

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

21. The Guide Text (21. Peṭakopadesapāḷi)

1. First Plane of the Explanation of the Noble Truths
(1. Ariyasaccappakāsanapaṭṭhamabhūmi)

[Pe 1, PTS 1-22]



PaliVerse

5. The Collection of Minor Texts

21. The Guide Text

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Minor Collection

The Guide Text

1. First Plane of the Explanation of the Noble Truths

Homage to the Perfectly Enlightened Ones, the seers of ultimate reality

For those who have attained the perfection of qualities beginning with morality.

1. Two causes, two conditions for the arising of right view in a disciple - the utterance of another connected with truth, and internally wise attention. Therein, what is the utterance of another? That which is teaching from another, exhortation, instruction, talk on truth, conformity with truth. Four truths - suffering, origin, cessation, path. Of these four truths, that which is teaching, instruction, revelation, analysis, making manifest, elucidation - this is called the utterance in conformity with truth.

2. Therein, what is internal wise attention?

Internal wise attention is that which, in the Teaching as taught, without directing attention to an external object, is wise attention - this is called wise attention.

That manner is the wise door, method, means. Just as a man rubbing a dry stick free from sap with a dry upper fire-stick on dry ground would be capable of achieving fire. What is the reason for this? It is the wise means for achieving fire. Just so, one who attends to this undistorted proclamation of the Teaching concerning suffering, origin, cessation and path - this is called wise attention.

Just as three similes, unheard and never heard before, come to mind. Whoever indeed has not abandoned lust towards sensual pleasures, etc. two similes should be made regarding unwise attention, as stated in the latter. Therein, whatever is the utterance of another and whatever is internal wise attention - these are the two conditions. Whatever wisdom arises through the utterance of another - this is called wisdom gained through learning. Whatever wisdom arises through internal wise attention - this is called wisdom gained through reflection. These two wisdoms should be known. And the former two conditions. These two causes, two conditions are for the arising of right view in a disciple.

3. Therein, one who does not understand the meaning of the utterance of another connected with truth when taught will become one who experiences the meaning - this is not possible. And one who experiences the meaning will attend wisely - this is not possible. One who understands the meaning of the utterance of another

connected with truth when taught will become one who experiences the meaning - this is possible. And one who experiences the meaning will attend wisely - this is possible. This is the cause, this is the object, this is the means for a disciple's deliverance; there is no other. This one, not being engaged together with understanding the meaning of the discourse, nor by pursuit of the utterance, not understanding the meaning of the utterance of another, is unable to attain a super-human achievement, a sufficient noble knowledge and vision; therefore, by one desiring to attain Nibbāna, meanings should be sought through what is gained by learning. Therein, for the search, this is the sequence: sixteen guides, five methods, eighteen root terms.

Therein, this is the summary verse

The Guide has sixteen guides, five methods - the search for the Dispensation;
Eighteen root terms, pointed out by one of the Kaccāyana clan.

4. Therein, what are the sixteen guides?

The Teaching, investigation, fitness, proximate cause, characteristic, fourfold array, conversion, classification, reversal, synonym, description, descent, correction, determination, requisite, attribution - these are the sixteen guides.

Therein, the summary verse

The Teaching, investigation, fitness, proximate cause and characteristic;
Fourfold array and conversion, classification and reversal.

Synonym and description, descent and correction;
Determination, requisite, attribution as the sixteenth -;

5. Therein, what are the five methods?

The Nandiyāvaṭṭa, the Tipukkhalā, the Sīhavikkīḷita, the Disālocana, and the Aṅkusa - thus.

Therein, the summary verse

The first is Nandiyāvaṭṭa, and the second is Tipukkhalā;
The Sīhavikkīḷita by name, that is the third method.

They called Disālocana the fourth, the method-elucidator;
The fifth is named Aṅkusa, all five methods are known.

6. Therein, what are the eighteen root terms?

Ignorance, craving, greed, hate, delusion, perception of beauty, perception of pleasure, perception of permanence, perception of self, serenity, insight, non-greed, non-hate, non-delusion, perception of foulness, perception of suffering, perception of impermanence, perception of non-self - these are the eighteen root terms. Therein, nine terms are unwholesome, where all that is unwholesome comes together. Nine terms are wholesome, where all that is wholesome comes together.

What are the nine unwholesome terms where all that is unwholesome comes together?

From ignorance up to perception of self - these are the nine unwholesome terms, where all that is unwholesome comes together.

