

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)

15. Exposition of the Discourse on Violence to Oneself
(15. Attadaṇḍasuttaniddeso)

[Mnd 15, PTS 402-444]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

15. Exposition of the Discourse on Violence to Oneself

Now he will explain the Attadaṇḍasutta Exposition -

170. From self-violence fear is born, see the people in quarrel;
I will explain the anxiety, as I was stirred by it.

"From self-violence fear is born": "Violence": there are three kinds of violence -bodily violence, verbal violence, mental violence. The threefold bodily misconduct is bodily violence, the fourfold verbal misconduct is verbal violence, the threefold mental misconduct is mental violence. "Fear": there are two kinds of fear -fear pertaining to the present life and fear pertaining to the future life. What is fear pertaining to the present life? Here a certain one practises misconduct by body, practises misconduct by speech, practises misconduct by mind, kills living beings, takes what is not given, breaks into houses, carries off plunder, commits robbery, stands in ambush on the highway, goes to another's wife, speaks falsely. Having seized him, they show him to the king - "This, Sire, is a thief, a criminal. Impose on him whatever punishment you wish." The king abuses him. He, on account of the abuse, arouses fear, and experiences suffering and displeasure. Whence is this fear, suffering and displeasure for him? It is born, arisen, produced, generated, become manifest from self-violence.

Even by this much the king is not satisfied. The king has him bound by bondage with fetters, or by bondage with ropes, or by bondage with chains, or by bondage with canes, or by bondage with creepers, or by bondage with confinement, or by bondage with enclosure, or by bondage to a village, or by bondage to a market town, or by bondage to a city, or by bondage to a country, or by bondage to a province, or at least makes him subject to command - "You are not allowed to depart from here." He, on account of the bondage, experiences suffering and displeasure. Whence is this fear, suffering and displeasure for him? It is born, arisen, produced, generated, become manifest from self-violence.

Even by this much the king is not satisfied. The king has his wealth confiscated - a hundred, or a thousand, or a hundred thousand. He, on account of the loss of wealth, experiences suffering and displeasure. Whence is this fear, suffering and displeasure for him? It is born, arisen, produced, generated, become manifest from self-violence.

Even by this much the king is not satisfied. The king has various bodily punishments inflicted on him - he flogs him with whips, he flogs him with canes, he flogs him with half-clubs, he cuts off his hand, he cuts off his foot, he cuts off his hand and foot, he cuts off his ear, he cuts off his nose, he cuts off his ear and nose, he inflicts the "gruel pot" torture, he inflicts the "shell-tonsure" torture, he inflicts the "Rāhu's mouth" torture, he inflicts the "fire garland" torture, he inflicts the "hand torch" torture, he inflicts the "grass-strip" torture, he inflicts the "bark-dress" torture, he inflicts the "antelope" torture, he inflicts the "flesh-hook" torture, he inflicts the "coin-cutting"

torture, he inflicts the "lye-pickling" torture, he inflicts the "pivot-turning" torture, he inflicts the "straw-chair" torture, he pours boiling oil on him, he has him eaten by dogs, he impales him alive on a stake, he cuts off his head with a sword. He experiences suffering and displeasure on account of the bodily punishment. Whence is this fear, suffering and displeasure for him? It is born, arisen, produced, generated, become manifest from self-violence. The king is lord of these four punishments.

He, by his own action, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. The guardians of hell inflict on him the torture called the fivefold binding - they drive a red-hot iron stake into his hand, they drive a red-hot iron stake into his other hand, they drive a red-hot iron stake into his foot, they drive a red-hot iron stake into his other foot, they drive a red-hot iron stake into the middle of his chest. There he experiences painful, sharp, severe feelings; and he does not die until that evil deed is exhausted. Whence is this fear, suffering and displeasure for him? It is born, arisen, produced, generated, become manifest from self-violence.

The guardians of hell lay him down and plane him with axes. There he experiences painful, sharp, severe feelings; and he does not die until that evil deed is exhausted. The guardians of hell, having seized him feet up and head down, plane him with adzes. The guardians of hell, having yoked him to a chariot, drive him back and forth over ground that is blazing, in flames, aglow, etc. The guardians of hell make him climb up and down a great mountain of embers, blazing, in flames, aglow, etc. The guardians of hell, having seized him feet up and head down, throw him into a red-hot copper cauldron, blazing, in flames, aglow. There he is cooked, throwing up foam. There, being cooked, throwing up foam, he goes up once, he goes down once, he goes across once. There he experiences painful, sharp, severe feelings; and he does not die until that evil deed is exhausted. Whence is this fear, suffering and displeasure for him? It is born, arisen, produced, generated, become manifest from self-violence. The guardians of hell throw him into the great hell. Now that great hell -

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

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

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

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

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

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

"And from the southern wall, a mass of flames has arisen;

Burning the evil doers, it strikes against the northern wall.

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

"Having arisen from the roof, a frightful mass of flames;
Burning the evil doers, it strikes against the ground.

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

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

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

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

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

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

Whence is this fear, suffering and displeasure for him? It is born, arisen, produced, generated, become manifest from self-violence. Whatever sufferings of hell beings, whatever sufferings of those in the animal realm, whatever sufferings of those in the realm of hungry ghosts, whatever sufferings of humans; From where are they born, from where arisen, from where produced, from where generated, from where become manifest? Born from self-violence, arisen, produced, generated, become manifest - From self-violence fear is born.

"See the people in quarrel." "People" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans - people in quarrel, people in dispute, people opposed, people in opposition, people struck, people struck back, people harmed, people harmed in return - see, behold, look at, contemplate, examine - see the people in quarrel.

"I will explain the anxiety." Anxiety, excitement, terror, fear, oppression, striking, misfortune, danger. "I will explain" means I will proclaim, I will tell, I will teach, I will make known, I will establish, I will open up, I will analyse, I will make clear, I will reveal - I will explain the anxiety.

"As I was stirred by it." As by myself alone I was stirred, agitated, brought to a sense of urgency - as I was stirred by it.

Therefore the Blessed One said -

"From self-violence fear is born, see the people in quarrel;
I will explain the anxiety, as I was stirred by it."

- 171.** Having seen this generation trembling, like fish in water that is little;
Having seen them in conflict with one another, fear entered me.

"Having seen this generation trembling": "Generation" is a designation for beings. The generation trembling with the trembling of craving, trembling with the trembling of wrong view, trembling with the trembling of mental defilements, trembling with the trembling of misconduct, trembling with the trembling of action, trembling with the trembling of result, lustful trembling with lust, corrupted trembling with hate, deluded trembling with delusion, bound trembling with conceit, adhered to trembling with wrong view, gone to distraction trembling with restlessness, gone to the undesirable trembling with sceptical doubt, gone to strength trembling with underlying tendencies, trembling with gain, trembling with loss, trembling with fame, trembling with disgrace, trembling with praise, trembling with blame, trembling with happiness, trembling with suffering, trembling with birth, trembling with ageing, trembling with disease, trembling with death, trembling with sorrow, lamentation, suffering, displeasure and anguish, trembling with hell suffering, trembling with animal realm suffering, trembling with ghost realm suffering, trembling with human suffering, trembling with suffering rooted in conception in the womb... with suffering rooted in presence in the womb... with suffering rooted in emergence from the womb... with suffering that binds one who is born... with suffering of one who is born being subject to others... with suffering from self-attack... with suffering from attack by others... with suffering as suffering... with suffering of activities... with suffering of change... with suffering from eye disease... 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 boils... with ulcer... with illness originating from bile... with illness originating from phlegm... with illness originating from wind... with illness from the combination of humours... with illness arising from change of season... with illness arising from uneven care... with illness caused by contrivance... with illness arising from the result of action... with cold... with heat... with hunger... with thirst... with defecation... with urination... with suffering from the contact of gadflies, mosquitoes, wind, sun, and serpents... with suffering from the death of a mother... with suffering from the death of a father... with suffering from the death of a brother... with suffering from the death of a sister... with suffering from the death of a son... with suffering from the death of a daughter... with suffering from the death of a relative... with suffering from disaster to wealth... with suffering from disaster of disease... with suffering from disaster of morality... trembling, trembling repeatedly, trembling in various ways, quaking, greatly quaking, violently quaking with suffering from disaster of wrong view. "Having seen" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest - having seen this generation trembling.

