

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

02. The Book of Analysis (02. Vibhaṅgapāḷi)

4. Analysis of Truths (4. Saccavibhaṅgo)

[Vb 4, PTS 99-121]



PaliVerse

02. The Book of Analysis

4. Analysis of Truths

1. The Suttanta Classification

189. Four noble truths - the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering.

1. The Truth of Suffering

190. Therein, what is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, displeasure and anguish are suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering, in brief the five aggregates of clinging are suffering.

191. Therein, what is birth? Whatever birth, coming into being, descent, production, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings - this is called "birth".

192. Therein, what is ageing? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings - this is called "ageing".

193. Therein, what is death? Whatever passing away, decease, breaking up, disappearance, dying, death, making of time, breaking up of the aggregates, discarding of the body, arrest of the life faculty of those various beings from those various orders of beings - this is called "death".

194. Therein, what is sorrow? Of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow, mental burning, displeasure, the dart of sorrow - this is called "sorrow".

195. Therein, what is lamentation? Of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation, speech, prattle, confused talk, wailing, act of wailing, state of wailing - this is called "lamentation".

196. Therein, what is pain? Whatever bodily discomfort, bodily pain, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is called "pain".

197. Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "displeasure".

198. Therein, what is anguish? Of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - trouble, anguish, state of being troubled, state of being anguished - this is called "anguish".

199. Therein, what is the suffering of association with what is not dear? Here, for one there are forms, sounds, odours, flavours, tangible objects that are undesirable, unpleasant and disagreeable, or there are those who wish one's harm, who wish one's detriment, who wish one's discomfort, who wish one's lack of freedom from bondage; whatever meeting with them, coming together, combination, mingling - this is called "the suffering of association with what is not dear".

200. Therein, what is the suffering of separation from what is dear? Here, for one there are forms, sounds, odours, flavours and tangible objects that are desirable, pleasant and agreeable, or there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or friends or colleagues or relatives or blood-relations; whatever non-association with them, non-meeting, non-combination, non-mingling - this is called "the suffering of separation from what is dear".

201. Therein, what is not getting what one wishes for is also suffering? For beings subject to birth, such a wish arises - "Oh, may we not be subject to birth; and may birth not come to us!" But this is not to be attained by wishing. This too is not getting what one wishes for is also suffering.

For beings subject to ageing, etc. For beings subject to disease, etc. For beings subject to death, etc. For beings subject to sorrow, lamentation, suffering, displeasure and anguish, such a wish arises - "Oh, may we not be subject to sorrow, lamentation, suffering, displeasure and anguish; and may sorrow, lamentation, suffering, displeasure and anguish not come to us!" But this is not to be attained by wishing. This too is not getting what one wishes for is also suffering.

202. Therein, what are, in brief, the five aggregates of clinging are suffering? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. These are called "in brief the five aggregates of clinging are suffering".

This is called "the noble truth of suffering".

2. The Truth of Origin

203. Therein, what is the noble truth of the origin of suffering? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence.

Now where does this craving when arising arise, where when settling does it settle? Whatever in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

And what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. The ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Visible forms in the world have a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Sounds in the world... etc. odours in the world... flavours in the world... tangible objects in the world... mental phenomena in the world have a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Eye-consciousness in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Ear-consciousness in the world... etc. nose-consciousness in the world... tongue-consciousness in the world... body-consciousness in the world... mind-consciousness in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Eye-contact in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Ear-contact in the world... etc. nose-contact in the world... tongue-contact in the world... body-contact in the world... Mind-contact in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Feeling born of eye-contact in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Feeling born of ear-contact in the world... etc. feeling born of nose-contact in the world... feeling born of tongue-contact in the world... feeling born of body-contact in the world... Feeling born of mind-contact in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Perception of material form in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Perception of sound in the world... etc. perception of odour in the world... perception of flavour in the world... perception of tangible object in the world... Perception of mental phenomena in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Volition regarding visible form in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Volition regarding sound in the world... etc. volition regarding odour in the world... volition regarding flavour in the world... volition regarding tangible object in the world... Volition regarding mental phenomena in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Craving for visible form in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Craving for sound in the world... etc. craving for odour in the world... craving for flavour in the world... craving for tangible object in the world... craving for mental objects in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Applied thought regarding visible form in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Applied thought regarding sound in the world... etc. applied thought regarding odour in the world... applied thought regarding flavour in the world... applied thought regarding tangible object in the world... applied thought regarding mental objects in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

Sustained thought regarding visible form in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Sustained thought regarding sound in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Sustained thought regarding odour in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Sustained thought regarding flavour in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Sustained thought regarding tangible object in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles. Sustained thought regarding mental objects in the world has a dear nature and a pleasant nature. Here this craving when arising arises, here when settling it settles.