What are the nine wholesome terms where all that is wholesome comes together?

From serenity up to perception of non-self - these are the nine wholesome terms, where all that is wholesome comes together. These are the eighteen root terms.

Therein, these are the summary verses

Craving and ignorance, greed, hate, and likewise delusion;
And the four illusions - the plane of mental defilements, nine terms.

And the establishments of mindfulness, serenity, insight, the wholesome roots;
All this is wholesome - the plane of faculties, nine terms.

All that is wholesome is connected with nine terms, and unwholesome with nine;
Nine root terms in each group, from both sides eighteen root terms.

Of these eighteen root terms, the nine unwholesome terms - this is the origin of suffering; the nine wholesome terms - this is the practice leading to the cessation of suffering. Thus, suffering is the fruit of the origin; cessation is the fruit of the practice leading to the cessation of suffering. These four noble truths were taught by the Blessed One at Bārāṇasī.

7. Therein, for the noble truth of suffering, immeasurable syllables, terms, phrases, modes, languages, and expositions have been taught for the explanation, elucidation, revelation, analysis, manifestation, and declaration of this very meaning - thus for all the truths. Thus each truth should be sought through immeasurable syllables, terms, phrases, modes, languages, and expositions; and that phrasing through the diversity of meaning, but the meaning itself through the diversity of phrasing.

For whoever, whether ascetic or brahmin, would say thus: "Having rejected this suffering, I will declare another suffering" - for him it would be mere words, and when questioned he would not be able to answer. Thus are the truths. On the night when the Blessed One fully awakened, and on the night when he attained final Nibbāna by non-clinging, whatever was spoken by the Blessed One in between - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism - all that is the wheel of the Teaching set in motion. Nothing of the Buddhas, the Blessed Ones' proclamation of the Teaching is outside the wheel of the Teaching; all that discourse should be sought in the noble teachings. Therein, for comprehension, these four noble truths are lights of assemblies, stable.

Therein, what is pain? Birth, ageing, illness, death - in brief, the five aggregates of clinging are suffering. Therein, this is the exposition of characteristics: birth has the characteristic of manifestation; ageing has the characteristic of maturation; illness has the characteristic of the suffering of suffering; death has the characteristic of passing away; sorrow has the characteristic of separation from the dear, change, and tormenting; lamentation has the characteristic of wailing; pain has the characteristic of bodily affliction; displeasure has the characteristic of mental affliction; anguish has

the characteristic of burning with defilements; association with the unpleasant has the characteristic of conjunction with the disagreeable; separation from the dear has the characteristic of absence of the agreeable; loss has the characteristic of turning away from one's intention; the five aggregates of clinging have the characteristic of not being fully understood; ageing and death have the characteristic of maturation and passing away; passing away and rebirth have the characteristic of manifestation and passing away; origin has the characteristic of conception and production; cessation has the characteristic of abandoning the origin; the path has the characteristic of eradicating the underlying tendencies. Suffering has the characteristic of illness; origin has the characteristic of perceiving; the path has the characteristic of leading to liberation; cessation has the characteristic of peace. The Nibbāna element without residue of clinging has the characteristic of cessation of the state of non-conception; suffering and origin, suffering and cessation, suffering and path, origin and suffering, origin and cessation, origin and path, cessation and origin, cessation and suffering, cessation and path, path and cessation, path and origin, path and suffering.

8. Therein, these are the discourses.

"From the first night that a young man dwells in the womb;
Having arisen, he goes on, and going does not turn back."

There are these eight, Ānanda, rebirths through giving - a discourse in the Ekuttarika - this is birth.

Therein, what is ageing?

Not having lived the holy life, not having gained wealth in youth;
They brood like old herons, in a pond where the fish are gone.

Five advanced signs among the gods - this is ageing.

Therein, what is illness?

By oneself, therefore from where, O king, you too experience ageing;
O warrior, the fruit of action, for the world does not lead away action.

Three sick persons - this is illness.

Therein, what is death?

Just as the potter's earthenware vessels made;
Both small and great, whether ripe or raw;
All have breaking as their end, so is the life of mortals.

See those who are trembling over what is cherished, like fish in a dried-up
stream with little water;
Having seen this too, one should wander unselfish, not making attachment to
existences.

The Udakappana Discourse - this is death.

Therein, what is sorrow?

