

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)

13. Exposition of the Discourse on the Greater Analysis
(13. Mahāviyūhasuttaniddeso)

[Mnd 13, PTS 305-338]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

13. Exposition of the Discourse on the Greater Analysis

Now he will explain the Mahāviyūhasutta Exposition -

- 130.** Whatever these dwelling in views, and assert "this alone is truth";
All of them bring upon themselves blame, and also they obtain praise therein.

"Whatever these dwelling in views": "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "Dwelling in views": There are some ascetics and brahmins who hold wrong views; they, having taken, having learnt, having grasped, having adhered to, having clung to one or another of the sixty-two wrong views, dwell, live together, reside, and undergo probation in their own view. Just as householders dwell in houses, or those with offences dwell in offences, or those with mental defilements dwell in mental defilements; just so there are some, etc. undergo probation - "whatever these dwelling in views".

"And assert 'this alone is truth'." "The world is eternal, only this is the truth, anything else is vain" - they say, speak, declare, explain, express. "The world is non-eternal, etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - they say, speak, declare, explain, express - and assert "this alone is truth".

"All of them bring upon themselves blame": All those ascetics and brahmins follow blame, follow reproach, follow disrepute; all are blamed, all are reproached, all are without fame - "all of them bring upon themselves blame".

"And also they obtain praise therein": There, in one's own view, in one's own acceptance, in one's own preference, in one's own theory, they obtain, receive, approach, find praise, commendation, fame, enhancement of reputation - "and also they obtain praise therein".

Therefore that created one said -

"Whatever these dwelling in views, and assert 'this alone is truth';
All of them bring upon themselves blame, and also they obtain praise therein."

- 131.** For this is little, not enough for tranquillity, I say there are two fruits of contention;
Having seen this too, one should not engage in contention, seeing security in the ground of non-contention.

"For this is little, not enough for tranquillity": "For this is little" means this is small, this is inferior, this is slight, this is sinful, this is insignificant, this is limited - for this is little. "Not enough for tranquillity" means not enough for the tranquillity of lust, for the tranquillity of hate, for the tranquillity of delusion, of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... of negligence... of all mental defilements... of all misconducts... of all disturbances... of all fevers... of all torments... for the tranquillity, for the peace, for the appeasement, for the Nibbāna, for the relinquishment, for the tranquillisation of all unwholesome volitional activities - for this is little, not enough for tranquillity.

"I say there are two fruits of contention": Of dispute about views, of quarrel about views, of strife about views, of contention about views, of conflict about views, there are two fruits - there is victory and defeat, there is gain and loss, there is fame and disgrace, there is blame and praise, there is happiness and suffering, there is pleasure and displeasure, there is the desirable and undesirable, there is friendliness and aversion, there is elation and dejection, there is compliance and opposition. Or else that action is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts - thus I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - I say there are two fruits of contention.

"Having seen this too, one should not engage in contention": "Having seen this too" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest this danger in view-disputes, view-quarrels, view-strifes, view-contentions, view-conflicts - "having seen this too." "One should not engage in contention" means one should not make dispute, should not make quarrel, should not make strife, should not make contention, should not make conflict, one should abandon, dispel, put an end to, bring to obliteration dispute, quarrel, strife, contention, conflict, one should dwell abstaining, refraining, desisting from dispute, quarrel, strife, contention, conflict, gone out, escaped, free, unbound, with a mind rid of barriers - "having seen this too, one should not engage in contention."

"Seeing security in the ground of non-contention": "The ground of non-contention" is called the Deathless, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Seeing, perceiving, looking at, gazing upon, examining this ground of non-contention as security, as shelter, as rock cell, as refuge, as fearlessness, as the imperishable, as the Deathless, as Nibbāna - "seeing security in the ground of non-contention."

Therefore the Blessed One said -

"For this is little, not enough for tranquillity, I say there are two fruits of contention;
Having seen this too, one should not engage in contention, seeing security in the ground of non-contention."

132. Whatever conventions there are of worldlings, the wise one does not approach any of these;

Unattracted, why would he approach attraction, not making acquiescence in what is seen and heard.

"Whatever conventions there are of worldlings": "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever". "Conventions": Conventions are called the sixty-two wrong views, the conventions of views. "Of worldlings" means conventions generated by worldlings, thus "of worldlings", or conventions generated by various people far and wide, thus "of worldlings" - "whatever conventions there are of worldlings".

"The wise one does not approach any of these": The wise one, gone to true knowledge, one with knowledge, discerning, sagacious. All these conventions of views, he does not lead, does not approach, does not go to, does not grasp, does not fondle, does not adhere - "the wise one does not approach any of these".

"Unattracted, why would he approach attraction": "Involvement" means there are two involvements - involvement with craving and involvement with wrong view, etc. This is involvement with craving, etc. This is involvement with wrong view. For him, involvement with craving has been abandoned, involvement with wrong view has been relinquished; because involvement with craving has been abandoned, because involvement with wrong view has been relinquished, what matter would the unattracted person approach, go to, grasp, fondle, adhere to as "self" or "mine"? What feeling... what perception... what activities... what consciousness... what destination... what rebirth... what conception... what existence... what round of rebirths... what cycle would he approach, go to, grasp, fondle, adhere to - "unattracted, why would he approach attraction".

"Not making acquiescence in what is seen and heard." Not making acquiescence in what is seen or purity through what is seen, or what is heard or purity through what is heard, or what is sensed or purity through what is sensed, not making desire, not making love, not making lust, not generating, not producing, not bringing forth, not fully bringing forth - not making acquiescence in what is seen and heard.