This is called "the noble truth of the origin of suffering".

3. The Truth of Cessation

204. Therein, what is the noble truth of the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment.

Now this craving, when being abandoned, where is it abandoned, when ceasing, where does it cease? Whatever in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

And what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases. The ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Visible forms in the world have a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases. Sounds in the world... etc. odours in the world... flavours in the world... tangible objects in the

world... mental phenomena in the world have a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Eye-consciousness in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases. Ear-consciousness in the world... etc. nose-consciousness in the world... tongue-consciousness in the world... body-consciousness in the world... mind-consciousness in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Eye-contact in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases. Ear-contact in the world... etc. nose-contact in the world... tongue-contact in the world... body-contact in the world... Mind-contact in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Feeling born of eye-contact in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases. Feeling born of ear-contact in the world... etc. feeling born of nose-contact in the world... feeling born of tongue-contact in the world... feeling born of body-contact in the world... Feeling born of mind-contact in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Perception of visible form in the world... perception of sound in the world... perception of odour in the world... perception of flavour in the world... perception of tangible object in the world... Perception of mental phenomena in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Volition regarding visible form in the world... volition regarding sound in the world... volition regarding odour in the world... volition regarding flavour in the world... volition regarding tangible object in the world... Volition regarding mental phenomena in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Craving for visible form in the world... craving for sound in the world... craving for odour in the world... craving for flavour in the world... craving for tangible object in the world... craving for mental objects in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Applied thought regarding visible form in the world... applied thought regarding sound in the world... applied thought regarding odour in the world... applied thought regarding flavour in the world... applied thought regarding tangible object in the world... applied thought regarding mental objects in the world has a dear nature and a pleasant nature. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

Sustained thought regarding visible form in the world... sustained thought regarding sound in the world... sustained thought regarding odour in the world... sustained thought regarding flavour in the world... sustained thought regarding tangible object

in the world... sustained thought regarding mental objects in the world is dear and pleasant. Here this craving when being abandoned is abandoned, here when ceasing it ceases.

This is called "the noble truth of the cessation of suffering".

4. The Truth of the Path

205. Therein, what is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Therein, what is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering - this is called "right view".

Therein, what is right thought? Thought of renunciation, thought of non-anger, thought of non-violence - this is called "right thought".

Therein, what is right speech? Abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter - this is called "right speech".

Therein, what is right action? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct - this is called "right action".

Therein, what is right livelihood? Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood - this is called "right livelihood".

Therein, what is right effort? Here a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called "right effort".

Therein, what is right mindfulness? Here a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. In feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. This is called "right mindfulness".

Therein, what is right concentration? Here a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, with internal confidence and unification of mind, he enters and dwells in the second meditative absorption, which is without applied thought and

without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This is called "right concentration".

This is called "the noble truth of the practice leading to the cessation of suffering".

The Discourse Analysis.

2. The Abhidhamma Classification

206. Four truths - suffering, the origin of suffering, the cessation of suffering, the practice leading to the cessation of suffering.

Therein, what is the origin of suffering? Craving - this is called "the origin of suffering".

Therein, what is pain? The remaining mental defilements, the remaining unwholesome mental states, the three wholesome roots with mental corruptions, the remaining wholesome mental states with mental corruptions, the results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the eightfold path, right view, etc. right concentration.

Therein, what is right view? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called "right view".

Therein, what is right thought? Whatever reasoning, applied thought, etc. right thought, path factor, included in the path - this is called "right thought".

Therein, what is right speech? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from the four kinds of verbal misconduct, right speech, path factor, included in the path - this is called "right speech".

Therein, what is right action? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from the three kinds of bodily misconduct, right action, path factor, included in the path - this is called "right action".

Therein, what is right livelihood? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from wrong livelihood, right livelihood, path factor, included in the path - this is called "right livelihood".

