

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)

3. Exposition of the Discourse on the Octet About the Corrupt
(3. Duṭṭhaṭṭhakasuttaniddeso)

[Mnd 3, PTS 62-83]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

3. Exposition of the Discourse on the Octet About the Corrupt

Now he will explain the Duṭṭhaṭṭhakasutta Exposition -

- 15.** Some speak indeed with corrupted minds, and also some speak with truthful minds;
The sage does not approach the dispute that has arisen, therefore the sage has no barrenness anywhere.

"Some speak indeed with corrupted minds": those sectarians with corrupted minds, with opposed minds, with contrary minds, with struck minds, with counter-struck minds, with afflicted minds, with counter-afflicted minds speak, blame the Blessed One and the community of monks with what is not factual - some speak indeed with corrupted minds.

"And also some speak with truthful minds": those who believe, trust, resolve upon those sectarians, with truthful minds, perceiving truth, with factual minds, perceiving what is factual, with actual minds, perceiving what is actual, with exact minds, perceiving what is exact, with non-distorted minds, perceiving what is non-distorted, speak, blame the Blessed One and the community of monks with what is not factual - and also some speak with truthful minds.

"The sage does not approach the dispute that has arisen." That dispute has arisen, come to be, been born, been produced, has appeared - the sound from others, the reviling, the blame of the Blessed One and the community of monks with what is not factual - the dispute that has arisen. "The sage does not approach." "Sage." Wisdom is called knowledge. Whatever wisdom, understanding, non-delusion, investigation of phenomena, right view - endowed with that knowledge, the sage has attained wisdom, etc. having gone beyond attachment and the net, he is a sage. Whoever approaches the dispute, he approaches the dispute for two reasons - as a doer, he approaches the dispute through being a doer; or else, when being spoken to, when being blamed, he becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. "I am innocent" - whoever approaches the dispute, he approaches the dispute for these two reasons. The sage does not approach the dispute for two reasons - the sage, being innocent, does not approach the dispute through being innocent; or else, when being spoken to, when being blamed, he does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. "I am innocent" - the sage does not approach, does not go to, does not take, does not fondle, does not adhere to the dispute for these two reasons - the sage does not approach the dispute that has arisen.

"Therefore the sage has no barrenness anywhere." "Therefore" means therefore, for that reason, because of that, on that condition, with that as source, the sage has no state of struck mind, no state of arisen barrenness. The five mental rigidities do not exist, the three barrennesses do not exist. The barrenness of lust, the barrenness of hate, the barrenness of delusion 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. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally - therefore the sage has no barrenness anywhere.

Therefore the Blessed One said -

"Some speak indeed with corrupted minds, and also some speak with truthful minds;

The sage does not approach the dispute that has arisen, therefore the sage has no barrenness anywhere."

- 16.** How could one go beyond one's own view, led by desire, established in personal preference;
Making complete things by oneself, as indeed one knows, so one would speak.

"How could one go beyond one's own view": When those sectarians, having killed the female wandering ascetic Sundarī, having made known the dispraise of the ascetics, disciples of the Sakyan, thinking "Thus we shall bring back this material gain, fame, honour, and respect" - they being of such views, of such acceptance, of such preference, of such theory, of such disposition, of such intention - they were not able to go beyond their own view, their own acceptance, their own preference, their own theory, their own disposition, their own intention; then that very disgrace came back to them - thus also: how could one go beyond one's own view. Or else, whoever holds such a doctrine as "The world is eternal, only this is the truth, anything else is vain" - how could he go beyond, pass over, transcend, overcome his own view, his own acceptance, his own preference, his own theory, his own disposition, his own intention? What is the reason for this? That view of his is thus complete, taken upon himself, grasped, adhered to, attached to, clung to, inclined to. Thus also: how could one go beyond one's own view? "The world is non-eternal, etc. the world is finite... the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - whoever holds such a doctrine, how could he go beyond, pass over, transcend, overcome his own view, his own acceptance, his own preference, his own theory, his own disposition, his own intention? What is the reason for this? That view of his is thus complete, taken upon himself, grasped, adhered to, attached to, clung to, inclined to. Thus also: how could one go beyond one's own view.

