

Sutta 10 (verses 848-861)

translation Saddhatissa

848. ‘Gotama, sir’, a questioner said to the Buddha, ‘I want to ask you about the perfect man. There are those people we call “men who are calmed” – can you tell me how they see things and how they behave?’

849. ‘A man who is calmed, who has extinguished all his cravings before the time his body disintegrates into nothing, who has no concern with how things began or with how they will end, and no fixation with what happens in between: such a man had no preferences.

850. He has no anger, no fear, and no pride. Nothing disturbs his composure and nothing gives him cause for regret. He is the wise man who is restrained in speech.

851. He has no longing for the future and no grief for the past; there are no views or opinions that lead him. He can see detachment from the entangled world of sense impressions.

852. He does not conceal anything and there is nothing he holds on to. Without acquisitiveness or envy he remains unobtrusive; he has no disdain or insult for anyone.

853. He is not a man who is full of himself, or a man who is addicted to pleasure, he is a man who is gentle and alert, with no blind faith; he shows no aversion [to anything].

854. He is not a person who works because he wants something; if he gets nothing at all he remains unperturbed. There is no craving to build up the passion to taste new pleasures.

855. His mindfulness holds him posed in a constant evenmindedness where arrogance is impossible; he makes no comparisons with the rest of the world as “superior”, “inferior” or “equal”

856. Because he understands the as things are, he is free from dependency and there is nothing he relies on. For him there is no more craving to exist or not exist.

857. This is what I call a man who is calmed. It is a man who does not seek after pleasure, who has nothing to tie him down, who has gone beyond the pull of attachment.

858. It is a man without sons, a man without wealth, without fields, without cows – a man with nothing in him that he grasps at as his and nothing in him that he rejects as not his.

859. He is a man who receives false criticisms from other people, from priests and hermits but who remains undisturbed and unmoved by their words.

860. It is a man without greed and without possessiveness; it is a man who, as a man of wisdom, does not consider himself “superior”, “inferior” or “equal”. It is a man who does not enter speculation, a man who is free from speculations.

861. It is a man who has nothing in the world that he calls his own, and who does not grieve for not having anything. He is calm who does not take speculative views.’

Some verses that describe positive qualities of someone who is liberated

translations Bhikkhu Varado

peaceful:

914. He is peaceful amidst all things, whether seen, heard, or thought. His burden is laid down. The sage is totally freed. He neither recoils from what is temporal nor yearns for it.

933. Knowing this Dhamma, an ever mindful monk who investigates it should train himself in it. Knowing the cooling of desire as peace, he should not be negligent in applying Gotama's teaching.

purity:

786. One who is pure has no preconceived view about anything in the world. Having abandoned delusion and pride, he remains without attachment. Therefore, by what view would he go?

Knowing/wisdom: 792, 933 (above), 947

792. A person who is bound to ideas, in undertaking religious observances goes high to low. But one of great wisdom, one who has penetrated Dhamma, does not go high and low.

947. In discovering, he is the knower of the highest. Having found Dhamma, he is emancipated. Wandering through the world in the right way, he does not envy anyone here.

Seclusion v 851 (from sutta 10)

A person who does not cling to the future, nor sorrow over the past, who finds seclusion amidst sense contacts and is not led astray by views...

Sutta 1 Kama Sutta (Sensual Pleasure)

translation Thanissaro Bhikkhu

766. If one, longing for sensual pleasure,
 achieves it, yes,
he's enraptured at heart.
The mortal gets what he wants.
767. But if for that person
 — longing, desiring —
the pleasures diminish,
 he's shattered,
as if shot with an arrow.
768. Whoever avoids sensual desires
— as he would, with his foot,
the head of a snake —
goes beyond, mindful,
this attachment in the world.
769. A man who is greedy
 for fields, land, gold,
 cattle, horses,
 servants, employees,
 women, relatives,
 many sensual pleasures,
770. is overpowered with weakness
and trampled by trouble,
for pain invades him
as water, a cracked boat.
771. So one, always mindful,
should avoid sensual desires.
 Letting them go,
he'd cross over the flood
like one who, having bailed out the boat,
 has reached the far shore.