Therein, what is right effort? Whatever mental arousal of energy, etc. right effort, enlightenment factor of energy, path factor, included in the path - this is called "right effort".

Therein, what is right mindfulness? Whatever mindfulness, recollection, etc. right mindfulness, enlightenment factor of mindfulness, path factor, included in the path - this is called "right mindfulness".

Therein, what is right concentration? Whatever stability of consciousness, steadiness, etc. right concentration, enlightenment factor of concentration, path factor, included in the path - this is called "right concentration". This is called "the practice leading to the cessation of suffering". The remaining states are associated with the practice leading to the cessation of suffering.

207. Therein, what is the origin of suffering? Craving and the remaining mental defilements - this is called "the origin of suffering".

Therein, what is pain? The remaining unwholesome mental states, the three wholesome roots with mental corruptions, the remaining wholesome mental states with mental corruptions, the results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving and of the remaining mental defilements - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the eightfold path - right view, etc. right concentration. This is called - "the practice leading to the cessation of suffering". The remaining states are associated with the practice leading to the cessation of suffering.

208. Therein, what is the origin of suffering? Craving and the remaining mental defilements, and the remaining unwholesome mental states - this is called "the origin of suffering".

Therein, what is pain? The three wholesome roots with mental corruptions, the remaining wholesome mental states with mental corruptions, the results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving, and of the remaining mental defilements, and of the remaining unwholesome mental states - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the eightfold path - right view, etc. right concentration. This is called "the practice leading to the cessation of suffering". The remaining states are associated with the practice leading to the cessation of suffering.

209. Therein, what is the origin of suffering? Craving and the remaining mental defilements, the remaining unwholesome mental states, and the three wholesome roots with mental corruptions - this is called "the origin of suffering".

Therein, what is pain? The remaining wholesome mental states with mental corruptions, the results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving, and of the remaining mental defilements, and of the remaining unwholesome mental states, and of the three wholesome roots with mental corruptions - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the eightfold path - right view, etc. right concentration. This is called "the practice leading to the cessation of suffering". The remaining states are associated with the practice leading to the cessation of suffering.

210. Therein, what is the origin of suffering? Craving, and the remaining mental defilements, and the remaining unwholesome mental states, and the three wholesome roots with mental corruptions, and the remaining wholesome mental states with mental corruptions - this is called "the origin of suffering".

Therein, what is pain? The results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving, and of the remaining mental defilements, and of the remaining unwholesome mental states, and of the three wholesome roots with mental corruptions, and of the remaining wholesome mental states with mental corruptions - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the eightfold path - right view, etc. right concentration. This is called "the practice leading to the cessation of suffering". The remaining states are associated with the practice leading to the cessation of suffering.

211. Four truths - suffering, the origin of suffering, the cessation of suffering, the practice leading to the cessation of suffering.

Therein, what is the origin of suffering? Craving - this is called "the origin of suffering".

Therein, what is pain? The remaining mental defilements, the remaining unwholesome mental states, the three wholesome roots with mental corruptions, the remaining wholesome mental states with mental corruptions, the results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the fivefold path - right view, right thought, right effort, right mindfulness, right concentration.

Therein, what is right view? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path - this is called "right view".

Therein, what is right thought? Whatever reasoning, applied thought, etc. right thought, path factor, included in the path - this is called "right thought".

Therein, what is right effort? Whatever mental arousal of energy, etc. right effort, enlightenment factor of energy, path factor, included in the path - this is called "right effort".

Therein, what is right mindfulness? Whatever mindfulness, recollection, etc. right mindfulness, enlightenment factor of mindfulness, path factor, included in the path - this is called "right mindfulness".

Therein, what is right concentration? Whatever is the stability of consciousness, etc. right concentration, enlightenment factor of concentration, path factor, included in the path - this is called "right concentration". This is called "the practice leading to the cessation of suffering". The remaining states are associated with the practice leading to the cessation of suffering.

212. Therein, what is the origin of suffering? Craving, and the remaining mental defilements, and the remaining unwholesome mental states, and the three wholesome roots with mental corruptions, and the remaining wholesome mental states with mental corruptions - this is called "the origin of suffering".

