

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)

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(7. Tissametteyyasuttaniddeso)

[Mnd 7, PTS 139-160]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

7. Exposition of the Discourse to Tissa Metteyya

Now he will explain the Tissametteyyasutta Exposition -

49. For one engaged in sexual intercourse, [thus said the Venerable Tissa Metteyya]

Tell me the vexation, dear sir;

Having heard your teaching, we shall train in seclusion.

"For one engaged in sexual intercourse": Sexual intercourse is that which is the bad teaching, the village practice, the outcast practice, the gross, that which ends in water, the secret, the attainment of two by two. Why is it called sexual intercourse? It is the nature of both who are lustful, filled with lust, leaking, obsessed, with minds overcome, of both who are similar - for that reason it is called sexual intercourse. Just as both makers of disputes are called a pair, both makers of quarrels are called a pair, both makers of brawls are called a pair, both makers of contention are called a pair, both makers of legal cases are called a pair, both disputants are called a pair, both conversers are called a pair; just so it is the nature of both who are lustful, filled with lust, leaking, obsessed, with minds overcome, of both who are similar - for that reason it is called sexual intercourse.

"For one engaged in sexual intercourse": For one connected with, engaged in, devoted to, fully engaged in sexual intercourse, of such conduct, doing it abundantly, bent thereon, inclined thereto, sloping towards it, inclining towards it, intent upon it, having it as authority - for one engaged in sexual intercourse.

"Thus said the Venerable Tissa Metteyya": "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "thus". "Venerable": this is a term of endearment, a term of respect, a term of reverence, a term of deference - "venerable". "Tissa": this is that elder's name, term, designation, description, conventional expression, name, naming, appellation, language, phrasing, speech. "Metteyya": this is that elder's clan, term, designation, description, conventional expression - thus said the Venerable Tissa Metteyya.

"Tell me the vexation, dear sir": "Vexation" means vexation, affliction, oppression, striking, misfortune, danger; tell, declare, teach, make known, establish, open up, analyse, make clear, proclaim. "Dear sir": this is a term of endearment, a term of respect, a term of reverence, a term of deference, "dear sir" - tell me the vexation, dear sir.

"Having heard your teaching": Your word, statement, teaching, instruction, admonition, having heard, having listened, having learnt, having reflected upon, having discerned - having heard your teaching.

"We shall train in 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 leaves - 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 fine-material existence, 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. "We shall train in seclusion." That elder has by nature completed the training. But with reference to the teaching of the Dhamma, proclaiming the teaching of the Dhamma, he said thus - "we shall train in seclusion."

Therefore the Elder Tissametteyya said -

"For one engaged in sexual intercourse, (thus said the Venerable Tissa Metteyya)
Tell me the vexation, dear sir;
having heard your teaching, we shall train in seclusion."

- 50.** For one engaged in sexual intercourse, [Metteyya, said the Blessed One]
The teaching passes into oblivion;
And he proceeds wrongly, this in him is ignoble.

"For one engaged in sexual intercourse": Sexual intercourse is that which is the bad teaching, the village practice, the outcast practice, the gross, that which ends in water, the secret, the attainment of two by two. Why is it called sexual intercourse? It is the nature of both who are lustful, filled with lust, leaking, obsessed, with minds overcome, of both who are similar - for that reason it is called sexual intercourse. Just as both makers of disputes are called a pair, both makers of quarrels are called a pair, both makers of brawls are called a pair, both makers of contention are called a pair, both makers of legal cases are called a pair, both disputants are called a pair, both conversers are called a pair; just so it is the nature of both who are lustful, filled with lust, leaking, obsessed, with minds overcome, of both who are similar - for that reason it is called sexual intercourse.

"For one engaged in sexual intercourse": For one connected with, engaged in, devoted to, fully engaged in sexual intercourse, of such conduct, doing it abundantly, bent thereon, inclined thereto, sloping towards it, inclining towards it, intent upon it, having it as authority - for one engaged in sexual intercourse.

