Snp 4.10 — Purābheda Sutta — Before the Dissolution of the Body

English translation by Bhikkhu Candana.
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Text

Snp. 4.10

Purābheda Sutta

“Before the Dissolution of the Body”

848. “What does one have to first see and understand? What are the rules you recommend one must train in to become virtuous, so that one attains to tranquility, experiencing genuine contentedness? This, I ask Gautama. Kindly speak to me about the Greatest among Men.”

849. And The Blessed One replied:

“Before the dissolution of the body, see to it that craving has been eradicated from your heart. Thus, by living without depending on or identifying with the past; by not losing yourself in constant preparations or calculations, as you waste away the present, you will free yourself from both likes and dislikes.

850. “Without anger, without any fear or trembling, not boasting, without remorse or hesitation, remaining scrupulous in pure conduct, while speaking but a little and not with arrogance, truly that would be describing the sage who is verbally restrained.

851. “Also, do not be nostalgic or grieve over the past, as you drop all your attachments with the future too, for the one

established in the benefits of seclusion, examines all manner of contacts discriminately, as he is no more led by any views or opinions.

852. “Stay withdrawn, while living free from deceit or hypocrisy; neither stingy nor coveting anything, and without any malintent or jealousy in your heart; do not be insolent or rude, instead, stay caring and considerate, not contemptible nor slandering anyone.

853. “Without lusting after this or that pleasure, do not be conceited but remain gentle and considerate, as you teach with kind articulation; neither becoming excitedly heated, nor cold and lifeless, but still, respectfully approachable.

854. “Do not train yourself with the intention to gain some external benefit, like status, wealth, or prestige; nor become upset or angry when you do not receive these gains. Do not make enemies for yourself, on account of craving or because of your fondness for various tastes.

855. “Stay equanimous and always mindful; never compare or contrast yourself with anyone out there in the world, as being equal, inferior, or superior to. Thus, the wise live without pride.

856. “Have for yourself no other dependencies except for the Dhamma and, understanding the Dhamma, remain independent, with no craving left in your heart to either be reborn, or to end it all.

857. “For I call the one who has freed himself from all sensual pleasures ‘someone who is truly at peace,’ because there

are no more shackles or bonds left for him to be tied with, and for that reason, he is the one who has crossed beyond the craving for the world.

858. “He has no sons and no cattle. He possesses no property, no fields, nor any wealth. No more could there be found in him, any desire to own or possess anything, nor to sell anything.

859. “Whatever terms people might use to describe a puthujjana, an ordinary common and uncivilized person, or a recluse, or a brahmin, all those have no relevance to him. For that reason, he is left untouched and with no agitation in his heart, by the accusations he hears.

860. “With no more greed left in his heart, and no contention too, the Sage does not speak about himself as superior, equal, or inferior to his peers. And by no longer possessing the seeds that would bring him back again, there is no return for him back to any world.

861. “Having nothing left for him in the entire world to call his ‘own,’ he does not mourn after that which he could no longer enjoy as before, nor does he try to burry himself within the teachings, or treat the Dhamma as something to be possessed. Thus, he is indeed the one, I declare, who is truly contented and at peace.”