"Like fish in little water" means just as fish in little water, when the water is exhausted, being attacked by crows or hawks or herons, being picked up, being devoured, they tremble, they shake violently, they struggle, they quake, they shudder, they shudder violently; just so this generation trembles with the trembling of craving, etc. they tremble, they shake violently, they struggle, they quake, they shudder, they shudder violently with suffering from disaster of wrong view - like fish in little water.

"In conflict with one another" means beings are mutually opposed, opposed in return, struck, struck back, injured, injured in return. Kings quarrel with kings, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders, a mother quarrels with her son, a son quarrels with his mother, a father quarrels with his son, a son quarrels with his father, a brother quarrels with his brother, a sister quarrels with her sister, a brother quarrels with his sister, a sister quarrels with her brother, a friend quarrels with his friend; they there, having engaged in dispute, strife and contention, attack one another with fists, attack with clods, attack with sticks, attack with knives; they there undergo death and suffering like death - in conflict with one another.

"Having seen, fear entered me" means: "Having seen" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest - fear, oppression, striking, misfortune, danger entered - having seen, fear entered me.

Therefore the Blessed One said -

"Having seen this generation trembling, like fish in water that is little;
Having seen them in conflict with one another, fear entered me."

172. The world is without substance all around, all directions are set in motion;
Wishing for a dwelling for myself, I did not see one uninhabited.

"The world is without substance all around": "World" means the world of hell, the world of the animal realm, the sphere of ghosts, the human world, the world of gods, the world of aggregates, the world of elements, the world of sense bases, this world, the other world, the brahma world, the world of gods - this is called the world. The world of hell is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change. The world of the animal realm, etc. the sphere of ghosts... the human world... the world of gods... the world of aggregates... the world of elements... the world of sense bases... this world... the other world... the brahma world... the world of gods is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change.

Just as a reed is without substance, unsubstantial, devoid of substance, just as a castor-oil plant is without substance, unsubstantial, devoid of substance, just as a glamorous fig tree is without substance, unsubstantial, devoid of substance, just as a white-barked tree is without substance, unsubstantial, devoid of substance, just as a

coral tree is without substance, unsubstantial, devoid of substance, just as a lump of foam is without substance, unsubstantial, devoid of substance, just as a water bubble is without substance, unsubstantial, devoid of substance, just as a mirage is without substance, unsubstantial, devoid of substance, just as a plantain trunk is without substance, unsubstantial, devoid of substance, just as a magical illusion is without substance, unsubstantial, devoid of substance; just so the world of hell is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change.

The world of the animal realm... the sphere of ghosts... the human world... the world of gods is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change. The world of aggregates... the world of elements... the world of sense bases... this world... the other world... the brahma world... the world of gods is without substance, unsubstantial, devoid of substance, whether by the substance of permanence, or by the substance of happiness, or by the substance of self, or by permanent, or by stable, or by eternal, or by not subject to change - the world is without substance all around.

"All directions are set in motion": Whatever activities there are in the eastern direction, they too are shaken, set in motion, moved, struck, followed by impermanence, accompanied by birth, spread by ageing, overpowered by illness, afflicted by death, established in suffering, without shelter, without rock cell, without refuge, having become without refuge. Whatever activities there are in the western direction, etc. whatever activities there are in the northern direction... whatever activities there are in the southern direction... whatever activities there are in the eastern intermediate direction... whatever activities there are in the western intermediate direction... whatever activities there are in the northern intermediate direction... whatever activities there are in the southern intermediate direction... whatever activities there are in the lower direction... whatever activities there are in the upper direction... whatever activities there are in the ten directions, they too are shaken, set in motion, moved, struck, followed by impermanence, accompanied by birth, spread by ageing, overpowered by illness, afflicted by death, established in suffering, without shelter, without rock cell, without refuge, having become without refuge. And this too was said:

"Although this mansion blazes, illuminating the northern direction;
Having seen the conflict in materiality, always trembling, therefore the wise one does not delight in materiality.

"By death is the world afflicted, by ageing is it surrounded;
By the dart of craving is it overcome, by desire is it always fuming.

"The whole world is ablaze, the whole world is burning;
The whole world is blazing, the whole world is trembling."

All directions are set in motion.

"Wishing for a dwelling for oneself": Wishing for, accepting, aspiring to, longing for, praying for a dwelling, shelter, rock cell, refuge, destination, ultimate goal for oneself - wishing for a dwelling for oneself. "I did not see one uninhabited": I saw only what was inhabited, I did not see what was uninhabited; all youth is ended by ageing, all health is ended by illness, all life is ended by death, all gain is ended by loss, all fame is ended by disgrace, all praise is ended by blame, all happiness is ended by suffering.

"Material gain and loss, fame and disgrace, blame and praise, happiness and suffering;
These phenomena among humans are impermanent, non-eternal, subject to change."

I did not see one uninhabited.

Therefore the Blessed One said -

"The world is without substance all around, all directions are set in motion;
Wishing for a dwelling for myself, I did not see one uninhabited."

173. Having seen beings in conflict at the very end, discontent arose in me;
Then here I saw the dart, difficult to see, lodged in the heart.

"At the very end in conflict." "At the very end": ageing brings all youth to an end, illness brings all health to an end, death brings all life to an end, loss brings all gain to an end, disgrace brings all fame to an end, blame brings all praise to an end, suffering brings all happiness to an end - at the very end. "In conflict": beings desiring youth are opposed by ageing, beings desiring health are opposed by illness, beings desiring life are opposed by death, beings desiring gain are opposed by loss, beings desiring fame are opposed by disgrace, beings desiring praise are opposed by blame, beings desiring happiness are opposed by suffering - struck, struck back, injured, injured in return - at the very end in conflict.

"Having seen, discontent arose in me." "Having seen" means having seen, having perceived, having weighed, having determined, having made clear, having made manifest - having seen. "Discontent in me": whatever discontent, whatever dissatisfaction, whatever lack of delight, whatever longing, whatever anxiety arose - having seen, discontent arose in me.

"Then here I saw the dart." "Then": this is word-connection - etc. word-sequence - "then." "Here": among beings. "Dart": there are seven darts - the dart of lust, the dart of hate, the dart of delusion, the dart of conceit, the dart of wrong view, the dart of sorrow, the dart of bewilderment. "I saw": I saw, I perceived, I beheld, I penetrated - then here I saw the dart.

"Difficult to see, lodged in the heart." "Difficult to see": difficult to see, difficult to perceive, difficult to behold, difficult to understand, difficult to comprehend, difficult to penetrate - difficult to see. "Lodged in the heart": heart is called consciousness. That consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element. "Lodged in the heart": dependent on the heart, attached to

consciousness, dependent on consciousness, accompanied by consciousness, co-arisen, conjoined, associated, arising together, ceasing together, having the same sense-organ, having the same object - difficult to see, lodged in the heart.