"Led by desire, established in personal preference": "Led by desire" means by one's own view, by one's own acceptance, by one's own preference, by one's own theory, one is driven, led, carried, and drawn along. Just as one is driven, led, carried, and drawn along by an elephant vehicle, or a horse vehicle, or a chariot vehicle, or an ox

vehicle, or a goat vehicle, or a ram vehicle, or a camel vehicle, or a donkey vehicle, just so by one's own view, by one's own acceptance, by one's own preference, by one's own theory, one is driven, led, carried, and drawn along - led by desire.

"Established in personal preference" means by one's own view, by one's own preference, by one's own theory, one is established, fixed, clinging, approached, attached, inclined - led by desire, established in personal preference.

"Making complete things by oneself" means: One makes complete by oneself, makes perfect, makes superior, makes the highest, foremost, distinguished, eminent, best, excellent. "This Teacher is omniscient" - one makes complete by oneself, makes perfect, makes superior, makes the highest, foremost, distinguished, eminent, best, excellent. "This Teaching is well proclaimed" etc. "This group is practicing well" - "This view is auspicious" - "This practice is well laid down" - "This path is leading to liberation" - one makes complete by oneself, makes perfect, makes superior, makes the highest, foremost, distinguished, eminent, best, excellent, generates, produces, brings forth, brings into existence - making complete things by oneself.

"As indeed one knows, so one would speak" means as one knows, so one would speak, discuss, declare, explain, express. "The world is eternal, only this is the truth, anything else is vain" - as one knows, so one would speak, discuss, declare, explain, express. "The world is non-eternal, etc. "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - as one knows, so one would speak, discuss, declare, explain, express - as indeed one knows, so one would speak.

Therefore the Blessed One said -

"How could one go beyond one's own view, led by desire, established in personal preference;
Making complete things by oneself, as indeed one knows, so one would speak."

- 17.** Whoever, a creature, speaks of his own moral practices to others without being asked;
The skilful call that an ignoble quality, whoever praises himself by himself.

"Whoever, a creature, speaks of his own moral practices" means: "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. "Moral practices" means there is both morality and ascetic practice, there is ascetic practice but not morality. What is both morality and ascetic practice? 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. Whatever therein is self-control, restraint, non-transgression - this is morality. Whatever is the acceptance, that is the ascetic practice. In the sense of restraint, it is morality; in the sense of acceptance, it is ascetic practice - this is called both morality and ascetic practice. What is ascetic practice, not morality? The eight ascetic practices - the forest-dweller's practice, the almsfood eater's practice, the rag-robe wearer's

practice, the three-robe wearer's practice, the successive house-to-house alms goer's practice, the one-session eater's practice, the sitter's practice, the any-bed user's practice - this is called ascetic practice, not morality. The undertaking of energy is also called ascetic practice, not morality. "Let only skin and sinews and bones remain, let the flesh and blood in the body dry up. What is to be attained by manly strength, by manly power, by manly energy, by manly effort - without attaining that, there will be no cessation of energy" - he exerts the mind and strives. Such an undertaking of energy - this is called ascetic practice, not morality.

"I shall not eat, I shall not drink, I shall not leave the dwelling;
Nor shall I lay down my side, while the dart of craving is not rooted out."

He exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "I will not break this cross-legged posture until my mind is liberated from the mental corruptions by non-clinging" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "I will not rise from this seat, I will not descend from the walking path, I will not leave the dwelling, I will not leave the half-roofed house, I will not leave the mansion, I will not leave the long building, I will not leave the cave, I will not leave the rock cell, I will not leave the hut, I will not leave the pinnacle chamber, I will not leave the watchtower, I will not leave the pavilion, I will not leave the tent, I will not leave the assembly hall, I will not leave the shed, I will not leave the tree-root until my mind is liberated from the mental corruptions by non-clinging" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "In this very earlier period of the day I will bring, I will fully bring, I will attain, I will touch, I will realise the noble teaching" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "In this very noon period of the day, in the evening period of the day, before the meal, after the meal, in the first watch, in the middle watch, in the last watch, in the dark fortnight, in the bright fortnight, in the rainy season, in winter, in summer, in the first stage of life, in the middle stage of life, in the last stage of life, I will bring, I will fully bring, I will attain, I will touch, I will realise the noble teaching" - he exerts the mind and strives. Such an undertaking of energy is also called ascetic practice, not morality. "Creature" means a being, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being - whoever, a creature, speaks of his own moral practices.