Sutta 2: Discourse on the Cave

translation BhikkhuVarado

772. A person embedded in the cave (of sensual reminiscence), where many things remain deeply hidden, shrouded in bewilderment, is far from true seclusion. The pleasures of the world are not easily forsaken.

773-4. Those bound by desire, in bondage to the pleasure of existence, are not easily released; for there's no freedom when involved with another. ⁽¹⁾ Longing for what's over or for what's to come, yearning for pleasures in the present and pleasures of the past, those who are greedy for pleasure, hunting for it, deranged, selfish, are bent on what is morally wrong ⁽²⁾. When drawn into difficulty, they lament: "What will become of us at death?"

775. So, people should train themselves. Whatever one knows to be wrong, do not for its sake engage in misconduct. For the wise say that life is short.

776. I see people floundering, obsessed with existence; despicable characters wailing in the face of death with their craving for existence unallayed.

777. Look at them, floundering amidst their cherished possessions like fish in a dwindling stream. Having watched this, you should live without feelings of ownership. You should free yourself of attachment to life. ⁽³⁾

778. You should subdue desire for both earthly and heavenly rebirth. You should understand sense contact. A wise person is free of greed. He does nothing for which he would blame himself. He is not soiled ⁽⁴⁾ by what he sees or hears.

779. Comprehending the nature of perception, not soiled by possessiveness, a sage crosses the flood. With the arrow of craving removed, living diligently, he longs for neither this world or the next.

⁽¹⁾ 773 tr. by K.R. Norman reads: Having desire as their fetter, bound to the pleasures of existence, people are hard to release, and indeed cannot be released by others...

⁽²⁾ tr. Than Geoff: "entrenched in the out-of-tune way"
Tr. K.R. Norman: "have entered upon the wrong road"
Commentary points to 10 types of unskillful action.

⁽³⁾777 tr. by Than Geoff: See them, floundering in their sense of *mine*, like fish in the puddles of a dried up stream – and seeing this, live with no *mine*, not forming attachment to states of becoming.

⁽⁴⁾ Than Geoff translates this as "does not adhere to what is seen..."
K.R. Norman translates this as "does not cling to what he sees..."

Sutta 6 (Old Age) verses 804,806,809

translation Thanissaro Bhikkhu

804. How short this life!
You die this side of a century,
but even if you live past,
you die of old age.
...
806. At death a person abandons
what he construes as *mine*.
Realizing this, the wise
shouldn't incline
to be devoted to *mine*.
...
809. Grief, lamentation, & selfishness
are not let go
by those greedy for *mine*,
so sages
letting go of possessions,
seeing the Secure,
go wandering forth.

Some selected verses on views:

First mention of view in the Atthakavagga

Sutta 3 verse 781: *translation Thanissaro Bhikkhu*

Now, how would one
led on by desire,
entrenched in his likes,
forming his own conclusions,
overcome his own views?
He'd dispute in line
with the way that he knows.

Verses that describe the drawbacks to clinging to views

Sutta 12 verses 887-889 *translation Bhikkhu Varado*

887. Dependant upon what is seen, heard, cognized, or upon moral conduct and religious practices, a person shows contempt for others. Abiding by his fixed opinions, and pleased with himself, he says “My opponent’s a fool. He’s no expert.”
888. Upon whatever basis he regards his opponent a fool is the same upon which he regards himself an expert. To the extent to which he rates himself an expert he despises anyone else who makes the same claim.
889. In his own overestimated opinion he is perfected. Drunk with pride, he supposes he is fully accomplished. In his mind he consecrates both himself and his opinions as perfected.

Sutta 9 verses 847 *translation Bhikkhu Varado*

847. For one free of passion towards perception there are no ties. For one released through wisdom there are no illusions. Those attached to perception and views roam the world offending people.

