

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)

3. Third Plane of Standpoints Based on Discourses
(3. Suttādhiṭṭhānatatīyabhūmi)

[Pe 3, PTS 60-73]



PaliVerse

5. The Collection of Minor Texts

21. The Guide Text

3. Third Plane of Standpoints Based on Discourses

32. Therein, what is the discourse foundation?

The greed foundation, the hate foundation, the delusion foundation, the non-greed foundation, the non-hate foundation, the non-delusion foundation, the bodily action foundation, the verbal action foundation, the mental action foundation, the faith faculty foundation, the energy faculty foundation, the mindfulness faculty foundation, the concentration faculty foundation, the wisdom faculty foundation.

Therein, what is the greed foundation?

For a being churned by applied thought, with intense lust, observing beauty;
Craving increases even more, this one indeed makes the bondage firm.

"Churned by applied thought" means sensual lust. "Observing beauty" means the object of sensual lust. "Craving increases even more" means sensual craving. "This one makes the bondage firm" means lust; thus whatever phenomenon is placed at the root, that very phenomenon here should be learned. The Blessed One does not teach one phenomenon referring to another phenomenon. Whose applied thought - sensual thought - that very applied thought is explained by sensual thought. "With intense lust" explains the object of that very applied thought. "Observing beauty, craving increases even more" explains that very lust as sensual craving. "This one makes the bondage firm" explains that very mental fetter of craving. Thus it should be inferred in verses. Thus in explanations.

Therein the Blessed One explains one phenomenon in three ways: by result, by cause, and by fruit.

One who gives is dear, many associate with him, and he attains fame, and his glory increases;
Unabashed, he enters the assembly, the man without stinginess is confident.

Whatever gift they give, this is the meritorious deed consisting of giving. Therein is the cause. That which is this. "Many associate with him, fame" means that a good reputation arises in the world, that one becomes dear to many people and agreeable. And that one dies without remorse - this is the result. That upon the body's collapse one is reborn among the gods - this is the fruit. This is the greed foundation.

33. Therein, what is the hate foundation?

"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;
Upon the collapse of the body, the unwise one is reborn in hell.

"Whoever kills a living being" means one who is hateful kills a living being. "And speaks lying" means he speaks lying for the destruction caused by hate. "And the drinking of spirits and liquor, whatever man engages in" - hate is the source. And whoever engages in the drinking of spirits and liquor, just as one who dwells with another's wife, enemies produce.

"Without abandoning five enmities" means the transgression of the five training rules, that is the designation for all those born of hate; by that very action born of hate, one is called immoral; that phenomenon too should be explained by cause, by outcome, and by fruit.

Three are the characteristics of a fool for a fool - he is one who speaks badly spoken speech, and one who thinks badly thought thoughts, and one who does badly done deeds. Therein, whatever he exerts by body and by speech, this is his doing of badly done deeds. In that, just as he speaks lying as previously explained, this is his badly spoken speech. And whatever he thinks as mental misconduct, anger, this is his badly thought thoughts. Whatever he, possessed of these three characteristics of a fool, experiences three corresponding sufferings and displeasures, and he, having gone to an assembly or having gone to a company, they speak the corresponding talk. When he engages in the ten unwholesome courses of action beginning with killing living beings, he experiences suffering and displeasure on that account. Furthermore, when he sees a thief, a criminal against the king, seized by the king and deprived of life, it occurs to him thus: "If the king were to know about me too, the king would have me seized and deprive me of life too" - he experiences suffering and displeasure on that account. Furthermore, when the fool, having ascended his seat, thinks: "What will be my destination after death, having passed away from here?" - he experiences suffering and displeasure on that account. Thus the characteristic of a fool is the cause. The three corresponding sufferings are the outcome. Upon the collapse of the body, one is reborn in the hells - this is the fruit. This is the hate foundation.

34. Therein, what is the delusion foundation?

For a hundred thousand cosmic cycles, one will wander in the round of rebirths;
Or even more than that, from womb to womb you will go.

By non-clinging to the Buddha's teaching, clinging to activities as self;
They will make an end of suffering - this possibility does not exist.

Whoever has attained this wandering in the round of rebirths without discernible beginning, is born and dies, this has ignorance as its cause. And whatever are the applications of activities, those too have ignorance as condition; whatever is the non-seeing of the Buddha's teaching, this is described in the discourse on ignorance itself. And whoever takes activities as self, approaches the five views regarding the five aggregates. "This is mine, this I am, this is my self" - this discourse is placed under

ignorance, deposited under ignorance. Thus the Teacher explains in the discourse by method and by teaching. By what is not common, that very thing should be explained there. Not another.