"Without being asked, he speaks to others." "To others" means to other warriors, brahmins, merchants, workers, householders, those gone forth, gods, and human beings. "Without being asked" means not asked, not questioned, not requested, not invited, not disparaged. "Speaks" means he speaks of his own morality or ascetic practice or moral rules and austerities. "I am accomplished in morality," or "I am accomplished in ascetic practice," or "I am accomplished in moral rules and austerities," or by birth or by clan or by being a son of good family or by beauty of complexion or by wealth or by study or by field of work or by field of craft or by subject of study or by learning or by discernment or by some subject matter or other, "I have gone forth from a high family," or "I have gone forth from a great family," or "I have gone forth from a wealthy family," or "I have gone forth from a family of eminent wealth," or "I am well-known, famous among householders and those gone forth," or "I am an obtainer of the requisites of robes, almsfood, lodging and medicine

for the sick," or "I am one versed in the discourses," or "I am an expert in monastic discipline," or "I am a speaker of the Teaching," or "I am a forest dweller," or "I am an almsfood eater," or "I am a wearer of rag-robes," or "I am a three-robe wearer," or "I am a successive house-to-house alms goer," or "I am one who refuses food offered later," or "I am one remaining in a sitting position," or "I am one who uses whatever seat is assigned," or "I am an obtainer of the first meditative absorption," or "I am an obtainer of the second meditative absorption," or "I am an obtainer of the third meditative absorption," or "I am an obtainer of the fourth meditative absorption," or "I am an obtainer of the attainment of the plane of infinite space," or "I am an obtainer of the attainment of the plane of infinite consciousness," or "I am an obtainer of the attainment of the plane of nothingness," or "I am an obtainer of the attainment of the plane of neither-perception-nor-non-perception" - he speaks, says, declares, explains, expresses - without being asked, he speaks to others.

"The skilful call that an ignoble quality." "The skilful" means those who are skilled in the aggregates, skilled in the elements, skilled in the sense bases, skilled in dependent origination, skilled in the establishments of mindfulness, skilled in the right strivings, skilled in the bases for spiritual power, skilled in the faculties, skilled in the powers, skilled in the factors of enlightenment, skilled in the path, skilled in the fruit, skilled in Nibbāna - those skilful ones said thus - "This is the quality of the ignoble, this is not the quality of the noble; this is the quality of the foolish, this is not the quality of the wise; this is the quality of bad persons, this is not the quality of good persons." Thus they said, thus they speak, thus they declare, thus they explain, thus they express - the skilful call that an ignoble quality.

"Whoever praises himself by himself." "Oneself" is called the self. "Praises by himself" means he himself praises himself - "I am accomplished in morality," or "I am accomplished in ascetic practice," or "I am accomplished in moral rules and austerities," or by birth or by clan or by being a son of good family or by beauty of complexion or by wealth or by study or by field of work or by field of craft or by subject of study or by learning or by discernment or by some subject matter or other, "I have gone forth from a high family," or "I have gone forth from a great family," or "I have gone forth from a wealthy family," or "I have gone forth from a family of eminent wealth," or "I am well-known, famous among householders and those gone forth," or "I am an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick," or "I am one versed in the discourses," or "I am an expert in monastic discipline," or "I am a speaker of the Teaching," or "I am a forest dweller," or "I am an almsfood eater," or "I am a wearer of rag-robes," or "I am a three-robe wearer," or "I am a successive house-to-house alms goer," or "I am one who refuses food offered later," or "I am one remaining in a sitting position," or "I am one who uses whatever seat is assigned," or "I am an obtainer of the first meditative absorption," or "I am an obtainer of the second meditative absorption," or "I am an obtainer of the third meditative absorption," or "I am an obtainer of the fourth meditative absorption," or "I am an obtainer of the attainment of the plane of infinite space," or "I am an obtainer of the attainment of the plane of infinite consciousness,"

Having abandoned non-existence and existence, one who has lived the holy life, with rebirth eliminated - that is a monk."

or "I am an obtainer of the attainment of the plane of nothingness," or "I am an

obtainer of the attainment of the plane of neither-perception-nor-non-perception" - he speaks, says, declares, explains, expresses - whoever praises himself by himself.

Therefore the Blessed One said -

"Whoever, a creature, speaks of his own moral practices to others without being asked;
The skilful call that an ignoble quality, whoever praises himself by himself."

- 18.** And the peaceful monk, with a perfectly calmed self, not boasting thus about his morality;
The skilled call that the noble teaching, for whom there are no swellings anywhere in the world.