Therefore the Blessed One said -

"Having seen beings in conflict at the very end, discontent arose in me;
Then here I saw the dart, difficult to see, lodged in the heart."

174. Overcome by which dart, one runs about in all directions;
Having pulled out that very dart, one neither runs nor sinks.

"Overcome by which dart, one runs about in all directions": "Dart": There are seven darts - the dart of lust, the dart of hate, the dart of delusion, the dart of conceit, the dart of wrong view, the dart of sorrow, the dart of bewilderment. What is the dart of lust? Whatever lust, passion, attraction, compliance, passionate delight, mental passion, etc. covetousness, greed, unwholesome root - this is the dart of lust.

What is the dart of hate? "He has done harm to me" - resentment arises; "he is doing harm to me" - resentment arises; "he will do harm to me" - resentment arises, etc. ferocity, harshness, displeasure of consciousness - this is the dart of hate.

What is the dart of delusion? Not knowing suffering, etc. not knowing the practice leading to the cessation of suffering, not knowing the past, not knowing the future, not knowing both the past and the future, not knowing phenomena that are dependently arisen through specific conditionality. Whatever such non-seeing, non-full realisation, non-understanding, non-highest enlightenment, non-penetration, non-inclusion, non-thorough investigation, non-equal observation, non-reviewing, non-realisation, dullness, folly, delusion, bewilderment, confusion, ignorance, mental flood of ignorance, mental bond of ignorance, underlying tendency to ignorance, prepossession by ignorance, bar of ignorance, delusion, unwholesome root - this is the dart of delusion.

What is the dart of conceit? The conceit "I am superior," the conceit "I am equal," the conceit "I am inferior." Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is the dart of conceit.

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

What is the dart of sorrow? Of one touched by disaster to relatives, or touched by disaster of disease, or touched by disaster to wealth, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or

other, of one touched by some painful phenomenon or other - sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow, inner burning, inner intense burning, mental burning, displeasure - this is the dart of sorrow.

What is the dart of bewilderment? Uncertainty about suffering, uncertainty about the origin of suffering, uncertainty about the cessation of suffering, uncertainty about the practice leading to the cessation of suffering, uncertainty about the past, uncertainty about the future, uncertainty about both the past and the future, uncertainty about phenomena that are dependently arisen through specific conditionality. Whatever such uncertainty, the act of being uncertain, the state of being uncertain, doubt, sceptical doubt, uncertainty, crossroad, wavering, lack of definite grasping, trembling, crawling about, non-penetration, trepidation of consciousness, mental perplexity - this is the dart of bewilderment.

"Overcome by which dart, one runs about in all directions": Overcome by the dart of lust, pierced, touched, afflicted, included, endowed with, he practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind, he kills living beings, he takes what is not given, he breaks into houses, he carries off plunder, he commits robbery, he stands in ambush on the highway, he goes to another's wife, he speaks falsely; thus also overcome by the dart of lust, pierced, touched, afflicted, included, endowed with, he runs, runs about, transmigrates, wanders on. Or else overcome by the dart of lust, pierced, touched, afflicted, included, endowed with, seeking wealth, he plunges into the great ocean by boat. Facing cold, facing heat, being oppressed by contact with gadflies, mosquitoes, wind, sun, and creeping creatures, dying of hunger and thirst, he goes to Tigumba, he goes to Takkola, he goes to Takkasilā, he goes to Kālamukha, he goes to Purapūra, he goes to Vesuṅga, he goes to Verāpatha, he goes to Java, he goes to Tāmali, he goes to Vaṅka, he goes to Eḷabandhana, he goes to Suvaṇṇakūṭa, he goes to Suvaṇṇabhūmi, he goes to Tambapaṇṇi, he goes to Suppādaka, he goes to Bhārukaccha, he goes to Surattṭha, he goes to Bhaṅgaloka, he goes to Bhaṅgaṇa, he goes to Paramabhaṅgaṇa, he goes to Yona, he goes to Paramayona, he goes to Vinaka, he goes to Mūlapada, he goes to the desert wilderness, he goes to the knee-path, he goes to the goat-path, he goes to the ram-path, he goes to the stake-path, he goes to the umbrella-path, he goes to the bamboo-path, he goes to the bird-path, he goes to the rat-path, he goes to the cleft-path, he goes to the cane-passage; seeking he does not obtain, and he experiences suffering and displeasure rooted in not gaining; seeking he obtains, and having obtained, he experiences suffering and displeasure rooted in protection: "How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them." For him thus guarding and protecting, those riches are destroyed, and he experiences suffering and displeasure rooted in separation. Thus also overcome by the dart of lust, pierced, touched, afflicted, included, endowed with, he runs, runs about, transmigrates, wanders on.

By the dart of hate, etc. by the dart of delusion, overcome by the dart of conceit, pierced, touched, afflicted, included, endowed with, he practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind, he kills living beings, he takes what is not given, he breaks into houses, he carries off plunder, he

commits robbery, he stands in ambush on the highway, he goes to another's wife, he speaks falsely. Thus overcome by the dart of conceit, pierced, touched, afflicted, included, endowed with, he runs, runs about, transmigrates, wanders on.

Overcome by the dart of wrong view, pierced, touched, afflicted, included, endowed with, he is a naked ascetic, of loose habits, licking his hands, not one who comes when asked "Come, venerable sir," not one who stops when asked "Stop, venerable sir"; he does not accept food brought to him, nor food specifically prepared for him, nor an invitation; he does not accept food from the mouth of a pot, nor from the mouth of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming. He does not drink fish, nor meat, nor liquor, nor fermented drink, nor rice-water. He is a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels. He sustains himself with one small dish of food, he sustains himself with two small dishes of food, etc. he sustains himself with seven small dishes of food. He takes food once a day, he takes food once every two days, etc. he takes food once every seven days. Thus he dwells devoted to the practice of eating food in rotation even up to half a month. Thus also overcome by the dart of wrong view, pierced, touched, afflicted, included, endowed with, he runs, runs about, transmigrates, wanders on.

Or else overcome by the dart of wrong view, pierced, touched, afflicted, included, endowed with, he is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on sesame, or one who feeds on grass, or one who feeds on cow dung, or he sustains himself on forest roots and fruits, feeding on fallen fruits. He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robles, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears owl-feather garments, he is one who plucks out hair and beard, being devoted to the practice of plucking out hair and beard. He is one who stands upright having rejected seats, he is one who squats being devoted to the striving of squatting, he is one who lies on thorns, making his sleeping place on a bed of thorns, he makes his sleeping place on a plank, he makes his sleeping place on bare ground, he is one who lies on one side being a wearer of dust and dirt, he is one who lives in the open air accepting whatever seat is offered, he is one who eats filth being devoted to the practice of eating filth, he is one who abstains from drinking being devoted to abstaining from drinking, he dwells devoted to the practice of going down into the water three times including the evening. Thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. Thus also overcome by the dart of wrong view, pierced, touched, afflicted, included, endowed with, he runs, runs about, transmigrates, wanders on.

One overcome by the dart of sorrow, pierced, touched, afflicted, covered with, endowed with, grieves, is wearied, laments, beats his breast and wails, falls into confusion. For this was said by the Blessed One -

"Once upon a time, brahmin, in this very Sāvattthī, the mother of a certain woman died. She, due to her death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - 'Have you seen my mother, have you seen my mother?'