"Metteyya": the Blessed One addresses that elder by his clan name. "Blessed One" is a term of respect. Furthermore, he is the Blessed One because lust is destroyed, he is the Blessed One because hate is destroyed, he is the Blessed One because delusion is destroyed, he is the Blessed One because conceit is destroyed, he is the Blessed One because wrong view is destroyed, he is the Blessed One because the thorn is destroyed, he is the Blessed One because mental defilements are destroyed, he is the Blessed One because he distributed, analysed, and thoroughly analysed the jewel of the Teaching, he is the Blessed One because he makes an end of existences, he is the Blessed One because he is developed in body, developed in morality, developed in mind, developed in wisdom, he is the Blessed One because he resorted to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat, he is the Blessed One because he is a partaker of the requisites of robes, almsfood, lodging and medicine for the sick, he is the Blessed One because he is a partaker of the taste of meaning, the taste of the Teaching, the taste of liberation, of higher morality, higher consciousness, higher wisdom, he is the Blessed One because he is a partaker of the four meditative absorptions, the four boundless states, the four immaterial attainments, he is the Blessed One because he is a partaker of the eight deliverances, the eight bases of overcoming, the nine progressive abiding attainments, he is the Blessed One because he is a partaker of the ten developments of perception, the ten circular meditation object attainments, the concentration of mindfulness of breathing, the attainment of foulness, he is the Blessed One because he is a partaker of the four establishments of mindfulness, the four right strivings, the

four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, he is the Blessed One because he is a partaker of the ten powers of the Truth-finder, the four grounds of self-confidence, the four analytical knowledges, the six direct knowledges, the six qualities of a Buddha. "Blessed One": this name was not made by his mother, not made by his father, not made by his brother, not made by his sister, not made by friends and colleagues, not made by relatives and blood-relations, not made by ascetics and brahmins, not made by deities. This is a designation realised at the end of liberation by the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of omniscient knowledge, that is to say "Blessed One" - Metteyya, said the Blessed One.

"The teaching passes into oblivion": The teaching passes into oblivion for two reasons - the teaching of learning passes into oblivion, the teaching of practice passes into oblivion. What is the teaching of learning? Whatever has been learnt by him - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism - this is the teaching of learning. That too he forgets, completely forgets, utterly forgets, thoroughly forgets, becomes an outsider - thus also the teaching passes into oblivion.

What is the teaching of practice? Right practice, conforming practice, non-opposing practice, practice according to meaning, practice in accordance with the Teaching, fulfilment in the precepts, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, mindfulness and full awareness, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - this is the teaching of practice. That too he forgets, completely forgets, loses, utterly loses, becomes an outsider. Thus also the teaching passes into oblivion.

"And he proceeds wrongly" means: He kills living beings, takes what is not given, breaks into houses, carries off plunder, commits robbery, stands in ambush on the highway, goes to another's wife, speaks falsely - and he proceeds wrongly.

"This in him is ignoble" means: This in that person is an ignoble quality, a foolish quality, a deluded quality, an ignorant quality, an eel-wriggling quality, that is to say wrong practice - this in him is ignoble.

Therefore the Blessed One said -

"For one engaged in sexual intercourse, (Metteyya, said the Blessed One)
The teaching passes into oblivion;
And he proceeds wrongly, this in him is ignoble."

- 51.** Having formerly wandered alone, whoever indulges in sexual intercourse;
Like a vehicle gone astray, they call him in the world a low worldling.

"Having formerly wandered alone": One has formerly wandered alone for two reasons - either in the sense of going forth or for the purpose of relinquishing the group. How has one formerly wandered alone in the sense of going forth? Having cut off all impediments of household life, having cut off the impediment of children and wife,

having cut off the impediment of relatives, having cut off the impediment of friends and colleagues, having cut off the impediment of storage, having shaved off hair and beard, having put on ochre robes, having gone forth from home into homelessness, having entered the state of owning nothing, one walks alone, dwells alone, moves alone, conducts oneself alone, maintains oneself alone, sustains oneself alone, supports oneself alone. Thus one has formerly wandered alone in the sense of going forth.

