

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)

2. Second Plane of the Foundation of the Dispensation
(2. Sāsanapaṭṭhānadutiyabhūmi)

[Pe 2, PTS 23-59]



PaliVerse

5. The Collection of Minor Texts

21. The Guide Text

2. Second Plane of the Foundation of the Dispensation

13. Therein, what is the establishment of the teaching? The discourse conducive to defilement, the discourse conducive to habituation, the discourse conducive to penetration, the discourse pertaining to one beyond training, conducive to defilement and conducive to habituation, conducive to defilement and conducive to penetration, conducive to defilement and conducive to penetration and pertaining to one beyond training, conducive to habituation and conducive to penetration. Command, fruit, means, command and fruit, fruit and means, command and fruit and means. Gratification, danger, escape, gratification and danger, gratification and escape, danger and escape, gratification and danger and escape. Mundane, supramundane, mundane and supramundane. Action, result, action and result. Described, not described, described and not described. Knowledge, what is to be known, knowledge and what is to be known. Seeing, development, seeing and development. Resultant action, non-resultant action, neither-resultant-nor-non-resultant action. One's own statement, another's statement, one's own statement and another's statement. Being-based, phenomenon-based, being-based and phenomenon-based. Praise, based on one's own statement, based on another's statement, based on one's own statement and based on another's statement. Function, fruit, function and fruit. Permitted, rejected, permitted and rejected. These are the six rejected.

14. Therein, what is the discourse conducive to defilement?

"Blinded by sensual pleasures, covered by a net, veiled by the veil of craving;
Bound by the kinsman of the heedless, like fish in the mouth of a trap;
They follow ageing and death, like a milk-sucking calf its mother."

Monks, these are the five mental hindrances.

Therein, what is the discourse conducive to habituation?

Mental states are directed by mind, mind is their chief, they are mind-made;
If with a clear mind one speaks or acts;
From that, happiness follows him, like a shadow that does not depart.

A discourse in the Saṃyutta.

This discourse to Mahānāma the Sakyan, the Blessed One, in the city of Kapilavatthu among the Sakyans, by the method of explanation, trained in faith and morality, trained by another development, that is named in the final time.

Therein, what is the discourse conducive to penetration?

"Above, below, everywhere free, not observing 'this I am';
Thus liberated, he crossed over the flood, never crossed before, for non-rebirth."

Ānanda asks the Teacher: "What is the purpose of moral practices?"

Therein, what is the discourse pertaining to one beyond training?

"For whom the mind is like a rock, steady, not trembling;
Dispassionate towards enticing things, not irritated by what provokes irritation;
For whom the mind is thus developed, from where will suffering come to him?"

The Blessed One named Sāriputta, a certain elder monk, he having knocked against me without apologising, departs on a journey; an explanation should be given to Sāriputta. Surely, Blessed One, for one in whom mindfulness of the body is not developed and not cultivated, it should be done in detail.

15. Therein, what is conducive to defilement and conducive to habituation?

What is covered rains upon, what is opened does not rain upon;
Therefore open what is covered, thus it will not rain upon that.

"What is covered rains upon" is defilement. "What is opened does not rain upon" is habituation. "Darkness heading for darkness" in detail. Therein, whatever is darkness and whatever is heading for darkness, this is defilement. Whatever is light and whatever is heading for light, this is habituation.

Therein, what is the discourse conducive to defilement and conducive to penetration?

The wise do not call that a strong bondage, which is made of iron, of wood, or of grass;
The longing for jewelled earrings, for sons and wives, thoroughly infatuated.

The wise do not call that a strong bondage, whatever longing for sons and wives, this is defilement. "Having cut even this, the wise wander forth, without longing, having abandoned all sensual pleasures" - this is penetration. Whatever is intended, whatever is designed, and whatever is the descent of mentality-materiality. By these four terms is defilement. By the last four is penetration.

Therein, what is the discourse conducive to defilement and conducive to penetration and pertaining to one beyond training?

This world is born of torment, afflicted by contact, it speaks of disease as self;
For in whatever way they imagine it, thereby it becomes otherwise.

The world, becoming otherwise, attached to existence, overcome by existence, delights only in existence;
What one delights in, that is fear; what one fears, that is suffering;
But this holy life is lived for the abandoning of existence.

Whatever ascetics or brahmins who declared liberation from existence through existence, all of them, I say, are "not liberated from existence." Or whatever ascetics or brahmins who declared escape from existence through non-existence, all of them, I say, have "not escaped from existence." For dependent on clinging this suffering comes into being; with the elimination of all clinging there is no coming into being of suffering. See this world, many, afflicted by ignorance, beings delighting in what has

come to be, not freed from existences. For whatever existences there are, everywhere, in every way, all those existences are impermanent, suffering, subject to change.

"Thus seeing this as it really is with right wisdom,
Craving for existence is abandoned, one does not delight in non-existence;
Through the complete elimination of cravings, the cessation without remainder
through dispassion is Nibbāna.

"For that monk who has attained quenching, without clinging there is no
rebirth;
Māra is overcome, the battle is won, such a one has overcome all existences."

"This world is born of torment" up to "suffering" - that which is craving is defilement.

Again taking up: "Whatever ascetics or brahmins who declared liberation from existence through existence, all of them, I say, are unliberated from existence. Or whatever ascetics or brahmins who declared escape from existence through non-existence, I say, have not escaped from existence." This is defilement of wrong view; that is defilement of wrong view and defilement of craving - both of these are defilement. Again taking up: "The holy life is lived for the abandoning of existence," up to "from the origination through the complete elimination of clinging" - this is conducive to penetration. "For that monk who has attained quenching" up to "such a one has overcome all existences" - this pertains to one beyond training. Four persons: one who goes along with the stream is defilement, one of established self and one who goes against the stream is penetration. "Stands on dry ground" - this is the plane of one beyond training.