Here he grieves, after death he grieves, the evil-doer grieves in both respects;
He grieves, he suffers, having seen his own defiled action.

Three kinds of misconduct - this is sorrow.

Therein, what is lamentation?

Greedy for sensual pleasures, engaged, bewildered, ungenerous, they are
established in unrighteousness;
Brought to suffering, they lament, "What shall we become when we have
passed away from here?"

Three failures - this is lamentation.

Therein, what is pain?

"There were a hundred iron spikes, all causing individual suffering;
Blazing like fire, crowded with masses of flames.

That is indeed a great fever - the discourse in the Saṃyutta in the Sacca-saṃyutta -
this is pain.

Therein, what is displeasure?

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

These two mental states causing remorse - this is displeasure.

Therein, what is anguish?

Just as a smith's forge burns within, not outside;
So my heart burns, having heard of the lotus that has arisen.

Three fires - this is anguish.

Therein, what is association with the unpleasant?

Just as rust arisen from iron, having arisen from it, eats that very iron;
So one's own actions lead to an unfortunate realm one who indulges too much.

These two misrepresent the Truth-finder - the discourse in the Ekuttarika in the pairs -
this is association with the unpleasant.

Therein, what is separation from the beloved?

Just as a man, having awakened, does not see what was met in a dream;
So too a beloved person, a ghost who has died, one does not see.

Those gods, having understood the nature of passing away, instruct with three
statements. This is separation from the beloved.

Not getting what one wishes for - the three daughters of Māra;
For one desiring sensual pleasures, for that being in whom desire has arisen;

If those sensual pleasures decline, he is transformed like one pierced by a dart.

In brief, the five aggregates of clinging are suffering.

Eye and ear and nose, tongue, body, and then mind;
These terrible worldly gains, where beings are worldlings.

These five, monks, are the aggregates - this is pain.

Therein, what are ageing and death?

Little indeed is this life, one dies within a hundred years;
Or even if life is without difficulty, then indeed one dies of old age.

In the Saṃyutta, in the Pasenadi Saṃyutta, the discourse "My grandmother has died" - this is ageing and death.

Therein, what are passing away and rebirth?

"All beings will die, for life has death as its end;
According to their actions they will go, experiencing the fruits of their own actions." -

This is passing away and rebirth.

By these discourses and by other similar ones, having known suffering by characteristic through the ninefold discourse that has entered into them, both the common and the uncommon noble truth of suffering should be explained. By verses, verses should be inferred, or by explanations, an explanation - this is pain.

9. Therein, what is the origin of suffering?

Attached to sensual pleasures, attached by attachment to sensual pleasures,
not seeing the fault in the mental fetter;
For surely those attached by attachment to mental fetters would never cross
the flood, vast and great.

The discourse on the four mental corruptions - this is the origin of suffering.

Therein, what is the cessation of suffering?

In whom deceit does not dwell, nor conceit,
Who is free from greed, unselfish, desireless,
With wrath dispelled, with self perfectly quenched;
He is a brahmin, he is an ascetic, he is a monk.

These two liberations: liberation of mind through the fading away of lust; and
liberation by wisdom through the fading away of ignorance - this is cessation.

Therein, what is path?

This is the very path, there is no other, for the purification of vision;
The noble eightfold path - this is the deception of Māra.

These seven, monks, are the factors of enlightenment - this is the path.

Therein, what are the four noble truths?

"Whatever phenomena arise from a cause, the Truth-finder has declared their cause;

And whatever is their cessation, thus speaks the Great Ascetic."

Phenomena arising from a cause are suffering, the cause is the origin - this is the word of the Blessed One. This teaching is what is cessation; for whoever dwells observing gratification in phenomena subject to mental fetters. Mental defilements and craving increase; with craving as condition, clinging, etc. Thus is the origin of this whole mass of suffering. Therein, whatever is the mental fetter - this is the origin. Whatever phenomena are subject to mental fetters, and whatever sorrow, lamentation, pain, displeasure, and anguish come to be - this is pain. Whatever is the observation of danger in phenomena subject to mental fetters - this is the path. One is released from birth, from ageing, from diseases, from death, from sorrows, from lamentations, as far as from anguishes - this is Nibbāna. These are the four truths.

Therein, what is the Nibbāna element without residue of clinging?

For one who has passed away there is no measure, that indeed does not exist by which one might declare him;

Because of the uprooting of all attachments, the wise ones, all the hundreds of doctrines are dependent.