Therein, what is pain? The results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving, and of the remaining mental defilements, and of the remaining unwholesome mental states, and of the three wholesome roots with mental corruptions, and of the remaining wholesome mental states with mental corruptions - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is the fivefold path - right view, right thought, right effort, right mindfulness, right concentration. This is called "the practice leading to the cessation of suffering". The remaining states are associated with the practice leading to the cessation of suffering.

213. Four truths - suffering, the origin of suffering, the cessation of suffering, the practice leading to the cessation of suffering.

Therein, what is the origin of suffering? Craving - this is called "the origin of suffering".

Therein, what is pain? The remaining mental defilements, the remaining unwholesome mental states, the three wholesome roots with mental corruptions, the remaining wholesome mental states with mental corruptions, the results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. This is called "the practice leading to the cessation of suffering".

214. Therein, what is the origin of suffering? Craving, and the remaining mental defilements, and the remaining unwholesome mental states, and the three wholesome roots with mental corruptions, and the remaining wholesome mental states with mental corruptions - this is called "the origin of suffering".

Therein, what is pain? The results of wholesome and unwholesome mental states with mental corruptions, whatever mental states are functional, neither wholesome nor unwholesome, and not results of action, and all matter - this is called "pain".

Therein, what is the cessation of suffering? The abandoning of craving, and of the remaining mental defilements, and of the remaining unwholesome mental states, and of the three wholesome roots with mental corruptions, and of the remaining wholesome mental states with mental corruptions - this is called "the cessation of suffering".

Therein, what is the practice leading to the cessation of suffering? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. This is called "the practice leading to the cessation of suffering".

The Higher Teaching Analysis.

3. The Question Section

215. Four noble truths - the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering.

216. Of the four noble truths, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

217. The truth of origin is unwholesome. The truth of the path is wholesome. The truth of cessation is indeterminate. The truth of suffering may be wholesome, may be unwholesome, may be indeterminate. Two truths may be associated with pleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling. The truth of cessation is not to be said - "associated with pleasant feeling", nor "associated with

unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling". The truth of suffering may be associated with pleasant feeling, may be associated with unpleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling, may not be said - "associated with pleasant feeling", nor "associated with unpleasant feeling", nor "associated with neither-unpleasant-nor-pleasant feeling". Two truths are states that have resultant quality. The truth of cessation is a state that is neither resultant nor has resultant quality. The truth of suffering may be resultant, may be a state that has resultant quality, may be a state that is neither resultant nor has resultant quality. The truth of origin is not clung-to but subject to clinging. Two truths are neither clung-to nor subject to clinging. The truth of suffering may be clung-to and subject to clinging, may be not clung-to but subject to clinging.

The truth of origin is defiled and subject to defilement. Two truths are undefiled and not subject to defilement. The truth of suffering may be defiled and subject to defilement, may be undefiled but subject to defilement. The truth of origin is with applied and sustained thought. The truth of cessation is without applied and sustained thought. The truth of the path may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought. The truth of suffering may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought, may not be said - "with applied and sustained thought", nor "without applied but sustained thought only", nor "without applied and sustained thought". Two truths may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity. The truth of cessation is not to be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity". The truth of suffering may be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity, may not be said - "accompanied by rapture", nor "accompanied by pleasure", nor "accompanied by equanimity".

Two truths are to be abandoned neither by seeing nor by meditative development. The truth of origin may be to be abandoned through vision, may be to be abandoned by meditative development. The truth of suffering may be to be abandoned through vision, may be to be abandoned by meditative development, may be to be abandoned neither by seeing nor by meditative development. Two truths are connected with a root to be abandoned neither by seeing nor by meditative development. The truth of origin may be connected with a root to be abandoned through vision, may be connected with a root to be abandoned by meditative development. The truth of suffering may be connected with a root to be abandoned through vision, may be connected with a root to be abandoned by meditative development, may be connected with a root to be abandoned neither by seeing nor by meditative development. The truth of origin is leading to accumulation. The truth of the path is leading to non-accumulation. The truth of cessation is leading to neither accumulation nor to non-accumulation. The truth of suffering may be leading to accumulation, may be leading to neither accumulation nor to non-accumulation. The truth of the path is trainee. Three truths are neither trainee nor one beyond training. The truth of origin is limited. Two truths are immeasurable. The truth of suffering may be limited, may be exalted. The truth of cessation is without sense-object. The truth of the path has a limitless object. The truth of origin may have a limited object, may

have an exalted object but not a limitless object, may not be said - "limited object", nor "exalted object". The truth of suffering may have a limited object, may have an exalted object, may have a limitless object, may not be said - "limited object", nor "exalted object", nor "limitless object".