16. Therein, what is the discourse conducive to habituation and conducive to penetration?

"For one who gives, merit increases, for one who is self-controlled, enmity is not accumulated;
The skilful one abandons evil, through the elimination of lust, hate, and delusion, one is quenched."

"For one who gives, merit increases, for one who is self-controlled, enmity is not accumulated" is habituation. "The skilful one abandons evil, through the elimination of lust, hate, and delusion, one is quenched" is penetration.

For teachings that have entered through the ear, practised in speech, contemplated in mind, thoroughly penetrated by view, five benefits are to be expected. Here, for a certain one, teachings are very learned, retained, not forgotten, practised in speech, contemplated in mind, thoroughly penetrated by view; he, applying himself, striving, endeavouring, attains distinction in this very life. If he does not attain distinction in this very life, he attains it when sick. If he does not attain it when sick, he attains it at the time of death. If he does not attain it at the time of death, having become a god, he attains it. If he does not attain it having become a god, by that lust for the Teaching, by that delight in the Teaching, he attains individual enlightenment.

Therein, this one attains it in this very life; this is penetration. That which attains individual enlightenment in the future state, this is habituation. These sixteen discourses stand encompassing the entire Dispensation. By these sixteen discourses, the ninefold discourse becomes analysed. And that is for one with wisdom, not for one lacking wisdom, for one who is engaged, not for one who is not engaged; for one inactive, dwelling, by nature in the world, defilement moves about. That defilement is threefold - defilement of craving, defilement of wrong view, defilement of misconduct. Rising from that defilement, defilement becomes established in mental states, becomes established in mundane things. Therein, one unskilled from the viewpoint of wrong view, if he fondles that morality and wrong view, for him that is defilement of craving. But if it occurs to him thus: "By this morality or by this ascetic practice or by this holy life I shall become a god or an inferior deity" - for whom there is wrong view, for him there is defilement of wrong view. But if one is established in morality, for one not adhered to, there is the practice of morality and ascetic practices; for that moral one, what is wisely grasped generates non-remorse up to knowledge and vision of liberation; and that for him in this very life, or for one deceased, or in that very state, or successively, in other aggregates - thus it is heard: "Good conduct leads to habituation" - this is called the discourse conducive to habituation. Therein, for one established in morality, the mind is free from mental hindrances; from that, for the abandoning of identity view, the Blessed One expounds the Teaching. He attains the absolute goal, Nibbāna; whether within the Dispensation, he attains absolute Nibbāna, or in one sitting the six direct knowledges. Therein, two persons attain the noble Teaching: the faith-follower and the follower of the Teaching. Therein, the follower of the Teaching is one who understands quickly, the faith-follower is one who needs to be guided. Therein, one who understands quickly is twofold - someone with sharp faculties, someone with soft faculties. Therein, one who needs to be guided is also twofold - someone with sharp faculties, someone with soft faculties. Therein, whoever is one who understands quickly with soft faculties, and whoever is one who needs to be guided with sharp faculties, these persons have unequal faculties. Therein, these persons with equal faculties decline from one who understands quickly, one who understands through elaboration from one who needs to be guided; these of the middle ground are ones who understand through elaboration. These are the three persons.

17. Therein, the fourth and fifth are one who understands quickly, one who understands through elaboration, and one who needs to be guided. Therein, the person who understands quickly, having obtained the faculties, standing on the plane of seeing, attains the fruition of stream-entry, and becomes one who has sown the seed of rebirth one last time - this is the first stream-enterer. Therein, the person who understands through elaboration, having obtained the faculties, standing on the plane of seeing, attains the fruition of stream-entry, and becomes a family-to-family goer - this is the second stream-enterer. Therein, the person who needs to be guided, having obtained the faculties, standing on the plane of seeing, attains the fruition of stream-entry, and becomes one with seven rebirths at the utmost - this is the third stream-enterer. These three persons are established in the fruition of stream-entry through the difference in faculties.

One who understands quickly becomes one who has sown the seed of rebirth one last time, one who understands through elaboration becomes a family-to-family goer, one

who needs to be guided becomes one with seven rebirths at the utmost. This is the discourse conducive to penetration. But if one strives further beyond that, one attains the absolute goal, Nibbāna. Therein, the person who understands quickly who has sharp faculties, those become two persons - having attained the fruition of non-returning, an attainer of final nibbāna in the interval and an attainer of final nibbāna after the interval. Therein, the person who understands through elaboration who has sharp faculties, those become two persons - they attain the fruition of non-returning, an attainer of final nibbāna without exertion and an attainer of final nibbāna through exertion. Therein, one who needs to be guided, attaining the fruition of non-returning, becomes an upstream-goer heading toward the Akaniṭṭha realm. One who understands quickly and one who understands through elaboration - through the diversity of faculties, the person who understands quickly with sharp faculties becomes an attainer of final nibbāna in the interval; one who understands quickly with soft faculties becomes an upstream-goer heading toward the Akaniṭṭha realm. One who understands quickly and one who understands through elaboration - through the diversity of faculties, the person who understands quickly with sharp faculties becomes an attainer of final nibbāna through exertion; one with sharp faculties becomes an attainer of final nibbāna in the interval; one who understands quickly with soft faculties becomes an attainer of final nibbāna after the interval. One who understands through elaboration with sharp faculties becomes an attainer of final nibbāna without exertion; one who understands through elaboration with soft faculties becomes an attainer of final nibbāna through exertion; one who needs to be guided becomes an attainer of final nibbāna after the interval; one who understands through elaboration with sharp faculties becomes an attainer of final nibbāna without exertion. One who understands through elaboration with soft faculties becomes an attainer of final nibbāna through exertion; one who needs to be guided becomes an upstream-goer heading toward the Akaniṭṭha realm. Thus five non-returners, the sixth a once-returner, and three stream-enterers - these are the nine trainees.

