

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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16. The Great Exposition (16. Mahāniddesapāḷi)

2. Exposition of the Discourse on the Octet About the Cave
(2. Guhaṭṭhakasuttaniddeso)

[Mnd 2, PTS 23-61]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

2. Exposition of the Discourse on the Octet About the Cave

Now he will explain the Guhaṭṭhakasutta Exposition -

- 7.** A being attached in the cave, covered over by many things, a man standing, sunk in delusion;
Such a one is far from seclusion, for sensual pleasures in the world are not easily abandoned.

"A being attached in the cave, covered over by many things": "A being" has indeed been said, but first the cave should be explained. "Cave" is called the body. "Body" or "cave" or "physical form" or "embodiment" or "boat" or "chariot" or "banner" or "ant-hill" or "city" or "nest" or "hut" or "boil" or "pot" or "elephant" - this is a designation for the body. "A being attached in the cave": in the cave attached, strongly attached, clinging, stuck, fastened, obstructed. Just as a boil stuck on a wall peg or on an ivory peg, attached, strongly attached, clinging, stuck, fastened, obstructed; just so in the cave attached, strongly attached, clinging, stuck, fastened, obstructed. For this was said by the Blessed One -

"Rādhā, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies regarding matter, one is attached there, one is strongly attached there; therefore one is called a being. Regarding feeling, Rādhā... etc. Regarding perception, Rādhā... Regarding activities, Rādhā... Rādhā, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies regarding consciousness, one is attached there, one is strongly attached there; therefore one is called a being. 'Being' is a designation for attachment" - a being attached in the cave. "Covered over by many things": covered by many mental defilements, covered by lust, covered by hate, covered by delusion, covered by wrath, covered by hostility, covered by contempt, covered by insolence, covered by envy, covered by stinginess, covered by deceit, covered by fraudulence, covered by obstinacy, covered by rivalry, covered by conceit, covered by arrogance, covered by vanity, covered by negligence. Covered, thoroughly covered, completely covered, obstructed, hindered, enveloped, closed, concealed, turned upside down by all mental defilements, by all misconduct, by all disturbances, by all fevers, by all torments, by all unwholesome volitional activities - a being attached in the cave, covered over by many things.

"A man standing, sunk in delusion": a man standing, lustful, stands through the power of lust; corrupted, stands through the power of hate; deluded, stands through the power of delusion; bound, stands through the power of conceit; adhered to, stands through the power of views; gone to distraction, stands through the power of

restlessness; not having reached a conclusion, stands through the power of doubt; become strong, stands through the power of underlying tendencies. Thus also a man standing.

For this was said by the Blessed One - "There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; if a monk delights in that, asserts it, and remains grasping it. There are, monks, sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body... mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; if a monk delights in that, asserts it, and remains grasping it." Thus also a man standing.

For this was said by the Blessed One - "Or, monks, consciousness, when remaining, remains involved with matter, with matter as its object, established upon matter, imbued with delight, it attains growth, increase, and expansion. Or involved with feeling, monks, etc. involved with perception... Or, monks, consciousness, when remaining, remains involved with activities, with activities as its object, established upon activities, imbued with delight, it attains growth, increase, and expansion." Thus also a man standing.

For this too was said by the Blessed One - "If, monks, regarding edible food there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with defilement, with anguish." Thus also a man standing.

"If, monks, regarding contact as nutriment, etc. if, monks, regarding mental volition as nutriment, if, monks, regarding consciousness as nutriment there is lust, there is delight, there is craving, consciousness is established there and has grown. Where consciousness is established and has grown, there is a descent of mentality-materiality. Where there is a descent of mentality-materiality, there is growth of activities. Where there is growth of activities, there is the production of rebirth in the future. Where there is the production of rebirth in the future, there is birth, ageing and death in the future. Where there is birth, ageing and death in the future, that, monks, I say is with sorrow, with defilement, with anguish." Thus also a man standing.

"Sunk in delusion": The five types of sensual pleasure are called delusion. Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... 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 delusion? For the most part gods and humans become deluded, completely deluded, thoroughly deluded regarding the five types of sensual pleasure, deluded, completely deluded, thoroughly deluded, blinded by ignorance,

hindered, obstructed, covered over, shut, concealed, covered - for that reason the five types of sensual pleasure are called delusion. "Sunk in delusion" means sunk in delusion, plunged in, immersed in, submerged - a man standing, sunk in delusion.

"Such a one is far from seclusion." "Seclusion": there are three kinds of seclusion - seclusion of the body, seclusion of the mind, seclusion from clinging. What is seclusion of the body? Here a monk resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He dwells secluded in body. He goes alone, stands alone, sits alone, prepares his sleeping place alone, enters the village for almsfood alone, returns alone, sits in a secret place alone, determines upon the walking path alone, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone. This is seclusion of the body.

What is seclusion of the mind? For one who has attained the first meditative absorption, the mind is secluded from the mental hindrances. For one who has attained the second meditative absorption, the mind is secluded from applied and sustained thought. For one who has attained the third meditative absorption, the mind is secluded from rapture. For one who has attained the fourth meditative absorption, the mind is secluded from happiness and suffering. For one who has attained the plane of infinite space, the mind is secluded from perception of material form, perception of aversion, and perception of diversity. For one who has attained the plane of infinite consciousness, the mind is secluded from perception of the plane of infinite space. For one who has attained the plane of nothingness, the mind is secluded from perception of the plane of infinite consciousness. For one who has attained the plane of neither-perception-nor-non-perception, the mind is secluded from perception of the plane of nothingness. For a stream-enterer, the mind is secluded from identity view, sceptical doubt, adherence to moral rules and austerities, underlying tendency to wrong view, underlying tendency to sceptical doubt, and from mental defilements co-existent with these. For a once-returner, the mind is secluded from gross mental fetter of sensual lust, mental fetter of aversion, gross underlying tendency to sensual lust, underlying tendency to aversion, and from mental defilements co-existent with these. For a non-returner, the mind is secluded from residual mental fetter of sensual lust, mental fetter of aversion, residual underlying tendency to sensual lust, underlying tendency to aversion, and from mental defilements co-existent with these. For a Worthy One, the mind is secluded from lust for material form, lust for immaterial existence, conceit, restlessness, ignorance, underlying tendency to conceit, underlying tendency to lust for existence, underlying tendency to ignorance, from mental defilements co-existent with these, and externally from all signs. This is seclusion of the mind.