Whatever ascetics or brahmins, monks, who do not understand "this is suffering" and the four truths in detail, whatever non-understanding there - this is suffering, this is the cause. Not understanding, one generates various activities - this is the result. And whatever wrong views one fondles, "only this is the truth, anything else is vain" - this is the result. Whatever produces renewed existence - this is the fruit. This phenomenon too is explained with description, by cause and by fruit and by result.

But here some phenomena are common. Indeed, causes will be placed in the discourse from the very beginning. How might it be: "There are these four ways of going to bias, monks." Therein, whatever goes to bias through desire and whatever goes to bias through fear - this is greed, an unwholesome root. Whatever through hate - this is hate itself. Whatever through delusion - this is delusion itself. Thus these three unwholesome roots should be examined from the very beginning. Where one should be explained, there one is explained. Likewise two as three; for indeed, when not placed at the beginning, neither cause nor result nor fruit should be explained.

And here is this verse -

Through desire, hatred, fear, and delusion, whoever transgresses the teaching;
His fame diminishes, like the moon in the dark fortnight.

Where is desire? And this is greed, as described before. This is the delusion foundation.

35. Therein, what is the non-greed foundation?

"One who dwells contemplating foulness, well-restrained in the faculties;
Knowing moderation in food, faithful, putting forth strenuous energy;
Him indeed Māra does not overpower, as the wind a rocky mountain."

Therein, whatever examination of foulness, this is relinquishment by seeing the danger in sensual pleasures. Well-restrained in the faculties, for the fulfilment of that very non-greed, by non-clinging to what is purified regarding my sense bases. "Knowing moderation in food" means the abandoning of craving for flavour. Thus this non-greed holds by way of basis through contemplating foulness, that non-greed is the cause. It holds by way of resort through guarding the doors of the faculties, it holds by way of others through moderation in eating - this is the result. "Him indeed Māra does not overpower, as the wind a rocky mountain" - this is the fruit. Thus whatever phenomenon is placed at the beginning, that very one is in the middle and at the end.

I do not, monks, perceive any other single phenomenon for the non-arising of unarisen sensual desire or for the abandoning of arisen sensual desire, as does the sign of foulness. Therein, for one attending to the sign of foulness, unarisen sensual desire does not arise, and arisen sensual desire is abandoned. This is the basis of

non-greed. That unarisen sensual lust exhausts lust for material form and lust for immaterial form - thus is the fruit. Thus this phenomenon too is explained by cause and by result and by fruit. This is the non-greed foundation.

Therein, what is the non-hate foundation?

"If even towards one living being with an uncorrupted mind, one is friendly, by that one becomes skilful;
And compassionate in mind towards all living beings, the noble one generates abundant merit.

"If even towards one living being with an uncorrupted mind, one is friendly" - this is non-hate. By destruction there is gratification; "by that one becomes skilful" means connected with that wholesome mental state, one goes to the designation of phenomena. "Skilful" means just as one wise by wisdom is a wise person by erudition. "The noble one generates abundant merit" - this is the result of that very mundane, not indeed of the supramundane. Therein, whatever friendly feeling, this is the cause. That one becomes skilful - this is the result. As long as one without affliction generates abundant merit on the plane - this is the fruit. Thus non-hate is explained by cause and by result and by fruit.

Eleven benefits of the liberation of mind through friendliness. Therein, whatever liberation of mind through friendliness, this is liberation of mind through the fading away of lust in the noble teachings, the mundane plane is the cause; that happiness in the future one becomes agreeable to human beings - these eleven phenomena are the result. And that one who has not completed the task is reborn in the Brahma realm. This is the fruit. This is the non-hate foundation.

36. Therein, what is the non-delusion foundation?

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

"For wisdom is foremost" is the subject matter. "Leading to penetration" means in that which leads to Nibbāna, one penetrates as it really is. "Rightly understands the elimination of birth and death" is non-delusion. "Wisdom" is the cause. That which one understands - this is the outcome. Whatever is the elimination of birth and death - this is the fruit. Thus non-delusion is explained by cause and by outcome and by fruit.