Therein, the person who understands quickly with sharp faculties, attaining arahantship, becomes two persons: one liberated in both ways and one liberated by wisdom. Therein, the person who understands quickly with soft faculties, attaining arahantship, becomes two persons: one who stabilises the cosmic cycle and a person of non-penetrating nature. And one with sharp faculties, attaining arahantship, becomes two persons: one capable through intention and one capable through protection. Therein, one who understands through elaboration with soft faculties, attaining arahantship, becomes two persons: if he intends, he does not attain final nibbāna; if he does not intend, he attains final nibbāna. If he protects, he does not attain final nibbāna; if he does not protect, he attains final nibbāna. Therein, the person who needs to be guided, devoted to the pursuit of meditative development, is subject to decline, or one bound by action, or one who attains arahantship simultaneously. These are the nine Worthy Ones. This fourfold discourse is conducive to defilement and pertaining to one beyond training. Among these persons, the tenfold power of the Truth-finder operates.

18. What is the tenfold? Here, when the wheel of the Teaching has not been set in motion by the Buddhas, the Blessed Ones, influential young gods approach with a request: "Let the Fortunate One expound the Teaching." He, surveying with the unsurpassed Buddha-eye, saw three categories of beings: those with fixed course of

the right path, those with fixed course of the wrong path, and the undetermined. Therein, that the category with fixed course of the right path would fall into wrong mindfulness - this is impossible; that one would attain final nibbāna without a teacher - this is impossible; that one would attain the attainment - this is possible. Therein, that the category with fixed course of the wrong path will proceed to the noble attainment - this is impossible; that one will proceed to the ignoble wrong practice - this is possible. Therein, the undetermined category, one proceeding rightly will go to the category with fixed course of the right path - this is possible; one proceeding wrongly will go to the category with fixed course of the right path - this is impossible. One proceeding rightly will go to the category with fixed course of the right path - this is possible; one proceeding wrongly will go to the category with fixed course of the wrong path - this is possible. These three, for one surveying with the unsurpassed Buddha-eye, for me who am a Perfectly Enlightened One, that these phenomena have not been fully awakened to - that anyone would reprove me with reason to this extent - this is impossible; for you who acknowledge yourself as one without lust, that anyone would reprove you with reason for not having eliminated the mental corruptions - this is impossible. Since there is proclamation of the Teaching for this undetermined category, that it is not seen to lead to the complete destruction of suffering for one who practises it - this is impossible; that my disciple of the undetermined category, thus exhorted, will not realise a distinction from before to after - this is impossible.

19. That indeed the sage, having spoken by defining the Teaching with various languages to gods, serpents, and demons of various kinds, will go to another beyond by reason - this is impossible. Analytical knowledge of phenomena. Since indeed these seven and seven languages from language would not be mastered - this is impossible. Analytical knowledge of language. And language indeed does not inform that meaning to disciples delighting in complete unity - this is impossible. Analytical knowledge of meaning. Influential young gods, having approached, asked questions. For one oppressed either bodily or mentally, with crippled hands or lame feet, slow - that meaning is not distributed - this is impossible. Analytical knowledge of discernment. That in which that exists for them, in that it becomes non-existing - this is impossible. For that which does not perish for them does not exist, in that it will perish for them - this is impossible. Thus for the cessation of the origin, the ten unwholesome courses of action. That indeed Māra or Inda or Brahmā or the Truth-finder or a wheel-turning monarch - that a woman will become such - this is impossible; that a man will be a king, a wheel-turning monarch, Sakka the lord of the gods - this is possible. Thus for him such is the power, such is the knowledge; this is called the knowledge of the possible and impossible, the first power of the Truth-finder, that is to be explained. By the three categories, by the four grounds of self-confidence, by the four analytical knowledges, in the occurrence and non-occurrence of dependent origination, and what is conducive. Wholesome arises in wholesome results, and that of women and men. This first power the Truth-finder thus knows.

But for those of the category with fixed course of the right path, this is not the practice leading to all destinations; this is only the practice leading to Nibbāna. Therein there would be the category with fixed course of the wrong path; this too is not the practice leading to all destinations. Let this be the practice leading to the origin of identity; this one, established in practice here and there, goes to Nibbāna,

goes to the realm of misery, goes to gods and humans. Whatever practice one would proceed by, one would go everywhere; this is the practice leading to all destinations. Whatever knowledge here as it really is - this is called the knowledge of the practice leading to all destinations, the second power of the Truth-finder.

And this practice leading to all destinations has various inclinations: some in sensual pleasures, some in difficult practices, some engaged in the pursuit of self-mortification, some attain purity through the round of rebirths, some through non-development. For beings shackled by this and that temperament, whatever knowledge as it really is, gone to various destinations, gone to the world's many inclinations, he understands as it really is. This is the third power of the Truth-finder.

Therein beings become inclined, they practise, they develop, they cultivate. For those with action as their resort, inclined to that. And that very element carries along. But which is that element? The renunciation element, the power element, some achievement, some wrong course - they become inclined to that element. They do not see anything further beyond. They, having clung to that very state of ageing and death by me, declare: "Only this is the truth, anything else is vain." As the Blessed One spoke to Sakka, the lord of the gods. Whatever knowledge there as it really is. This is called the fourth power of the Truth-finder.