How has one formerly wandered alone for the purpose of relinquishing the group? He, having thus gone forth, alone resorts to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. He 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. Thus one has formerly wandered alone for the purpose of relinquishing the group.

"Whoever indulges in sexual intercourse": Sexual intercourse is that which is the bad teaching, etc. for that reason it is called sexual intercourse. "Whoever indulges in sexual intercourse": Whoever at a later time, having rejected the Buddha, the Teaching, the Community, and the training, having returned to the lower life, practises, indulges in, associates with, engages in sexual intercourse - whoever indulges in sexual intercourse.

"Like a vehicle gone astray, him in the world": "Vehicle" means an elephant vehicle, a horse vehicle, an ox vehicle, a goat vehicle, a ram vehicle, a camel vehicle, a donkey vehicle - gone astray, untamed, untrained, undisciplined, it takes a side road, it climbs over uneven stumps and rocks, it breaks the vehicle and the rider, it falls into a precipice. Just as that vehicle gone astray, untamed, untrained, undisciplined, takes a side road; just so that one who has left the monastic community, comparable to a vehicle gone astray, takes a side road, takes wrong view, etc. takes wrong concentration. Just as that vehicle gone astray, untamed, untrained, undisciplined, climbs over uneven stumps and rocks; just so that one who has left the monastic community, comparable to a vehicle gone astray, climbs over unrighteous bodily action, climbs over unrighteous verbal action, climbs over unrighteous mental action, climbs over unrighteous killing of living beings, climbs over unrighteous taking what is not given, climbs over unrighteous sexual misconduct, climbs over unrighteous lying, climbs over unrighteous divisive speech, climbs over unrighteous harsh speech, climbs over unrighteous idle chatter, climbs over unrighteous covetousness, climbs over unrighteous anger, climbs over unrighteous wrong view, climbs over unrighteous activities, climbs over the unrighteous five types of sensual pleasure, climbs over the unrighteous mental hindrances. Just as that vehicle gone astray, untamed, untrained, undisciplined, breaks the vehicle and the rider; just so that one who has left the monastic community, comparable to a vehicle gone astray, breaks himself in hell, breaks himself in the animal realm, breaks himself in the sphere of ghosts, breaks himself in the human world, breaks himself in the heavenly world. Just as that vehicle gone astray, untamed, untrained, undisciplined, falls into a precipice; just so that one who has left the monastic community, comparable to a vehicle gone astray, falls into

the precipice of birth, falls into the precipice of ageing, falls into the precipice of illness, falls into the precipice of death, falls into the precipice of sorrow, lamentation, suffering, displeasure, and anguish. "In the world" means in the realm of misery, in the human world - like a vehicle gone astray, him in the world.

They call him a low worldling. "Worldling": in what sense are they worldlings? They generate manifold defilements, thus they are worldlings; they have manifold undestroyed identity views, thus they are worldlings; they look to the faces of manifold teachers, thus they are worldlings; they have not emerged from all destinations, thus they are worldlings; they generate manifold various volitional activities, thus they are worldlings; they are carried away by manifold various mental floods, thus they are worldlings; they are tormented by manifold various torments, thus they are worldlings; they are burnt by manifold various fevers, thus they are worldlings; they are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding the five types of sensual pleasure, thus they are worldlings; they are hindered, obstructed, covered over, shut, concealed, covered by the five mental hindrances, thus they are worldlings. They call him a low worldling. A worldling is low, inferior, lesser, sinful, insignificant, limited - thus they said, thus they speak, thus they declare, thus they explain, thus they express - they call him a low worldling.

Therefore the Blessed One said -

"Having formerly wandered alone, whoever indulges in sexual intercourse;
Like a vehicle gone astray, they call him in the world a low worldling."

