

# Purabhedā Sutta 3

Before the Break-up of the Body part 3

My immense gratitude to the great Noble council of  
Akanitta brahma realm

14/01/2014

His greed gone, not stingy, the sage doesn't speak of himself as among those who are higher, equal, or lower. He, planning-free, doesn't submit to planning

විකගෙධො අමච්ඡරී, න උස්සෙසසු වදනෙ මුනි;  
න සමෙසු න ඔමෙසු, කප්පං නෙති අකප්පියො.

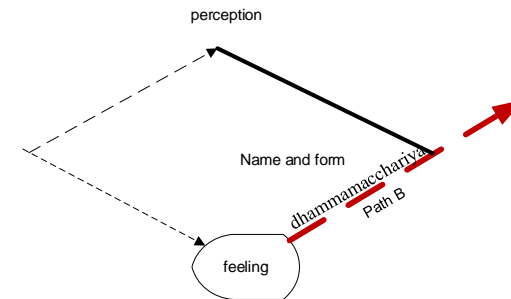
His greed gone, not stingy - විකගෙධො අමච්ඡරී

- Gedha means taṇhā—Craving: If someone has got rid of craving, burnt by means of wisdom, then he has no greed for form, sounds, etc.
- Stinginess – maccharīya – is fivefold – stinginess for gain (ලාභමච්ඡරිය), stinginess for dwelling (ආවාසමච්ඡරිය), stinginess for family (කුලමච්ඡරිය), stinginess for reputation (වණ්ණමච්ඡරිය), stinginess for doctrine (ධම්මමච්ඡරිය). If someone has got rid of stinginess, burnt by means of wisdom then he is said to be ‘not stingy’.

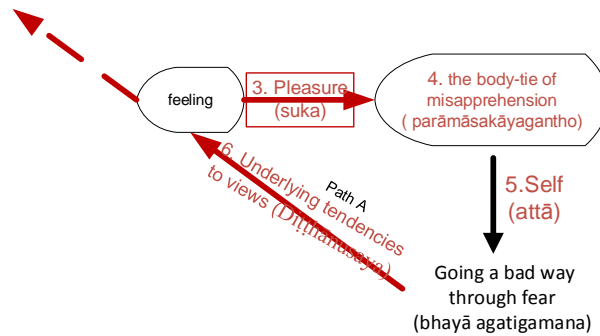
The sage doesn't speak of himself as among those who are higher, equal, or lower - - න උස්සෙසසු වදනෙ මුනි; න සමෙසු න ඔමෙසු  
He, planning-free, doesn't submit to planning - කප්පං නෙති අකප්පියො

- Kappa – Planning is twofold – a) planning due to craving b) planning due to views. The two mentioned here are the result after planning.
- If someone abandoned planning due to craving and relinquished planning due to views then he does not generate planning due to craving or views.

Craving (taṇhā) and stinginess(maccharīya) - Which one comes first?



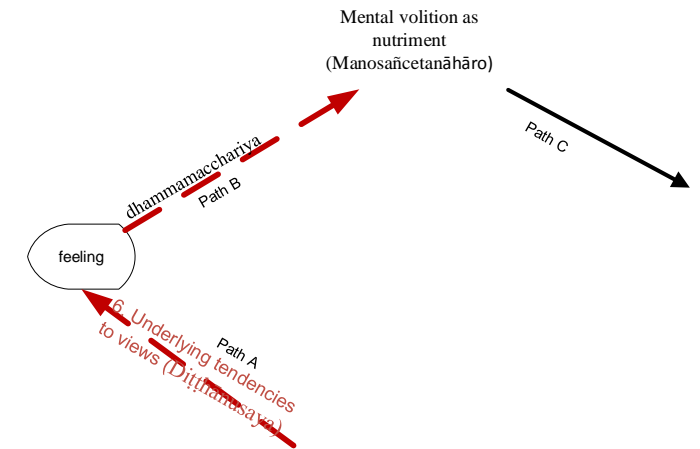
1. Craving is the result of giving a value to the feeling through perceptions. This occurs after imposing permanency to the beauty.



2. Stinginess for gain occurs after 6. underline tendencies to views. Now, we compare accordingly – a) others haven't got this gain that I have acquired – I am superior b) Some others have it – I am equal c) some others have more than this gain – I am inferior.

3. Now he plan(Kappaṃ), craving and views.

- Craving – the first diagram.
- Views – second diagram because of 5 – self (atta)



Understanding this, one would reach cessation of feelings and perceptions (Nirodha). Why is that?

- See Purabheda Sutta 2 – Last diagram.
- Path C is cut off as there is no craving ( see path B)
- Path A is cut off as there is no self view( 5.self –atta).

For whom nothing in the world is his own, who doesn't grieve over what is not, who doesn't enter into doctrines phenomena, he is said to be at peace.