"Once upon a time, brahmin, in this very Sāvattthī, the father of a certain woman died... her brother died... her sister died... her son died... her daughter died... her husband died. She, due to his death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - 'Have you seen my husband, have you seen my husband?'

"Once upon a time, brahmin, in this very Sāvattthī, the mother of a certain man died. He, due to her death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - 'Have you seen my mother, have you seen my mother?'

"Once upon a time, brahmin, in this very Sāvattthī, the father of a certain man died... her brother died... her sister died... her son died... her daughter died... his wife died. He, due to her death, being mad, mentally deranged, having gone from road to road, from crossroads to crossroads, said thus - 'Have you seen my wife, have you seen my wife?'

"Once upon a time, brahmin, in this very Sāvattthī a certain woman went to her relatives' family. Her relatives, having taken her husband by force, wished to give her to another, but she did not want him. Then that woman said this to her husband - 'These relatives, master's son, having taken you by force, wish to give me to another. Both of us shall die.' Then that man, having cut that woman in two, threw himself down - 'After death we shall both be together.' Thus one overcome by the dart of sorrow, pierced, touched, afflicted, covered with, endowed with, runs, runs about, transmigrates, wanders on.

Overcome by the dart of bewilderment, pierced, touched, afflicted, included, endowed with, one has plunged into doubt, plunged into uncertainty, become wavering - "Did I exist in the past period of time, or did I not exist in the past period of time, what was I in the past period of time, how was I in the past period of time, having been what, what did I become in the past period of time, shall I exist in the future period of time, or shall I not exist in the future period of time, what shall I be in the future period of time, how shall I be in the future period of time, having been what, what shall I become in the future period of time, or regarding the present period of time at this moment, he is internally doubtful, am I, or am I not, what am I, how am I, where has this being come from, where will he be going?" Thus overcome by the dart of bewilderment, pierced, touched, afflicted, included, endowed with, one runs, runs about, transmigrates, wanders on.

He generates those darts; generating those darts, by the power of dart-generation he runs to the eastern direction, runs to the western direction, runs to the northern direction, runs to the southern direction. Those dart-generated volitional activities

have not been abandoned; because the dart-generated volitional activities have not been abandoned, he runs regarding destination, runs in hell, runs in the animal realm, runs in the sphere of ghosts, runs in the human world, runs in the heavenly world, destination to destination, rebirth to rebirth, conception to conception, existence to existence, round of rebirths to round of rebirths, cycle to cycle, he runs, runs about, transmigrates, wanders on - overcome by which dart, one runs about in all directions.

Having pulled out that very dart, one neither runs nor sinks. Having pulled out, having extracted, having raised up, having lifted out, having uprooted, having completely uprooted, having abandoned, having dispelled, having put an end to, having brought to obliteration that very dart of lust, dart of hate, dart of delusion, dart of conceit, dart of wrong view, dart of sorrow, dart of bewilderment, one neither runs to the eastern direction nor runs to the western direction nor runs to the northern direction nor runs to the southern direction. Those dart-generated volitional activities have been abandoned; because the dart-generated volitional activities have been abandoned, one does not run regarding destination, does not run in hell, does not run in the animal realm, does not run in the sphere of ghosts, does not run in the human world, does not run in the heavenly world, not destination to destination, not rebirth to rebirth, not conception to conception, not existence to existence, not round of rebirths to round of rebirths, not cycle to cycle, one does not run, does not run about, does not transmigrate, does not wander on - having pulled out that very dart, one does not run. "Does not sink" means one does not sink in the mental flood of sensuality, does not sink in the mental flood of existence, does not sink in the mental flood of wrong view, does not sink in the mental flood of ignorance, does not sink down, does not sink in, does not subside, does not go, does not go down - having pulled out that very dart, one neither runs nor sinks.

Therefore the Blessed One said -

"Overcome by which dart, one runs about in all directions;
Having pulled out that very dart, one neither runs nor sinks."

- 175.** "There the trainings are recited: 'Whatever bonds there are in the world, One should not be intent on them., having broken free from sensual pleasures completely;
One should train for one's own Nibbāna.

"There trainings are sung about, which are bound to in the world": "Training" means elephant training, horse training, chariot training, bow training, ophthalmology, surgery, bodily treatment, treatment of spirits, paediatrics. "Are sung about" means are sung, are proclaimed, are spoken, are recited, are explained, are expressed. Or else they are sung, they are grasped, they are learned, they are retained, they are reflected upon, they are observed for the attainment of what is bound to. "Bound to" refers to the five types of sensual pleasure - forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. Why are the five types of sensual pleasure called "bound to"? 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 "bound to". "In the world" means in the human world - there trainings are sung about, which are bound to in the world.

"One should not be engaged in those": One should not be engaged in those trainings or in those five types of sensual pleasure, one should not be slanting towards them, one should not be sloping towards them, one should not be inclining towards them, one should not be intent upon them, one should not have them as authority - one should not be engaged in those.

"Having become disenchanted with sensual pleasures in every respect": "Having become disenchanted" means having penetrated. Having penetrated "all activities are impermanent", having penetrated "all activities are suffering"... etc. having penetrated "whatever has the nature of arising, all that has the nature of cessation." "In every respect" - this is an expression meaning entirely, in every way, without remainder, without exception - "in every respect". "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 become disenchanted with sensual pleasures in every respect.

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

Therefore the Blessed One said -

"There the trainings are recited: 'Whatever bonds there are in the world,
One should not be intent on them., having broken free from sensual pleasures completely;
One should train for one's own Nibbāna."

- 176.** One should be truthful, not impudent, without deceit, rid of slander;
Without wrath, the sage should overcome the evil of greed and avarice.

"One should be truthful, not impudent." "One should be truthful" means one should be endowed with truthful speech, one should be endowed with right view, one should be endowed with the noble eightfold path - one should be truthful. "Not impudent" - there are three kinds of impudence - bodily impudence, verbal impudence, mental impudence, etc. 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 - one should be truthful, not impudent.

"Without deceit, rid of slander." Deceit is called deceptive conduct. Here a certain one, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, for the purpose of concealing that, directs an evil wish - he wishes "May they not know me," he thinks "May they not know me," he speaks words "May they not know me," he exerts himself bodily "May they not know me." Whatever such deceit, deceitfulness, transgression, deception, fraud, scattering, evasion, concealment, complete concealment, covering, complete covering, not making manifest, not making open, thorough covering, evil doing - this is called deceit. For whom this deceit has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge, he is called without deceit. "Rid of slander" - "divisive speech" means here a certain one is a speaker of divisive speech, etc. 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 called rid of slander, free from slander, secluded from slander - without deceit, rid of slander.

"Without wrath, the sage should overcome the evil of greed and avarice." "Without wrath" - this has indeed been said, but first wrath should be explained. Wrath arises in ten ways. "He has done harm to me" - wrath arises, etc. One for whom this 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. "Greed" means whatever greed, being greedy, the state of being greedy, etc. covetousness, greed, unwholesome root. "Avarice" is called the five kinds of stinginess - stinginess regarding residence, etc. Grasping is called stinginess. "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Without wrath, the sage should overcome the evil of greed and avarice." The sage has crossed, gone beyond, passed over, transcended, passed beyond the evil of greed and avarice - without wrath, the sage should overcome the evil of greed and avarice.

Therefore the Blessed One said -

"One should be truthful, not impudent, without deceit, rid of slander;
Without wrath, the sage should overcome the evil of greed and avarice."

