, nor field and site exist for him.

"Neither self nor non-self is found in him": "Self" means view of self; "non-self" means annihilationist view; "self" means there is nothing grasped; "non-self" means there is nothing to be released. For whom there is nothing grasped, for him there is nothing to be released. For whom there is nothing to be released, for him there is nothing grasped. The Worthy One who has transcended grasping and releasing has passed beyond growth and decline. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth and death, there is no more rebirth for him -neither self nor non-self is found in him.

Therefore the Blessed One said -

"Neither sons nor cattle, nor field and site exist for him;
Neither self nor non-self is found in him."

- 94.** By which worldlings would find fault with him, and also ascetics and brahmins;
That is not esteemed by him, therefore he does not tremble in controversies.

"By which worldlings would find fault with him, and also ascetics and brahmins": "Worldlings": they generate manifold defilements, thus they are worldlings; they have manifold undestroyed identity views, thus they are worldlings; they look to the faces of manifold teachers, thus they are worldlings; they have not emerged from all destinations, thus they are worldlings; they generate manifold various volitional activities, thus they are worldlings; they are carried away by manifold various mental floods, thus they are worldlings; they are tormented by manifold various torments, thus they are worldlings; they are burnt by manifold various fevers, thus they are worldlings; they are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding the five types of sensual pleasure, thus they are worldlings; they are hindered, obstructed, covered over, shut, concealed, covered by the five mental hindrances, thus they are - worldlings. "Ascetics" means whoever from outside here have approached the wandering life, have attained the wandering life. "Brahmins" means whoever use the address "bho." "By which worldlings would find fault with him, and also ascetics and brahmins": Worldlings, by which lust they would speak, by which hate they would speak, by which delusion they would speak, by which conceit they would speak, by which wrong view they would speak, by which restlessness they

would speak, by which sceptical doubt they would speak, by which underlying tendencies they would speak, as "lustful" or "corrupted" or "deluded" or "bound" or "adhered to" or "gone to distraction" or "gone to the undesirable" or "gone to strength" - those volitional activities have been abandoned; because volitional activities have been abandoned, regarding destination by which they would speak of him - as "doomed to Niraya Hell" or "of the animal realm" or "of the ghost realm" or "human" or "god" or "material" or "immaterial" or "percipient" or "non-percipient" or "neither percipient nor non-percipient"? That cause does not exist, that condition does not exist, that reason does not exist, by which they would speak of him, would tell, would declare, would explain, would express - by which worldlings would find fault with him, and also ascetics and brahmins.

"That is not esteemed by him": "For him" means for the Worthy One who has eliminated the mental corruptions. "Putting in front" - there are two kinds of putting in front - putting craving in front and putting wrong view in front, etc. this is putting craving in front, etc. this is putting wrong view in front. For him, putting craving in front has been abandoned, putting wrong view in front has been relinquished; because putting craving in front has been abandoned, because putting wrong view in front has been relinquished, he does not walk about having put craving or wrong view in front, he is not with craving as his flag, not with craving as his banner, not with craving as his authority, not with wrong view as his flag, not with wrong view as his banner, not with wrong view as his authority, he does not walk about surrounded by craving or wrong view - that is not esteemed by him.

"Therefore he does not tremble in controversies": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source, in controversies, in accusations, in blame, in reproach, in disrepute, in disparagement, he does not tremble, does not stir, does not waver, does not shake, does not quake, does not quake violently - therefore he does not tremble in controversies.

Therefore the Blessed One said -

"By which worldlings would find fault with him, and also ascetics and brahmins;
That is not esteemed by him, therefore he does not tremble in controversies."

- 95.** Free from greed, without stinginess, the sage does not speak among the superior;
Not among equals, not among the inferior, he does not pursue speculation, being free from speculation.

"Free from greed, without stinginess." Greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. One for whom this greed has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called free from greed. He is not greedy for forms, etc. not greedy, not attached, not infatuated, not clinging regarding phenomena that are seen, heard, sensed, and to be cognised, free from greed, with greed gone, with greed abandoned, with greed vomited, with greed released, with greed eliminated, with greed relinquished, without hunger, etc. he dwells with a self become divine - free from greed. "Without stinginess" - "stinginess" - there are five kinds of stinginess -

stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such, etc. grasping - this is called stinginess. For one in whom this stinginess has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called without stinginess - free from greed, without stinginess.

"The sage does not speak among the superior, not among equals, not among the inferior." "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. He does not say "I am superior," or "I am equal," or "I am inferior," he does not speak, does not explain, does not make clear, does not express - the sage does not speak among the superior, not among equals, not among the inferior.