What is seclusion from clinging? "Clinging" is called mental defilements, aggregates, and volitional activities. Seclusion from clinging 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. This is seclusion from clinging. Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation; seclusion of the mind is for those with pure minds, who have attained the highest cleansing; seclusion from clinging is for those persons free from clinging, who have gone beyond activities.

"Far from seclusion indeed." Whoever is thus attached in the cave, thus covered by many mental defilements, thus sunk in delusion, he is far from seclusion of the body, far from seclusion of the mind, far from seclusion from clinging - distant, very distant, not near, not in the vicinity, not close, removed from seclusion. "Such a one" means one like that, one standing in that way, one of that manner, one of that kind, whoever is sunk in delusion - such a one is far from seclusion.

"For sensual pleasures in the world are not easily abandoned." "Sensual pleasures" - in summary there are two kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures. What are objective sensual pleasures? Pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing tangible objects, bed-coverings, outer garments, female and male slaves, goats and sheep, chickens and pigs, elephants, cattle, horses and mares, fields, sites, unwrought gold, gold, villages, market towns, royal cities, countries, provinces, treasuries, and storehouses - whatever enticing object there is - these are objective sensual pleasures.

Furthermore, there are past sensual pleasures, future sensual pleasures, present sensual pleasures; internal sensual pleasures, external sensual pleasures, internal-external sensual pleasures; inferior sensual pleasures, middling sensual pleasures, superior sensual pleasures; sensual pleasures of the realm of misery, human sensual pleasures, divine sensual pleasures, sensual pleasures that are present; created sensual pleasures, uncreated sensual pleasures, sensual pleasures created by others; possessed sensual pleasures, unpossessed sensual pleasures; cherished sensual pleasures, uncherished sensual pleasures; all phenomena of the sensual-sphere, all phenomena of the fine-material-sphere, all phenomena of the immaterial-sphere - having craving as their basis, having craving as their object, in the sense of being desirable, in the sense of being enticing, in the sense of being intoxicating - these are sensual pleasures. These are called objective sensual pleasures.

What are defilement sensual pleasures? Desire is sensual pleasure, lust is sensual pleasure, desire and lust is sensual pleasure; thought is sensual pleasure, lust is sensual pleasure, lust for thoughts is sensual pleasure; whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures, mental hindrance of sensual desire towards sensual pleasures.

"I saw your root, Sensual Pleasure, from thought, Sensual Pleasure, you are born;

I will not think of you, thus, Sensual Pleasure, you will not exist."

These are called defilement sensual pleasures. "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. "For sensual pleasures in the world are not easily abandoned." For sensual pleasures in the world are difficult to abandon, difficult to give up, difficult to relinquish completely, difficult to make sober, difficult to disentangle from, difficult to extricate from, difficult to cross, difficult to cross over, difficult to transcend, difficult to turn back from - sensual pleasures in the world are not easily abandoned.

Therefore the Blessed One said -

"A being attached in the cave, covered over by many things, a man standing, sunk in delusion;
Such a one is far from seclusion, for sensual pleasures in the world are not easily abandoned."

- 8.** With desire as source, bound to the pleasure of existence, they are difficult to free, for there is no release by another;
Looking back or forward, craving for these very sensual pleasures or for former ones.

"With desire as source, bound to the pleasure of existence": Desire is called craving. Whatever lust, passion, attraction, compliance, delight, passionate delight, mental passion, desire, infatuation, holding, greed, intense greed, attachment, mire, longing, deceit, genetrix, producer, seamstress, ensnarer, flowing, clinging, thread, spread, accumulator, companion, aspiration, conduit to existence, forest, undergrowth, intimacy, affection, expectation, kinship, hope, wishing, the state of wishing, hope for visible form, hope for sound, hope for odour, hope for flavour, hope for tangible object, hope for material gain, hope for wealth, hope for sons, hope for life, praying, excessive praying, intense praying, the act of praying, the state of having prayed, greed, the act of being greedy, the state of being greedy, tail-wagging, desire for excellence, lust for what is not according to the Teaching, unrighteous greed, attachment, desiring, longing, yearning, aspiring, sensual craving, craving for existence, craving for non-existence, craving for fine-material existence, craving for immaterial existence, craving for cessation, craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects, mental flood, mental bond, mental knot, clinging, obstruction, mental hindrance, covering, bondage, impurity, underlying tendency, prepossession, creeper, avarice, root of suffering, source of suffering, origin of suffering, Māra's snare, Māra's hook, Māra's domain, river of craving, net of craving, leash of craving, ocean of craving, covetousness, greed, unwholesome root. "With desire as source": having desire as source, having desire as cause, having desire as condition, having desire as reason, having desire as origin - with desire as source.

"Bound to the pleasure of existence": One pleasure of existence - pleasant feeling. Two pleasures of existence - pleasant feeling and desirable object. Three pleasures of existence - youth, health, life. Four pleasures of existence - material gain, fame, praise, happiness. Five pleasures of existence - pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing tangible objects. Six pleasures of existence - accomplishment of eye, accomplishment of ear, accomplishment of nose, accomplishment of tongue, accomplishment of body, accomplishment of mind. Bound to the pleasure of existence, bound to the pleasure of pleasant feeling, bound to desirable object, bound to youth, bound to health, bound to life, bound to material gain, bound to fame, bound to praise, bound to happiness, bound to pleasing forms, in sounds... in odours... in flavours... bound to pleasing tangible objects, bound to accomplishment of eye, bound to accomplishment of ear, nose, tongue, body and mind, variously bound, fastened, stuck, attached, fettered - with desire as source, bound to the pleasure of existence.

"They are difficult to free, for there is no release by another": either those objects of pleasure in existence are difficult to free, or beings are difficult to release from them. How are those objects of pleasure in existence difficult to free? Pleasant feeling is difficult to free, desirable object is difficult to free, youth is difficult to free, health is difficult to free, life is difficult to free, material gain is difficult to free, fame is difficult to free, praise is difficult to free, happiness is difficult to free, pleasing forms are difficult to free, pleasing sounds... Odours... Flavours... tangible objects are difficult to free, accomplishment of eye is difficult to free, accomplishment of ear, nose, tongue, body and mind is difficult to free, difficult to release, difficult to liberate, difficult to disentangle from, difficult to extricate from, difficult to cross, difficult to cross over, difficult to transcend, difficult to turn back from. Thus those objects of pleasure in existence are difficult to free.