- 52.** Whatever fame and renown he had before, that too diminishes for him;
Having seen this too, one should train to abandon sexual intercourse.

"Whatever fame and renown he had before, that too diminishes for him": What is fame? Here a certain one formerly in the state of an ascetic was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick - this is fame. What is renown? Here a certain one formerly in the state of an ascetic bore the praise of renown, was wise, accomplished, intelligent, very learned, a brilliant speaker, of good discernment - "one versed in the discourses," or "an expert in monastic discipline," or "a speaker of the Teaching," or "a forest dweller," or "an almsfood eater," or "a wearer of rag-robes," or "a three-robe wearer," or "a successive house-to-house alms goer," or "one who refuses food offered later," or "one remaining in a sitting position," or "one who uses whatever seat is assigned," or "an obtainer of the first meditative absorption," or "an obtainer of the second meditative absorption," or "an obtainer of the third meditative absorption," or "an obtainer of the fourth meditative absorption," or "an obtainer of the attainment of the plane of infinite space," or "an obtainer of the attainment of the plane of infinite consciousness," or "an obtainer of the attainment of the plane of nothingness," or "an obtainer of the attainment of the plane of neither-perception-nor-non-perception" - this is renown: "whatever fame and renown he had before."

"That too diminishes for him": At a later time, for one who has rejected the Buddha, the Teaching, the Community, and the training, having returned to the lower life, that fame and that renown diminishes, declines, falls away, goes to ruin, disappears, and

is destroyed - "whatever fame and renown he had before, that too diminishes for him."

"Having seen this too, one should train to abandon sexual intercourse": "This" means formerly in the state of an ascetic, fame and renown, and afterwards, for one who has rejected the Buddha, the Teaching, the Community, and the training, having returned to the lower life, disgrace and disrepute; this success and failure. "Having seen" means having perceived, having weighed, having determined, having made clear, having made manifest - "having seen this too." "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 entrance, the chief 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... etc. the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption - 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 rightly to the complete elimination 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. Sexual intercourse is that which is the bad teaching, etc. for that reason it is called sexual intercourse.

Having seen this too, one should train to abandon sexual intercourse. For the abandoning of sexual intercourse, for its appeasement, for its relinquishment, for its tranquillity, one should train in higher morality, one should train in higher consciousness, one should train 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 - having seen this too, one should train to abandon sexual intercourse.

Therefore the Blessed One said -

"Whatever fame and renown he had before, that too diminishes for him;
Having seen this too, one should train to abandon sexual intercourse."

- 53.** Overcome by thoughts, he broods like a miserable wretch;
Having heard the shouting of others, such a one becomes ashamed.

"Overcome by thoughts, he broods like a miserable wretch": Touched by thought of sensual pleasure, thought of anger, thought of violence, thought of wrong view, overcome, included, endowed with, closed in, like a miserable wretch, like a fool, like one in sheer delusion, he meditates, broods, ponders, muses. Just as an owl on a tree branch, seeking a mouse, meditates, broods, ponders, muses; just as a jackal on a riverbank, seeking fish, meditates, broods, ponders, muses; just as a cat at a doorway, a sewer, or a rubbish heap, seeking a mouse, meditates, broods, ponders, muses; just as a donkey with its load removed, at a doorway, a sewer, or a rubbish heap, meditates, broods, ponders, muses; just so that one who has left the monastic community, touched by thought of sensual pleasure, thought of anger, thought of violence, thought of wrong view, overcome, included, endowed with, closed in, like a miserable wretch, like a fool, like one in sheer delusion, meditates, broods, ponders, muses - "Overcome by thoughts, he broods like a miserable wretch."