යස්ස ලොකෙ සකං නත්ථී, අසතා ච න සොචති; ධම්මෙසු ච න ගච්ඡති, ස චෙ සන්තොති වුච්චති

For whom nothing in the world is his own - යස්ස ලොකෙ සකං නත්ථී

- Yassa – an Arhant without taints. An Arahant does not take anything as mine and there isn't any misapprehension (parāmasa) or inclination (abhinivisa) to form, feeling, perception, volitional formations and consciousness. Whatever exists therein of material form, feeling, ... and consciousness have been got rid of... burnt by means of wisdom.
- The profitable root non-greed (alobho kusalamūla) is denoted here.
- One would not be subject to the painfulness in change(vipariṇāmadukkhatā) by means of not taking form, feeling,... consciousness as mine.

who doesn't grieve over what is not - අසතා ච න සොචත

- Does not grieve for the changed form(විපරිණතං වා වත්ථුං න සොචති), not sorrowing as my eye changed etc, විපරිණතාති න සොචති න කිලමති න පරිදෙවති න උරත්තාලිං කන්දති න සම්මොහං ආපජ්ජති. එවම්පි, අසතා ච න සොචති.
- The profitable root non-hate (adoso kusalamūla) is denoted here.
- One would not be subject to the painfulness as pain(dukkhadukkhatā) by means of not sorrowing for changed form, feeling,... consciousness.

who doesn't enter into doctrines phenomena -ධම්මෙසු ච න ගච්ඡති

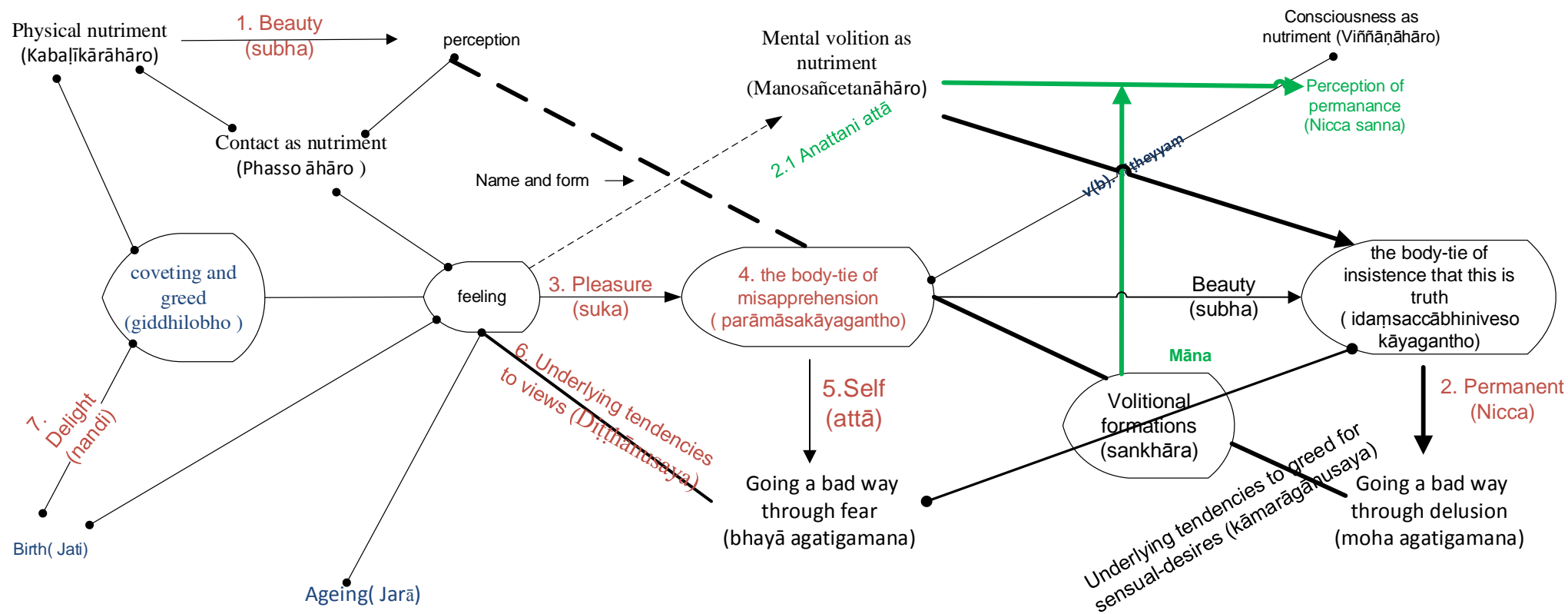
- a) Not going bad way through will - න ඡන්දාගතිං ගච්ඡති
  - b) Not going a bad way through hate - න දොසාගතිං ගච්ඡති
  - c) Not going a bad way through fear - න භයාගතිං ගච්ඡති
  - d) Not going a bad way through delusion - න මොහාගතිං ගච්ඡති
- The profitable root non-delusion (amoha kusalamūla) is denoted here
  - One would not be subject to the painfulness in constructions (saṅkhāradukkhatā)