How are beings difficult to release from this? Beings are difficult to release from pleasant feeling, difficult to release from a desirable object, difficult to release from youth, difficult to release from health, difficult to release from life, difficult to release from material gain, difficult to release from fame, difficult to release from praise, difficult to release from happiness, difficult to release from pleasing forms, from pleasing sounds... from odours... from flavours... difficult to release from tangible objects, difficult to release from the accomplishment of the eye, difficult to release from the accomplishment of ear, nose, tongue, body and mind, difficult to pull out, difficult to pull out completely, difficult to raise up, difficult to raise up completely, difficult to disentangle from, difficult to extricate from, difficult to cross, difficult to cross over, difficult to transcend, difficult to turn back from. Thus beings are difficult to release from this - they are difficult to free.

"For there is no release by another" means those who are themselves sunk in the marsh are unable to pull out another who is sunk in the marsh. For this was said by the Blessed One - "That indeed, Cunda, one who is himself sunk in the marsh will pull out another who is sunk in the marsh - this is impossible. That indeed, Cunda, one who is himself untamed, undisciplined, not attained final Nibbāna will tame, discipline, and lead another to final Nibbāna - this is impossible." Thus also there is no release by another.

Or else there is no one else who can release them. If they were to be released, they would be released by practising by themselves the right practice, the conforming practice, the non-opposing practice, the practice according to meaning, the practice in conformity with the Teaching, by their own strength, by their own power, by their own energy, by their own effort, by their own manly strength, by their own manly power, by their own manly energy, by their own manly effort. Thus also there is no release by another.

For this too was said by the Blessed One -

"I will not be able to set free anyone in the world who is doubting, Dhotaka;
But directly knowing the foremost Teaching, thus you will cross over this
flood."

Thus also there is no release by another.

For this too was said by the Blessed One -

"Indeed, evil done by oneself, by oneself one becomes defiled;
Evil not done by oneself, by oneself one becomes pure;
Purity and impurity are individual, no one can purify another."

Thus also there is no release by another.

For this too was said by the Blessed One - "Just so, brahmin, Nibbāna exists, the path leading to Nibbāna exists, I exist as the instigator. And yet some of my disciples, being thus exhorted by me, being thus instructed, attain the absolute goal, Nibbāna, some do not attain it. What can I do about this, brahmin? The Truth-finder is one who points out the path, brahmin. The Buddha tells the path. Practising by themselves, they would be released." Thus also there is no release by another -they are difficult to free, for there is no release by another.

"Looking back or forward." "Afterwards" is called the future, "before" is called the past. But with reference to the past, the future and the present are afterwards; with reference to the future, the past and the present are before. How does one look before? "I was of such matter in the past period of time," therein one pursues delight. "I was of such feeling, I was of such perception, I was of such activities, I was of such consciousness in the past period of time," therein one pursues delight. Thus also one looks before.

Or else, "Thus my eye was in the past period of time, thus forms" -there consciousness is bound by desire and lust. Because consciousness is bound by desire and lust, one delights in that. Delighting in that, thus also one looks before. "Thus my ear was in the past period of time, thus sounds" - etc. "Thus my nose was in the past period of time, thus odours" - "Thus my tongue was in the past period of time, thus flavours" - "Thus my body was in the past period of time, thus tangible objects" - "Thus my mind was in the past period of time, thus mental phenomena" -there consciousness is bound by desire and lust. Because consciousness is bound by desire and lust, one delights in that. Delighting in that, thus also one looks before.

Or else, whatever former laughing, talking and playing together with a woman he had, he enjoys that, desires that, and finds happiness on account of that. Thus also one looks before.

How does one look afterwards? "May I be of such matter in the future period of time," therein one pursues delight. "May I be of such feeling, 'May I be of such perception,' 'May I be of such activities,' may I be of such consciousness in the future period of time," therein one pursues delight. Thus also one looks afterwards.

Or "thus my eye may be in the future period of time, thus forms" -one directs the mind towards the attainment of what has not been attained. By reason of the mind's aspiration one delights in that. Delighting in that, thus also one looks forward. "Thus my ear may be in the future period of time, thus sounds" - etc. "Thus my nose may be in the future period of time, thus odours" - etc. "Thus my tongue may be in the future period of time, thus flavours" - etc. "Thus my body may be in the future period of time, thus tangible objects" - etc. "Thus my mind may be in the future period of time, thus mental phenomena" - one directs the mind towards the attainment of what has not been attained. By reason of the mind's aspiration one delights in that. Delighting in that, thus also one looks forward.

Or "by this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity" - one directs the mind towards the attainment of what has not been attained. By reason of the mind's aspiration one delights in that. Delighting in that, thus also one looks forward -looking back or forward.

They crave for these very sensual pleasures or for former ones. "These very sensual pleasures" means wishing for, enjoying, aspiring to, longing for, yearning for the five types of sensual pleasure in the present. "They crave for former ones" means craving, yearning, longing for the five types of sensual pleasure in the past - craving for these very sensual pleasures or for former ones.

Therefore the Blessed One said -

"With desire as source, bound to the pleasure of existence, they are difficult to free, for there is no release by another;
Looking back or forward, craving for these very sensual pleasures or for former ones."

- 9.** Greedy for sensual pleasures, engaged, bewildered, ungenerous, they are established in unrighteousness;
Brought to suffering, they lament, "What shall we become when we have passed away from here?"

"Greedy for sensual pleasures, engaged, bewildered" means: "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. Greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. Through defilement sensual pleasure, towards objective sensual pleasures, lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered - greedy for sensual pleasures.