In the Saṃyutta, the Godhika Saṃyutta.

These are the uncommon discourses. Wherever the truths are explained, there, having brought them down by the characteristic of truth, that meaning should be sought through immeasurable phrases. Therein, the phrasing follows the meaning, and again the meaning follows the phrasing; for each one of those, the four noble truths should be explained through immeasurable phrases by these discourses as they are laid down. By verses that have entered into the five collections, verses should be inferred; by explanation, an explanation. These are the uncommon discourses.

These are their summary verses

From the first night, the eight rebirths through giving;
The five advanced signs, like a pool with fish eliminated.

By oneself, therefore from where, O king, the three gods who are sick;
Just as of a potter, just as the arrangement of river water.

Here he grieves, after death he grieves, and the three kinds of misconduct;
Greedy for sensual pleasures, engaged, up to the three failures.

There were a hundred iron spikes, a greater fever;
Overcome by thoughts, he, and there by those causing remorse.

Just as a smith's forge, the three fires are proclaimed;

The stain arisen from iron, false accusation against the Truth-finder.

The gods instruct in three ways, just as a meeting in a dream;
And the three daughters of Māra, he is transformed like one pierced by a dart.

Eye and ear and nose, the five aggregates are proclaimed;
Little indeed is this life, my grandmother is old.

All beings will die, rebirth and the accumulation of passing away;
Attached to sensual pleasures, engaged, and with the four mental corruptions.

In whom deceit does not dwell, these two liberations of mind;
This is the very path, there is no other, and the factors of enlightenment well
expounded.

For one who has passed away there is no measure, Godhika has attained final
Nibbāna;
Whatever phenomena arise from a cause, those observing the mental fetters.

These ten are their summary verses.

10. Therein, these are the common discourses in which discourses the common truths are taught, in conformity, in reverse, and miscellaneous. Therein, this is the beginning.

"The world is hindered by ignorance, (thus said the Blessed One to Ajita)
Due to avarice and negligence it does not shine forth;
Greed is its smearing, I say, suffering is its great fear."

Therein, whatever is ignorance and avarice, this is the origin. Whatever is the great fear, this is suffering. These are the two truths - suffering and origin. "Mental fetter and phenomena subject to mental fetters" - this is the explanation in the Saṃyutta, in the Citta Saṃyutta. Therein, whatever is the mental fetter, this is the origin. Whatever phenomena are subject to mental fetters, this is suffering. These are the two truths - suffering and origin.

Therein, what are suffering and cessation?

"For the monk whose craving for existence is cut off, whose conduit is cut;
The cycle of birth and wandering is eliminated, there is now no more rebirth."

Whatever is consciousness, this is suffering. Whatever is the arrest of craving for existence, this is the cessation of suffering. "The cycle of birth and wandering is eliminated, there is now no more rebirth" - this is the description. These are the two truths - suffering and cessation. "Monks, there are these two liberations; liberation of mind through the fading away of lust, and liberation by wisdom through the fading away of ignorance." Whatever is consciousness, this is suffering. Whatever is liberation, this is cessation. These are the two truths - suffering and cessation.

Therein, what are suffering and path?

Having understood this body to be like a pot, having established this mind to

be like a citadel;

One should fight Māra with the weapon of wisdom, and should protect what is conquered, being without attachment.

Therein, both the body like a pot and the mind like a citadel - this is suffering. That which is "one should fight Māra with the weapon of wisdom" - this is the path. These are the two truths. What, monks, is not yours, that should be abandoned. Whatever is the mental fetter - this is the path. Whatever phenomena are not belonging to a self and are to be abandoned, matter up to consciousness - this is both suffering and the path.

Therein, what is suffering and origin and cessation?

Whatever sorrows or lamentations, and sufferings of many kinds in the world; These arise dependent on what is dear, when what is dear is absent, these do not exist.

Whatever are sorrow and lamentation, and whatever suffering of many kinds, whatever arises from love - this is suffering. Whatever is love - this is the origin. Whatever therein is the removal of desire and lust, the non-doing regarding what is dear - this is cessation. These are the three truths. The wandering ascetic Timbaruka returns to "self-made and made by another." According to this investigation - this is suffering. That which, not approaching these two extremes, is the middle practice - with ignorance as condition, activities, up to with birth as condition, ageing and death - this too is both suffering and origin. Consciousness, mentality-materiality, the six sense bases, contact, feeling, existence, birth, ageing and death - this is suffering. Ignorance, activities, craving, clinging - this is the origin. Thus "one should investigate this as self-made" - whatever is suffering in dependent origination, this origin has been declared. From the cessation of ignorance comes the cessation of activities, up to the cessation of ageing and death - this is cessation. These are the three truths: suffering and origin and cessation.