Verses that describe the relationship to views from the perspective of liberation:

Sutta 3 verses 786-7 *translation Bhikkhu Varado*

786. One who is pure has no preconceived view about anything in the world. Having abandoned delusion and pride, he remains without attachment. Therefore by what view would he go?
787. One who is attached argues over religious teaching. But how, and about what, can you argue with one who is without attachment? There is nothing that he either takes up or throws off. He is indeed free of every view in the world.

Sutta 5 verses 800 *translation Bhikkhu Varado*

800. Abandoning what he has taken up, free from any basis of attachment, he does not rely even upon knowledge. Amongst those in dispute he does not take sides. He does not revert to any grasping of opinions whatsoever.

Sutta 13 verses 898-900 *translation Bhikkhu Varado*

898. Those for whom virtuous conduct is the highest practice say that purity is a matter of self-restraint. Having undertaken such a practice, they dedicate themselves to it. They think. “We should train ourselves in just this. That would be purity.” These so-called experts are thus led on to further existence
899. But if someone like this falls from his vows or practices, he is agitated, having failed in conduct. He yearns and longs for purity, like a wretched merchant living far away, for his home.
900. But one who has abandoned all religious vows and practices, and conduct, both flawed and not flawed, and who has no yearning concerning what they call “purity” or “impurity,” who dwells free of them, finds peace through freedom from grasping.

Sutta #5

Translation: John Ireland

- 796-797: A person who associates himself with certain views, considering them as best and making them supreme in the world, he says, because of that, that all other views are inferior; therefore he is not free from contention (with others). In what is seen, heard, cognized and in ritual observances performed, he sees a profit for himself. Just by laying hold of that view he regards every other view as worthless.
- 798-799: Those skilled (in judgment) say that (a view becomes) a bond if, relying on it, one regards everything else as inferior. Therefore a bhikkhu should not depend on what is seen, heard or cognized, nor upon ritual observances. He should not present himself as equal to, nor imagine himself to be inferior, nor better than, another.
- 800-801: Abandoning (the views) he had (previously) held and not taking up (another), he does not seek a support even in knowledge. Among those who dispute he is certainly not one to take sides. He does not [have] recourse to a view at all. In whom there is no inclination to either extreme, for becoming or non-becoming, here or in another existence, for him there does not exist a fixed viewpoint on investigating the doctrines assumed (by others).
- 802-803: Concerning the seen, the heard and the cognized he does not form the least notion. That brahman who does not grasp at a view, with what could he be identified in the world? They do not speculate nor pursue (any notion); doctrines are not accepted by them. A (true) brahman is beyond, does not fall back on views.

Sutta 9 (Magandiya Sutta) Verses 839-841

Translation Bhikkhu Varado

839. *Buddha:* One is not called “pure” because of one’s views, learning, knowledge, or precepts and practices, nor because of one’s lack of views, learning, knowledge, or precepts and practices. But by letting these go, not grasping at them, at peace, emancipated, one no longer hungers for existence.
840. *Magandiya:* If one is not called “pure” because of one’s views, learning, knowledge, or precepts and practices, nor because of one’s lack of views, learning, knowledge, or precepts and practices, it seems to me this Dhamma is confused. For some realize purity because of their views.
- 841 *Buddha:* Asking questions that are based on an opinion, bewildered by what you are attached to, you cannot apprehend the simplest notion [of what I am talking about]. Therefore you think this Dhamma is confused.

Verses on what is seen, heard, cognized...

Translation: Bhikkhu Varado

Sutta 2 Vv 778, 779

... He is not soiled by what he sees or hears.

Comprehending the nature of perception, not soiled by possessiveness, a sage crosses the flood. With the arrow of craving removed, living diligently, he longs for neither this world or the next.

Sutta 4 Vv790, 793

No Brahman says purity comes from adding something further: either what is seen, heard or cognized...