Therefore the Blessed One said -

"Whatever conventions there are of worldlings, the wise one does not approach any of these;
Unattracted, why would he approach attraction, not making acquiescence in what is seen and heard."

133. Those who hold morality as highest say purity comes by self-restraint, having accepted an ascetic practice, they stand devoted;
"Right here we would train, then comes his purity," led on by existence, declaring themselves skilled.

"Those who hold morality as highest say purity comes by self-restraint": There are some ascetics and brahmins who hold morality as highest; they say, speak, declare, explain, and express that purity, purification, complete purification, freedom, liberation, complete liberation come through mere morality, mere self-restraint, mere restraint, mere non-transgression.

Samaṇamuṇḍikā's son said thus - "I, householder, declare a person endowed with four qualities to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable. With which four? Here, householder, one does not commit evil action with the body, does not speak evil speech, does not think evil thoughts, does not pursue an evil livelihood. With these four qualities, householder, I declare a person to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable; just so there are some ascetics and brahmins who hold morality as highest; they say, speak, declare, explain, and express that purity, purification, complete purity, freedom, liberation, complete liberation come through mere morality, mere self-restraint, mere restraint, mere non-transgression" - "those who hold morality as highest say purity comes by self-restraint."

"Having accepted an ascetic practice, they stand devoted": "Ascetic practice" means the elephant practice, or the horse practice, or the ox practice, or the dog practice, or the crow practice, or the Vāsudeva practice, or the Baladeva practice, or the Puṇṇabhadda practice, or the Maṇibhadda practice, or the fire practice, or the serpent practice, or the supaṇṇa practice, or the demon practice, or the titan practice, or the gandhabba practice, or the great king practice, or the moon practice, or the sun practice, or the Inda practice, or the Brahma practice, or the god practice, or the direction practice - having taken, having accepted, having taken up, having undertaken, having grasped, having adhered to, having clung to, they stand devoted, are present, clinging, approached, attached, inclined - "having accepted an ascetic practice, they stand devoted."

"Right here we would train, then comes his purity": "Here" means in one's own view, in one's own acceptance, in one's own preference, in one's own theory. "We would train" means we would train, we would practise, we would conduct ourselves, having accepted, we would proceed - "right here we would train." "Then comes his purity" means then comes his purity, purification, complete purity, freedom, liberation, complete liberation - "right here we would train, then comes his purity."

"Led on by existence, declaring themselves skilled": "Led on by existence" means led on by existence, approached by existence, attached to existence, inclined to existence - "led on by existence." "Declaring themselves skilled" means those who speak as skilled, those who speak as wise, those who speak firmly, those who speak of the true method, those who speak of causes, those who speak of characteristics, those who speak of reasons, those who speak of grounds, regarding one's own theory - "led on by existence, declaring themselves skilled."

Therefore the Blessed One said -

"Those who hold morality as highest say purity comes by self-restraint, having accepted an ascetic practice, they stand devoted;
"Right here we would train, then comes his purity," led on by existence, declaring themselves skilled.

134. If one has fallen away from moral observances, one trembles having failed in action;

One prattles and longs for purity, like one separated from the caravan, dwelling away from home.

"If one has fallen away from moral observances": One falls away from moral observances for two reasons - one falls away by another's cutting off, or one falls away being unable to attain. How does one fall away by another's cutting off? Another cuts off: "That teacher is not omniscient, the teaching is not well proclaimed, the group is not practicing well, the view is not auspicious, the practice is not well laid down, the path is not leading to liberation, there is no purity or purification or complete purity here, no freedom or liberation or complete liberation here, here they do not become pure or become purified or become completely pure, or become free or become liberated or become completely liberated, they are inferior, low, inferior, sinful, insignificant, limited." Thus another cuts off. Being thus cut off, one falls away from the teacher, falls away from the preaching of the teaching, falls away from the group, falls away from the view, falls away from the practice, falls away from the path. Thus one falls away by cutting off. How does one fall away being unable to attain? Being unable to attain morality, one falls away from morality; being unable to attain ascetic practice, one falls away from ascetic practice; being unable to attain moral rules and austerities, one falls away from moral rules and austerities. Thus one falls away being unable to attain - "if one has fallen away from moral observances."

"One trembles having failed in action": "One trembles": thinking "Morality or ascetic practice or moral rules and austerities have been missed by me, have been failed by me, have been stumbled by me, have been fallen by me, through ignorance I have failed," one trembles, quakes, quakes violently - one trembles. "Having failed in action": thinking "Meritorious volitional activity or demeritorious volitional activity or imperturbable volitional activity has been missed by me, has been failed by me, has been stumbled by me, has been fallen by me, through ignorance I have failed," one trembles, quakes, quakes violently - one trembles having failed in action.

"One prattles and longs for purity": "One prattles": one mutters about morality, or mutters about ascetic practice, or mutters about moral rules and austerities, prattles, prays for - one prattles. "And longs for purity": one aspires for purity through morality, or aspires for purity through ascetic practice, or aspires for purity through moral rules and austerities, longs for, prays for - one prattles and longs for purity.

"Like one separated from the caravan, dwelling away from home": Just as a man who has left his house, dwelling abroad with a caravan, separated from the caravan, either follows that caravan or returns to his own house; just so that holder of views either takes that teacher or takes another teacher, either takes that preaching of the teaching or takes another preaching of the teaching, either takes that group or takes another group, either takes that view or takes another view, either takes that practice or takes another practice, either takes that path or takes another path, fondles, adheres to - like one separated from the caravan, dwelling away from home.