"Having heard the shouting of others, such a one becomes ashamed": "Of others" means preceptors or teachers or those with the same preceptor or those with the same teacher or friends or acquaintances or companions or associates accuse him - "It is a loss for you, friend, it is ill-gained for you, that you, having obtained such a lofty Teacher, having gone forth in such a well-proclaimed Teaching and discipline, having obtained such a noble Community, on account of the low practice of sexual intercourse, having rejected the Buddha, the Teaching, the Community, and the training, have returned to the lower life. You had no faith in wholesome mental states, you had no shame in wholesome mental states, you had no moral fear in wholesome mental states, you had no energy in wholesome mental states, you had no mindfulness in wholesome mental states, you had no wisdom in wholesome mental states." Having heard, having listened to, having learnt, having reflected upon, having discerned their word, statement, teaching, instruction, admonition, he becomes ashamed, he becomes afflicted, struck, sick, distressed. "Such a one" means such a one, one like that, one standing in that way, one of that manner, one of that kind. Whoever is that one who has left the monastic community - "Having heard the shouting of others, such a one becomes ashamed."

Therefore the Blessed One said -

"Overcome by thoughts, he broods like a miserable wretch;
Having heard the shouting of others, such a one becomes ashamed."

- 54.** Then he makes knives, accused by the doctrines of others;
This indeed is his great greed, he plunges into untruth.

"Then he makes knives, accused by the doctrines of others": "Then": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence - "then." "Knives": there are three knives - the bodily knife, the verbal knife, the mental knife. The threefold bodily misconduct is the bodily knife, the fourfold verbal misconduct is the verbal knife, the threefold mental misconduct is the mental knife. "Accused by the doctrines of others": Accused by preceptors or teachers or those with the same preceptor or those with the same teacher or friends or intimates or companions or associates, he consciously speaks falsehood. "I was delighted, venerable sir, with the going forth. My mother must be supported, therefore I have left the monastic community," he says. "My father must be supported, therefore I have left the monastic community," he says. "My brother must be supported... my sister must be supported... my son must be supported... my daughter must be supported... my friends must be supported... my colleagues must be supported... my relatives must be supported... my blood-relations must be supported, therefore I have left the monastic community," he says. He makes, constructs, generates, produces, brings forth, brings into existence the verbal knife - "then he makes knives, accused by the doctrines of others."

"This indeed is his great greed": This is his great greed, great forest, great thicket, great wilderness, great unevenness, great crookedness, great mud, great mire, great impediment, great bondage, namely the conscious lie - "this indeed is his great greed."

"He plunges into untruth": Untruth is called lying. Here a certain one, having gone to an assembly or having gone to a company or having gone among relatives or having gone among a guild or having gone among the royal court, being brought forward and questioned as a witness - "Come, good man, tell what you know," he, not knowing, says - "I know," or knowing, says - "I do not know," or not seeing, says - "I see," or seeing, says - "I do not see." Thus for his own sake or for another's sake or for the sake of some trifling material gain, he consciously speaks falsehood - this is called untruth.

Furthermore, lying occurs in three ways. Beforehand he thinks - "I will speak falsely," while speaking he thinks - "I am speaking falsely," having spoken he thinks - "Falsehood was spoken by me." By these three ways lying occurs. Furthermore, lying occurs in four ways. Beforehand he thinks - "I will speak falsely," while speaking he thinks - "I am speaking falsely," having spoken he thinks - "Falsehood was spoken by me," misrepresenting his view. By these four ways lying occurs. Furthermore, in five ways... in six ways... in seven ways... lying occurs in eight ways. Beforehand he thinks - "I will speak falsely," while speaking he thinks - "I am speaking falsely," having spoken he thinks - "Falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his perception, misrepresenting his nature. By these eight ways lying occurs. "He plunges into untruth": He plunges into untruth, immerses into, sinks into, enters into - he plunges into untruth.

Therefore the Blessed One said -

"Then he makes knives, accused by the doctrines of others;
This indeed is his great greed, he plunges into untruth."

- 55.** Designated as wise, determined upon the solitary life;
Yet he too, engaged in sexual intercourse, like a fool is distressed.