Therein, whatever element is foremost, that they begin with body and speech, the mental. The beginning is volition, action; bodily and verbal beginning, because of being mental, another action - the Truth-finder thus understands: "By this being of such element, such action was done; that in the past period of time, by this cause, such result ripens for him, or will ripen now or in the future period of time." Thus he understands regarding the present period of time: "This person of such element does this action." By craving and by view, by this cause, the result will not arise for him in this very life, or upon rebirth" - or in another exposition he thus understands: "This person will do such action in the future period of time; by this cause, such result will arise for him; by this cause, of the four meditation subjects, this meditation subject is pleasant in the present and has pleasant result in the future" etc. Thus he understands the diversity of results of undertakings of action past, future, and present, according to cause, according to reason, high and low, inferior and superior - this is called the knowledge of the result of action, the fifth power of the Truth-finder.

Likewise, beings undertaking whatever undertaking of action, therein he thus understands: for this person inclined to action, of lustful temperament, the renunciation elements go to fulfilment; for him following lust, with empty conceit, the first meditative absorption becomes defiled; if again through further effort, when the mind has gone to cleansing of the meditative absorption, he engages in the practice leading to distinction. For him indeed, established in the first meditative absorption conducive to meditative absorption, the second meditative absorption goes to cleansing; and for one wishing to attain the third meditative absorption, the pleasure faculty obsesses the mind and remains; for him that rapture, not conducive to distinction, having pointed out the third meditative absorption, remains. If he understands the escape as it really is. For the Truth-finder, the fourth meditative absorption goes to cleansing indeed; the mental states conducive to relinquishment of the fourth meditative absorption, and those mental states where they arise, by which the cleansing of the fourth meditative absorption is seen. Thus, by the

attainment of disposition, whatever four attainments, three doors to deliverance, eight deliverances and meditative absorptions - the four meditative absorptions are deliverances. And eight deliverances and three doors to deliverance. "Concentration" means four concentrations - concentration due to desire, concentration due to energy, concentration due to developed mind, concentration due to investigation. The four attainments are attainments of disposition; thus of these meditative absorptions, the attainment of deliverance - such is the defilement of a person of lustful temperament. Thus of one of hateful temperament. Of one of deluded temperament. Such is the cleansing of a person of lustful temperament - thus whatever knowledge here as it really is, not shared with all beings. This is called the sixth power of the Truth-finder.

Therein, the Truth-finder thus understands: mundane mental states, supramundane mental states, conducive to development, obtain the name "faculty." With reference to the plane of authority, they obtain the name "power"; the mind gone to strength, the mind faculty, with reference to that. They obtain the name "energy" with reference to the element of instigation. Thus, O god, such knowledge, and these persons are endowed with these mental states - thus he gave the proclamation of the Teaching. By manner and by constituent, of those endowed with disposition and intention. This is called the knowledge of the diversity of faculties, powers, and energy of other beings, of other persons, the seventh power of the Truth-finder.

And therein, the Truth-finder understands the destination of trainees in the planes of the world and so on, and of mental fetters, by two powers; by recollection of past lives in past wandering in the round of rebirths, and now in the present by the divine eye, the passing away and rebirth - thus these two powers are derived from the divine eye. That past period of time is the resort of the divine eye, that now is the resort of mindfulness - thus the knowledge of past lives of oneself and of others, of many kinds, of various types, in the present period of time by the divine eye - these two powers of the Truth-finder, the eighth is past lives, the ninth is the divine eye.

Furthermore, the Truth-finder understands the cleansing of meditative absorption conducive to penetration for noble persons: "This person, by this path, by this practice, through the elimination of mental corruptions, having realised the liberation of mind and liberation by wisdom that are without mental corruptions in this very life, having attained, dwells" - thus the knowledge of the elimination of mental corruptions of oneself, fixed in view, with reference to the four planes, up to the elimination of mental corruptions of the nine Worthy Ones, limited for trainees, unlimited for Worthy Ones. Therein, liberation of mind is without mental corruptions from two mental corruptions - from the mental corruption of sensuality and from the mental corruption of existence; liberation by wisdom is without mental corruptions from two mental corruptions - from the mental corruption of wrong view and from the mental corruption of ignorance; the knowledge as it really is of these two liberations - this is called the knowledge of the elimination of mental corruptions. The tenth power of the Truth-finder.

20. Established in these ten powers, the Truth-finder teaches the fivefold teaching: conducive to defilement, conducive to habituation, conducive to seeing, conducive to development, and pertaining to one beyond training. Therein, whatever is defilement of craving, for this non-greed is the escape. Whatever is defilement of wrong view, for

this non-delusion is the escape. Whatever is defilement of misconduct, for this the three wholesome states are the escape. What is the source? These are the three kinds of mental misconduct - covetousness, anger, wrong view. Therein, covetousness as mental misconduct sets up bodily action, taking what is not given and all verbal action connected with that, and lying and all falsehood, all absence of speech, all contempt and insolence - covetousness is an unwholesome root; in good conduct, good conduct, the volition of lying, taking what is not given, and covetousness; therein, anger as mental misconduct sets up bodily action, killing living beings and all this pulling and dragging about, constantly approving; it sets up verbal action, divisive speech and harsh speech; wrong view sets in motion mental misconduct and covetousness, anger, and wrong view; for him, whatever wrong view, generosity, whether born of lust or born of hate, altogether arisen from wrong view, by this reason sets up wrong view; it sets up sexual misconduct and verbal action, idle chatter. These three kinds of misconduct are unwholesome roots.