"Engaged" means those who seek, search for, investigate sensual pleasures, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures. Those who through the influence of craving seek, search for, investigate visible forms... sounds... odours... flavours... tangible object... etc. investigate, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures. Those who through the influence of craving obtain visible forms... sounds... odours... flavours... obtain tangible objects, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures. Those who through the influence of craving consume visible forms... sounds... odours... flavours... consume tangible objects, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures. Just as a maker of disputes is engaged in disputes, a doer of action is engaged in action, one walking in a resort is engaged in the resort, a meditator is engaged in meditative absorption; just so those who seek, search for, investigate sensual pleasures, of that

temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures. Those who through the influence of craving seek, search for, investigate visible forms... sounds... odours... flavours... tangible object... etc. investigate, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures. Those who through the influence of craving obtain visible forms... sounds... odours... flavours... obtain tangible objects, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures. Those who through the influence of craving consume visible forms... sounds... odours... flavours... consume tangible objects, of that temperament, having that abundantly, bent thereon, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority, they too are engaged in sensual pleasures.

"Bewildered" means that for the most part gods and humans become deluded, completely deluded, thoroughly deluded regarding the five types of sensual pleasure, deluded, completely deluded, thoroughly deluded, blinded by ignorance, hindered, obstructed, covered over, shut, concealed, covered - greedy for sensual pleasures, engaged, bewildered.

"Ungenerous, they are established in unrighteousness" means: "Ungenerous" means those who go down are also ungenerous, the stingy are also called ungenerous, those who do not heed the word, the statement, the teaching, the admonition of the Buddhas' disciples - ungenerous. How are those who go down ungenerous? They go to hell, they go to the animal realm, they go to the sphere of ghosts - thus they come - ungenerous. How are the stingy called ungenerous? There are five kinds of stinginess - stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Furthermore, stinginess regarding the aggregates is also stinginess, stinginess regarding the elements is also stinginess, stinginess regarding the sense bases is also stinginess - this is grasping. This is called stinginess. People endowed with this stinginess and lack of generosity are heedless. Thus the stingy are called ungenerous. How are those who do not heed the word, the statement, the teaching, the admonition of the Buddhas' disciples - ungenerous? They do not heed the word, the statement, the teaching, the admonition of the Buddhas' disciples, they do not listen, they do not lend an ear, they do not apply their minds to final knowledge, they are disobedient, not doing what is said, acting contrary, they turn their faces away. Thus those who do not heed the word, the statement, the teaching, the admonition of the Buddhas' disciples are ungenerous - ungenerous.

"They are established in unrighteousness" means established in unrighteous bodily action, established in unrighteous verbal action, established in unrighteous mental action, established in unrighteous killing of living beings, established in unrighteous taking what is not given, established in unrighteous sexual misconduct, established in

unrighteous lying, established in unrighteous divisive speech, in unrighteous harsh speech... in unrighteous idle chatter... established in unrighteous covetousness, in unrighteous anger... established in unrighteous wrong view, established in unrighteous activities, established in the unrighteous five types of sensual pleasure, established in the unrighteous five mental hindrances, settled, fixed, clinging, approached, attached, inclined, stuck, fastened, fettered - ungenerous, they are established in unrighteousness.

"Brought to suffering, they lament" means: "Brought to suffering" means reached suffering, arrived at suffering, come to suffering, reached Māra, arrived at Māra, come to Māra, reached death, arrived at death, come to death. "They lament" means they speak, they wail, they grieve, they are wearied, they lament, they beat their breasts and cry out, they fall into confusion - brought to suffering, they lament.

"What shall we become when we have passed away from here?" means: having passed away from here, what shall we become? "We shall become doomed to Niraya Hell, we shall become born in the animal realm, we shall become in the realm of hungry ghosts, we shall become humans, we shall become gods, we shall become material, we shall become formless, we shall become percipient, we shall become non-percipient, we shall become neither percipient nor non-percipient, 'Shall we exist in the future period of time, or shall we not exist in the future period of time, what shall we be in the future period of time, how shall we be in the future period of time, having been what, what shall we become in the future period of time?'" - plunging into doubt, plunging into uncertainty, being in a state of wavering, they talk and chatter, they grieve, are wearied, lament, beat their breasts and wail, fall into confusion - "What shall we become when we have passed away from here?"

Therefore the Blessed One said -

"Greedy for sensual pleasures, engaged, bewildered, ungenerous, they are established in unrighteousness;
Brought to suffering, they lament, 'What shall we become when we have passed away from here?'"

- 10.** Therefore a creature should train right here, whatever one might know as unrighteous in the world;
One should not practise unrighteously because of that, for the wise have said this life is short.

"Therefore a creature should train right here": "Therefore" means for that reason, because of that, on that condition, with that as source, seeing this danger in sensual pleasures - therefore. "Should train" means there are three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom.

What is the training in higher morality? Here a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. The minor aggregate of morality, the great aggregate of morality, morality is the support, the beginning, good conduct, self-control, restraint, the chief, the foremost for the attainment of wholesome mental states - this is the training in higher morality.

What is the training in higher consciousness? Here a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity - this is the training in higher consciousness.

What is the training in higher wisdom? Here a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading to the complete destruction of suffering. He understands as it really is: "This is suffering"; he understands as it really is: "This is the origin of suffering"; he understands as it really is: "This is the cessation of suffering"; he understands as it really is: "This is the practice leading to the cessation of suffering." He understands as it really is: "These are the mental corruptions"; he understands as it really is: "This is the origin of mental corruptions"; he understands as it really is: "This is the cessation of mental corruptions"; he understands as it really is: "This is the practice leading to the cessation of mental corruptions" - this is the training in higher wisdom.

These three trainings - one should train by attending to them, one should train by knowing, one should train by seeing, one should train by reviewing, one should train by resolving the mind, one should train by resolving through faith, one should train by arousing energy, one should train by establishing mindfulness, one should train by concentrating the mind, one should train by understanding with wisdom, one should train by directly knowing what should be directly known, one should train by fully understanding what should be fully understood, one should train by abandoning what should be abandoned, one should train by developing what should be developed, one should train by realising what should be realised - one should practise, one should fully practise, having accepted one should proceed.

"Here" means in this view, in this acceptance, in this preference, in this undertaking, in this teaching, in this discipline, in this Teaching and discipline, in this dispensation, in this holy life, in this Teacher's instruction, in this individual existence, in this human world - thus it is said "here." "Creature" means a being, a man, etc. a human being - therefore a creature should train right here.