Therefore the Blessed One said -

"If one has fallen away from moral observances, one trembles having failed in action;

One prattles and longs for purity, like one separated from the caravan, dwelling away from home."

- 135.** Having abandoned all moral rules and austerities, and this action both blameable and unblameable;
Not wishing for purity or impurity, one should wander abstaining, without grasping at peace.

"Having abandoned all moral rules and austerities." Having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration all purifications through morality, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration all purifications through ascetic practices, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration all purifications through moral rules and austerities - "having abandoned all moral rules and austerities."

"And this action both blameable and unblameable." Blameable action is called - dark with dark result. Unblameable action is called - bright with bright result. Having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration both blameable action and unblameable action - "and this action both blameable and unblameable."

"Not wishing for purity or impurity." "Impurity" - they desire impurity, they desire unwholesome mental states. "Purity" - they desire purity, they desire the five types of sensual pleasure; they desire impurity, they desire unwholesome mental states, they desire the five types of sensual pleasure; they desire purity, they desire the sixty-two wrong views, they desire impurity, they desire unwholesome mental states, they desire the five types of sensual pleasure, they desire the sixty-two wrong views; they desire purity, they desire wholesome mental states of the three elements, they desire impurity, they desire unwholesome mental states, they desire the five types of sensual pleasure, they desire the sixty-two wrong views, they desire wholesome mental states of the three elements; they desire purity, good worldlings desire the descent into the fixed course. Trainees desire the highest state, arahantship. When arahantship is attained, the Worthy One neither desires unwholesome mental states, nor desires the five types of sensual pleasure, nor desires the sixty-two wrong views, nor desires wholesome mental states of the three elements, nor desires the descent into the fixed course, nor desires the highest state, arahantship. The Worthy One has transcended longing, has passed beyond growth and decline. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth, ageing, death and wandering in the round of rebirths, there is no more rebirth for him - "not wishing for purity or impurity."

"One should wander abstaining, without grasping at peace." "Abstaining" - abstaining from purity and impurity, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - "abstaining." "One should wander" - one should wander, one should go about, one should dwell, one should conduct oneself, one should proceed, one should maintain oneself, one should sustain oneself, one should keep oneself going - "one should wander abstaining." "Without grasping at peace" -

peace is called the sixty-two wrong views, the peace of views, not grasping, not adhering to, not being attached to - "one should wander abstaining, without grasping at peace."

Therefore the Blessed One said -

"Having abandoned all moral rules and austerities, and this action both blameable and unblameable;
Not wishing for purity or impurity, one should wander abstaining, without grasping at peace."

- 136.** In dependence on that, whether what is loathed, or else what is seen or heard or sensed;
Going upwards, they lament for purity, not free from craving in existence after existence.

"In dependence on that, whether what is loathed" means: There are some ascetics and brahmins who advocate loathing through austerity, who have loathing through austerity as their core, who are dependent on loathing through austerity, reliant on, clinging to, approached, attached to, inclined to it - in dependence on that, whether what is loathed.

"Or else what is seen or heard or sensed" means: In dependence on what is seen or purity through what is seen, or what is heard or purity through what is heard, or what is sensed or purity through what is sensed, depending on, relying on, having grasped, having adhered to, having clung to - or else what is seen or heard or sensed.

"Going upwards, they lament for purity" means: There are some ascetics and brahmins who advocate going upwards. Which are those ascetics and brahmins who advocate going upwards? Those ascetics and brahmins who believe in ultimate purity, who believe in purity through the round of rebirths, who hold the view of the inefficacy of action, who hold the doctrine of eternalism - these are those ascetics and brahmins who advocate going upwards. They proclaim, say, speak, declare, explain, express purity, purification, complete purity, freedom, liberation, complete liberation in the round of rebirths - going upwards, they lament for purity.

"Not free from craving in existence after existence" means: "Craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. "In existence after existence" means in existence after existence, in kammic becoming, in rebirth, in sensual existence; in kammic becoming, in sensual existence, in rebirth, in fine-material existence; in kammic becoming, in fine-material existence, in rebirth, in immaterial existence; in kammic becoming, in immaterial existence, in rebirth, in repeated existence; in repeated destination, in repeated rebirth, in repeated conception, in repeated production of individual existence - not free from craving, craving not gone, craving not abandoned, craving not vomited, craving not released, craving not eliminated, craving not relinquished - not free from craving in existence after existence.

Therefore the Blessed One said -

"In dependence on that, whether what is loathed, or else what is seen or heard

or sensed;

Going upwards, they lament for purity, not free from craving in existence after existence."

- 137.** For one who is desiring there are mutterings, and trembling too regarding what is imagined;
For whom there is no passing away and rebirth here, by what would he tremble, where would he mutter?

"For one who is desiring there are mutterings": Longing is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "For one desiring": for one desiring, for one wishing, for one enjoying, for one longing, for one yearning - for one who is desiring indeed. "Mutterings": Muttering is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root - for one who is desiring there are mutterings.

"And trembling too regarding what is imagined": "Designing" means there are two kinds of designing - designing through craving and designing through wrong view, etc. this is designing through craving, etc. this is designing through wrong view. "And trembling too regarding what is imagined": Regarding the imagined object, fearing that it will be taken away, they tremble; while it is being taken away, they tremble; when it has been taken away, they tremble; regarding the imagined object, fearing that it will change, they tremble; while it is changing, they tremble; when it has changed, they tremble, they shudder, they shudder violently - and trembling too regarding what is imagined.