- 177.** One should overcome sleep, weariness and sloth, one should not dwell with negligence;
One should not stand in arrogance, a man whose mind is set on Nibbāna.

"One should overcome sleep, weariness and sloth": "Sleep" means that which is the unwieldiness of the body, the unfitness for work, the covering, the enveloping, the internal obstruction, torpor, sleeping, nodding, sleeping, the act of sleeping, the state of having slept. "Weariness" means that which is weariness, becoming weary, the

state of being weary, being overcome by weariness, laziness, becoming lazy, the state of being lazy. "Sloth" means that which is the unwieldiness of consciousness, the unfitness for work, sluggishness, stolidity, shrinking, the act of shrinking, the state of having shrunk, sloth, being slothful, the state of sloth of consciousness. "One should overcome sleep, weariness and sloth": One should overcome, should master, should overpower, should submerge, should exhaust, should crush sleep and weariness and sloth - one should overcome sleep, weariness and sloth.

"One should not dwell with negligence": Negligence should be explained in relation to bodily misconduct or verbal misconduct or mental misconduct or in relation to the five types of sensual pleasure. The release of consciousness or the non-arising of release, or inattentive practice, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit in the development of wholesome mental states - this is negligence. Whatever such negligence, act of being negligent, state of negligence - this is called negligence. "One should not dwell with negligence" means one should not dwell, should not live together, should not reside, should not undergo probation with negligence, one should abandon negligence, dispel it, put an end to it, bring it to obliteration, one should dwell abstaining from negligence, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers - one should not dwell with negligence.

"One should not stand in arrogance": "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 should not stand in arrogance": One should not stand, should not remain in arrogance, one should abandon arrogance, dispel it, put an end to it, bring it to obliteration, one should dwell abstaining from arrogance, refraining, desisting, gone out, escaped, free, unbound, with a mind rid of barriers - one should not stand in arrogance.

"A man whose mind is set on Nibbāna": Here a certain one, giving gifts, undertaking morality, performing the Observance practice, setting out drinking water and water for washing, sweeping the residential cell, paying homage to the shrine, placing garlands of fragrance at the shrine, circumambulating the shrine keeping it on the right, generating whatever wholesome volitional activity in the three realms - not as a cause for destination, not as a cause for rebirth, not as a cause for conception, not as a cause for becoming, not as a cause for wandering in the round of rebirths, not as a cause for the round of rebirths - all that one generates with intention for disconnection, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. Thus also a man whose mind is set on Nibbāna. Or else, having turned away the mind from the element of all activities, one focuses the mind on the deathless element - "This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna." Thus also a man whose mind is set on Nibbāna.

"The wise do not give gifts for the sake of the happiness of clinging, for rebirth; But surely they give gifts for the utter elimination of clinging, for non-rebirth.

"The wise do not develop meditative absorptions for the sake of the happiness

of clinging, for rebirth;
But surely they develop meditative absorption for the utter elimination of
clinging, for non-rebirth.

"They give aspiring for extinguishment, with minds slanting towards that,
intent upon that;
Just as rivers reach the middle of the ocean, they become those with Nibbāna
as their ultimate goal."

A man whose mind is set on Nibbāna. Therefore the Blessed One said -

"One should overcome sleep, weariness and torpor, one should not dwell with
negligence;
One should not stand in arrogance, a man whose mind is set on Nibbāna."

178. One should not be led into untruth, one should not make affection for matter;
And one should fully understand conceit, abstaining from violence one should
wander.

"One should not be led into untruth": Untruth is called lying. Here a certain one,
having gone to an assembly or having gone to a company or having gone among
relatives or having gone among a guild or having gone among the royal court, being
brought forward and questioned as a witness - "Come, good man, tell what you
know," he, not knowing, says - "I know," or knowing, says - "I do not know," or not
seeing, says - "I see," or seeing, says - "I do not see." Thus for his own sake or for
another's sake or for the sake of some trifling material gain, he becomes a conscious
speaker of falsehood - this is called untruth. Furthermore, in three ways... etc. in four
ways... in five ways... in six ways... in seven ways... in eight ways... etc. by these eight
ways lying occurs. "One should not be led into untruth": One should not go into
untruth, should not be led into untruth, should not carry it, should not collect it; one
should abandon untruth, dispel it, put an end to it, bring it to obliteration; one should
dwell abstaining, refraining, desisting from untruth, gone out, escaped, free,
unbound, with a mind rid of barriers - one should not be led into untruth.

"One should not make affection for matter": "Matter" means the four primary
elements and the materiality derived from the four primary elements. "One should
not make affection for matter": One should not make affection for matter, should not
make desire, should not make love, should not make lust, should not generate,
should not produce, should not bring forth, should not bring into existence - one
should not make affection for matter.

"And one should fully understand conceit": "Conceit" means conceit in one way - that
which is the elevation of consciousness. Conceit in two ways - conceit of self-
extolling, conceit of scoffing at others. Conceit in three ways - the conceit "I am
superior," the conceit "I am equal," the conceit "I am inferior." Conceit in four ways -
one generates conceit through material gain, one generates conceit through fame,
one generates conceit through praise, one generates conceit through happiness.
Conceit in five ways - one generates conceit thinking "I am an obtainer of pleasing
forms," "I am an obtainer of pleasing sounds," etc. odours... flavours... one generates
conceit thinking "of tangible objects." Conceit in six ways - one generates conceit

through accomplishment of the eye, through accomplishment of the ear... etc.
through accomplishment of the nose... through accomplishment of the tongue...
through accomplishment of the body... one generates conceit through
accomplishment of the mind. Conceit in seven ways - arrogance, conceit and
arrogance, inferiority complex, conceit of equality, overestimation, the conceit "I am,"
wrong conceit. Conceit in eight ways - one generates conceit through gain, one
generates inferiority complex through loss, one generates conceit through fame, one
generates inferiority complex through disgrace, one generates conceit through
praise, one generates inferiority complex through blame, one generates conceit
through happiness, one generates inferiority complex through suffering. Conceit in
nine ways - the conceit "I am superior" towards a superior, the conceit "I am equal"
towards a superior, the conceit "I am inferior" towards a superior, the conceit "I am
superior" towards an equal, the conceit "I am equal" towards an equal, the conceit "I
am inferior" towards an equal, the conceit "I am superior" towards an inferior, the
conceit "I am equal" towards an inferior, the conceit "I am inferior" towards an
inferior. Conceit in ten ways - here a certain one generates conceit through birth or
through clan... 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 conceit.

"And one should fully understand conceit": One should fully understand conceit with
three full understandings - full understanding as the known, full understanding as
judgement, full understanding as abandoning. What is full understanding as the
known? One knows conceit - this is conceit in one way - that which is the elevation of
consciousness. This is conceit in two ways - conceit of self-exaltation, conceit of
disparaging others, etc. This is conceit in ten ways - here a certain one generates
conceit through birth or through clan... etc. or through some subject matter or other -
thus one knows and sees - this is full understanding as the known.

What is full understanding as judgement? Having made this known, one judges
conceit as impermanent, as suffering, etc. one judges it as escape - this is full
understanding as judgement.

What is full understanding as abandoning? Having thus judged, one abandons
conceit, dispels it, puts an end to it, brings it to obliteration - this is full understanding
as abandoning. "And one should fully understand conceit" means one should fully
understand conceit with these three full understandings - and one should fully
understand conceit.