"There are, monks, these three faculties: the faculty of 'I shall know the unknown', the faculty of final knowledge, the faculty of one who has final knowledge." Therein, what is the faculty of "I shall know the unknown"? Here, monks, a monk, for the full realisation of the noble truth of suffering that has not been fully realised, generates desire, strives, arouses energy, exerts the mind, and strives. Thus it should be done for the four noble truths. Therein, what is the faculty of final knowledge? Here, monks, a monk understands as it really is: "This is the noble truth of suffering," and whatever is the path - this is the faculty of final knowledge. Through the elimination of mental corruptions one becomes without mental corruptions - this is called the faculty of one who has final knowledge. Likewise this wisdom - this is the cause. That one generates desire and strives, that one understands - this is the outcome. By which there is the

cause for the complete elimination of mental corruptions, that knowledge arises at elimination, and knowledge of non-arising - this is the outcome. Whatever is arahantship - this is the fruit. Therein, "My birth is eliminated, the holy life has been lived, what had to be done has been done" - this is knowledge of elimination. "I understand there is no more coming back to any state of being" - this is knowledge of non-arising. Thus these faculties - non-delusion is explained by cause and by outcome and by fruit. These uncommon ones have been explained.

Therein, what are the common wholesome roots? "I will teach you, monks, the wholesome and the wholesome root." Therein, what is the wholesome root? Non-greed, non-hate, non-delusion. Therein, what is wholesome? The eight right courses: right view up to right concentration. Therein, whatever are the wholesome roots - this is the cause. And that non-greed produces three actions - thought, effort, and concentration - this is the outcome of non-greed. Therein, whatever is non-hate - this is the cause. That which establishes three phenomena - right speech, right action, and right livelihood - this is the outcome. Therein, whatever non-delusion is the cause, that which sets up two phenomena - undistorted vision and non-declaration - this is the outcome. Whatever is the fruit of this holy life, those two liberations - liberation of mind through the fading away of lust, and liberation by wisdom through the fading away of ignorance - this is the fruit. Thus these three wholesome roots are explained by cause and by outcome and by fruit. Thus the common wholesome states should be penetrated.

Where there are two, where there are three. And here is this verse.

"The measurable and the immeasurable origination, the activity of becoming,
the sage relinquished;
Delighting internally, concentrated, he broke through self-existence like
armour."

"The measurable and the immeasurable origination" means the conditioned measurable and the unconditioned immeasurable. Therein, those that are conditioned are measurable; those two mental states, gratification and danger, are weighed. This much is the gratification in sensual pleasures. This much is the danger of this, this is the escape - thus he understands Nibbāna. For two reasons it is immeasurable and cannot be weighed. "This much is this, this is not the supreme" - therefore it is immeasurable. Then, having made it a jewel to be attained, it is immeasurable by its wonderful nature. Therein, the knowing and seeing through mastery of the wholesome, this is non-delusion. Whatever there is the known abandonment of activities of becoming, this is non-greed. Whatever is "delighting internally, concentrated" - the withdrawal from distraction, this is non-hate. Thus these are the three wholesome roots. "The measurable and immeasurable origination" - this is non-delusion. Whatever greed is the coming together of activities of becoming, the gratification of right concentration, this is the cause. Whatever is delighting internally, the breaking through the shell of ignorance, this is the result. That occurrence - these three wholesome roots are explained by cause and by result and by fruit.

To this extent, this occurrence and cessation proceeds by unwholesome roots, ceases by wholesome roots - and by these three, all unwholesome roots go to coming together. That is explained in the Teaching or by statement as craving, or as wrath,

or as lack of full awareness, or as underlying tendency, or as contempt, or as insolence, or as unmindfulness, or as jealousy, or as stinginess, or as not knowing - by those and by whatever bases it should be explained. For whom these two statements, the passages of the Teaching, are explained - there is no such mental defilement that goes to combination and coming together in these nine terms. This is mental defilement, but not greed, not hate, not delusion.

Just as the unwholesome roots, so the wholesome should be explained by rejection.

This is the non-delusion foundation.

37. Therein, what is the bodily action foundation?

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

There are, monks, these three kinds of good conduct. Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct - this is the bodily action foundation.

Therein, what is the verbal action foundation?

The good have said that well-spoken speech is the highest, one should speak what is in accordance with the Teaching, not contrary to it - that is the second;
One should speak what is pleasant, not unpleasant - that is the third, one should speak what is true, not false - that is the fourth.

And these four kinds of good verbal conduct - this is the verbal action foundation.

Therein, what is the mental action foundation?