Whatever one might know as unrighteous in the world. "Whatever" is an expression meaning entirely, in every way, without remainder, without exception - "whatever." "One might know as unrighteous" means one should know unrighteous bodily action as unrighteous, one should know unrighteous verbal action as unrighteous, one should know unrighteous mental action as unrighteous, one should know unrighteous

killing of living beings as unrighteous, one should know unrighteous taking what is not given as unrighteous, one should know unrighteous sexual misconduct as unrighteous, one should know unrighteous lying as unrighteous, one should know unrighteous divisive speech as unrighteous, one should know unrighteous harsh speech as unrighteous, one should know unrighteous idle chatter as unrighteous, one should know unrighteous covetousness as unrighteous, one should know unrighteous anger as unrighteous, one should know unrighteous wrong view as unrighteous, one should know unrighteous activities as unrighteous, one should know the unrighteous five types of sensual pleasure as unrighteous, one should know the unrighteous five mental hindrances as unrighteous - one should understand, cognise, recognise, penetrate. "In the world" means in the realm of misery, etc. in the world of sense bases - whatever one might know as unrighteous in the world.

"One should not practise unrighteously because of that." One should not practise unrighteously because of unrighteous bodily action, one should not practise unrighteously because of unrighteous verbal action, one should not practise unrighteously because of unrighteous mental action, one should not practise unrighteously because of unrighteous killing of living beings, one should not practise unrighteously because of unrighteous taking what is not given, one should not practise unrighteously because of unrighteous sexual misconduct, one should not practise unrighteously because of unrighteous lying, one should not practise unrighteously because of unrighteous divisive speech, one should not practise unrighteously because of unrighteous harsh speech, one should not practise unrighteously because of unrighteous idle chatter, one should not practise unrighteously because of unrighteous covetousness, one should not practise unrighteously because of unrighteous anger, one should not practise unrighteously because of unrighteous wrong view, one should not practise unrighteously because of unrighteous activities, one should not practise unrighteously because of the unrighteous five types of sensual pleasure, one should not practise unrighteously because of the unrighteous five mental hindrances, one should not practise unrighteously because of unrighteous volition, one should not practise unrighteously because of unrighteous longing, one should not practise unrighteously because of unrighteous aspiration - one should not act, should not conduct oneself, should not undertake and carry on - one should not practise unrighteously because of that.

"For the wise have said this life is short." "Life" means life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty. Furthermore, life is short for two reasons - life is short because of the limited duration, or life is short because of the limited substance. How is life short because of the limited duration? In a past mind-moment one lived, one does not live, one will not live; in a future mind-moment one will live, one does not live, one did not live; in a present mind-moment one lives, one did not live, one will not live.

"Life and individuality, and pleasure and pain entirely;
Associated with a single consciousness, the moment passes quickly.

"Eighty-four thousand cosmic cycles, those gods remain;
Yet even they do not live, combined with two consciousnesses.

"Those that have ceased for one dying, or for one remaining here;

All aggregates alike, gone, incapable of reconnection.

"And those broken immediately, and those broken in the future;
For those ceased in between, there is no difference in characteristic.

"Not born with the unborn, one lives with the present;
The world is dead with the breaking of consciousness, a concept in the
ultimate sense.

"Just as they flow downward, transformed by desire;
They proceed with unbroken stream, conditioned by the six sense bases.

"Gone without deposit, broken, there is no heap in the future;
Those that have arisen and remain, are like a mustard seed on a needle-point.

"And of phenomena that have arisen, their dissolution is placed before them;
Subject to disintegration they remain, unmixed with the old.

"From invisibility they come, after dissolution they go to invisibility;
Like the arising of lightning in space, they arise and pass away."

Thus, due to the limitedness of duration, life is short.

How is life short due to the limitedness of its substance? Life is bound to the in-breath, life is bound to the out-breath, life is bound to the in-breath and out-breath, life is bound to the primary elements, life is bound to edible food, life is bound to heat, life is bound to consciousness. The root of these is weak, the prior causes of these are weak. Whatever conditions there are, they too are weak; whatever are productive, they too are weak. The co-existent ground of these is weak, the associations of these are weak, the co-arisen of these are weak, whatever is the connecting factor, that too is weak; these are constantly weak towards each other, these are unsettled towards each other. These bring each other to ruin, for there is no protector of one another, and these do not establish one another. Even the producer, he is not found.

"And no one is diminished by anyone, and these gandhabbas are in every way;
These are produced by the former, and those who were productive, they died
before;
Both the former and the latter, never once saw each other."

Thus, due to the limitedness of its substance, life is short.

Furthermore, compared to the life of the gods ruled by the four great kings, the life of human beings is short, limited, brief, momentary, light, fleeting, not lasting long, not of long duration. Of the Thirty-three gods... etc. the Yāma gods... the Tusita gods... the gods who delight in creation... the gods who control what is created by others... Compared to the life of the gods of Brahmā's company, the life of human beings is short, limited, brief, momentary, light, fleeting, not lasting long, not of long duration.

For this was said by the Blessed One -

"Short, monks, is the life span of human beings. The future state must be gone to;

this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born. One who, monks, lives long, lives a hundred years or a little more."

"Short is the life span of human beings, a good person should scorn it;
One should live as if one's head were on fire, there is no non-coming of death.

"Days and nights pass by, life ceases;
The life span of mortals is exhausted, like water in small streams."

"For the wise have said this life is short." "Wise" means wise, "possessing steadfastness" means wise, "accomplished in steadfastness" means wise, "having made evil despised" means wise. "Dhī" is called wisdom. Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view - through being endowed with that wisdom, they are wise. Furthermore, wise regarding the aggregates, wise regarding the elements, wise regarding the sense bases, wise regarding dependent origination, wise regarding the establishments of mindfulness, wise regarding the right strivings, wise regarding the bases for spiritual power, wise regarding the faculties, wise regarding the powers, wise regarding the factors of enlightenment, wise regarding the path, wise regarding the fruit, wise regarding Nibbāna. Those wise ones said thus - "The life of human beings is short, limited, brief, momentary, light, transient, not lasting long, not of long duration." Thus they said, thus they speak, thus they declare, thus they explain, thus they express - the wise have said this life is short.

Therefore the Blessed One said -

"Therefore a creature should train right here, whatever one might know as unrighteous in the world;
One should not practise unrighteously because of that, for the wise have said this life is short."

- 11.** I see in the world this generation trembling, gone to craving in existences;
Inferior men lament in the mouth of death, not free from craving in existence after existence.