"He does not go to speculation, being free from speculation." "Assign" - there are two kinds of assigning - assigning through craving and assigning through wrong view, etc. This is assigning through craving, etc. This is assigning through wrong view. For him, speculation through craving has been abandoned, speculation through wrong view has been relinquished; because speculation through craving has been abandoned, because speculation through wrong view has been relinquished, he does not lead speculation through craving or speculation through wrong view, does not approach, does not go to, does not grasp, does not fondle, does not adhere - he does not go to speculation. "Being free from speculation." "Assign" - there are two kinds of assigning - assigning through craving and assigning through wrong view, etc. This is assigning through craving, etc. This is assigning through wrong view. For him, speculation through craving has been abandoned, speculation through wrong view has been relinquished; because speculation through craving has been abandoned, because speculation through wrong view has been relinquished, he does not assign speculation through craving or speculation through wrong view, does not generate, does not produce, does not bring forth, does not bring into existence - he does not pursue speculation, being free from speculation.

Therefore the Blessed One said -

"Free from greed, without stinginess, the sage does not speak among the superior;

Not among equals, not among the inferior, he does not go to speculation, being free from speculation."

- 96.** For one who has nothing of his own in the world, and who does not grieve over what is non-existent;
And who does not go among phenomena, he indeed is called "peaceful".

"For one who has nothing of his own in the world": "For whom" means for the Worthy One who has eliminated the mental corruptions. "Has nothing of his own in the world": For him, anything pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness, thinking "this is mine" or "this belongs to others" - grasped, adhered to, attached to, clung to, inclined to - does not exist, is not present, etc. burnt by the fire of knowledge - for one who has nothing of his own in the world. "And does not grieve over what is non-existent":

One does not grieve over a changed object, or one does not grieve regarding a changed object. One does not grieve "my eye has changed". My ear... my nose my tongue my body my mind... my forms my sounds my odours my flavours my tangible objects my family my group my residence my material gain my fame my praise my happiness my robe my almsfood my lodging my requisite of medicines for the sick my mother my father my brother my sister my son my daughter my friends my colleagues my relatives my blood-relations have changed - one does not grieve, is not wearied, does not lament, does not beat one's breast and wail, does not fall into confusion. Thus also, one does not grieve over what is non-existent.

Or touched, overcome, included, endowed with unpleasant painful feeling, one does not grieve, is not wearied, does not lament, does not beat one's breast and wail, does not fall into confusion. Touched, overcome, included, endowed with eye disease, one does not grieve, is not wearied, does not lament, does not beat one's breast and wail, does not fall into confusion; with ear disease... with nose disease... with tongue disease... with body disease... with head disease... with ear disease... with mouth disease... with tooth disease... with cough... with asthma... with catarrh... with burning... with digestive fever... with stomach disease... with fainting... with dysentery... with colic... with cholera... with leprosy... with boils... with skin disease... with consumption... with epilepsy... with ringworm... with itch... with scab... with scabies... with scabies... with blood disease... with bile disease... with diabetes... with shoulder disease... with blisters... with ulcer... with illness originating from bile... with illness originating from phlegm... with illness originating from wind... with illness from the combination of humours... with illness arising from change of season... with illness arising from uneven care... with illness caused by contrivance... with illness arising from the result of action... with cold... with heat... with hunger... with thirst... touched, overcome, included, endowed with the contact of gadflies, mosquitoes, wind, sun, and serpents, one does not grieve, is not wearied, does not lament, does not beat one's breast and wail, does not fall into confusion. Thus also, one does not grieve over what is non-existent.

Or else, regarding what is non-existent, not found, not obtained - "Alas, I do not have that, alas, may it be mine, alas, I do not obtain that" - one does not grieve, is not wearied, does not lament, does not beat one's breast and wail, does not fall into confusion. Thus also one does not grieve over what is non-existent. "And does not go among phenomena" means one does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one does not go through the influence of lust, one does not go through the influence of hate, one does not go through the influence of delusion, one does not go through the influence of conceit, one does not go through the influence of views, one does not go through the influence of restlessness, one does not go through the influence of doubt, one does not go through the influence of underlying tendencies, and one is not driven, led, carried, or drawn along by divisive mental states - and does not go among phenomena.

"He indeed is called 'peaceful': He is peaceful, at peace, appeased, quenched, tranquillised - is said, is pronounced, is spoken, is uttered, is explained, is expressed - he indeed is called "peaceful".

Therefore the Blessed One said -

"For one who has nothing of his own in the world, and who does not grieve over what is non-existent;
And who does not go among phenomena, he indeed is called 'peaceful'."

The Exposition of the Purābheda Discourse is tenth.



ABOUT THIS TRANSLATION

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