11. Therein, what is suffering and origin and path?

"He who has seen suffering and its source, how could that being incline towards sensual pleasures;

Having known that sensual pleasures are attachment in the world, one who is mindful should train for their removal."

"He who has seen suffering" - this is suffering. "From where it arises" - this is the origin. "What is seen for oneself, from where it arises, up to the training for its removal" - this is the path. These are the three truths.

In the Elevens of the Aṅguttara, the Cowherd Simile Discourse.

Therein, up to perception of material form and whatever is the six sense bases, just as one conceals a wound and whatever is the ford, and just as one obtains lofty joy and gladness connected with the Teaching, and the fourfold and the basis from individual existence - this is suffering. As long as one is a remover of fly eggs - this is the origin. Perception of material form, removal of fly eggs, concealing of wounds, knowledge of the path, and skill in pastures - this is the path. The remaining

phenomena, there are causes, there are conditions, there are supports, milked with remainder, and manifold veneration, and phenomena conditioned by good friendship, and knowledge of the path as cause - these are the three truths.

Therein, what is suffering and path and cessation?

"With mindfulness of the body established, restrained in the six sense bases of contact;

A monk constantly concentrated, would know Nibbāna for himself."

Therein, whatever is mindfulness of the body and whatever is the six sense bases, wherever all this is suffering. Whatever is mindfulness of the body and whatever is restraint by morality and whatever is concentration, wherever there is mindfulness - this is the aggregate of wisdom. All the aggregate of morality and the aggregate of concentration - this is the path. Nibbāna is to be known by one dwelling thus. This is cessation - these are the three truths. Having established oneself in morality, two phenomena are to be developed: serenity and insight. Therein, whatever phenomena are consonant with consciousness - this is suffering. Whatever is serenity and whatever is insight - this is the path. Liberation of mind through the fading away of lust, and liberation by wisdom through the fading away of ignorance - this is cessation. These are the three truths.

Therein, what is origin and cessation?

"Hope and yearning and delight, established as currents in the many elements;

Arising from the root of not knowing, cravings - all have been made to end by me, together with their root."

"Arising from the root of not knowing" - with the former, this is the origin. "All have been made to end by me, together with their root" - this is cessation. These are the two truths. Through not understanding, through not penetrating four phenomena, it should be done in detail. Of noble morality, concentration, wisdom, and liberation. Therein, whoever through not understanding, through not penetrating these four phenomena - this is the origin. Penetration of craving for existence - this is cessation. This is origin and cessation.

Therein, what is origin and path?

"Whatever streams there are in the world, (thus said the Blessed One to Ajita) Mindfulness is the warding off of them;

I speak of the restraint of streams, by wisdom they are closed."

"Whatever streams" - this is the origin. Whatever wisdom and whatever mindfulness is the warding off and the closing - this is the path. These are the two truths. The Sañcetaniya Sutta, the method of Dāḷhanemi's vehicle, was declared in six months. Therein, whatever body, bodily action with crookedness, with hate, with corruption, whatever crookedness, hatefulness, corruptness - this is the origin. Thus verbal action and mental action without crookedness, without hate, without corruption, whatever non-crookedness, non-hatefulness, non-corruptness - this is the path. Thus verbal action and mental action. These are the two truths, origin and path.

Therein, what is origin and cessation and path?

"For one who is dependent there is wavering, for one who is independent there is no wavering. When there is no wavering there is tranquillity, when there is tranquillity there is no inclination. When there is no inclination there is no coming and going. When there is no coming and going there is no passing away and rebirth. When there is no passing away and rebirth there is neither here nor beyond nor in between the two. This itself is the end of suffering."

Therein, the two supports - this is the origin. Whatever is non-dependence and whatever is non-inclination - this is the path. Whatever coming and going does not exist, and passing away and rebirth, and whatever is "this itself is the end of suffering" - this is cessation. These are the three truths. When mindfulness of the body is not established, etc. whatever is knowledge and vision of liberation - this is the origin. The eleven decisive supports for liberation, up to the acquisition of decisive support, one with established mindfulness of the body dwells. Restraint by morality is to be dried up, and whatever is knowledge and vision of liberation - this is the path. Whatever is liberation - this is cessation. These are the three truths. Origin and cessation and path.