Whatever is covetousness, that is greed. Whatever is anger, that is hate. Whatever is wrong view, that is delusion. They set up the eight wrong courses. When these three unwholesome roots are grasped, the tenfold unwholesome root goes to fulfilment; for that threefold defilement of misconduct, the discourse conducive to habituation is the escape. Therein, whatever is the detailed description as greed, hate, and also delusion, therein to eat, here greed is abundant, by that reason, or in those mental states, greed is made known. Therein, this delusion is unwholesome, delusion is this ignorance; that is fourfold, attached to matter: one regards matter as self, one gone to ignorance regards self as possessing matter, or matter as in self, or self as in matter. Therein, which term of identity view speaks of annihilation: "the soul is the same as the body" - the view of nihilism and the view of fortuitous arising, and one acts, another experiences. Of the last sixty cosmic cycles, three terms of identity view partake of eternalism: "the soul is one thing and the body another" - and non-doing, and for one desiring that suffering, and the rootless fall, and the non-occurrence of actions, and all this he considered. Therein, "only this is the truth, anything else is vain" - purity through the round of rebirths, the Ājīvakas declare eighty-six. Just as identity view has four bases regarding matter, so with twenty bases regarding the five aggregates, identity view partakes of eternalism. Other Ājīvakas and eternalists partake of and adhere to moral rules and austerities: "By this I shall become a god or an inferior deity" - this is adherence to moral rules and austerities. Therein, through identity view, he regards matter as self, "the soul is the same as the body" - he is uncertain about that, doubts sceptically, does not resolve upon it, is not confident regarding the past, the future, both the past and the future, etc. Thus, for one established in what is conducive to habituation, this is the impurity.

21. Therein, by the faith faculty one abandons all doubt, by the wisdom faculty one sees rise and fall, by the concentration faculty one makes the mind one-pointed, by the energy faculty one begins. He, with these five faculties, as a faith-follower delighting in unwavering confidence, produces the immediacy concentration. With faculties purified, as a follower of the Teaching, through non-conditionality, he produces the immediacy concentration. He understands as it really is: "This is suffering." The truths - this is the discourse conducive to seeing. Of his five lower mental fetters, three mental fetters to be abandoned by seeing are entirely abandoned, two are made by the person. Therein, the three unwholesome roots to be

abandoned by development, thrown upward, produce six existences. Therein, when covetousness and anger are weakened among them, the six existences go to a limit through utter elimination, two existences remain. For him, covetousness and anger are entirely eliminated. One existence remains. And that arises through the influence of conceit. Although here also four other mental defilements - lust for fine-material existence, lust for existence, ignorance, restlessness - have become like a banner of conceit, they are not competent to turn back the conceit "I am"; all of them begin the abandoning of the conceit "I am." When they are eliminated, but not in them, in this higher plane of seeing, for the five trainee persons, for the three practitioners, and for the two established in fruition, is the discourse conducive to development. Beyond that is the discourse pertaining to one beyond training; somewhere the plane is compressed. And this is the fifth discourse. Taught to three persons - to the worldling, to the trainee, to the one beyond training - conducive to defilement, conducive to habituation. For the worldling, conducive to seeing. Conducive to development for the five trainees. What was first explained as pertaining to one beyond training is for all Worthy Ones. But that fivefold should be sought in twenty-seven ways. Among these, of his destinations, further beyond that. And that, in brief, falls into fifty ways; whatever fifty ways are explained in the Dispensation, when condensed they fall into ten ways. Those which, when the noble truth is established by setting forth, being condensed, fall into eight ways. And in the four common discourses, whatever is the plane of the falling together of the mode, when condensed they fall into five discourses. Conducive to defilement, conducive to habituation, conducive to development, conducive to penetration, and pertaining to one beyond training. When condensed they fall into four discourses. Conducive to defilement, conducive to habituation, conducive to penetration, and pertaining to one beyond training. When being condensed they fall into three discourses: pertaining to the worldling, pertaining to the trainee, and pertaining to one beyond training. When condensed they fall into two discourses: conducive to penetration and conducive to former connection. As stated by the Blessed One: seeing two reasons, Truth-finders, Worthy Ones, Perfectly Enlightened Ones expound the Teaching - discourse, mixed prose and verse, etc. The Teacher, thinking that those endowed with former connection will dwell with little difficulty, and there will be former connections for the continuity, thinking to support. Therein, by one seeing the difference in wisdom of oneself, in the eightfold summary of discourses, wherever one is able, there it should be connected. Having connected there and there, the meaning of the discourse should be explained. For indeed, having held feeling and mind with mindfulness, it is not possible by anyone to explain the meaning of the discourse as it really is.

Therein, these are the summary verses of the former discourses

Blinded by sensual pleasures, covered by a net, and the five mental hindrances;

Mental states are directed by mind, and Mahānāma the Sakyan.

Above, below, free, and what is the purpose of morality;

For whom the mind is like a rock, Upatissa's question and so on.

For whom mindfulness of the body, of the six, heading for darkness;

Not that strong mental, this world and so on.

And the four persons, for one who gives merit increases;
In the teachings followed by ear, these are their summary verses.

22. Therein, what is the command?

If you fear suffering, if suffering is unpleasant to you;
Do not do evil action, whether openly or in secret.

"Rādhā, be without expectation regarding past materiality" should be done in detail.
"Ānanda, what should always be done by a moral person so that I may be without remorse?" This is called the command.

Therein, what is the fruit?

The Teaching indeed protects one who practises the Teaching, like a great umbrella in the rainy season;
This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm.