He is peaceful towards everything, whether seen, heard or cognized

Sutta 5 V 797, 798, 802

When a person sees an advantage for himself in what is seen, heard, or cognized, in precepts and practices, he grasps such things, regarding everything else as inferior.

The Good call that thing a fetter relying upon which one regards others as inferior. Therefore a monk should not rely on what is seen, heard, or cognized, nor on precepts and practices. He should neither present himself as an equal, nor suppose that he is either inferior or superior.

Whoever does not conceive the slightest conception about what is seen, heard, cognized, this Brahman who has grasped no view, how could anyone have doubts about him?

Sutta 6 Vv 812 813

Just as a waterdrop does not stain a lotus leaf or a red lily, so the sage is not stained by what is seen, heard, cognized.

He does not suppose he is purified by what is seen heard or cognized...

Sutta 12 v 887

Dependant upon what is seen, heard, cognized, or upon moral conduct and religious practices, a person shows contempt for others. Abiding by his fixed opinions, and pleased with himself, he says "My opponent's a fool. He's no expert."

Sutta 13 vv 901, 914

Attached to acts of self-torment or to abstinence, or to what is seen, heard or cognized, with raised voices they wail for purity, not free of craving for renewed existed.

He is peaceful amidst all things, whether seen, heard, or thought. His burden is laid down. The sage is totally freed.

Sutta 14: vv 922-3 (training)

A person should not have covetous eyes. He should close his ears to ordinary chatter, he should not be greedy for flavours. He should not cherish anything in the world.

In whatever way he is affected by sense contact, he should not lament over anything...

Sutta 16 v 974 (training)

...mindfully should train. Overcome passions for forms, sounds, tastes, smells, and tactile sensations.

Sutta 11: vv 867-874

Translation: Bhikkhu Varado

867. *The Buddha:* Dependent on what is called “pleasing” and “displeasing” relishing arises. Having watched the annihilation and coming-to-be of material phenomena a person develops fixed opinions.
868. Anger, lies, perplexity and other such things also arise when what is pleasing and displeasing exists. A person perplexed should train in the path of knowledge, for it is in having known that the contemplative has spoken of these things.
869. *Questioner:* What is the source of the pleasing and displeasing? When what is not do they not exist? And annihilation and coming-to-be, whatever one means by that, tell me, what is their source?
870. *The Buddha:* Sense contact is the source of the pleasing and displeasing. When there is no sense contact, the pleasing and displeasing do not exist. And annihilation and coming to be, whatever one means by that, sense contact too, is their source.
871. *Questioner:* What is the source of sense contact? And where does grasping arise from? When what is not, is there then no possessiveness? When what is annihilated, do sense contacts stop contacting?
872. *The Buddha:* Dependant on the faculties of body and mind is sense contact. Desire is the source of grasping. When desire is not, there is no possessiveness.
873. *Questioner:* For one arriving at what, are the material elements annihilated, and also pleasure and pain? Tell me this. My heart is set on knowing how they are annihilated.
874. *The Buddha:* For one not with ordinary perception, not with distorted perception, not without perception, not perceiving that which is annihilated: For one arriving at this, the material elements are annihilated. For perception is the source of psychological distortion.

MN 18.16: From the Honeyball Sutta

Translation: Bhikkhu Bodhi

Dependant on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates. With what one has mentally proliferated as the source, perceptions and notions tinged by mental proliferation beset a man with respect to past, future and present forms cognizable through the eye.

(The Sutta goes on to discuss the other five sense bases in the same terms.)

Sutta 14: verse 915, 916: *Translation: Bhikkhu Varado*

Q: I ask the Kinsman of the Sun, the Great Master, about seclusion and the state of peace. Seeing in what way is a monk free of passion, grasping at nothing in the world?

Buddha: A sage should put an end to the root cause of psychological distortion, the thought "I am." Ever mindful, he should train himself to abolish whatever craving he finds in himself.

Sutta 15: vv 951-953 : *Translation: Thanissaro Bhikkhu*

For whom, in name & form,
 in every way,
there's no sense of *mine*,
and who doesn't grieve
over what is not:
 he, in the world,
 isn't defeated,
 suffers no loss.