"I see in the world trembling": "I see" means I see with the physical eye, I see with the divine eye, I see with the eye of wisdom, I see with the Buddha-eye, I see with the all-seeing eye, I discern, I look at, I reflect upon, I examine. "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.

"Trembling" means 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 action, trembling with the trembling of result,

trembling with the trembling of misconduct, 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, trembling with suffering rooted in presence in the womb, trembling with suffering rooted in emergence from the womb, trembling with suffering that binds one who is born, trembling with suffering of one who is born being subject to others, trembling with suffering from self-attack, trembling with suffering from attack by others, trembling with suffering as suffering, trembling with suffering of activities, trembling with suffering of change, trembling with suffering from eye disease, trembling with suffering from ear disease, trembling with suffering from nose disease, etc. 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 fever... with digestive fever... with stomach disease... with fainting... with dysentery... with colic... with cholera... with leprosy... with boils... with skin disease... with consumption... with epilepsy... with ringworm... with itch... with scab... with scabies... with scabies... with blood disease... with bile disease... with diabetes... with shoulder disease... with blisters... with ulcer... with illness originating from bile... with illness originating from phlegm... with illness originating from wind... with illness from the combination of humours... with illness arising from change of season... with illness arising from uneven care... with illness caused by contrivance... with illness arising from the result of action... with cold... with heat... with hunger... with thirst... 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 disaster to relatives... with disaster to wealth... with disaster of disease... with disaster of morality... trembling, trembling repeatedly, trembling in various ways, quaking, greatly quaking, violently quaking with suffering from disaster of wrong view, I see, I discern, I look at, I reflect upon, I examine - I see in the world trembling.

"This generation gone to craving in existences" means: "Generation" is a designation for beings. "Craving" means craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. "Gone to craving" means gone to craving, followed by craving, spread by craving, near to craving, cast down by craving, overpowered, with mind seized. "In existences" means in sensual existence, in fine-material existence, in immaterial existence - this generation gone to craving in existences.

"Inferior men lament in the mouth of death" means: "Inferior men" means inferior men, endowed with inferior bodily action, thus inferior men; endowed with inferior

verbal action, thus inferior men; endowed with inferior mental action, thus inferior men; endowed with inferior killing of living beings, thus inferior men; with inferior taking what is not given, etc. with inferior sexual misconduct... with inferior lying... with inferior divisive speech... with inferior harsh speech... with inferior idle chatter... with inferior covetousness... with inferior anger... with inferior wrong view... with inferior activities... with the inferior five types of sensual pleasure, with the mental hindrances... with inferior volition... with inferior longing... endowed with inferior aspiration, thus inferior men - inferior, low, degraded, inferior, sinful, insignificant, limited - inferior men. "Lament in the mouth of death" means: "In the mouth of death" means in the mouth of Māra, in the mouth of dying; having reached death, having arrived at death, having come to death; having reached Māra, having arrived at Māra, having come to Māra; having reached dying, having arrived at dying, having come to dying - they speak, they wail, they grieve, they are wearied, they lament, they beat their breasts and cry out, they fall into confusion - inferior men lament in the mouth of death.

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

Therefore the Blessed One said -

"I see in the world this generation trembling, gone to craving in existences; Inferior men lament in the mouth of death, not free from craving in existence after existence."

- 12.** See those who are trembling over what is cherished, like fish in a dried-up stream with little water;
Having seen this too, one should wander unselfish, not making attachment to existences.

"See those who are trembling over what is cherished": "Selfish attachment" - there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view. What is selfish attachment through craving? Whatever is made a boundary, made a limit, made a restriction, made an end, possessed, cherished by what is reckoned as craving. "This is mine, that is mine, this much is mine, to this extent is mine, mine are forms, sounds, odours, flavours, tangible objects, bed-coverings, outer garments, female and male slaves, goats and sheep, chickens and pigs, elephants, cattle, horses and mares, fields, sites, unwrought gold, gold, villages, market towns, royal cities, countries, provinces, treasuries, and storehouses" - even the entire great earth one cherishes through the influence of craving. As far as the one hundred and eight thoughts of craving, this is selfish attachment through craving.

What is selfish attachment through 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 selfish attachment through wrong view. "See those who are trembling over what is cherished": fearing that the cherished object will be taken away, they tremble; while it is being taken away, they tremble; when it has been taken away, they tremble; fearing that the cherished object will change, they tremble; while it is changing, they tremble; when it has changed, they tremble, they quiver, they shake violently, they struggle, they quake, they shudder, they shudder violently. Thus trembling, quivering, shaking violently, struggling, quaking, shuddering, shuddering violently - see, behold, look at, contemplate, examine - "See those who are trembling over what is cherished."

"Like fish in a dried-up stream with little water": Just as fish in little water, in scanty water, when the water is exhausted, being attacked by crows or hawks or herons, being picked up, being devoured, they tremble, they quiver, they shake violently, they struggle, they quake, they shudder, they shudder violently; just so people, fearing that the cherished object will be taken away, tremble; while it is being taken away, they tremble; when it has been taken away, they tremble; fearing that the cherished object will change, they tremble; while it is changing, they tremble; when it has changed, they tremble, they quiver, they shake violently, they struggle, they quake, they shudder, they shudder violently - "like fish in a dried-up stream with little water."

"Having seen this too, one should wander unselfish": Having seen, having perceived, having weighed, having determined, having made clear, having made manifest this danger in selfish attachments - "having seen this too." "One should wander unselfish": "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 cherishing the eye, not cherishing the ear, not cherishing the nose, not cherishing the tongue, not cherishing the body, not cherishing the mind, regarding forms... sounds... odours... flavours... tangible objects... Towards the Teaching... family... group... residence... material gain... fame... praise... happiness... robes... almsfood... lodging... requisite of medicines for the sick... the sensual element... the material element... the immaterial element... sensual existence... fine-material existence... immaterial existence... percipient existence... non-percipient existence... neither-percipient-nor-non-percipient existence... single-aggregate constituent existence... four-aggregate constituent existence... five-aggregate constituent existence... the past... the future... the present... not cherishing, not grasping, not adhering to, not being attached to phenomena that are seen, heard, sensed, and to be cognised, one should wander,

one should dwell, one should conduct oneself, one should proceed, one should maintain oneself, one should sustain oneself, one should keep oneself going - "having seen this too, one should wander unselfish."