Wholesome action by mind, one should be restrained by mind;
Having abandoned mental misconduct, one should practise good conduct by mind.

These three kinds of good mental conduct: non-covetousness, non-anger, right view - this is the mental action foundation. These are the uncommon discourses.

Therein, what are the common discourses?

Guarding one's speech, well-restrained in mind, one would not do what is unwholesome with the body;
One should purify these three courses of action, one should attain the path proclaimed by the seers.

There are, monks, these three purities - purity of bodily action, purity of verbal action, purity of mental action.

Therein, what is purity of bodily action? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct.
Therein, what is purity of verbal action? Abstention from lying, etc. abstention from idle chatter. Therein, what is purity of mental action? Non-covetousness, non-anger, right view. This is the common discourse.

Thus the common discourses and the uncommon discourses should be penetrated. Having penetrated, the meaning of the discourse should be explained by speech and by body.

38. Therein, what is the faith faculty foundation?

One whose faith in the Truth-finder is unshakeable and well established;
And whose morality is good, dear to the noble ones, praised.

One who has confidence in the Community, and whose vision is upright;
They call him 'not poor', his life is not in vain.

Faith indeed is delightful and pleasing, not for him is there faith thus;
All would be thus towards the Blessed One, such is the serene confidence in the Teaching.

This is the faith faculty foundation.

Therein, what is the energy foundation?

Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

These four, monks, are the right strivings, this is the energy foundation.

Therein, what is the mindfulness faculty foundation?

For the mindful there is always good fortune, may there be good fortune for the mindful;
For the mindful it is always better, the mindful one thrives in happiness.

The four establishments of mindfulness should be done in detail, this is the mindfulness faculty foundation.

Therein, what is the concentration faculty foundation?

O charioteer of men to be tamed, gods and humans have thought in their minds about your wishes;
All living beings, even entirely, would know the peaceful concentration, without conflict, of one who practises.

There are these three, monks, concentrations - with applied and sustained thought, without applied but with sustained thought only, without applied and sustained thought. This is the concentration faculty foundation.

Therein, what is the wisdom faculty foundation?

For wisdom is foremost in the world, etc. in detail.

There are these three, monks, wisdoms - wisdom gained through learning, wisdom gained through reflection, wisdom gained through meditative development, this is the wisdom faculty foundation discourse, these are the uncommon discourses on the faculty foundations.

39. Therein, what are the common discourses on the faculty foundations?

Not free from lust regarding sensual pleasures, whose five faculties are soft;
Faith and mindfulness and energy, serenity and insight;
Having assaulted such a monk, one is first injured oneself.

These are the five faculties. The faith faculty and so on should be seen. The discourse on unwavering confidence in the three should be done in detail. These are the common discourses on the faculty foundations. Whatever connection there is to the wholesome or unwholesome, by that foundation that discourse should be explained; no other phenomenon should be explained. Therein, the common wholesome is neither wholesome nor unwholesome, just as the common wholesome roots and the common unwholesome roots, one abandons an arisen sensual thought, etc. The four right strivings, the wholesome and unwholesome.

Therein, these are the summary verses

Applied thought indeed is self-seeking, one who gives is dear - thus a man;
Whoever kills a living being, three are his characteristics of a fool.

Of hundreds and thousands, and whatever ascetics and brahmins;
Through desire, hate, fear, and delusion, and by the four biases.

One who dwells contemplating foulness, and foulness in the signs;
If even one dear living being, friends if well-spoken.

For wisdom is foremost in the world, permission and the three faculties;
And the wholesome and unwholesome roots, the measurable and
immeasurable origination.

One should do wholesome by body, and the three kinds of good conduct;
The good have said that well-spoken speech is the highest, and the good
verbal conduct.

And one should do wholesome by body, and mental misconduct;
And always guarding the body, and the three purities.

One whose faith in the Truth-finder, and taught regarding arising;
Begin, go forth, and whatever is right striving.

For the mindful there is always good fortune, the development of
establishment of mindfulness;
And for one who wishes, not knowing, and the three concentrations.

For wisdom is foremost in the world, three wisdoms are proclaimed;
Not free from lust regarding sensual pleasures, likewise the five faculties.

Thus of the Elder Mahākaccāyana

In the Peṭakopadesa of the dweller in the Jambu Grove

The third plane named the Discourse Foundation.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 21. The Guide Text. 3. Third Plane of Standpoints Based on Discourses Retrieved from paliverse.org

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