This is the fruit.

Therein, what is the means?

"All phenomena are non-self", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

"A monk possessed of seven factors could indeed shake the Himalaya, the king of mountains, what then to say of miserable ignorance" - the explanation should be done in the Sattaka. This is the means.

Therein, what is the command and fruit?

If you fear suffering, if suffering is unpleasant to you;
Do not do evil action, whether openly or in secret.

If indeed you do or will do evil action;
There is no release from suffering for you, even if you fly up and flee.

In the first verse is the command, in the latter is the fruit. Having established oneself in morality, two phenomena are to be developed: development of mind and development of wisdom; that is the command, and the fading away of lust is the fruit.

Therein, what is the fruit and means?

A wise man established in morality, developing the mind and wisdom;
An ardent and prudent monk, he can disentangle this tangle.

In the first half-verse is the means, in the latter half-verse is the fruit. Nandiya the Sakyan - the Isivutthapuririkāmaekarakkha Sutta from the root up to the six phenomena. Further, in the five phenomena, exertion should be done regarding requests; this is the means. For one not accompanied, the mind is released even from the mental corruption of sensuality. In all six, in the three. This is the means and fruit.

Therein, what is command and fruit and means?

"Regard the world as empty, Mogharāja, always mindful;
Having uprooted the view of self, thus one would be a crosser over death.

"Regard the world as empty, Mogharāja" is the command. "Always mindful" is the means. "Having uprooted the view of self, thus one would be a crosser over death" is the fruit. Develop concentration, monks; a concentrated monk, monks, understands "matter is impermanent". Thus seeing, a noble disciple is released from birth also, etc. from anguishes also - here these are three."

23. Therein, what is gratification?

For one desiring sensual pleasure, if that succeeds for him. This is gratification.

"Because of righteous conduct, living in spiritual calm, and wholesome conduct, brahmin, thus some beings here, upon the body's collapse, are reborn in a fortunate realm, in a heavenly world." This is gratification.

Therein, what is danger?

In sensual pleasures indeed all are killed and released - this is danger. In the Pasenadi Saṃyutta, the discourse on the simile of the mountain - this is danger.

Therein, what is escape?

Whoever avoids sensual pleasures, like a head from a snake's foot;
He, mindful, overcomes this clinging in the world.

In the Saṃyutta, the discourse on the coral tree, the withered leaf, the fallen leaf - this is escape.

Therein, what is gratification and danger?

Whatever a person does, that he sees in himself;
The doer of good reaps good, the doer of evil reaps evil.

Therein, what the evil-doer experiences - this is gratification. The explanation in the Eights on gain and loss: therein, loss, disgrace, blame, and suffering - this is danger. Material gain, fame, happiness, and praise - this is gratification.

Therein, what is gratification and escape?

"The result of merits is happiness, and one's intention succeeds;
And quickly one attains the supreme peace, Nibbāna."

Whatever is the result of merits and whatever is the success of intention - this is gratification. That one quickly attains the supreme peace, Nibbāna - this is escape.

For a great man endowed with the thirty-two marks of a great man, there are only two destinations: if he dwells in a house, he becomes a king, a wheel-turning monarch, as far as he dwells having conquered - this is gratification. If he goes forth from home into homelessness, escape from the entire flood - this is gratification and escape.

Therein, what is danger and escape?

Having known the fear of grasping, the origin of birth and death;
One arises without grasping, through the extinction of birth and death.

In the first half-verse, the origin of birth and death is the danger. "One arises without grasping, through the extinction of birth and death" - this is the escape.

Alas, this world has fallen into difficulty, in that it is born and dies. "When indeed will there be an end to this suffering, or beyond?" - here, whatever investigation there is, this is the danger. One who, having known greed, goes forth, up to the ancient royal city - this is the escape. This is the danger and the escape.

Therein, what is the gratification and the danger and the escape?

For sensual pleasures are variegated, diverse, delightful; in deformed forms they churn the mind;
Therefore I have gone forth, O king, unmistakable indeed is asceticism - it is better.

That which is "for sensual pleasures are variegated, diverse, delightful" - this is the gratification. That which is "in deformed forms they churn the mind" - this is the danger. That which is "I have gone forth from home, O king, unmistakable indeed is asceticism - it is better" - this is the escape.

The powerful Discourse on the Simile of the Fool: whatever action to be experienced one grasps through hope, and if thus one experiences whatever evil action, therein by action to be experienced as painful and by an undeveloped body up to one of limited mind, it shows the danger; by action to be experienced as pleasant, it shows the gratification. That which is like before. One developed in mind, developed in body, developed in wisdom, the great name, one of unlimited mind - this is the escape.

24. Therein, what is a mundane discourse?

"For evil action done does not emit instantly like milk;
Burning, it follows the fool, like fire covered with ashes.

The four ways of going to bias" - this is a mundane discourse.

Therein, what is a supramundane discourse?

"Whose faculties have reached serenity, like horses well-tamed by a charioteer;
Who has abandoned conceit, who is without mental corruptions, even the gods envy such a one."

"I will teach you, monks, noble right concentration" - this is a supramundane discourse.

Therein, what is a mundane and supramundane discourse?

"As if struck by a spear, as if burning on the head;
For the abandoning of sensual lust, a mindful monk should wander forth.

"As if struck by a spear, as if burning on the head" - this is mundane;

"For the abandoning of sensual lust, a mindful monk should wander forth" -
this is supramundane;

"Regarding edible food there is desire" - this is mundane. "There is no desire" - this is
a supramundane discourse.

Therein, what is action?