12. Therein, what is cessation and path?

By truth made by oneself, by that self one has gone to Nibbāna, one who has crossed over uncertainty;
And having known non-existence in the world, so far he is a monk with rebirth eliminated.

What is by truth - this is the path. What is with rebirth eliminated - this is cessation. These are the two truths. The five planes of liberation - either the Teacher expounds the Teaching or a certain intelligent fellow in the holy life - should be done in detail. For one who experiences the meaning, gladness arises; in one who is gladdened, rapture arises; until becoming disenchanted, one becomes dispassionate - this is the path. Whatever is liberation, this is cessation. Thus the five planes of liberation in detail. These are the two truths, cessation and path.

These are the common discourses. By these common discourses as they are laid down, having brought them down by penetration and by characteristic, other discourses should be explained by one who does not decline. By verses, verses should be inferred; by explanations, an explanation. And these common ten are augmenters, and one fourfold description is common. And this is the miscellaneous description. One, five, and six, with a portion, all. These two are avoidances, and the former ten. These twelve are augmenters of the truths. To this extent there is no entire discourse, whether explanation or verse. By these twelve augmenters, not to descend, having sought diligently, they should be explained.

Therein, this is the summary. All suffering goes to coming together by seven terms. By which seven? Association with the unpleasant and separation from the dear - by these two terms all suffering should be explained. Of that, there are two supports - body and mind. Therefore it is said "bodily suffering and mental," there is no suffering that is neither bodily nor mental; all suffering should be explained by two sufferings, by bodily and by mental. Included by three kinds of suffering: suffering as suffering,

suffering due to activities, and suffering due to change. Thus that all suffering is included by three kinds of suffering. Thus this suffering is threefold. Twofold suffering: bodily and mental. Twofold: association with the unpleasant and separation from the dear. This is sevenfold suffering.

Therein, the origin is threefold, not a fourth, not a fifth. What is the threefold? Craving and view and action. Therein, craving and action are the origin of existence. Likewise, the inferiority and superiority of what has arisen - this is the origin. Thus, whatever inferiority and superiority in the destinations of existence, whatever is included by the three kinds of suffering, and whatever sentient body has been brought about by the two roots for one hindered by ignorance and connected with craving for existence, that too is included by the three kinds of suffering.

Likewise, from illusion, the existence of view is to be gone to. That should be explained in seven ways. One illusion is explained as three, and four bases of illusion. Therein, what is the one illusion? Whatever is a reversed grasping by rejection, a descent, just as one grasps the reversed as "permanent in the impermanent". Thus there are four illusions. This one illusion is distorted as perception, thought, and view. What are the four bases of illusion? Body, feeling, mind, and mental phenomena. Thus, for one gone to illusion, it increases the unwholesome. Therein, illusion of perception increases hate, the unwholesome root. Illusion of thought increases greed, the unwholesome root. Illusion of view increases delusion, the unwholesome root. Therein, three wrong courses are the fruit of hate, the unwholesome root - wrong speech, wrong action, wrong livelihood; three wrong courses are the fruit of greed, the unwholesome root - wrong thought, wrong effort, wrong concentration; two wrong courses are the fruit of delusion, the unwholesome root - wrong view and wrong mindfulness. Thus, the unwholesome with cause and with condition, and the illusions are conditions; the unwholesome roots with cause, these very same by the opposite, neither less nor more, should be explained by two conditions. In cessation and in the path, taking up illusion, from the other side by the opposite, four.

Therein, these are the summary verses

The world is hindered by ignorance, and mind is a mental fetter too;
That craving for existence cut off, these two indeed are liberations.

This body like a pot, what is not yours, abandon that;
Whatever sorrows and lamentations, and Timbaruka and self-made.

Suffering and view arisen, and that which is like the cowherd;
Mindfulness of the body, let there be, serenity and insight.

Hope and yearning and delight, and the non-understanding of the four;
Whatever streams there are in the world, firmly the form of the rim.

For one who is dependent there is wavering, when mindfulness of the body is
not established;
By truth made by oneself, and by the bases of liberation.

In the Peṭakopadesa spoken by Mahākaccāyana, the first plane, the elucidation of the noble truths, was not known by one such as me, Samuddana, while the Blessed One,

the Truth-finder, was living.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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