"Not making attachment to existences" means: "In existences" means in sensual existence, in fine-material existence, in immaterial existence. Attachment is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. "Not making attachment to existences" means: Not making attachment to existences, not making desire, love, lust, acceptance, not generating, not producing, not bringing forth, not fully bringing forth - not making attachment to existences.

Therefore the Blessed One said -

"See those who are trembling over what is cherished, like fish in a dried-up stream with little water;
Having seen this too, one should wander unselfish, not making attachment to existences."

- 13.** Having removed desire for both extremes, having fully understood contact, not greedy;
Not doing what he himself would blame, the wise one does not cling to what is seen and heard.

"Having removed desire for both extremes" means: "Extremes" means: contact is one extreme, the origin of contact is the second extreme; the past is one extreme, the future is the second extreme; pleasant feeling is one extreme, unpleasant feeling is the second extreme; mentality is one extreme, materiality is the second extreme; the six internal sense bases are one extreme, the six external sense bases are the second extreme; identity is one extreme, the origin of identity is the second extreme. "Desire" means whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual attachment, mental flood of sensuality, mental bond of sensuality, clinging to sensual pleasures, mental hindrance of sensual desire towards sensual pleasures. "Having removed desire for both extremes" means having removed, having dispelled desire for both extremes, one should abandon, should dispel, should put an end to, should bring to obliteration - having removed desire for both extremes.

"Having fully understood contact, not greedy" means: "Contact" means eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact, designation-contact, impingement-contact, contact experienced as pleasant, contact experienced as unpleasant, contact experienced as neither-unpleasant-nor-pleasant, wholesome contact, unwholesome contact, indeterminate contact, sensual-sphere contact, fine-material-sphere contact, immaterial-sphere contact, empty contact, signless contact, desireless contact, mundane contact, supramundane contact, past contact, future contact, present contact, whatever such contact, touching, contacting, the state of having contacted - this is called contact.

"Having fully understood contact" means having fully understood contact 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 contact - this is eye-contact, this is ear-contact, this is nose-

contact, this is tongue-contact, this is body-contact, this is mind-contact, this is designation-contact, this is impingement-contact, this is contact experienced as pleasant, this is contact experienced as unpleasant, this is contact experienced as neither-unpleasant-nor-pleasant, this is wholesome contact, this is unwholesome contact, this is indeterminate contact, this is sensual-sphere contact, this is fine-material-sphere contact, this is immaterial-sphere contact, this is empty contact, this is signless contact, this is desireless contact, this is mundane contact, this is supramundane contact, this is past contact, this is future contact, this is present contact - thus one knows and sees - this is full understanding as the known.

What is full understanding as judgement? Having thus made it known, one judges contact. One judges it as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as a calamity, as a danger, as peril, as an obstacle, as unstable, as perishable, as not lasting, as without shelter, as without refuge, as without protection, as empty, as hollow, as void, as non-self, as dangerous, as subject to change, as without substance, as the root of misery, as murderous, as non-existence, as with mental corruptions, as conditioned, as Māra's bait, as subject to birth, ageing, illness and death, as subject to sorrow, lamentation, suffering, displeasure and anguish, as subject to defilement, as arising, as passing away, as gratification, as danger, as escape - this is full understanding as judgement.

What is full understanding as abandoning? Having thus judged, one abandons desire and lust for contact, dispels it, puts an end to it, brings it to obliteration. For this was said by the Blessed One - "Whatever desire and lust, monks, there is for contacts, abandon that. Thus that contact will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future" - this is full understanding as abandoning. "Having fully understood contact" means: Having fully understood contact with these three full understandings. "Not greedy" means: Greed is called craving. Whatever lust, passion, etc. covetousness, greed, unwholesome root. One for whom this greed has been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called not greedy. He is not greedy for forms, not greedy for sounds, not greedy for odours, not greedy for flavours, not greedy for tangible objects, in family... in group... in residence... in material gain... in fame... in praise... in happiness... in robes... in almsfood... in lodging... not greedy for requisite of medicines for the sick, in the sensual element... in the material element... in the immaterial element... in sensual existence... in fine-material existence... in immaterial existence... in percipient existence... in non-percipient existence... in neither-percipient-nor-non-percipient existence... in single-aggregate constituent existence... in four-aggregate constituent existence... in five-aggregate constituent existence... in the past... in the future... in the present... not greedy, not attached, not infatuated, not transgressing 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 - having fully understood contact, not greedy.

"Not doing what he himself would blame." "What" means which. "One who blames himself": one censures oneself for two reasons - because of what has been done and because of what has not been done. How does one censure oneself because of what has been done and because of what has not been done? "Bodily misconduct was done by me, bodily good conduct was not done by me" - one censures oneself. "Verbal misconduct was done by me, good verbal conduct was not done by me" - one censures oneself. "Mental misconduct was done by me, good mental conduct was not done by me" - one censures oneself. "Killing living beings was done by me, abstention from killing living beings was not done by me" - one censures oneself. "Taking what is not given was done by me, abstention from taking what is not given was not done by me" - one censures oneself. "Sexual misconduct was done by me, abstention from sexual misconduct was not done by me" - one censures oneself. "Lying was done by me, abstention from lying was not done by me" - one censures oneself. "Divisive speech was done by me, abstention from divisive speech was not done by me" - one censures oneself. "Harsh speech was done by me, abstention from harsh speech was not done by me" - one censures oneself. "Idle chatter was done by me, abstention from idle chatter was not done by me" - one censures oneself. "Covetousness was done by me, non-covetousness was not done by me" - one censures oneself. "Anger was done by me, non-anger was not done by me" - one censures oneself. "Wrong view was done by me, right view was not done by me" - one censures oneself. Thus one censures oneself because of what has been done and because of what has not been done. Or else, "I am not one who fulfils morality" - one censures oneself. "I have unguarded doors in the faculties" - one censures oneself. "I do not know moderation in food" - one censures oneself. "I am not devoted to wakefulness" - one censures oneself. "I am not endowed with mindfulness and full awareness" - one censures oneself. "The four establishments of mindfulness have not been developed by me" - one censures oneself. "The four right strivings have not been developed by me" - one censures oneself. "The four bases for spiritual power have not been developed by me" - one censures oneself. "The five spiritual faculties have not been developed by me" - one censures oneself. "The five powers have not been developed by me" - one censures oneself. "The seven factors of enlightenment have not been developed by me" - one censures oneself. "The noble eightfold path has not been developed by me" - one censures oneself. "Suffering has not been fully understood by me" - one censures oneself. "The origin has not been abandoned by me" - one censures oneself. "The path has not been developed by me" - one censures oneself. "Cessation has not been realised by me" - one censures oneself. Thus one censures oneself because of what has been done and because of what has not been done. Thus not doing, not generating, not producing, not bringing forth, not fully bringing forth action that he himself would blame - "not doing what he himself would blame." "The wise one does not cling to what is seen and heard." "Clinging": there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. this is clinging through craving, etc. this is clinging through wrong view. "The wise one" means the wise one, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one. The wise one, having abandoned clinging through craving, having relinquished clinging through wrong view, does not cling to what is seen, does not cling to what is heard, does not cling to what is sensed, does not cling to what is cognised, does not cling closely, does not cling thoroughly. Untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells

with a mind rid of barriers - "the wise one does not cling to what is seen and heard."

Therefore the Blessed One said -

"Having removed desire for both extremes, having fully understood contact, not greedy;

Not doing what he himself would blame, the wise one does not cling to what is seen and heard."

14. Having fully understood perception, one would cross over the flood, the sage unstained by possessions;

With the dart pulled out, wandering diligently, he does not long for this world or the next.

"Having fully understood perception, one would cross over the flood." "Perception" means perception of sensuality, perception of anger, perception of violence, perception of renunciation, perception of non-anger, perception of non-violence, perception of material form, perception of sound, perception of odour, perception of flavour, perception of tangible object, perception of mental phenomena - whatever such perception, perceiving, the state of having perceived - this is called perception. "Having fully understood perception" means having fully understood perception 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 perception - this is perception of sensuality, this is perception of anger, this is perception of violence, this is perception of renunciation, this is perception of non-anger, this is perception of non-violence, this is perception of material form, this is perception of sound, this is perception of odour, this is perception of flavour, this is perception of tangible object, this is perception of mental phenomena - thus one knows and sees - this is full understanding as the known.

What is full understanding as judgement? Having thus made it known, one judges perception. One judges it as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as a calamity, as a danger, as peril, as an obstacle, as unstable, as perishable, etc. as arising, as passing away, as gratification, as danger, as escape - one judges - this is full understanding as judgement.

What is full understanding as abandoning? Having thus judged, one abandons desire and lust for perception, dispels it, brings it to obliteration. For this too was said by the Blessed One - "Whatever desire and lust, monks, there is for perception, abandon that. Thus that perception will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future" - this is full understanding as abandoning. "Having fully understood perception" means having fully understood perception with these three full understandings. "Would cross over the flood" means one would cross, would cross over, would pass over, would transcend, would overcome the mental flood of sensuality, the mental flood of becoming, the mental flood of views, the mental flood of ignorance - having fully understood perception, one would cross over the flood.

"The sage unstained by possessions." "Possessions" - there are two kinds of possessions - possession through craving and possession through views, etc. this is possession through craving, etc. this is possession through views. "Sage." Wisdom is called knowledge. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - endowed with that knowledge, the sage has attained wisdom. There are three kinds of moral perfection - bodily moral perfection, verbal moral perfection, mental moral perfection.

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

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

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

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

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

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

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

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

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

"Clinging": there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. this is clinging through craving, etc. this is clinging through wrong view. The sage, having abandoned clinging through craving, having relinquished clinging through wrong view, does not cling to possessions, does not cling closely, does not cling thoroughly. Untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - the sage unstained by possessions.

"With the dart pulled out, wandering diligently": "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. One for whom these darts have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - he is called one with the dart pulled out, one with the dart extracted, one with the dart raised up, one with the dart thoroughly raised up, one with the dart torn out, one with the dart thoroughly torn out, one with the dart abandoned, one with the dart vomited, one with the dart released, one with the dart eliminated, one with the dart relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - with the dart pulled out.

"Wandering" means walking, dwelling, moving, conducting oneself, protecting, sustaining, sustaining oneself. "Diligent" means one who acts carefully, one who acts with perseverance, one who acts steadfastly, one who is not sluggish in conduct, one who has not laid down desire, one who has not laid down the responsibility regarding wholesome mental states. "How might I fulfil the incomplete aggregate of morality, or support with wisdom here and there the complete aggregate of morality" - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit and diligence with regard to wholesome qualities. "How might I fulfil the incomplete aggregate of concentration, or support with wisdom here and there the complete aggregate of concentration," etc. regarding wholesome mental states. "How might I fulfil the incomplete aggregate of wisdom... the aggregate of liberation... might I fulfil the aggregate of knowledge and vision of liberation, or support with wisdom here and there the complete aggregate of knowledge and vision of liberation" - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit and diligence there is therein regarding wholesome mental states. "How might I fully understand suffering that has not been fully understood, or abandon defilements that

have not been abandoned, or develop the path that has not been developed, or realise cessation that has not been realised" - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness and ardour and striving and determination and pursuit and diligence there is therein regarding wholesome mental states - with the dart pulled out, wandering diligently.

"Does not long for this world or the next": he does not long for this world, his own individual existence; he does not long for the world beyond, another individual existence; he does not long for this world, his own matter, feeling, perception, activities, consciousness; he does not long for the world beyond, another's matter, feeling, perception, activities, consciousness; he does not long for this world, the six internal sense bases; he does not long for the world beyond, the six external sense bases; he does not long for this world, the human world; he does not long for the world beyond, the heavenly world. He does not long for this world, the sensual element; he does not long for the world beyond, the fine-material element and the immaterial element; he does not long for this world, the sensual element and the fine-material element; he does not long for the world beyond, the immaterial element. Furthermore, he does not long for destination or rebirth or conception or existence or the round of rebirths or the cycle, he does not wish, he does not consent, he does not aspire, he does not yearn, he does not pray for - "does not long for this world or the next."

Therefore the Blessed One said -

"Having fully understood perception, one would cross over the flood, the sage unstained by possessions;
With the dart pulled out, wandering diligently, he does not long for this world or the next."

The Exposition of the Guhaṭṭhaka Discourse is second.



ABOUT THIS TRANSLATION

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

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