The truth of origin is inferior. Two truths are superior. The truth of suffering may be inferior, may be middling. The truth of cessation is undetermined. The truth of the path is with fixed course of the right path. Two truths may be with fixed course of the wrong path, may be undetermined. The truth of cessation is without sense-object. The truth of origin is not to be spoken of - "path as object", nor "connected with the path as root", nor "path predominance". The truth of the path is not path as object, is connected with the path as root, may be path predominance, may not be said - "path predominance". The truth of suffering may be path as object, is not connected with the path as root, may be path predominance, may not be said - "path as object", nor "path predominance". Two truths may be arisen, may be unarisen, they are not to be said - "subject to arise". The truth of cessation is not to be said - "arisen", nor "unarisen", nor "subject to arise". The truth of suffering may be arisen, may be unarisen, may be subject to arise. Three truths may be past, may be future, may be present. The truth of cessation is not to be said - "past", nor "future", nor "present". The truth of cessation is without sense-object. The truth of the path is not to be spoken of - "past object", nor "future object", nor "present object". Two truths may have a past object, may have a future object, may have a present object, may not be said - "having a past object", nor "having a future object", nor "having a present object". The truth of cessation is external. Three truths may be internal, may be external, may be internal-external. The truth of cessation is without sense-object. The truth of the path has an external object. The truth of origin may have an internal object, may have an external object, may have an internal-external object. The truth of suffering may have an internal object, may have an external object, may have an internal-external object, may not be said - "internal object", nor "external object", nor "internal-external object". Three truths are non-manifest and non-impinging. The truth of suffering may be manifest and impinging, may be non-manifest but impinging, may be non-manifest and non-impinging.

2. The twos

218. The truth of origin is a root. The truth of cessation is not a root. Two truths may be roots, may not be roots. Two truths are with root. The truth of cessation is rootless. The truth of suffering may be with root, may be rootless. Two truths are associated with root. The truth of cessation is dissociated from root. The truth of suffering may be associated with root, may be dissociated from root. The truth of origin is both a root and with root. The truth of cessation is not to be said - "both a root and with root", nor "with root and not a root". The truth of the path may be both a root and with root, may be with root and not a root. The truth of suffering may be both a root and with root, may be with root and not a root, may not be said - "both a root and with root", nor "with root and not a root". The truth of origin is both a root and associated with root. The truth of cessation is not to be said - "both a root and associated with root", nor "associated with root and not a root". The truth of the path may be both a root and associated with root, may be associated with root and not a root. The truth of suffering may be both a root and associated with root, may be

associated with root and not a root, may not be said - "both a root and associated with root", nor "associated with root and not a root". The truth of cessation is non-root and rootless. The truth of origin is not to be spoken of - "non-root and with root", nor "non-root and rootless". The truth of the path may be non-root and with root, may not be said - "non-root and with root", nor "non-root and rootless". The truth of suffering may be non-root and with root, may be non-root and rootless, may not be said - "non-root and with root", nor "non-root and rootless".

Three truths are with condition. The truth of cessation is without condition. Three truths are conditioned. The truth of cessation is unconditioned. Three truths are non-manifest. The truth of suffering may be manifest, may be non-manifest. Three truths are non-impinging. The truth of suffering may be impinging, may be non-impinging. Three truths are immaterial. The truth of suffering may be matter, may be immaterial. Two truths are mundane. Two truths are supramundane; cognisable in some way, not cognisable in some way.