"And the peaceful monk, with a perfectly calmed self": "Peaceful": peaceful through the calming of lust, peaceful through the calming of hate, peaceful through the calming of delusion, of wrath... etc. of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... of negligence... of all mental defilements... of all misconducts... of all disturbances... of all fevers... of all torments... 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. "Monk": through the breaking of seven qualities, one is a monk - identity view is broken, sceptical doubt is broken, adherence to moral rules and austerities is broken, lust is broken, hate is broken, delusion is broken, conceit is broken. For him evil unwholesome mental states are broken, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"By the path made by oneself," (thus spoke the Blessed One to Sabhiya)
"One who has reached final nibbāna, who has crossed over uncertainty;
Having abandoned non-existence and existence,
One who has lived the holy life, with rebirth eliminated - that is a monk."

"And the peaceful monk, with a perfectly calmed self": because of the quenching of lust, with a perfectly calmed self; because of the quenching of hate, with a perfectly calmed self; because of the quenching of delusion, with a perfectly calmed self; of wrath... etc. of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... of negligence... of all mental defilements... of all misconducts... of all disturbances... of all fevers... of all torments... because of the quenching of all unwholesome volitional activities, with a perfectly calmed self - and the peaceful monk, with a perfectly calmed self.

"Not boasting thus about his morality": "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "thus". "Not boasting about his morality": Here a certain one is a boaster, a vaunter. He boasts, he vaunts. "I am accomplished in morality," or "I am accomplished in ascetic practice," or "I am accomplished in moral rules and

austerities," or by birth or by clan or by being a son of good family or by beauty of complexion... etc. or "I am an obtainer of the attainment of the plane of neither-perception-nor-non-perception" - he boasts, he vaunts. Thus he does not boast, does not vaunt. Abstaining from boasting, refraining, desisting, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - not boasting thus about his morality.

"The skilled call that the noble teaching." "The skilled" means those who are skilled in the aggregates, skilled in the elements, skilled in the sense bases, skilled in dependent origination, skilled in the establishments of mindfulness, skilled in the right strivings, skilled in the bases for spiritual power, skilled in the faculties, skilled in the powers, skilled in the factors of enlightenment, skilled in the path, skilled in the fruit, skilled in Nibbāna - those skilled ones thus say - "This is the quality of the noble ones, this is not the quality of the ignoble; this is the quality of the wise, this is not the quality of the foolish; this is the quality of good persons, this is not the quality of bad persons." Thus they say, thus they speak to the noble ones, thus they declare, thus they explain, thus they express - the skilled call that the noble teaching.

"For whom there are no swellings anywhere in the world." "For whom" means for the Worthy One who has eliminated the mental corruptions. "Swellings" means the seven swellings - the swelling of lust, the swelling of hate, the swelling of delusion, the swelling of conceit, the swelling of views, the swelling of defilements, the swelling of action. For whom these swellings 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. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally. "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 whom there are no swellings anywhere in the world.

Therefore the Blessed One said -

"And the peaceful monk, with a perfectly calmed self, not boasting thus about his morality;
The skilled call that the noble teaching, for whom there are no swellings anywhere in the world."

- 19.** For whom mental states are designed, conditioned, put in front, they are impure;
Whatever benefit he sees in himself, dependent on that, peace based on the unstable.

"For whom mental states are designed, conditioned": "Designing" means there are two kinds of designing - designing through craving and designing through wrong view, etc. this is designing through craving, etc. this is designing through wrong view. "Conditioned" means conditioned, prepared, established - also conditioned. Or else, impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - also conditioned. "For whom" means for one who has gone to wrong views. "Mental states" are called the sixty-two wrong views - "for whom mental states are designed, conditioned."

"Put in front, they are impure": "Put in front" means there are two kinds of putting in front - putting craving in front and putting wrong view in front, etc. this is putting craving in front, etc. this is putting wrong view in front. For him, putting craving in front has not been abandoned, putting wrong view in front has not been relinquished. Because his putting craving in front has not been abandoned, because his putting wrong view in front has not been relinquished, he, having put craving or wrong view in front, walks about with craving as his flag, craving as his banner, craving as his authority, with wrong view as his flag, wrong view as his banner, wrong view as his authority, surrounded by craving or wrong view, he walks about - "put in front." "They are" means they are, they exist, they are present, they are found. "Impure" means not pure, not clean, not purified, defiled, subject to defilement - "put in front, they are impure."

