

## VERSE 10 = Sn 152

**ditthiñ ca anupagamma  
sīlavā dassanena sampanno  
kāmesu vineyya gedham,  
na hi jātu gabbhaseyyam punar eṭi ti**

**Without falling into mistaken views,  
Endowed with insight and integrity,  
Guiding away greed for sensual things,  
One would not be born again in a womb.**

### Analysis - VERSE 10

#### **ditthiñ ca anupagamma**

The final verse of this poem shifts attention from meditation to wisdom, and begins to describe some of the qualities of that wisdom. Foremost of these is the ability to not (**an**) go toward (**upagamma**) or not fall into views (**ditthiñ**) about the world that are mistaken and that obscure the truth of how things really are. Views are generally seen as limited constructions of perception and thought that do more to distort our understanding than to further it. At some level having correct view (**sammā ditthi**) is far better than having mistaken views, (**micchā ditthi**), but ultimately all views are too limiting and need to be left behind by an expansive, equanimous mind that no longer relies upon such limiting constructions.

#### **sīlavā**

No matter how advanced or exalted one's mind or one's wisdom, however, it will always be tempered by or in conformity with virtue (**sīla**). A truly wise person is fundamentally incapable of misbehaving, and will naturally demonstrate correct ways of acting, speaking and thinking. This is because the mechanisms by means of which she might go astray have been destroyed or transcended. If immoral behavior is exhibited, according to this view, it is sure proof of a lack of advanced attainment.

#### **dassanena sampanno**

The primary thing to which a wise person has attained (**sampanno**) is the ability to see clearly, and it is by means of this clarity of vision (**dassanena**) that craving and ignorance are overcome. It is something to be attained because the body and mind naturally distort reality in their construction of experience, and it is only through the radically purifying processes of mindfulness and loving kindness meditation that it can begin to get clear of these distortions. The image of vision as a cognate of wisdom is ubiquitous in Buddhist thought, wherein the light of understanding dispels the gloom of delusion and ignorance.

#### **kāmesu vineyya gedham**

What is accomplished by the attainment of vision is the overcoming or the "leading away" (**vineyya**) of greed (**gedham**) that manifests among sensual pleasures (**kāmesu**). This is the craving that is the principle cause of suffering and that keeps the mind bound to wanting one thing after another. The manifestation of this greed in any given moment of experience drives one to grasp or cling to preferred objects while pushing away or ignoring unliked objects, and in the

process forges a sense of selfhood or identity. In addition to evoking and augmenting unskillful behavior each moment, the strength of this craving at the end of one's lifetime will drive a being to "flow on" (**samsāra**) to another birth.

**na hi jātu gabbhaseyyam punar etī ti**

The final phrase in this verse declares that the process of rebirth is ended for the one who no longer falls into views, who is virtuous, who has attained vision and who has therefore overcome his greed for sensual pleasures. He—indeed! (**hi**)—does not go (**na etī**) again (**punar**) to lay down (**seyyam**) in a womb (**gabbha**) in the process of birth (**jātu**). This is a declaration of awakening, of final emancipation, of breaking once and for all the cycle of rebirth and suffering. It is the ultimate attainment for any human being, and results in a person becoming an **arahant** or "worthy one". This is a suitable—and perhaps the only—way to conclude the poem.