"For whom there is no passing away and rebirth here": "For whom" means for the Worthy One who has eliminated the mental corruptions. For whom going, coming, going and coming, making of time, destination, this or that existence, death, rebirth, production, breaking up, birth, ageing and death do not exist, are not present, are not found, are not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - for whom there is no passing away and rebirth here.

"By what would he tremble, where would he mutter?": By what lust would he tremble, by what hate would he tremble, by what delusion would he tremble, by what conceit would he tremble, by what wrong view would he tremble, by what restlessness would he tremble, by what sceptical doubt would he tremble, by what underlying tendencies would he tremble - 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, by what would he tremble 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 tremble, shudder, shudder violently - by what would he tremble? "Where would he mutter?": where would he mutter, in what would he mutter, where would he mutter, pray for, yearn for? - by what would he tremble, where would he mutter?

Therefore the Blessed One said -

"For one who is desiring there are mutterings, and trembling too regarding what is imagined;
For whom there is no passing away and rebirth here, by what would he tremble, where would he mutter?"

- 138.** What some call the supreme teaching, that very thing others call inferior;
Which of these is the true statement, for all these declare themselves skilled.

"What some call the supreme teaching": Whatever teaching, view, practice, path some ascetics and brahmins say "this is supreme, highest, foremost, distinguished, eminent, best, excellent," thus they said, thus they speak, thus they declare, thus they explain, thus they express - what some call the supreme teaching.

"That very thing others call inferior": that very same teaching, view, practice, path some ascetics and brahmins say "this is inferior, this is low, this is lesser, this is sinful, this is insignificant, this is limited," thus they said, thus they speak, thus they declare, thus they explain, thus they express - that very thing others call inferior.

"Which of these is the true statement": Which statement of these ascetics and brahmins is true, accurate, actual, factual, in accordance with reality, not distorted - "which of these is the true statement".

"For all these declare themselves skilled": All these ascetics and brahmins speak as skilled, speak as wise, speak firmly, speak of the true method, speak of causes, speak of characteristics, speak of reasons, speak of grounds, regarding one's own theory - "for all these declare themselves skilled".

Therefore that created one said -

"What some call the supreme teaching, that very thing others call inferior;
Which of these is the true statement, for all these declare themselves skilled."

- 139.** They say their own teaching is complete, but they say another's teaching is inferior;
Thus having quarrelled they dispute, each calling their own view the truth.

"They say their own teaching is complete": their own teaching, view, practice, path, some ascetics and brahmins say "this is complete, perfect, superior," thus they said, etc. thus they express - they say their own teaching is complete.

"But they say another's teaching is inferior": Another's teaching, view, practice, path, some ascetics and brahmins say "this is inferior, this is low, this is lesser, this is sinful, this is insignificant, this is limited," thus they said, thus they speak, thus they declare, thus they explain, thus they express - but they say another's teaching is inferior.

"Thus having quarrelled they dispute": thus having taken, having learnt, having grasped, having adhered to, having clung to, they dispute, they make disputes, they make quarrels, they make strife, they make contentions, they make conflicts - "You do not understand this Teaching and discipline, etc. Disentangle yourself if you can" - thus having quarrelled they dispute.

"Each calling their own view the truth": "The world is eternal, only this is the truth, anything else is vain" - each calling their own view the truth. "The world is non-eternal, etc. the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - each calling their own view the truth.

Therefore the Blessed One said -

"They say their own teaching is complete, but they say another's teaching is inferior;
Thus having quarrelled they dispute, each calling their own view the truth."

140. If one were inferior by another's disparagement, no one would be distinguished in teachings;
For many speak of another's teaching as inferior, while speaking firmly in their own.

"If one were inferior by another's disparagement": if by reason of another's disparagement, by reason of being blamed, by reason of being reproached, by reason of being censured, the other is a fool, low, inferior, defective, sinful, insignificant, limited - "if one were inferior by another's disparagement."

"No one would be distinguished in teachings": In teachings no one would be the foremost, the best, the distinguished, the chief, the highest, the most excellent - "no one would be distinguished in teachings."

"For many speak of another's teaching as inferior": Many speak of the teaching of many, blame, criticise, reproach as low, as inferior, as defective, as sinful, as insignificant, as limited; many speak of the teaching of one, blame, criticise, reproach as low, as inferior, as defective, as sinful, as insignificant, as limited; one speaks of the teaching of many, blames, criticises, reproaches as low, as inferior, as defective, as sinful, as insignificant, as limited; one speaks of the teaching of one, blames, criticises, reproaches as low, as inferior, as defective, as sinful, as insignificant, as limited - "for many speak of another's teaching."

"While speaking firmly in their own as inferior": The teaching is one's own doctrine, view is one's own doctrine, practice is one's own doctrine, path is one's own doctrine; in one's own doctrine, speaking firmly, speaking steadfastly, speaking strongly, speaking with conviction - "while speaking firmly in their own as inferior."

Therefore the Blessed One said -

"If one were inferior by another's disparagement, no one would be distinguished in teachings;
For many speak of another's teaching as inferior, while speaking firmly in their own."

141. And veneration of the Good Teaching is likewise, just as they praise their own doctrines;
All theories would be true, for their purity is individual only.

"And veneration of the Good Teaching is likewise": What is veneration of the Good Teaching? One honours one's own teacher, respects, reveres, venerates, thinking "This teacher is omniscient" - this is veneration of the Good Teaching. One honours one's own preaching of the teaching, one's own group, one's own view, one's own practice, one's own path, respects, reveres, venerates, thinking "This path is leading to liberation" - this is veneration of the Good Teaching. "And veneration of the Good Teaching is likewise": veneration of the Good Teaching is thus actual, true, factual, not distorted - and veneration of the Good Teaching is likewise.