The truth of origin is a mental corruption. Two truths are non-mental corruptions. The truth of suffering may be a mental corruption, may be a non-mental corruption. Two truths are with mental corruptions. Two truths are without mental corruptions. The truth of origin is associated with mental corruptions. Two truths are dissociated from mental corruptions. The truth of suffering may be associated with mental corruptions, may be dissociated from mental corruptions. The truth of origin is both a mental corruption and with mental corruptions. Two truths are not to be said - "both mental corruptions and with mental corruptions", nor "with mental corruptions and not mental corruptions". The truth of suffering may be both a mental corruption and with mental corruptions, may be with mental corruptions and not a mental corruption. The truth of origin is both a mental corruption and associated with mental corruptions. Two truths are not to be said - "both mental corruptions and associated with mental corruptions", nor "associated with mental corruptions and not mental corruptions". The truth of suffering may be both a mental corruption and associated with mental corruptions, may be associated with mental corruptions and not a mental corruption, may not be said - "both a mental corruption and associated with mental corruptions", nor "associated with mental corruptions and not a mental corruption". Two truths are dissociated from mental corruptions and without mental corruptions. The truth of origin is not to be spoken of - "dissociated from mental corruptions but with mental corruptions", nor "dissociated from mental corruptions and without mental corruptions". The truth of suffering may be dissociated from mental corruptions but with mental corruptions, may not be said - "dissociated from mental corruptions but with mental corruptions", nor "dissociated from mental corruptions and without mental corruptions".

The truth of origin is a mental fetter. Two truths are non-mental fetters. The truth of suffering may be a mental fetter, may be a non-mental fetter. Two truths are subject to mental fetters. Two truths are not subject to mental fetters. The truth of origin is associated with mental fetters. Two truths are dissociated from mental fetters. The truth of suffering may be associated with mental fetters, may be dissociated from mental fetters. The truth of origin is both a mental fetter and subject to mental fetters. Two truths are not to be said - "both mental fetters and subject to mental fetters", nor "subject to mental fetters and not mental fetters". The truth of suffering

may be both a mental fetter and subject to mental fetters, may be subject to mental fetters and not a mental fetter. The truth of origin is both a mental fetter and associated with mental fetters. Two truths are not to be said - "both mental fetters and associated with mental fetters", nor "associated with mental fetters and not mental fetters". The truth of suffering may be both a mental fetter and associated with mental fetters, may be associated with mental fetters and not a mental fetter, may not be said - "both a mental fetter and associated with mental fetters", nor "associated with mental fetters and not a mental fetter". Two truths are dissociated from mental fetters and not subject to mental fetters. The truth of origin is not to be spoken of - "dissociated from mental fetters but subject to mental fetters", nor "dissociated from mental fetters and not subject to mental fetters". The truth of suffering may be dissociated from mental fetters but subject to mental fetters, may not be said - "dissociated from mental fetters but subject to mental fetters", nor "dissociated from mental fetters and not subject to mental fetters".

The truth of origin is a mental knot. Two truths are non-mental knots. The truth of suffering may be a mental knot, may be a non-mental knot. Two truths are subject to mental knots. Two truths are not subject to mental knots. Two truths are dissociated from mental knots. Two truths may be associated with mental knots, may be dissociated from mental knots. The truth of origin is both a mental knot and subject to mental knots. Two truths are not to be said - "both mental knots and subject to mental knots", nor "subject to mental knots and not mental knots". The truth of suffering may be both a mental knot and subject to mental knots, may be subject to mental knots and not a mental knot. The truth of origin is both a mental knot and associated with mental knots, may not be said - "both a mental knot and associated with mental knots", nor "associated with mental knots and not a mental knot". Two truths are not to be said - "both mental knots and associated with mental knots", nor "associated with mental knots and not mental knots". The truth of suffering may be both a mental knot and associated with mental knots, may be associated with mental knots and not a mental knot, may not be said - "both a mental knot and associated with mental knots", nor "associated with mental knots and not a mental knot". Two truths are dissociated from mental knots and not subject to mental knots. Two truths may be dissociated from mental knots but subject to mental knots, may not be said - "dissociated from mental knots but subject to mental knots", nor "dissociated from mental knots and not subject to mental knots".

The truth of origin is a mental flood, etc. mental bond, etc. mental hindrance. Two truths are non-mental hindrances. The truth of suffering may be a mental hindrance, may be a non-mental hindrance. Two truths are subject to mental hindrances; two truths are not subject to mental hindrances. The truth of origin is associated with mental hindrances. Two truths are dissociated from mental hindrances. The truth of suffering may be associated with mental hindrances, may be dissociated from mental hindrances. The truth of origin is both a mental hindrance and subject to mental hindrances. Two truths are not to be said - "both mental hindrances and subject to mental hindrances", nor "subject to mental hindrances and not mental hindrances". The truth of suffering may be both a mental hindrance and subject to mental hindrances, may be subject to mental hindrances and not a mental hindrance. The truth of origin is both a mental hindrance and associated with mental hindrances. Two truths are not to be said - "both mental hindrances and associated with mental