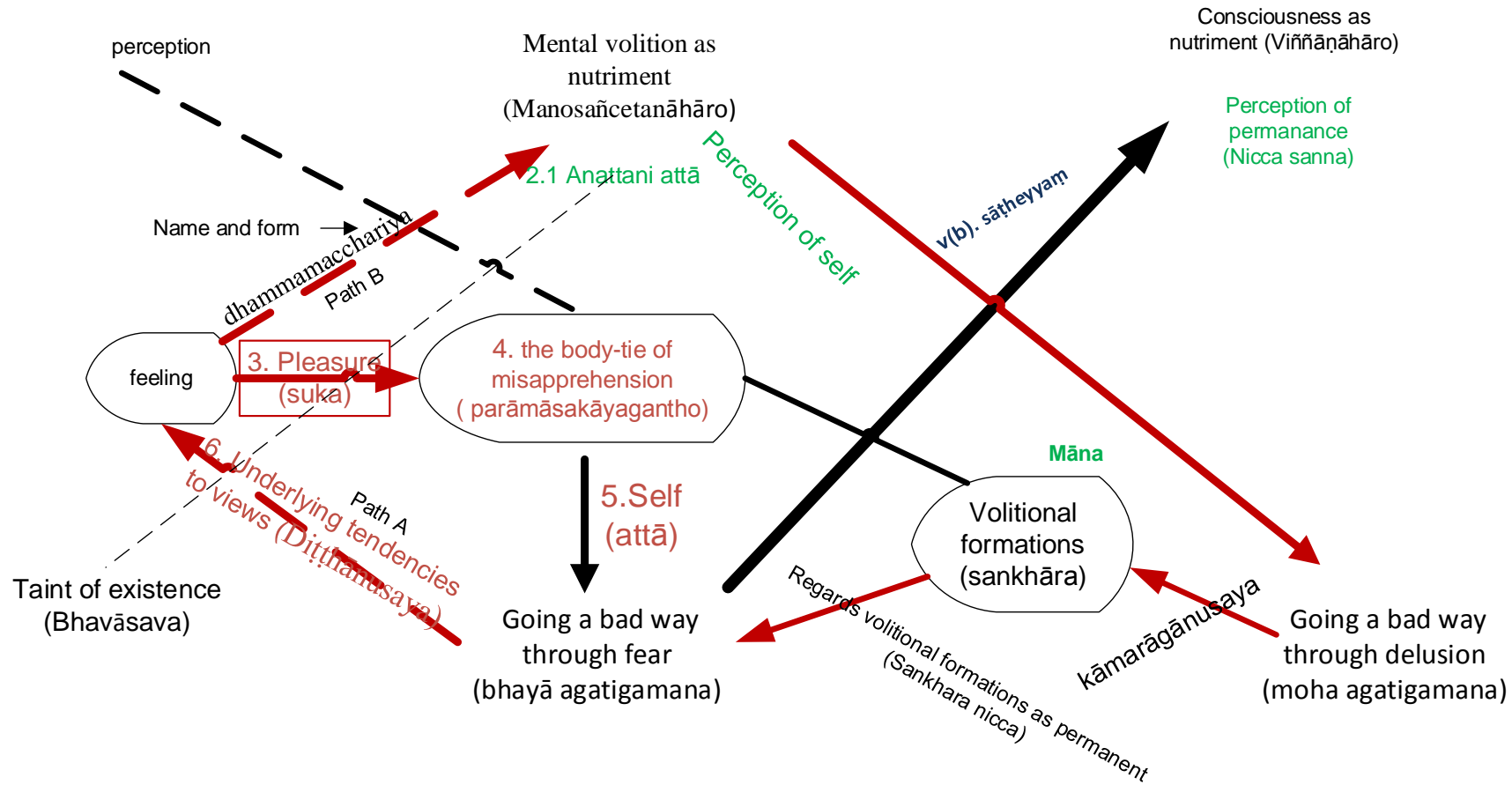
he is said to be at peace - ස චෙ සන්තොති වුච්චති

We have to practice four immeasurable states; metta, karuna, muditha and upekkha if we do not want to go; i) bad way through will, ii) bad way through hate, iii) bad way through fear and iv) bad way through delusion.

What happens when the immeasurable state of equanimity (උපෙක්ඛා අප්පමාණ) is reached?

- To understand this, first meditate on greed (loba), hate (dosa) and delusion (moha)
- Agreeable object -> contact to be felt as pleasant -> pleasurable feeling-> approach with joy. At this stage, plan (sankappa) is already made and one would have 'lust' ( rāga).
- We have gone through 7 steps to reach no 7. delight which include imposing the perception of pleasure on form via 'underlying tendency to views. Now, Burning with lust -> painfulness in change (vipariṇāmadukkhatā) and then we continue through hate path and so on.
- The end result is the painfulness in constructions (saṅkhāradukkhatā)





- We take form as a 'gain' if we do not have the immeasurable state of equanimity (උපෙක්ඛා අප්පමාණ).
- Gain (lābha) -> fraud (sāṭṭheyya). We also regard all other dhamma associated with gain as mine.
- Thus, we have ignorance ( Avijja) -> Going a bad way through delusion (moha agatigamana) -> Volitional formations (sankhāra)
- Volitional formations (sankhāra) -> Going a bad way through fear (bhayā agatigamana) -> Path A -> Path B -> Volition (cetanā)
- As a result of volition, we have the perception of self (atta).
- This process generates 'existence' ( bhava).