"Just as they praise their own doctrines": The teaching is one's own doctrine, view is one's own doctrine, practice is one's own doctrine, path is one's own doctrine; they praise, laud, proclaim, and extol their own doctrines - just as they praise their own doctrines.

"All theories would be true": all theories would be thus actual, true, factual, not distorted - all theories would be true.

"For their purity is individual only": Individual only is the purity, purification, complete purity, freedom, liberation, complete liberation of those ascetics and brahmins - for their purity is individual only.

Therefore the Blessed One said -

"And veneration of the Good Teaching is likewise, just as they praise their own doctrines;

All theories would be true, for their purity is individual only."

142. For a brahmin there is no being led by another, having discriminated what is grasped among teachings;
Therefore he has passed beyond contentions, for he does not see another teaching as best.

"For a brahmin there is no being led by another": "Not" is a rejection. "Brahmin": through having warded off seven qualities, one is a brahmin, etc. Unattached, such a one is called a Brahmā. "For a brahmin there is no being led by another": for a brahmin there is no state of being led by another, a brahmin is not one to be led by another, not one relying on another, not one dependent on another, not one whose going is bound to another - he knows, he sees, undeluded, fully aware, mindful. "All activities are impermanent" - for a brahmin there is no state of being led by another, a brahmin is not one to be led by another, not one relying on another, not one dependent on another, not one whose going is bound to another - he knows, he sees, undeluded, fully aware, mindful. "All activities are suffering", etc. "Whatever has the nature of arising, all that has the nature of cessation" - for a brahmin there is no state of being led by another, a brahmin is not one to be led by another, not one relying on another, not one dependent on another, not one whose going is bound to another - he knows, he sees, undeluded, fully aware, mindful - for a brahmin there is no being led by another.

"Having discriminated what is grasped among phenomena": "Among phenomena": among the sixty-two wrong views. "Having discriminated": having discriminated, having decided, having examined, having thoroughly examined, having weighed,

having determined, having made clear, having made manifest. Grasping by limitation, grasping by portion, grasping by excellence, grasping by share, grasping by accumulation, grasping by collection - "this is true, actual, factual, exact, not reversed" - grasped, adhered to, attached to, clung to, inclined to - 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 - having discriminated what is grasped among phenomena.

"Therefore he has passed beyond contentions": "Therefore" means therefore, for that reason, because of that, on that condition, with that as source - disputes about views, quarrels about views, strife about views, contentions about views, conflicts about views - he has passed beyond, transcended, gone beyond, passed over - therefore he has passed beyond contentions.

"For he does not see another teaching as best": Another teacher, preaching of the teaching, group, view, practice, path - apart from the establishments of mindfulness, apart from the right strivings, apart from the bases for spiritual power, apart from the faculties, apart from the powers, apart from the factors of enlightenment, apart from the noble eightfold path - as the highest, foremost, distinguished, eminent, best, excellent teaching - he does not see, does not perceive, does not look at, does not ponder, does not examine - for he does not see another teaching as best.

Therefore the Blessed One said -

"For a brahmin there is no being led by another, having discriminated what is grasped among teachings;
Therefore he has passed beyond contentions, for he does not see another teaching as best."

143. I know, I see, it is just so - some by view attain purity;
If he saw, what then is that to him? Having passed beyond, they speak of purity by another means.

"I know, I see, it is just so": "I know" means I know through knowledge of others' minds, or I know through knowledge of recollecting past lives. "I see" means I see with the physical eye, or I see with the divine eye. "It is just so" means this is true, real, factual, exact, not reversed - I know, I see, it is just so.

"Some by view attain purity": By view some ascetics and brahmins attain purity, purification, complete purity, freedom, liberation, complete liberation. By the view "the world is eternal, only this is the truth, anything else is vain," some ascetics and brahmins attain purity, purification, complete purity, freedom, liberation, complete liberation. "The world is non-eternal, etc. By the view "the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain," some ascetics and brahmins attain purity, purification, complete purity, freedom, liberation, complete liberation - some by view attain purity.

"If he saw, what then is that to him": "He saw" means he saw through knowledge of others' minds, or he saw through knowledge of recollecting past lives, or he saw with the physical eye, or he saw with the divine eye - if he saw. "What then is that to him": What was accomplished by that seeing for him? There is no full understanding of

suffering, there is no abandoning of the origin, there is no development of the path, there is no realisation of the fruit, there is no eradication and abandoning of lust, there is no eradication and abandoning of hate, there is no eradication and abandoning of delusion, there is no eradication and abandoning of mental defilements, there is no cutting off of the round of rebirths - if he saw, what then is that to him.

"Having passed beyond, they speak of purity by another means": those sectarians, having surpassed, transcended, passed beyond the path of purity, the path of purification, the path of complete purity, the path of cleanliness, the path of complete cleanliness, apart from the establishments of mindfulness, apart from the right strivings, apart from the bases for spiritual power, apart from the faculties, apart from the powers, apart from the factors of enlightenment, apart from the noble eightfold path, speak of purity, purification, complete purity, freedom, liberation, complete liberation - they say, speak, declare, explain, express. Thus also having passed beyond, they speak of purity by another means.

Or else the Buddhas and the disciples of the Buddha and the Individually Enlightened Ones, having surpassed, transcended, passed beyond the path of impurity, the path of non-purification, the path of incomplete purity, the path of uncleanness, the path of incomplete cleanliness of those sectarians, by the four establishments of mindfulness, by the four right strivings, by the four bases for spiritual power, by the five faculties, by the five powers, by the seven factors of enlightenment, by the noble eightfold path, speak of purity, purification, complete purity, freedom, liberation, complete liberation - they say, speak, declare, explain, express - thus also having passed beyond, they speak of purity by another means.