"Designated as wise" means: Here a certain one formerly in the state of an ascetic bore the praise of renown - "He is wise, accomplished, intelligent, very learned, a brilliant speaker, of good discernment, one versed in the discourses," or "an expert in monastic discipline," or "a speaker of the Teaching," etc. or "an obtainer of the attainment of the plane of neither-perception-nor-non-perception." Thus he is known, recognised, designated - "designated as wise."

"Determined upon the solitary life" means: One is determined upon the solitary life for two reasons - either in the sense of going forth or for the purpose of relinquishing the group. How is one determined upon the solitary life in the sense of going forth? Having cut off all impediments of household life, etc. thus one is determined upon the solitary life in the sense of going forth. How is one determined upon the solitary life for the purpose of relinquishing the group? He, having thus gone forth, alone resorts to remote forest and woodland lodgings, etc. thus one is determined upon the solitary life for the purpose of relinquishing the group - "determined upon the solitary life."

"Yet he too, engaged in sexual intercourse" means: Sexual intercourse is that which is the bad teaching, the village practice, etc. for that reason it is called sexual intercourse. "Yet he too, engaged in sexual intercourse" means: He at a later time, having rejected the Buddha, the Teaching, the Community, and the training, having returned to the lower life, is connected with, engaged in, devoted to, fully engaged in sexual intercourse - "yet he too, engaged in sexual intercourse."

"Like a fool he is distressed" means: Like a miserable wretch, like a fool, like one in sheer delusion, he is distressed, greatly distressed, afflicted. He kills living beings, takes what is not given, breaks into houses, carries off plunder, commits robbery, stands in ambush on the highway, goes to another's wife, speaks falsely. Thus too he is distressed, greatly distressed, afflicted. Kings, having seized him, inflict various bodily punishments - they flog him with whips, they flog him with canes, they flog him with half-clubs, they cut off his hand, they cut off his foot, they cut off his hand and foot, they cut off his ear, they cut off his nose, they cut off his ear and nose, they inflict the "gruel pot" torture, they inflict the "shell-tonsure" torture, they inflict the "Rāhu's mouth" torture, they inflict the "fire garland" torture, they inflict the "hand torch" torture, they inflict the "grass-strip" torture, they inflict the "bark-dress" torture, they inflict the "antelope" torture, they inflict the "flesh-hook" torture, they inflict the "coin-cutting" torture, they inflict the "lye-pickling" torture, they inflict the "pivot-turning" torture, they inflict the "straw-chair" torture, they pour boiling oil on him, they have him eaten by dogs, they impale him alive on a stake, they cut off his head with a sword. Thus too he is distressed, greatly distressed, afflicted.

Or else, overcome by sensual craving, with mind consumed, seeking wealth, he plunges into the great ocean by boat, facing cold, facing heat, being oppressed by contact with gadflies, mosquitoes, wind, sun, and creeping creatures, dying of hunger and thirst, he goes to Tigumba, he goes to Takkola, he goes to Takkasilā, he goes to Kālamukha, he goes to Purapūra, he goes to Vesuṅga, he goes to Verāpatha, he goes to Java, he goes to Tāmali, he goes to Vaṅga, he goes to Eḷabandhana, he goes to Suvaṇṇakūṭa, he goes to Suvaṇṇabhūmi, he goes to Tambapāṇi, he goes to

Suppāḍaka, he goes to Bhārukaccha, he goes to Surattṭha, he goes to Bhaṅgaloka, he goes to Bhaṅgaṇa, he goes to the Saramata group, he goes to Yona, he goes to Paramayona, he goes to Vinaka, he goes to Mūlapada, he goes to the desert wilderness, he goes to the knee-path, he goes to the goat-path, he goes to the ram-path, he goes to the stake-path, he goes to the umbrella-path, he goes to the bamboo-path, he goes to the bird-path, he goes to the rat-path, he goes to the cleft-path, he goes to the cane-passage. Thus too he is distressed, greatly distressed, afflicted.