"Whatever benefit he sees in himself": "In himself" means whatever in oneself. "Self" is called wrong view. He sees two benefits in his own view - a benefit pertaining to the present life and a benefit pertaining to the future life. What is the benefit of wrong view pertaining to the present life? Whatever view the teacher holds, the disciples hold that same view. The disciples honour, respect, revere, venerate, and show esteem to the teacher who holds that view. And on that account he obtains the requisites of robes, almsfood, lodging, and medicine for the sick - this is the benefit of wrong view pertaining to the present life. What is the benefit of wrong view pertaining to the future life? This view is sufficient for the state of a serpent, or the state of a supañña, or the state of a demon, or the state of a titan, or the state of a gandhabba, or the state of a great king, or the state of Indra, or the state of Brahma, or the state of a god. This view is for purity, for purification, for complete purity, for freedom, for liberation, for complete liberation. By this view they become pure, become purified, become completely pure, become free, become liberated, become completely liberated. "By this view I shall become pure, I shall become purified, I shall become completely pure, I shall become free, I shall become liberated, I shall become completely liberated" - thus he expects fruit in the future - this is the benefit of wrong view pertaining to the future life. He sees, perceives, looks at, ponders, examines these two benefits in his own view - "whatever benefit he sees in himself."

Dependent on that, peace based on the unstable. There are three kinds of peace - ultimate peace, peace by substitution of factors, conventional peace. What is ultimate peace? Ultimate peace 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 ultimate peace. What is peace by substitution of factors? For one who has attained the first meditative absorption, the mental hindrances are peaceful; for one who has attained the second meditative absorption, applied and sustained thought are peaceful; for one who has attained the third meditative absorption, rapture is peaceful; for one who has attained the fourth meditative absorption, happiness and suffering are peaceful; for one who has attained the plane of infinite space, perception of material form, perception of aversion, and perception of diversity are peaceful; for one who has attained the plane of infinite consciousness, perception of the plane of infinite space is peaceful; for one who has attained the plane of nothingness, perception of the plane of infinite consciousness is peaceful; for one who has attained the plane of neither-perception-nor-non-perception, perception of the plane of nothingness is peaceful. This is peace by substitution of factors. What

is conventional peace? Conventional peace is called the sixty-two wrong views, the peace of views. But conventional peace is intended in this meaning as "peace". Dependent on that, peace based on the unstable. Unstable peace, very unstable peace, shaken peace, greatly shaken peace, wavering peace, struck peace, designed peace, well-designed peace, impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - dependent on peace, attached, clinging, approached, grasping, inclined - dependent on that, peace based on the unstable.

Therefore the Blessed One said -

"For whom mental states are designed, conditioned, put in front, they are impure;
Whatever benefit he sees in himself, dependent on that, peace based on the unstable."

- 20.** For attachments to views are not easily overcome, having discriminated what is grasped among phenomena;
Therefore a man, in those attachments, rejects and takes up a teaching.

"For attachments to views are not easily overcome": "Attachments to views": "The world is eternal, only this is the truth, anything else is vain" - adherence and clinging is attachment to views. "The world is non-eternal, etc. the world is finite... the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - adherence and clinging is attachment to views. "For attachments to views are not easily overcome": attachments to views are indeed not easily overcome, difficult to overcome, difficult to cross, difficult to cross over, difficult to transcend, difficult to turn back from - for attachments to views are not easily overcome.

"Having discriminated what is grasped among phenomena": "Among phenomena": among the sixty-two wrong views. "Having discriminated": having discriminated, having decided, having examined, having thoroughly examined, having weighed, having determined, having made clear, having made manifest. "What is grasped": in the attachments there is grasping by limitation, grasping by portion, grasping by excellence, grasping by share, grasping by accumulation, grasping by collection. This is true, real, actual, factual, exact, not reversed, grasped, adhered to, attached to, clung to, inclined to - having discriminated what is grasped among phenomena.

"Therefore a man, in those attachments": "Therefore": therefore, for that reason, because of that, on that condition, with that as source. "Man" means a being, a man, a young man, a person, an individual, a soul, a creature, a being, a human, a human being. "In those attachments": in those attachments to views - therefore a man, in those attachments.