Therefore the Blessed One said -

"I know, I see, it is just so - some by view attain purity;
If he saw, what then is that to him? Having passed beyond, they speak of purity by another means."

- 144.** A man seeing sees mentality-materiality, or having seen, he knows those very things;
Let him see much or little as he wishes, for the skilled do not say purity comes by that.

"A man seeing sees mentality-materiality": a man seeing sees - whether seeing through knowledge of others' minds, or seeing through knowledge of recollecting past lives, or seeing with the physical eye, or seeing with the divine eye - he sees only mentality-materiality as permanent, as happiness, as self; he does not see the origin or the passing away or the gratification or the danger or the escape of those phenomena - a man seeing sees mentality-materiality.

"Or having seen, he knows those very things": "Having seen" means having seen through knowledge of others' minds, or having seen through knowledge of recollecting past lives, or having seen with the physical eye, or having seen with the divine eye, having seen only mentality-materiality, he knows it as permanent, as happiness, as self; he does not know the origin or the passing away or the gratification or the danger or the escape of those phenomena - or having seen, he

knows those very things.

"Let him see much or little as he wishes": Whether seeing much or little mentality-materiality as permanent, as happiness, as self - let him see much or little as he wishes.

"For the skilled do not say purity comes by that": "The skilled" means those who are skilled in the aggregates, skilled in the elements, skilled in the sense bases, skilled in dependent origination, skilled in the establishments of mindfulness, skilled in the right strivings, skilled in the bases for spiritual power, skilled in the faculties, skilled in the powers, skilled in the factors of enlightenment, skilled in the path, skilled in the fruit, skilled in Nibbāna - those skilled ones do not speak, do not say, do not declare, do not explain, do not express purity, purification, complete purity, freedom, liberation, complete liberation through knowledge of others' minds, or through knowledge of recollecting past lives, or with the physical eye, or with the divine eye, or through seeing mentality-materiality - "for the skilled do not say purity comes by that."

Therefore the Blessed One said -

"A man seeing sees mentality-materiality, or having seen, he knows those very things;
Let him see much or little as he wishes, for the skilled do not say purity comes by that."

145. One who speaks with fixed views is indeed not easily disciplined, putting forward a designed view;
Depending upon which, declaring it beautiful there, speaking of purity, he saw truly there.

"One who speaks with fixed views is indeed not easily disciplined": "The world is eternal, only this is the truth, anything else is vain" - one who speaks with fixed views; "The world is non-eternal" etc. the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - one who speaks with fixed views. "Is indeed not easily disciplined": One who speaks with fixed views is difficult to discipline, difficult to make understand, difficult to make reflect, difficult to make see, difficult to inspire confidence - one who speaks with fixed views is indeed not easily disciplined.

"Putting forward a designed view": Designed, prepared, conditioned, established - having put the view in front, one walks about. With wrong view as one's flag, wrong view as one's banner, wrong view as one's authority, surrounded by wrong view, one walks about - putting forward a designed view.

"Depending upon which, declaring it beautiful there": "Whereby one dependent" means whereby one is dependent on, reliant on, clinging to, approached, attached to, inclined towards a teacher, preaching of the teaching, group, view, practice, or path - whereby one dependent. "There" means in one's own view, in one's own acceptance, in one's own preference, in one's own theory. "Declaring it beautiful" means one who speaks of beauty, one who speaks of what is splendid, one who speaks as wise, one who speaks firmly, one who speaks of the true method, one who speaks of causes,

one who speaks of characteristics, one who speaks of reasons, one who speaks of grounds, regarding one's own theory - depending upon which, declaring it beautiful there.

"Speaking of purity, he saw truly there": One who speaks of purity, one who speaks of purification, one who speaks of complete purity, one who speaks of cleanliness, one who speaks of complete cleanliness. Or else one who sees purity, one who sees purification, one who sees complete purity, one who sees cleanliness, one who sees complete cleanliness - speaking of purity. "There" means in one's own view, in one's own acceptance, in one's own preference, in one's own theory - true, real, factual, exact, not reversed - he saw, he perceived, he observed, he penetrated - speaking of purity, he saw truly there.

Therefore the Blessed One said -

"One who speaks with fixed views is indeed not easily disciplined, putting forward a designed view;
Depending upon which, declaring it beautiful there, speaking of purity, he saw truly there."

146. The brahmin does not approach a cosmic cycle by reckoning, he is not one who follows views, nor is he a kinsman of knowledge;
And having known the conventions of worldlings, he is equanimous - others take them up, I think.

"The brahmin does not approach a cosmic cycle by reckoning": "Not" is a rejection. "Brahmin": through having warded off seven qualities, one is a brahmin, etc. Unattached, such a one is called a Brahmā. "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. "Reckoning" is called knowledge. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. "The brahmin does not approach a cosmic cycle by reckoning": The brahmin, by reckoning, having known, having weighed, having determined, having made clear, having made manifest. "All activities are impermanent, all activities are suffering, etc. whatever has the nature of arising, all that has the nature of cessation" - by reckoning, having known, having weighed, having determined, having made clear, having made manifest, he does not lead the cosmic cycle of craving or the cosmic cycle of wrong view, does not approach, does not go to, does not grasp, does not fondle, does not adhere - the brahmin does not approach a cosmic cycle by reckoning.