Seeking he does not find, and he experiences suffering and displeasure rooted in not gaining. Thus too he is distressed, greatly distressed, afflicted.

Seeking he finds, and even having gained, he experiences suffering and displeasure rooted in protection - "How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them." For him thus guarding and protecting, those riches are destroyed. He experiences suffering and displeasure rooted in separation. Thus too he is distressed, greatly distressed, and gets into trouble - he too, engaged in sexual intercourse, like a fool is distressed.

Therefore the Blessed One said -

"Designated as wise, determined upon the solitary life;
He too, engaged in sexual intercourse, like a fool is distressed."

- 56.** Having known this danger, the sage regarding the former and latter here;
One should firmly pursue the solitary life, one should not indulge in sexual intercourse.

"Having known this danger, the sage regarding the former and latter here." "This" means formerly in the state of an ascetic, fame and renown, and afterwards, for one who has rejected the Buddha, the Teaching, the Community, and the training, having returned to the lower life, disgrace and disrepute; this success and failure. "Having known" means having understood, having weighed, having determined, having made clear, having made manifest. "Sage." Wisdom is called knowledge. Whatever wisdom, understanding, etc. having gone beyond attachment and the net, he is a sage. "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 - having known this danger, the sage regarding the former and latter here.

"One should firmly pursue the solitary life." One should firmly pursue the solitary life for two reasons - either in the sense of going forth or for the purpose of relinquishing the group. How should one firmly pursue the solitary life in the sense of going forth? Having cut off all impediments of household life, having cut off the impediment of children and wife, having cut off the impediment of relatives, having cut off the impediment of friends and colleagues, having cut off the impediment of storage, having shaved off hair and beard, having put on ochre robes, having gone forth from home into homelessness, having entered the state of owning nothing, one should wander alone, one should dwell, one should conduct oneself, one should proceed, one should maintain oneself, one should sustain oneself, one should keep oneself going.

Thus one should firmly pursue the solitary life in the sense of going forth.

How should one firmly pursue the solitary life for the purpose of relinquishing the group? He, having thus gone forth, alone should resort to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. He should go alone, should stand alone, should sit alone, should prepare his sleeping place alone, should enter the village for almsfood alone, should return alone, should sit in a secret place alone, should determine upon the walking path alone, should wander alone, should dwell, should move, should conduct himself, should maintain himself, should sustain himself, should keep himself going. Thus one should firmly pursue the solitary life for the purpose of relinquishing the group - one should firmly pursue the solitary life, one should make it steady, one should be firmly resolved, one should be steadfastly resolved in wholesome mental states - one should firmly pursue the solitary life.

"One should not indulge in sexual intercourse." Sexual intercourse is that which is the bad teaching, the village practice, etc. for that reason it is called sexual intercourse. One should not pursue sexual intercourse, should not indulge in it, should not associate with it, should not resort to it, should not practise it, should not conduct oneself in it, should not undertake and carry on with it - one should not indulge in sexual intercourse.

Therefore the Blessed One said -

"Having known this danger, the sage regarding the former and latter here; One should firmly pursue the solitary life, one should not indulge in sexual intercourse."

- 57.** One should train in seclusion only, this is the highest for the noble ones; One should not think oneself the best because of that, he indeed is near to Nibbāna.

"One should train in seclusion only": "Seclusion": there are three kinds of seclusion - seclusion of the body, seclusion of the mind, seclusion from clinging. What is seclusion of the body? Etc. 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. "Training": there are three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom, etc. this is the training in higher wisdom. "One should train in seclusion only" means one should train in seclusion only, one should practise, one should fully practise, having accepted one should proceed - one should train in seclusion only.

"This is the highest for the noble ones": "Noble ones" are called Buddhas and disciples of the Buddha and Individually Enlightened Ones. For the noble ones this is the highest, foremost, distinguished, eminent, best, excellent, that is to say, the practice of seclusion - this is the highest for the noble ones.