hindrances", nor "associated with mental hindrances and not mental hindrances". The truth of suffering may be both a mental hindrance and associated with mental hindrances, may be associated with mental hindrances and not a mental hindrance, may not be said - "both a mental hindrance and associated with mental hindrances", nor "associated with mental hindrances and not a mental hindrance". Two truths are dissociated from mental hindrances and not subject to mental hindrances. The truth of origin is not to be spoken of - "dissociated from mental hindrances but subject to mental hindrances", nor "dissociated from mental hindrances and not subject to mental hindrances". The truth of suffering may be dissociated from mental hindrances but subject to mental hindrances, may not be said - "dissociated from mental hindrances but subject to mental hindrances", nor "dissociated from mental hindrances and not subject to mental hindrances".

Three truths are non-adherence. The truth of suffering may be adherence, may be non-adherence. Two truths are adhered to. Two truths are not adhered to. Two truths are dissociated from adherence. The truth of origin may be associated with adherence, may be dissociated from adherence. The truth of suffering may be associated with adherence, may be dissociated from adherence, may not be said - "associated with adherence", nor "dissociated from adherence". The truth of origin is not to be spoken of - "both adherence and adhered to", adhered to but not adherence. Two truths are not to be said - "both adherence and adhered to", nor "adhered to but not adherence". The truth of suffering may be both adherence and adhered to, may be adhered to but not adherence. Two truths are dissociated from adherence and not adhered to. Two truths may be dissociated from adherence but adhered to, may not be said - "dissociated from adherence but adhered to", nor "dissociated from adherence and not adhered to".

Two truths are with sense-object. The truth of cessation is without sense-object. The truth of suffering may be with sense-object, may be without sense-object. Three truths are not consciousness. The truth of suffering may be consciousness, may be not consciousness. Two truths are mental factors. The truth of cessation is not a mental factor. The truth of suffering may be a mental factor, may be not a mental factor. Two truths are associated with consciousness. The truth of cessation is dissociated from consciousness. The truth of suffering may be associated with consciousness, may be dissociated from consciousness, may not be said - "associated with consciousness", nor "dissociated from consciousness". Two truths are conjoined with consciousness. The truth of cessation is disjoined from consciousness. The truth of suffering may be conjoined with consciousness, may be disjoined from consciousness, may not be said - "conjoined with consciousness", nor "disjoined from consciousness". Two truths are consciousness-originated. The truth of cessation is not consciousness-originated. The truth of suffering may be consciousness-originated, may be not consciousness-originated. Two truths are concomitant with consciousness. The truth of cessation is not concomitant with consciousness. The truth of suffering may be concomitant with consciousness, may be not concomitant with consciousness. Two truths are consecutive to consciousness. The truth of cessation is not consecutive to consciousness. The truth of suffering may be consecutive to consciousness, may be not consecutive to consciousness. Two truths originate conjoined with consciousness. The truth of cessation does not originate conjoined with consciousness. The truth of suffering may originate conjoined with

consciousness, may not originate conjoined with consciousness. Two truths originate conjoined with consciousness and arise together with it. The truth of cessation does not originate conjoined with consciousness and arise together with it. The truth of suffering may originate conjoined with consciousness and arise together with it, may not originate conjoined with consciousness and arise together with it. Two truths originate conjoined with consciousness and follow it. The truth of cessation does not originate conjoined with consciousness and follow it. The truth of suffering may originate conjoined with consciousness and follow it, may not originate conjoined with consciousness and follow it. Three truths are external. The truth of suffering may be internal, may be external.

Three truths are non-derived. The truth of suffering may be derived, may be non-derived. Three truths are not clung-to. The truth of suffering may be clung-to, may be not clung-to. The truth of origin is clinging. Two truths are not clinging. The truth of suffering may be clinging, may be not clinging. Two truths are subject to clinging. Two truths are not subject to clinging. Two truths are dissociated from clinging. Two truths may be associated with clinging, may be dissociated from clinging. The truth of origin is both clinging and subject to clinging. Two truths are not to be said - "both clinging and subject to clinging", nor "subject to clinging but not clinging". The truth of suffering may be both clinging and subject to clinging, may be subject to clinging but not clinging. The truth of origin may be both clinging and associated with clinging, may not be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". Two truths are not to be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". The truth of suffering may be both clinging and associated with clinging, may be associated with clinging but not clinging, may not be said - "both clinging and associated with clinging", nor "associated with clinging but not clinging". Two truths are dissociated from clinging and not subject to clinging. Two truths may be dissociated from clinging but subject to clinging, may not be said - "dissociated from clinging but subject to clinging", nor "dissociated from clinging and not subject to clinging".