"Whoever kills a living being, and speaks lying;
Takes what is not given in the world, and goes to another's wife;

And the drinking of spirits and liquor, whatever man engages in;
Without abandoning five enmities, one is called immoral."

"There are, monks, these three kinds of misconduct." This is action.

Therein, what is the result?

"For sixty thousand years, in whatever form one ripened."

"I have seen, monks, hells named 'of the six sense bases of contact.' I have seen,
monks, heavens named 'of the six sense bases of contact.'" This is result.

Therein, what is action and result?

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.

"Just as rust arisen from iron," up to "one's own actions" - this is action. "Lead to an
unfortunate realm" - this is result.

Proceeding rightly towards four - mother, father, the Truth-finder, and disciples of the
Truth-finder - whatever right practice, this is action. That one is reborn among the
gods, this is result. This is action and result.

25. Therein, what is a described discourse?

'Faultless, with white covering, with one spoke, the chariot rolls on;
See the one coming without trouble, with stream cut off, without bondage;
Whatever mind towards ascetics, the householder with a variegated mind is
seen.'

Thus by this verse the meaning is described.

In the Cowherd Simile there are eleven terms. Thus, monks, a monk is one who knows
form. And she who honours with extra veneration. These eleven terms as spoken are
the described meaning.

Therein, what is the not described meaning?

'Seclusion is happiness for one who is content, who has heard the Teaching,
who sees;
Non-affliction is happiness in the world, self-control towards living beings.'

'Dispassion in the world is happiness, the transcendence of sensual pleasures;

The removal of the conceit "I am" - this indeed is the supreme happiness.'

This is not described. The eight thoughts of a great man. This is not described.

Therein, what is both described and not described?

With clear eyes, fair-faced, lofty, upright, majestic;
In the midst of the Community of ascetics, you shine like the sun.

From 'with clear eyes' up to 'you shine like the sun' is described. 'With clear eyes' - that the Blessed One has clear eyes, but how is there clear-eyedness, how is there fair-facedness, how is there loftiness of body, how is there uprightness, how is there majesty, how does he shine - this is not described. The explanation of the Lump of Foam Simile: just as a lump of foam, so is matter; just as a bubble, so is feeling; magical illusion; consciousness; the five aggregates are described by five similes. For what reason is matter like a lump of foam, and all that is cognisable by the eye, or that by the four sense bases? How is feeling like a bubble? And which is that feeling - pleasant, unpleasant, or neither-unpleasant-nor-pleasant? Thus this is not described. Thus is both described and not described.

26. Therein, what is knowledge?

"For wisdom is foremost in the world, that which leads to penetration;
By which one rightly understands the elimination of birth and death.

These are three faculties: the faculty of 'I shall know the unknown', the faculty of final knowledge, the faculty of one who has final knowledge - this is knowledge.

Therein, what is to be understood?

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.

Those possessed of four factors, upon the body's collapse, arise among the gods. In the Udāna, the Kāpiya Sutta, inspiring unmistakable confidence - this is to be understood.

Therein, what is knowledge and what is to be understood?

"All phenomena are non-self", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification.

"When one sees" - this is knowledge. That which establishes all phenomena by way of non-self - this is to be understood.

The four noble truths, therein three are to be understood: the truth of the path, the aggregate of morality and the aggregate of wisdom - this is knowledge and what is to be understood.

27. Therein, what is seeing?

This is the very path, there is no other, for the purification of vision;

You should proceed along this, this is the deception of Māra.

A noble disciple possessed of four factors may declare of himself: "For me, hell is eliminated, I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." This is seeing.

Therein, what is development?

Whose faculties have been well developed, internally and externally in the entire world;
That person, though wise and percipient of material forms, gone to deep delusion, does not know.

Four passages of the Teaching - non-covetousness, non-anger, right mindfulness, right concentration. This is development.

Therein, what is seeing and development?

By speech, by mind, and by action, unopposed, having rightly understood the Teaching;
Aspiring to the state of Nibbāna, he should rightly wander in the world.

By one wishing to realise the fruition of stream-entry, what mental states should be attended to? The Blessed One said: the five aggregates of clinging. This is seeing and development.

28. Therein, what are states that have resultant quality?

Whatever a person does - in detail. There are, monks, these three kinds of good conduct. These are states that have resultant quality.

Therein, what are states that do not have resultant quality?

Matter, feeling, perception, consciousness, and whatever volition;
"This I am not, this is not my self" - thus seeing, one becomes dispassionate.

These five, monks, are the aggregates - these are states that do not have resultant quality.

Therein, what is a state that is neither resultant nor has resultant quality?

"Those who thus proceed, the method taught by the Buddha;
They will make an end of suffering, those who follow the Teacher's instruction."

Thus whatever is right practice and whatever is cessation, both of these are neither resultant nor have resultant quality. I will teach you, monks, the holy life and the fruits of the holy life; the holy life is the noble eightfold path; the fruits of the holy life are the fruition of stream-entry up to arahantship.

29. Therein, what is one's own statement?

The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas.

There are, monks, these three doors to deliverance. This is one's own statement.

Therein, what is another's statement?

There is no love equal to that for a son, there is no wealth equal to cattle;
There is no radiance equal to the sun, lakes are the supreme among waters.

"By reason, sirs, by Kosiya's well-spoken words, victory in battle" - he indeed, monks, Sakka the lord of the gods, enjoying his own fruit - this should be done in detail. This is another's statement.

Therein, what is one's own statement and another's statement?

"What has been attained and what is to be attained, both of these are strewn with dust;
For those who hold such views, there is no fault in sensual pleasures."

This is another's statement. But those who, not approaching these two extremes, for them there is no round of rebirths to be declared. This is one's own statement.