To whom there doesn't occur
 'This is mine,'
for whom nothing is others,'
feeling no sense of *mine-ness*,
doesn't grieve at the thought
 'I have nothing.'

Not harsh,
not greedy, not
 perturbed,
 everywhere
in tune:
 this is the reward
 — I say when asked —
 for those who are free
 from pre-
 conceptions.

For one unperturbed
 — who knows —
there's no accumulating.
Abstaining, unaroused,
he everywhere sees
 security.

Verses that might refer to a transcendent reality:

803. He does not conjecture, follow others' opinions, or hold on even to Dhamma. He is a Brahman, not led astray by precepts and practices. Gone to the further shore, he does not return. (*Varado*)
771. So one, always mindful,
should avoid sensual desires.
 Letting them go,
he'd cross over the flood
like one who, having bailed out the boat,
 has reached the far shore. (*Thanissaro*)
960. *Sariputta:* How many the dangers in the world
 for the monk going the direction
 he never has gone
 that he should transcend
 there in his isolated abode? (*Thanissaro*)

Possible references to a future existence (rebirth):

773. Those bound by desire, in bondage to the pleasure of existence, are not easily released; for there's no freedom when involved with another. Longing for what's over or for what's to come, yearning for pleasures in the present and pleasures of the past...
776. I see people floundering, obsessed with existence; despicable characters wailing in the face of death with their craving for existence unallayed.
877. ... Knowing, liberated, he does not dispute. The wise man does not return to any form of existence.
898. Those for whom virtuous conduct is the highest practice say that purity is a matter of self-restraint. Having undertaken such a practice they dedicate themselves to it. They think "We should train ourselves in just this. That would be purity." These so-called experts are thus led on to further existence.

Sutta excerpts describing the training:

Sutta 15: vv 941-944 *translation Thanissaro Bhikkhu*

Be truthful, not insolent,
not deceptive, rid
of divisiveness.
Without anger, the sage
should cross over the evil
 of greed & avarice.
He should conquer laziness,
 weariness,
 sloth;
shouldn't consort with heedlessness,
shouldn't stand firm in his pride —
 the man with his heart set
 on Unbinding.
He shouldn't engage in lying,
shouldn't create a sense of allure in form,
should fully fathom conceit,
and live refraining from impulsiveness;
shouldn't delight in what's old,
 prefer what's new,⁵
 grieve over decline,
 get entangled in
 what's dazzling & bright.⁶

Sutta 16: 974 *translation Thanissaro Bhikkhu*

And then there are in the world
the five kinds of dust
for whose dispelling, mindful
he should train:
with regard to forms, sounds, tastes,
smells, & tactile sensations
 he should conquer passion;
with regard to these things
 he should subdue his desire.

Sutta 14: vv 916-918 *translation Thanissaro Bhikkhu*

"He should put an entire stop
to the root of complication-classifications:

'I am the thinker.'¹

He should train, always mindful,
to subdue any craving inside him.

Whatever truth he may know,
within or without,

he shouldn't get entrenched
in connection with it,

for that isn't called
Unbinding by the good.

He shouldn't, because of it, think himself
better,

lower, or
equal.

Touched by contact in various ways,
he shouldn't keep conjuring self.

Sutta 15: 949-950 *translation Bhikkhu Varado*

He should not come to an opinion about himself based either upon his knowledge or upon his precepts and practices. He should not either present himself as an equal, nor suppose that he is either inferior or superior.

Abandoning what he has taken up, free of any basis of attachment, he does not rely even upon knowledge. Amongst those in dispute he does not take sides. He does not revert to any grasping of opinions whatsoever.

Sutta 9: vv 846 *translation Bhikkhu Varado*

One who has realized Truth feels no pride regarding his views or thoughts. Because he does not regard them as his. He is not led astray by what is learned or done. He is not led into attachment.