The truth of origin is mental defilement. Two truths are not mental defilements. The truth of suffering may be mental defilement, may be not mental defilement. Two truths are subject to defilement. Two truths are not subject to defilement. The truth of origin is defiled. Two truths are undefiled. The truth of suffering may be defiled, may be undefiled. The truth of origin is associated with mental defilements. Two truths are dissociated from mental defilements. The truth of suffering may be associated with mental defilements, may be dissociated from mental defilements. The truth of origin is both mental defilement and subject to defilement. Two truths are not to be said - "both mental defilements and subject to defilement", nor "subject to defilement but not mental defilements". The truth of suffering may be both mental defilement and subject to defilement, may be subject to defilement but not mental defilement. The truth of origin is both mental defilement and defiled. Two truths are not to be said - "both mental defilements and defiled", nor "defiled but not mental defilements". The truth of suffering may be both mental defilement and defiled, may be defiled but not mental defilement, may not be said - "both mental defilement and defiled", nor "defiled but not mental defilement". The truth of origin is both mental defilement and associated with mental defilements. Two truths are not to be said - "both mental defilements and associated with mental defilements", nor "associated with mental

defilements but not mental defilements". The truth of suffering may be both mental defilement and associated with mental defilements, may be associated with mental defilements but not mental defilement, may not be said - "both mental defilement and associated with mental defilements", nor "associated with mental defilements but not mental defilement". Two truths are dissociated from mental defilements and not subject to defilement. The truth of origin is not to be spoken of - "dissociated from mental defilements but subject to defilement", nor "dissociated from mental defilements and not subject to defilement". The truth of suffering may be dissociated from mental defilements but subject to defilement, may not be said - "dissociated from mental defilements but subject to defilement", nor "dissociated from mental defilements and not subject to defilement".

Two truths are not to be abandoned through vision. Two truths may be to be abandoned through vision, may be not to be abandoned through vision. Two truths are not to be abandoned by meditative development. Two truths may be to be abandoned by meditative development, may be not to be abandoned by meditative development. Two truths are not connected with root to be abandoned through vision. Two truths may be connected with root to be abandoned through vision, may not be connected with root to be abandoned through vision. Two truths are not connected with root to be abandoned by meditative development. Two truths may be connected with root to be abandoned by meditative development, may not be connected with root to be abandoned by meditative development. The truth of origin is with applied thought. The truth of cessation is without applied thought. Two truths may be with applied thought, may be without applied thought. The truth of origin is with sustained thought. The truth of cessation is without sustained thought. Two truths may be with sustained thought, may be without sustained thought. The truth of cessation is without rapture. Three truths may be with rapture, may be without rapture. The truth of cessation is not accompanied by rapture. Three truths may be accompanied by rapture, may be not accompanied by rapture. The truth of cessation is not accompanied by pleasure. Three truths may be accompanied by pleasure, may be not accompanied by pleasure. The truth of cessation is not accompanied by equanimity. Three truths may be accompanied by equanimity, may be not accompanied by equanimity.

The truth of origin is sensual-sphere. Two truths are non-sensual-sphere. The truth of suffering may be sensual-sphere, may be non-sensual-sphere. Three truths are non-fine-material-sphere. The truth of suffering may be fine-material-sphere, may be non-fine-material-sphere. Three truths are not immaterial-sphere. The truth of suffering may be immaterial-sphere, may be not immaterial-sphere. Two truths are included. Two truths are not included. The truth of the path is leading to liberation. Three truths are not leading to liberation. The truth of the path is fixed in destination. The truth of cessation is undetermined. Two truths may be fixed in destination, may be undetermined. Two truths are surpassed. Two truths are unsurpassed. The truth of origin is conflicting. Two truths are without conflict. The truth of suffering may be conflicting, may be without conflict.

The question section.

The Analysis of Truths is concluded.



ABOUT THIS TRANSLATION

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