"Rejects and takes up a teaching": "Rejects": one rejects for two reasons - one rejects by cutting off others, or one rejects being unable to attain. How does one reject by cutting off others? Another cuts off - that teacher is not omniscient, the teaching is

not well proclaimed, the group is not practicing well, the view is not auspicious, the practice is not well laid down, the path is not leading to liberation, there is no purity or purification or complete purity or freedom or liberation or complete liberation here, here they do not become pure or become purified or become completely pure or become free or become liberated or become completely liberated, they are inferior, low, inferior, sinful, insignificant, limited - thus another cuts off. Being thus cut off, one rejects the teacher, rejects the preaching of the teaching, rejects the group, rejects the view, rejects the practice, rejects the path. Thus one rejects by cutting off others. How does one reject being unable to attain? Being unable to attain morality, one rejects morality; being unable to attain ascetic practice, one rejects ascetic practice; being unable to attain moral rules and austerities, one rejects moral rules and austerities. Thus one rejects being unable to attain. "And takes up a teaching": One takes the teacher, takes the preaching of the teaching, takes the group, takes the view, takes the practice, takes the path, fondles, adheres to - rejects and takes up a teaching.

Therefore the Blessed One said -

"For attachments to views are not easily overcome, having discriminated what is grasped among phenomena;
Therefore a man, in those attachments, rejects and takes up a teaching."

- 21.** For the wise one there is no designed view anywhere in the world, in this or that existence;
Having abandoned deceit and conceit, the wise one, by what would he go? He is unattracted.

"For the wise one there is no designed view anywhere in the world, in this or that existence." "Wise one." "Wise" 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. Why is "wise" called wisdom? By that wisdom, bodily misconduct is shaken off and washed and thoroughly washed and completely washed; verbal misconduct... mental misconduct is shaken off and washed and thoroughly washed and completely washed; lust is shaken off and washed and thoroughly washed and completely washed; hate, etc. Delusion... Wrath... Hostility... Contempt... insolence is shaken off and washed and thoroughly washed and completely washed; envy is shaken off and washed and thoroughly washed and completely washed; stinginess is shaken off and washed and thoroughly washed and completely washed; deceit is shaken off and washed and thoroughly washed and completely washed; fraudulence is shaken off and washed and thoroughly washed and completely washed; obstinacy is shaken off and washed and thoroughly washed and completely washed; impetuosity... conceit... arrogance... vanity... negligence is shaken off and washed and thoroughly washed and completely

washed; all mental defilements, all misconducts, all disturbances, all fevers, all torments, all unwholesome volitional activities are shaken off and washed and thoroughly washed and completely washed. For that reason "wise" is called wisdom.

Or by right view, wrong view is shaken off and washed and thoroughly washed and completely washed; by right thought, wrong thought is shaken off and washed and thoroughly washed and completely washed; by right speech, wrong speech is shaken off and washed, etc. by right action, wrong action is shaken off, etc. by right livelihood, wrong livelihood is shaken off, etc. by right effort, wrong effort is shaken off, etc. by right mindfulness, wrong mindfulness is shaken off, etc. by right concentration, wrong concentration is shaken off and washed and thoroughly washed and completely washed; by right knowledge, wrong knowledge is shaken off, etc. by right liberation, wrong liberation is shaken off and washed and thoroughly washed and completely washed.

Or by the noble eightfold path, all mental defilements, all misconducts, all disturbances, all fevers, all torments, all unwholesome volitional activities are shaken off and washed and thoroughly washed and completely washed. The Worthy One is endowed, fully endowed, approached, fully approached, attained, fully attained, possessed of these qualities of wisdom; therefore the Worthy One is wise. He has shaken off lust, shaken off evil, shaken off mental defilements, shaken off fever - wise. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally. "In the world" means in the realm of misery, etc. in the world of sense bases.

"Designed" means there are two kinds of designing - designing through craving and designing through wrong view, etc. this is designing through craving, etc. this is designing through wrong view. "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. "For the wise one there is no designed view anywhere in the world, in existence after existence" means for the wise one anywhere in the world, in existence after existence, a view that is designed, prepared, conditioned, established does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - for the wise one there is no designed view anywhere in the world, in existence after existence.

"Having abandoned deceit and conceit, the wise one." 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.

"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... 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 - conceit, arrogance, conceit and arrogance, inferiority complex, 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 or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called conceit. "Having abandoned deceit and conceit, the wise one." The wise one, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration deceit and conceit - "having abandoned deceit and conceit, the wise one."