"One with children rejoices in children, one with cattle likewise rejoices in cattle;
Clinging is the rejoicing of a man, for he who is without clinging does not rejoice" - another's statement.

"One with children grieves on account of children, one with cattle likewise grieves on account of cattle;
Clinging is the sorrowing of a man, for he who is without clinging does not grieve" - one's own statement.

This is one's own statement and another's statement.

30. Therein, what is the being-based standpoint?

"Whatever beings have been or will be, all will depart, having abandoned the body;
Having understood that loss of all, the wise one, established in the Teaching, should live the holy life."

These three, monks, are teachers: the Truth-finder, the Worthy One, the trainee in practice. This is being-based.

Therein, what is the phenomenon-based standpoint?

"Whatever sensual happiness in the world, and whatever this divine happiness;
These are not worth a sixteenth fraction of the happiness of the elimination of craving."

These seven, monks, are the factors of enlightenment - this is the phenomenon-based standpoint.

Therein, what is the being-based standpoint and the phenomenon-based standpoint? "The truth is difficult to see in its entirety, penetration is difficult for the foolish; for one who knows, for one who sees, there is no delight" - thus I say. "The truth is difficult to see in its entirety, penetration is difficult for the foolish" - this is the phenomenon-based standpoint. "For one who knows, for one who sees, there is no delight" - this is the being-based standpoint. The simile of the log of wood in the Ganges: the near shore and the far shore, not getting stranded on dry ground, not sinking in the middle, being seized by humans and being seized by non-human spirits, and the state of being rotten inside - this is the phenomenon-based standpoint. "Thus a monk will be slanting towards Nibbāna, heading for Nibbāna" - this is the being-based standpoint. This is the being-based standpoint and the phenomenon-based standpoint.

Therein, what is praise?

Of paths, the Eightfold is foremost; of truths, the four terms;
Dispassion is foremost of phenomena, and of two-footed beings, the one with vision.

There are, monks, these three highest things -the Buddha among beings, dispassion among phenomena, the monastic community among groups. This is praise.

31. Therein, what is permitted?

Restraint by body is good, good is restraint by speech;
Restraint by mind is good, good is restraint everywhere;
A monk restrained everywhere is freed from all suffering.

This is permitted by the Blessed One.

There are, monks, these three duties -bodily good conduct, good verbal conduct, good mental conduct. This is permitted.

Therein, what is rejected?

There is no love equal to that for a son. In detail, this is rejected.

There are, monks, these three things not to be done, taught having directly known by oneself. What three? Bodily misconduct, verbal misconduct, mental misconduct. This is rejected.

Therein, what is permitted and rejected?

One should do wholesome by body, one should be restrained by body;
Having abandoned bodily misconduct, one should practise bodily good conduct.

By the first two terms and by the fourth term, he permits. "Having abandoned bodily misconduct" - by the third term, it is rejected. The Mahāvibhaṅga, from the Aciratapāna etc.

Therein, these are the summary verses

If you fear suffering, do not delight in the future;

Like an umbrella in the rainy season, wholesome deeds at the top.

"All phenomena are non-self", one should shake off what has come together;
There is no release from suffering for you, serenity and insight.

Having taken up sensual desire, he who is consumed by thoughts;
With well-developed factors of enlightenment in oneself, he can disentangle
this tangle.

Regard the world as empty, one developing concentration should develop;
For one desiring sensual pleasure, a fortunate destination through righteous
conduct.

All are killed and released, snapping fingers in the four directions;
Whoever avoids sensual pleasures, and like the coral tree.

Whatever a person does, worldly adversities are proclaimed;
The result of merits is happiness, a third other is not found.

Having known the fear of grasping, one is born and decays;
For sensual pleasures are variegated, diverse, and like the simile of the salt
crystal.

For evil action done, and goes by biases;
Whose faculties have reached serenity, likewise one with fivefold knowledge.

As if struck by a spear, and consciousness is established;
Whoever kills a living being, and the three kinds of misconduct.

For sixty thousand years, having obtained the rare moment;
Just as rust arisen from iron, in the four practices.

Faultless, with white covering, and like the simile of the cowherd;
Seclusion is happiness for one who is content, and applied thoughts well
expounded.

Matter like a lump of foam, lofty, upright, majestic;
For wisdom is foremost in the world, and no other three faculties.

Attached to sensual pleasures, attached by attachment to sensual pleasures,
and beauty is secret;
All phenomena are non-self, and the noble truth is taught.

This is the very path, there is no other, one would declare as a stream-enterer;
Whose faculties have been well developed, and by the verses of the Teaching.

By speech and by mind, the five aggregates as impermanent;
Whatever a person does, and the three kinds of good conduct.

Matter, feeling, perception, the five aggregates are proclaimed;
Whoever thus proceeds, and Brahmā and fruits.

The non-performance of all evil, for deliverances are taught;
There is no love equal to that for a son, and of gods and titans.

What has been attained and what is to be attained, one constantly rejoices
and grieves;
Whatever beings have been or will be, and teachers are proclaimed.

Whatever sensual happiness in the world, and the factors of enlightenment
well expounded;
Of paths, the Eightfold is foremost, and the three supreme attainments.

Restraint by body is good, and what should be done is taught;
There is no love equal to that for oneself, and the three noble ones have been
taught.

Delighting in wholesome by body, and the monastic discipline and sensual
happiness in the world;
And the factors of enlightenment well expounded, difficult to see and the
unbent and the far and near;

In the Peṭakopadesa, the second plane named the Establishment of the Teaching is complete.



ABOUT THIS TRANSLATION

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