"Abstaining from violence one should wander" means: What is violent conduct? The
conduct of lust of one who is lustful is violent conduct, the conduct of hate of one who
is hateful is violent conduct, the conduct of delusion of one who is deluded is violent
conduct, the conduct of conceit of one who is bound is violent conduct, the conduct of
views of one who is attached is violent conduct, the conduct of restlessness of one
who has gone to distraction is violent conduct, the conduct of sceptical doubt of one
who has gone to the undesirable is violent conduct, the conduct of underlying
tendencies of one who has gone to obstinacy is violent conduct - this is violent
conduct. "Abstaining from violence one should wander" means abstaining from violent
conduct, refraining, desisting, gone out, escaped, free, unbound, one should dwell,
wander, go about, conduct oneself, proceed, maintain oneself, sustain oneself, keep

oneself going with a mind rid of barriers - abstaining from violence one should wander.

Therefore the Blessed One said -

"One should not be led into untruth, one should not make affection for matter; And one should fully understand conceit, abstaining from violence one should wander."

- 179.** One should not delight in the old, one should not make acquiescence in the new;
One should not grieve when something is declining, one should not be attached to space.

"One should not delight in the old": "Old" is called the past matter, feeling, perception, activities, and consciousness. Regarding past activities, through the influence of craving, through the influence of views, one should not delight in, should not assert, should not cling to; one should abandon, should dispel, should put an end to, should bring to obliteration the delighting, the asserting, the clinging, the grasping, the adherence, the attachment - one should not delight in the old.

"One should not make acquiescence in the new": "New" is called the present matter, feeling, perception, activities, and consciousness. Regarding present activities, through the influence of craving, through the influence of views, one should not make acquiescence, should not make desire, should not make love, should not make lust, should not generate, should not produce, should not bring forth, should not bring into existence - one should not make acquiescence in the new.

"One should not grieve when something is declining": When something is declining, diminishing, dwindling, ceasing to exist, departing, disappearing, one should not grieve, should not become weary, should not fondle, should not lament, should not beat one's breast and wail, should not fall into confusion. When the eye is declining, diminishing, dwindling, ceasing to exist, departing, disappearing; in the ear... etc. in the nose... in the tongue... in the body... in matter... in sound... in odour... in flavour... in tangible object... in family... in group... in residence... in material gain... in fame... in praise... in happiness... in robes... in almsfood... in lodging... when the requisite of medicines for the sick is declining, diminishing, dwindling, ceasing to exist, departing, disappearing, one should not grieve, should not become weary, should not fondle, should not lament, should not beat one's breast and wail, should not fall into confusion - one should not grieve when something is declining.

"One should not be attached to space": Space is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. Why is space called craving? By which craving one drags, pulls together, takes, fondles, adheres to matter, feeling... etc. perception... activities... consciousness... destination... rebirth... conception... existence... the round of rebirths... the round of rebirths one drags, pulls together, takes, fondles, adheres to; for that reason space is called craving. "One should not be attached to space": One should not be dependent on craving. One

should abandon craving, dispel it, put an end to it, bring it to obliteration, one should dwell abstaining, refraining, desisting from craving, gone out, escaped, free, unbound, with a mind rid of barriers - one should not be attached to space.

Therefore the Blessed One said -

"One should not delight in the old, one should not make acquiescence in the new;

One should not grieve when something is declining, one should not be attached to space."

180. I call it greed, the great flood, I call it rushing, the whispering;
The object, the trembling, the mire of sensual pleasure is difficult to pass over.

"I call it greed, the great flood." Greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. The great flood is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "I call it greed, the great flood." Greed, "the great flood" - I say, I explain, I teach, I make known, I establish, I make clear, I analyse, I elucidate, I proclaim - I call it greed, the great flood.

"I call it rushing, the whispering." Rushing is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. Whispering too is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "I call it rushing, the whispering" - rushing, "the whispering" - I say, I explain, etc. I elucidate, I proclaim - I call it rushing, the whispering.

"The object, the trembling." Object too is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. Trembling too is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root - the object, the trembling.

The mire of sensual pleasure is difficult to pass over. The mire of sensual pleasure, the mud of sensual pleasure, the mental defilement of sensual pleasure, the marsh of sensual pleasure, the impediment of sensual pleasure is difficult to pass over, difficult to overcome, difficult to cross, difficult to traverse, difficult to transcend, difficult to get beyond - the mire of sensual pleasure is difficult to pass over.

Therefore the Blessed One said -

"I call it greed, the great flood, I call it rushing, the whispering;
The object, the trembling, the mire of sensual pleasure is difficult to pass over."

181. Not deviating from truth, the sage, the brahmin stands on dry ground;
Having given up all, he indeed is called 'peaceful'."

"Not deviating from truth, the sage": Not deviating from truthful speech, not deviating from right view, not deviating from the noble eightfold path. "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage -not deviating from truth, the sage.

"The brahmin stands on dry ground": "Dry ground" 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. "Brahmin": through having warded off seven qualities, one is a brahmin, etc. Unattached, such a one is called a Brahmā. "The brahmin stands on dry ground": He stands on dry ground, stands on an island, stands in shelter, stands in a rock cell, stands in refuge, stands in the fearless, stands in the imperishable, stands in the Deathless, stands in Nibbāna - the brahmin stands on dry ground.

"Having given up all": "All" is called the twelve sense bases - eye and forms, etc. mind and mental phenomena. When desire and lust for the internal and external sense bases have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, to that extent too all has been given up, rejected, released, abandoned, relinquished. When craving and view and conceit have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, to that extent too all has been given up, rejected, released, abandoned, relinquished. When meritorious volitional activity and demeritorious volitional activity and imperturbable volitional activity have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, to that extent too all has been given up, rejected, released, abandoned, relinquished - having given up all.

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

Therefore the Blessed One said -

"Not deviating from truth, the sage, the brahmin stands on dry ground;
Having given up all, he indeed is called 'peaceful'."

182. He indeed is wise, he has attained the highest knowledge, having known the teaching, independent;
Rightly conducting himself in the world, he does not long for anyone here.

"He indeed is wise, he has attained the highest knowledge": "Wise one" means the wise one, gone to true knowledge, one with knowledge, discerning, sagacious. "One who has attained the highest knowledge": Knowledges are called the knowledge of the four paths, etc. without lust regarding all feelings, having overcome all knowledge, he is one who has attained the highest knowledge - he indeed is wise, he has attained the highest knowledge.

"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", 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, 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."

"Rightly conducting himself in the world": When desire and lust for the internal and external sense bases have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, to that extent too he rightly walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself in the world, etc. when meritorious volitional activity and demeritorious volitional activity and imperturbable volitional activity have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, to that extent too he rightly walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself in the world - rightly conducting himself in the world.

"He does not long for anyone here": 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 does not long for anyone - whether warrior, or brahmin, or merchant, or worker, or householder, or one gone forth, or god, or human being - he does not long for anyone here.

Therefore the Blessed One said -

"He indeed is wise, he has attained the highest knowledge, having known the teaching, independent;
Rightly conducting himself in the world, he does not long for anyone here."

183. One who here has passed beyond sensual pleasures, attachment in the world difficult to pass over;
He does not grieve, does not covet, with stream cut off, without bondage.