"He is not one who follows views, nor is he a kinsman of knowledge": 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 - he is not one who follows views. "Nor is he a kinsman of knowledge": by knowledge of the eight attainments or by knowledge of the five direct knowledges, he does not make a kinsman of craving or a kinsman of

wrong view, does not generate, does not produce, does not bring forth, does not bring into existence - he is not one who follows views, nor is he a kinsman of knowledge.

"And having known the conventions of worldlings": "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", 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" - and having known, he. Conventions are called the sixty-two wrong views, the conventions of views. "Of worldlings" means conventions generated by worldlings - of worldlings. Or conventions generated by various people far and wide, thus "of worldlings" - and having known the conventions of worldlings.

He is equanimous - others take them up, I think. Others, through the influence of craving and through the influence of views, grasp, adhere, and cling. The Worthy One is equanimous, does not grasp, does not adhere, does not cling - he is equanimous - others take them up, I think.

Therefore the Blessed One said -

"The brahmin does not approach a cosmic cycle by reckoning, he is not one who follows views, nor is he a kinsman of knowledge;
And having known the conventions of worldlings, he is equanimous - others take them up, I think."

147. Having released the mental knots, the sage here in the world, does not follow a faction among those where contentions have arisen;
Peaceful among the unpeaceful, equanimous, he is without grasping - others take up, I think.

"Having released the mental knots, the sage here in the world." "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; one adheres to one's own morality or ascetic practice or moral rules and austerities - this is adherence to moral rules and austerities, a bodily knot; adherence to one's own view is dogmatic belief that "This alone is the truth," a bodily knot. "Having released" means having relinquished the knots, released. Or else, having broken apart the knots that are bound, tied, fettered, strongly fettered, completely fettered, stuck, attached, obstructed, in bondage - released. Just as they dismantle and break apart a vehicle or a chariot or a cart or a palanquin that is harnessed; just so, having relinquished the knots, released. Or else, having broken apart the knots that are bound, tied, fettered, strongly fettered, completely fettered, stuck, attached, obstructed, in bondage - released. "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Here" means in this view, etc. in this human world - having released the mental knots, the sage here in the world.

"Does not follow a faction among those where contentions have arisen." Among those where contentions have arisen, been born, produced, fully produced, appeared, going to bias through desire, going to bias through hatred, going to bias through fear, going to bias through delusion - he does not go to bias through desire, does not go to bias through hatred, does not go to bias through fear, does not go to bias through delusion, does not go through the influence of lust, does not go through the influence of hate, does not go through the influence of delusion, does not go through the influence of conceit, does not go through the influence of views, does not go through the influence of restlessness, does not go through the influence of doubt, does not go through the influence of underlying tendencies, is not driven, led, carried, or drawn along by divisive mental states - does not follow a faction among those where contentions have arisen.

"Peaceful among the unpeaceful, equanimous, he." "Peaceful" - peaceful through the being peaceful of lust, peaceful through the being peaceful of hate, peaceful through the being peaceful of delusion, etc. through the being peaceful, through the being calmed, through the being appeased, through the being burnt up, through the being quenched, through the being gone, through the being tranquillised of all unwholesome volitional activities, he is peaceful, at peace, appeased, quenched, tranquillised - peaceful. "Among the unpeaceful" means among the unpeaceful, not at peace, not appeased, not quenched, not tranquillised - peaceful among the unpeaceful. "Equanimous, he" - the Worthy One is 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. he awaits the time, developed, peaceful - peaceful among the unpeaceful, equanimous, he.

He is without grasping - others take up, I think. Others, through the influence of craving and through the influence of views, grasping, adhering, clinging. The Worthy One is equanimous, does not grasp, does not adhere, does not cling - without grasping - others take up, I think.

Therefore the Blessed One said -

"Having released the mental knots, the sage here in the world, does not follow a faction among those where contentions have arisen;
Peaceful among the unpeaceful, equanimous, he is without grasping - others take up, I think."

- 148.** Having abandoned former mental corruptions, not producing new ones, not going by desire, nor one who speaks with fixed views;
He, the wise one, free from wrong views, does not cling in the world, not blaming himself.

"Having abandoned former mental corruptions, not producing new ones": "Former mental corruptions" are called the past matter, feeling, perception, activities, and consciousness. Regarding past activities, whatever mental defilements might arise, having abandoned, having given up, having relinquished, having forsaken, having dispelled, having put an end to, having brought to obliteration those mental defilements - "having abandoned former mental corruptions." "Not producing new

ones": "new" are called the present matter, feeling, perception, activities, and consciousness. Regarding present activities, not making desire, not making love, not making lust, not generating, not producing, not bringing forth, not fully bringing forth - "having abandoned former mental corruptions, not producing new ones."

"Not going by desire, nor one who speaks with fixed views": 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, one is not driven, led, carried, or drawn along by divisive mental states - "not going by desire." "Nor one who speaks with fixed views": "The world is eternal, only this is the truth, anything else is vain" - not one who speaks with fixed views, etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - not one who speaks with fixed views - "not going by desire, nor one who speaks with fixed views."

"He, the wise one, free from wrong views": his sixty-two wrong views have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. He, free from wrong views, unbound, dwells with a mind rid of barriers. "The wise one" means the wise one, the wise person, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one - "he, the wise one, free from wrong views."

"Does not cling in the world, not blaming himself": "Clinging": there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. this is clinging through craving etc. this is clinging through wrong view. For him, clinging through craving has been abandoned, clinging through wrong view has been relinquished; because his clinging through craving has been abandoned, because clinging through wrong view has been relinquished, he does not cling in the realm of misery, does not cling in the human world, does not cling in the heavenly world, does not cling in the world of aggregates, does not cling in the world of elements, does not cling in the world of sense bases, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - "does not cling in the world."