"By what would he go, he who is unattracted": "Involvement" means there are two involvements - involvement with craving and involvement with wrong view, etc. This is involvement with craving, etc. This is involvement with wrong view. For him, involvement with craving has been abandoned, involvement with wrong view has been relinquished. Because involvement with craving has been abandoned, because involvement with wrong view has been relinquished, by what lust would the unattracted person go, by what hate would he go, by what delusion would he go, by what conceit would he go, by what wrong view would he go, by what restlessness would he go, by what sceptical doubt would he go, by what underlying tendencies would he go - as "lustful" or "corrupted" or "deluded" or "bound" or "adhered to" or "gone to distraction" or "gone to the undesirable" or "gone to strength"? Those volitional activities have been abandoned. Because volitional activities have been abandoned, by what would he go to the destinations - as "doomed to Niraya Hell" or "of the animal realm" or "of the ghost realm" or "human" or "god" or "material" or

"immaterial" or "percipient" or "non-percipient" or "neither percipient nor non-percipient"? That cause does not exist, that condition does not exist, that reason does not exist, by which he would go - by what would he go, he who is unattracted.

Therefore the Blessed One said -

"For the wise one there is no designed view anywhere in the world, in this or that existence;

Having abandoned deceit and conceit, the wise one, by what would he go? He is unattracted."

- 22.** For one with involvement approaches dispute regarding phenomena, but by what and how would one speak of one without involvement;
For self and non-self do not exist for him, he has shaken off all views right here.

"For one with involvement approaches dispute regarding phenomena": "Involvement" means there are two involvements - involvement with craving and involvement with wrong view, etc. This is involvement with craving, etc. This is involvement with wrong view. For him, involvement with craving has not been abandoned, involvement with wrong view has not been relinquished. Because involvement with craving has not been abandoned, because involvement with wrong view has not been relinquished, he approaches dispute regarding phenomena - as "lustful" or "corrupted" or "deluded" or "bound" or "adhered to" or "gone to distraction" or "gone to the undesirable" or "gone to strength"? Those volitional activities have not been abandoned. Because volitional activities have not been abandoned, he approaches dispute regarding destination. As "doomed to Niraya Hell" or "of the animal realm" or "of the ghost realm" or "human" or "god" or "material" or "immaterial" or "percipient" or "non-percipient" or "neither percipient nor non-percipient" - he approaches, goes to, takes, fondles, adheres to the dispute - for one with involvement approaches dispute regarding phenomena.

"But by what and how would one speak of one without involvement": "Involvement" means there are two involvements - involvement with craving and involvement with wrong view, etc. This is involvement with craving, etc. This is involvement with wrong view. For him, involvement with craving has been abandoned, involvement with wrong view has been relinquished. Because involvement with craving has been abandoned, because involvement with wrong view has been relinquished, by what lust would one speak of the person without involvement, by what hate would one speak, by what delusion would one speak, by what conceit would one speak, by what wrong view would one speak, by what restlessness would one speak, by what sceptical doubt would one speak, by what underlying tendencies would one speak - as "lustful" or "corrupted" or "deluded" or "bound" or "adhered to" or "gone to distraction" or "gone to the undesirable" or "gone to strength"? Those volitional activities have been abandoned. Because volitional activities have been abandoned, by what would one speak of the destinations - as "doomed to Niraya Hell" or etc. or "neither percipient nor non-percipient"? That cause does not exist, that condition does not exist, that reason does not exist, by which one would speak, discuss, declare, explain, express - but by what and how would one speak of one without involvement.

"For self and non-self do not exist for him": "Self" means view of self does not exist. "Non-self" means annihilationist view does not exist. "Self" means there is nothing grasped. "Non-self" means there is nothing to be released. For whom there is something grasped, for him there is something to be released; for whom there is something to be released, for him there is something grasped. The Worthy One has transcended grasping and releasing, has passed beyond growth and decline of higher intelligence. He has completed his dwelling, accomplished his conduct, traversed the journey, gone to the direction, the cycle of birth and death, there is no more rebirth for him - for self and non-self do not exist for him.

"He has shaken off all views right here" means his sixty-two wrong views have been abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. He has shaken off, shaken, thoroughly shaken, completely shaken off, abandoned, dispelled, put an end to, brought to obliteration all wrong views right here - he has shaken off all views right here.

Therefore the Blessed One said -

"For one with involvement approaches dispute regarding phenomena, but by what and how would one speak of one without involvement;
For self and non-self do not exist for him, he has shaken off all views right here."

The Exposition of the Duṭṭhaṭṭhaka Discourse is third.



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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