"One who here has passed beyond sensual pleasures, attachment in the world difficult to pass over": "Whoever" means whoever, of whatever kind, however engaged, however disposed, of whatever manner, having attained whatever state, possessed of whatever quality, whether a warrior or a brahmin or a merchant or a worker or a householder or one gone forth or a god or a human being. "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. "Attachments" - there are seven attachments - attachment of lust, attachment of hate, attachment of delusion, attachment of conceit, attachment of views, attachment of defilements, attachment of misconduct. "In the world" means in the realm of misery, in the human world, in the heavenly world, in the world of aggregates, in the world of elements, in the world of sense bases. "Attachment in the world difficult to pass over": Whoever has crossed, gone beyond, passed over, transcended, passed beyond sensual pleasures and attachments in the world that are difficult to pass over, difficult to

surmount, difficult to cross, difficult to traverse, difficult to transcend, difficult to pass beyond - "One who here has passed beyond sensual pleasures, attachment in the world difficult to pass over."

"He does not grieve, does not covet": 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", etc. 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 requisites 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 - one does not grieve. "Does not covet" means does not covet, does not yearn, does not reflect upon, does not ponder, does not brood. Or else one is not born, does not decay, does not die, does not pass away, is not reborn - "does not covet" - he does not grieve, does not covet.

"With stream cut off, without bondage": Stream is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. For whom this stream, craving, has been abandoned, cut off, etc. burnt by the fire of knowledge, he is called one with stream cut off. "Without bondage": the bondage of lust, the bondage of hate, the bondage of delusion, the bondage of conceit, the bondage of wrong view, the bondage of mental defilements, the bondage of misconduct - for whom these bondages have been abandoned, cut off, etc. burnt by the fire of knowledge, he is called without bondage - with stream cut off, without bondage.

Therefore the Blessed One said -

"One who here has passed beyond sensual pleasures, attachment in the world difficult to pass over;
He does not grieve, does not covet, with stream cut off, without bondage."

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

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

"Let there be no possession for you afterwards": "Afterwards" is called the future. Regarding future activities, whatever might arise - the possession of lust, the possession of hate, the possession of delusion, the possession of conceit, the possession of wrong view, the possession of mental defilement, the possession of misconduct - let these possessions not be for you, do not make, do not generate, do not produce, do not bring forth, do not bring into existence, abandon, dispel, put an

end to, bring to obliteration - let there be no possession for you afterwards.

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

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

Therefore the Blessed One said -

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

- 185.** In whom there is no appropriation towards mentality-materiality in every respect;
And who does not grieve over what is non-existent, he indeed does not decay in the world.

"In whom there is no appropriation towards mentality-materiality in every respect": "In every respect" - this is an expression meaning entirely, in every way, without remainder, without exception - "in every respect". "Mentality" means the four immaterial aggregates. "Matter" means the four primary elements and the materiality derived from the four primary elements. "For whom" means for the Worthy One who has eliminated the mental corruptions. "Appropriation": there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view, etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view. "In whom there is no appropriation towards mentality-materiality in every respect": for whom selfish attachment towards mentality-materiality in every respect does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - in whom there is no appropriation towards mentality-materiality in every respect.

"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 forms my sounds my odours my flavours my tangible objects my family my group my residence my

material gain, etc. 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. Thus also one does not grieve over what is non-existent. Or touched, overcome by eye disease, etc. 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 had it, alas, that is not mine now; 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.

"He indeed does not decay in the world": For one who has anything pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - grasped, adhered to, attached to, clung to, inclined to - thinking "this is mine" or "this belongs to others", for him there is loss.

For this too was said -

"Having lost chariot and horses and jewelled earrings, and sons and wife likewise having lost;

In all possessions not enjoyed, why do you not grieve in time of sorrow?

"Wealth abandons a mortal first, or the mortal gives them up even earlier; Non-eternal are those who will be, O lover of sensual pleasures, therefore I do not grieve in time of sorrow.

"The moon rises, waxes and wanes, the sun, having heated the darkness, departs;

The worldly adversities are known by me, O enemy, therefore I do not grieve in time of sorrow."

For one who has nothing pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - grasped, adhered to, attached to, clung to, inclined to - thinking "this is mine" or "this belongs to others", for him there is no loss. For this too was said - "'Do you rejoice, ascetic?' 'Having gained what, friend?' 'If so, ascetic, do you grieve?' 'What has been lost, friend?' 'If so, ascetic, do you neither rejoice nor grieve?' 'Yes, friend.'"

"At long last indeed we see a brahmin who has attained final Nibbāna; A monk without delight, without trouble, one who has crossed over attachment in the world."

He indeed does not decay in the world. Therefore the Blessed One said -

"In whom there is no appropriation towards mentality-materiality in every respect;

And who does not grieve over what is non-existent, he indeed does not decay in the world."

- 186.** For whom there is no "this is mine", nor anything belonging to others;
He, not finding selfish attachment, does not grieve thinking 'I have not'.

"For whom there is no 'this is mine', nor anything belonging to others": "For whom" means for the Worthy One who has eliminated the mental corruptions. For one who has nothing - grasped, adhered to, attached to, clung to, inclined to - pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness, thinking "this is mine" or "this belongs to others" - it 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. Thus too for whom there is no "this is mine", nor anything belonging to others.

For this was said by the Blessed One - "This body, monks, is not yours nor that of others. This, monks, is old action, conditioned, fashioned by volition, that is to be experienced, should be seen thus. Therein, monks, a learned noble disciple attends wisely to dependent origination itself - 'Thus when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases; that is to say, with ignorance as condition, activities; with activities as condition, consciousness... etc. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities... etc. Thus is the cessation of this whole mass of suffering.'" Thus too for whom there is no "this is mine", nor anything belonging to others.

For this too was said by the Blessed One -

"Regard the world as empty, Mogharāja, always mindful;
Having uprooted the view of self, thus one would be a crosser over death;
One who thus regards the world, the King of Death does not see."

Thus too for whom there is no "this is mine", nor anything belonging to others.

For this too was said by the Blessed One - "What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness for a long time. And what, monks, is not yours? Materiality, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness for a long time. Feeling... perception... activities... consciousness is not yours, abandon that. That abandoned by you will be for your welfare and happiness for a long time. What do you think, monks, whatever grass, sticks, branches and leaves there are in this Jeta's Grove, if people were to carry them away or burn them or do with them as they wish, would you think thus - 'People are carrying us away or burning us or doing with us as they wish'?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, this is not our self nor what belongs to a self." "Just so, monks, what is not yours, abandon that. That abandoned by you will be for your welfare and happiness for a long time. And what, monks, is not yours? Materiality, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness for a long time. Feeling...

perception... activities... consciousness is not yours, abandon that. That abandoned by you will be for your welfare and happiness for a long time." Thus too for whom there is no "this is mine", nor anything belonging to others. For this too was said -

"The pure arising of phenomena, the pure continuity of activities;
For one seeing as it really is, there is no fear, headman.

"When one sees the world as similar to grass and wood, with wisdom;
One does not desire anything else, except for non-rebirth."

Thus too for whom there is no "this is mine", nor anything belonging to others. The nun Vajirā said this to Māra the Evil One -

"Why do you assume 'a being', Māra, is that your wrong view;
This is a mere heap of sheer activities, no being is found here.

"Just as indeed from an assemblage of parts, there is the word 'chariot';
So when the aggregates exist, there is the convention 'a being'.

"For only suffering comes into being, suffering remains and disappears;
Nothing other than suffering comes into being, nothing other than suffering ceases."

Thus too for whom there is no "this is mine", nor anything belonging to others. For this was said by the Blessed One -

"Just so, monks, a monk investigates matter as far as matter goes, feeling... perception... activities... investigates consciousness as far as consciousness goes. For him investigating matter as far as matter goes, feeling... perception... activities... investigating consciousness as far as consciousness goes, whatever there is for him as 'I' or 'mine' or 'I am', that too is not there for him." Thus too for whom there is no "this is mine", nor anything belonging to others.