"Not blaming himself": one censures oneself for two reasons - because of what has been done and because of what has not been done. How does one censure oneself 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" - one censures oneself. "Verbal misconduct was done by me, etc. mental misconduct was done by me... killing living beings was done by me, etc. wrong view was done by me, right view was not done by me" - one censures oneself. Thus one censures oneself because of what has been done and because of what has not been done.

Or else, "I am not one who fulfils morality" - he censures himself. "I am one with unguarded doors in the faculties" etc. "I do not know moderation in food" etc. "I am not devoted to wakefulness" etc. "I am not endowed with mindfulness and full

awareness" etc. "The four establishments of mindfulness have not been developed by me" etc. "The four right strivings have not been developed by me" etc. "The four bases for spiritual power have not been developed by me" etc. "The five spiritual faculties have not been developed by me" etc. "The five powers have not been developed by me" etc. "The seven factors of enlightenment have not been developed by me" etc. "The noble eightfold path has not been developed by me" etc. "Suffering has not been fully understood by me" etc. "The origin of suffering has not been abandoned by me" etc. "The path has not been developed by me" etc. "Cessation has not been realised by me" - he censures himself. Thus one censures oneself because of what has been done and because of what has not been done. Thus one who blames himself. Not doing, not generating, not producing, not bringing forth, not fully bringing forth that action - one who does not blame himself - does not cling in the world, not blaming himself.

Therefore the Blessed One said -

"Having abandoned former mental corruptions, not producing new ones, not going by desire, nor one who speaks with fixed views;
He, the wise one, free from wrong views, does not cling in the world, not blaming himself."

149. He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed;

He, the sage with burden laid down, free, does not speculate, is not one who has ceased, is not one with craving. (Thus spoke the Blessed One)

"He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed": "Army" is called Māra's army. Bodily misconduct is Māra's army, verbal misconduct is Māra's army, mental misconduct is Māra's army, lust... Hate... Delusion... Wrath... Hostility... Contempt... Insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all disturbances... all fevers... all torments... All unwholesome volitional activities are Māra's army.

For this was said by the Blessed One -

"Sensual pleasures are your first army, discontent is called the second; etc.
A non-hero does not conquer it, but having conquered one obtains happiness."

When by the four noble paths all of Māra's army and all the opposing mental defilements have been conquered and defeated, broken, destroyed, and turned away - he is called one who has become free from the army. He has become free from the army regarding the seen, regarding the heard... regarding the sensed... free from the army regarding the cognised - he who has become free from the army regarding all phenomena, whatever is seen or heard or sensed.

He, the sage with burden laid down, free. "Burdens": there are three burdens - the burden of aggregates, the burden of mental defilements, the burden of volitional activities. What is the burden of aggregates? At conception: matter, feeling, perception, activities, consciousness - this is the burden of aggregates. What is the burden of mental defilements? Lust, hate, delusion... etc. all unwholesome volitional

activities - this is the burden of mental defilements. What is the burden of volitional activities? Meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity - this is the burden of volitional activities. When the burden of aggregates and the burden of mental defilements and the burden of volitional activities have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, he is called one whose burden has fallen, whose burden has dropped, whose burden has been lowered, whose burden has been completely lowered, whose burden has been laid down, whose burden has been calmed.

"Sage": wisdom is called knowledge. Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view. Endowed with that knowledge, the sage has attained wisdom.

There are three kinds of moral perfection - bodily moral perfection, verbal moral perfection, mental moral perfection. What is bodily moral perfection? The abandoning of the threefold bodily misconduct is bodily moral perfection, the threefold bodily good conduct is bodily moral perfection, knowledge with the body as object is bodily moral perfection, full understanding of the body is bodily moral perfection, the path accompanied by full understanding is bodily moral perfection, the abandoning of desire and lust for the body is bodily moral perfection, the cessation of bodily activity - the attainment of the fourth meditative absorption - is bodily moral perfection - this is bodily moral perfection.

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

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

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

"A sage in body, a sage in speech, a sage in mind, without mental corruptions;

A sage accomplished in moral perfection, they call him one who has washed away evil."

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

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

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

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

"Free" means the sage's mind is released, liberated, well liberated from lust; the mind from hate... the mind is released, liberated, well liberated from delusion, etc. from all unwholesome volitional activities the mind is released, liberated, well liberated - he, the sage with burden laid down, is free.

"Does not speculate, is not one who has ceased, is not one with craving" - thus the Blessed One. "Assign" - there are two kinds of assigning - assigning through craving and assigning through wrong view, etc. This is assigning through craving, etc. This is assigning through wrong view. For him, speculation through craving has been abandoned, speculation through wrong view has been relinquished; because assigning through craving has been abandoned, because assigning through wrong view has been relinquished, he does not assign assigning through craving or assigning through wrong view, does not generate, does not produce, does not bring forth, does not bring into existence - does not speculate. "Is not one who has ceased." All ignorant worldlings find pleasure in; with reference to the good worldling, the seven trainees abstain, refrain, desist for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised; the Worthy One is abstaining, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - does not speculate, is not one who has ceased. "Is not one with craving." Longing is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. For one in whom this longing, craving, has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called not one with craving.

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

Therefore the Blessed One said -

"He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed;

He, the sage with burden laid down, free, does not speculate, is not one who has ceased, is not one with craving." Thus spoke the Blessed One.

The Exposition of the Mahāvīyūha Discourse is thirteenth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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