"One should not think oneself the best because of that": Through the practice of bodily seclusion one should not make elevation, should not make rising up, should not make conceit, should not make force, should not make obstinacy, should not generate conceit because of that, should not be obstinate because of that, very stiff, with head raised - one should not think oneself the best because of that.

"He indeed is near to Nibbāna": He is near to Nibbāna, in the vicinity, close, not far, approaching - he indeed is near to Nibbāna.

Therefore the Blessed One said -

"One should train in seclusion only, this is the highest for the noble ones; One should not think oneself the best because of that, he indeed is near to Nibbāna."

58. For the sage who wanders free, without longing for sensual pleasures; People bound to sensual pleasures envy the one who has crossed the flood.

"For the sage who wanders free": Free, secluded, separated; free, secluded, separated from bodily misconduct. From verbal misconduct, etc. from mental misconduct... from lust... from hate... from delusion... from wrath... from hostility... from contempt... from insolence... of envy... from stinginess... of deceit... from fraudulence... from obstinacy... from rivalry... from conceit... from arrogance... from vanity... from negligence... from all mental defilements... from all misconduct... from all disturbances... from all fevers... from all torments... free, secluded, separated from all unwholesome volitional activities. "Sage": Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Who wanders": who wanders, who dwells, who conducts himself, who practises, who maintains, who sustains, who sustains himself - for the sage who wanders free.

"Without longing for sensual pleasures" 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. Having fully understood objective sensual pleasures, having abandoned, having given up, having dispelled, having put an end to, having brought to obliteration the defilement sensual pleasures, not longing for sensual pleasures, one whose sensual pleasures are abandoned, one whose sensual pleasures are vomited, one whose sensual pleasures are released, one whose sensual pleasures are eliminated, one whose sensual pleasures are relinquished, without lust, with lust abandoned, with lust vomited, with lust released, with lust eliminated, with lust relinquished, without hunger, quenched, become cool, experiencing happiness, he dwells with a self become divine - without longing for sensual pleasures.

"People bound to sensual pleasures envy the one who has crossed the flood" means: "People" is a designation for beings; people are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding sensual pleasures. They wish, consent, desire, envy, pray for one who has crossed the mental flood of sensuality, who has crossed the mental flood of existence, who has crossed the mental flood of views, who has crossed the mental flood of ignorance, who has crossed the path of all activities, who has emerged, who has crossed over, who has gone beyond, who has

transcended, who has overcome, who has gone to the far shore, who has reached the far shore, who has gone to the end, who has reached the end, who has gone to the summit, who has reached the summit, who has gone to the limit, who has reached the limit, who has gone to the conclusion, who has reached the conclusion, who has gone to shelter, who has reached shelter, who has gone to the rock cell, who has reached the rock cell, who has gone to refuge, who has reached refuge, who has gone to fearlessness, who has reached fearlessness, who has gone to the imperishable, who has reached the imperishable, who has gone to the Deathless, who has reached the Deathless, who has gone to Nibbāna, who has reached Nibbāna. Just as debtors desire and envy freedom from debt, just as the sick desire and envy health, just as those bound in bondage desire and envy release from bondage, just as slaves desire and envy freedom, just as those who have entered upon a wilderness journey desire and envy a place of security; just so people who are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding sensual pleasures, they, for one who has crossed the mental flood of sensuality, for one who has crossed the mental flood of existence, etc. for one who has gone to Nibbāna, for one who has reached Nibbāna, wish, consent, desire, envy, pray for - people bound to sensual pleasures envy the one who has crossed the flood.

Therefore the Blessed One said -

"For the sage who wanders free, without longing for sensual pleasures;
People bound to sensual pleasures envy the one who has crossed the flood."

The Exposition of the Tissameteyya Discourse is seventh.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 16. The Great Exposition. 7. Exposition of the Discourse to Tissa Metteyya Retrieved from paliverse.org

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