The Venerable Ānanda said this to the Blessed One - "'Empty is the world, empty is the world', venerable sir, is said. In what respect, venerable sir, is it said 'the world is empty'?" "Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'. And what, Ānanda, is empty of a self or of what belongs to a self? The eye, Ānanda, is empty of a self or of what belongs to a self. Forms are empty, eye-consciousness is empty, eye-contact is empty, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is empty... the ear is empty... sounds are empty... the nose is empty... odours are empty... the tongue is empty... flavours are empty... the body is empty... tangible objects are empty... the mind is empty... mental phenomena are empty... mind-consciousness is empty... mind-contact is empty, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is empty of a self or of what belongs to a self. Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'." Thus too for whom there is no "this is mine", nor anything belonging to others.

He does not find selfish attachment. "Selfish attachment" - there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view, etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view. Having abandoned selfish attachment through craving, having relinquished selfish attachment through wrong view, not finding, not experiencing, not attaining, not obtaining selfish attachment - he, not finding selfish attachment.

"Does not grieve thinking 'I have not'": 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, etc. 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 - does not grieve thinking "I have not".

Therefore the Blessed One said -

"For whom there is no 'this is mine', nor anything belonging to others;
He, not finding selfish attachment, does not grieve thinking 'I have not'."

187. Without envy, not greedy, without longing, everywhere even;
I declare that benefit, when asked, of the one who is unmoved.

"Without envy, not greedy, without longing, everywhere even." What is harshness? Here a certain one is harsh, regarding others' material gains, honour, respect, reverence, salutation, and veneration, one envies, resents, and binds envy. Whatever such harshness, harsh action, envy, the act of envying, the state of being envious, jealousy, the act of being jealous, the state of being jealous - this is called harshness. For one in whom this harshness has been abandoned, cut off, etc. burnt by the fire of knowledge, he is called without envy. "Not greedy." Greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. For one in whom this greed has been abandoned, cut off, etc. burnt by the fire of knowledge, he is called not greedy. He is not greedy for forms, for sounds, 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 lust, with lust gone, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - without envy, not greedy.

"Without longing, everywhere even." Craving is called longing. Whatever lust, passion, etc. covetousness, greed, unwholesome root. For one in whom this longing, craving, has been abandoned, cut off, etc. burnt by the fire of knowledge, he is called without longing. Because longing has been abandoned, he is without longing. He does not stir in gain, does not stir in loss, does not stir in fame, does not stir in disgrace, does not stir in praise, does not stir in blame, does not stir in happiness, does not stir in suffering, does not move, does not quiver, does not quake, does not quake violently - without longing. "Everywhere even" - "all" is called the twelve sense bases. Eye and forms, etc. mind and mental phenomena. When desire and lust for the internal and external sense bases have been abandoned, their root cut off, made like

a palm stump, brought to obliteration, subject to non-arising in the future, he is called everywhere even. He is such everywhere, neutral everywhere, equanimous everywhere - without longing, everywhere even.

I declare that benefit, when asked, of the one who is unmoved. When questioned, asked, requested, entreated, inspired to confidence about the one who is unmoved, I declare these four benefits. He who is without envy, not greedy, without longing, everywhere even - I say, I explain, etc. I proclaim - I declare that benefit, when asked, of the one who is unmoved.

Therefore the Blessed One said -

"Without envy, not greedy, without longing, everywhere even;
I declare that benefit, when asked, of the one who is unmoved."

188. For one without longing, who cognises, there is no activation whatsoever;
He, abstaining from various exertions, sees security everywhere.

"For one without longing, who cognises": Craving is called longing. Whatever lust, passion, etc. covetousness, greed, unwholesome root. For one in whom this longing, craving, has been abandoned, cut off, etc. burnt by the fire of knowledge, he is called without longing. Because longing has been abandoned, he is without longing. He does not stir in gain, does not stir in loss, does not stir in fame, does not stir in disgrace, does not stir in praise, does not stir in blame, does not stir in happiness, does not stir in suffering, does not move, does not quiver, does not quake, does not quake violently - without longing. "Who cognises" means for one who knows, who directly knows, who cognises, who understands, who penetrates. For one who knows, who directly knows, who cognises, who understands, who penetrates "all activities are impermanent"; "all activities are suffering", etc. for one who knows, who directly knows, who cognises, who understands, who penetrates "whatever has the nature of arising, all that has the nature of cessation" - for one without longing, who cognises.

"There is no activation whatsoever": Activations are called meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity. When meritorious volitional activity and demeritorious volitional activity and imperturbable volitional activity have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, to that extent activations 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 - there is no activation whatsoever.

"He, abstaining from various exertions": Various exertions are called meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity. When meritorious volitional activity and demeritorious volitional activity and imperturbable volitional activity have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, to that extent from exertions, from various exertions, abstaining, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - he, abstaining from various exertions.

"Sees security everywhere": Lust is fear-producing, hate is fear-producing, delusion is fear-producing, etc. mental defilements are fear-producing. Because fear-producing lust has been abandoned, etc. because fear-producing mental defilements have been abandoned, he sees security everywhere, he sees fearlessness everywhere, he sees freedom from harm everywhere, he sees freedom from danger everywhere, he sees freedom from affliction everywhere, he sees freedom from being afflicted everywhere - he sees security everywhere.

Therefore the Blessed One said -

"For one without longing, who cognises, there is no activation whatsoever;
He, abstaining from various exertions, sees security everywhere."

189. Not among equals, not among the inferior, not among the superior does the sage speak;
Peaceful, he is free from avarice, he does not take up nor reject.[Thus spoke the Blessed One]

"Not among equals, not among the inferior, not among the superior does the sage speak." "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 - not among equals, not among the inferior, not among the superior does the sage speak.

"Peaceful, he is free from avarice." "Peaceful" - peaceful through the being peaceful, through the being calmed of lust, of hate, etc. of delusion... 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. "He is free from avarice." There are five kinds of stinginess - stinginess regarding residence, etc. Grasping is called stinginess. For one in whom this stinginess has been abandoned, cut off, etc. burnt by the fire of knowledge, he is called one free from avarice, one with avarice gone, one with avarice given up, one with avarice vomited out, one released from avarice, one with avarice abandoned, one with avarice relinquished - peaceful, he is free from avarice.

"He does not take up nor reject," thus spoke the Blessed One. "He does not take up" - he does not take up materiality, does not cling to it, does not grasp it, does not adhere to it, does not cling to it; feeling... perception... activities... consciousness... destination... rebirth... conception... existence... the round of rebirths... the round of rebirths he does not take up, does not cling to, does not grasp, does not adhere to, does not cling to - he does not take up. "He does not reject" - he does not abandon materiality, does not dispel it, does not put an end to it, does not bring it to obliteration; feeling... perception... activities... consciousness... destination... rebirth... conception... existence... the round of rebirths... the round of rebirths he does not abandon, does not dispel, does not put an end to, does not bring to obliteration. "Blessed One" is a term of respect, etc. a designation realised, that is to say "Blessed One."

Therefore the Blessed One said -

"Not among equals, not among the inferior, not among the superior does the sage speak;
Peaceful, he is free from avarice, he does not take up nor reject." [Thus spoke the Blessed One]

The Exposition of the Attadaṇḍa Discourse is fifteenth.



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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 16. The Great Exposition. 15. Exposition of the Discourse on Violence to Oneself Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org