

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

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

21. The Guide Text (21. Peṭakopadesapāḷi)

5. The Fifth Plane (5. Pañcamabhūmi)

[Pe 5, PTS 81-111]



PaliVerse

## 5. The Collection of Minor Texts

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### 21. The Guide Text

#### 5. The Fifth Plane

**43.** Therein, what is the analysis of guides? Where the sixteen guides go to division by syllable. Therein, at the beginning is the Teaching guide. Therein, this verse is wholesome or unwholesome or truths or a portion of truth. What was taught? Investigation in the discourse is the Teaching guide. As the noble truths are the setting forth, the four truths are common and uncommon. And the eighteen terms, seven terms from suffering in brief, by bodily and mental suffering, by association with the unpleasant and separation from the dear, and by the three conditioned characteristics. Therein, the three characteristics of the conditioned and the three kinds of suffering: arising is the characteristic of the conditioned, suffering due to the suffering of activities is the characteristic of the conditioned, suffering due to the suffering of change is alteration and the characteristic of the conditioned, and suffering due to the suffering of suffering; of these three characteristics of the conditioned, in the three planes of feeling, neither-unpleasant-nor-pleasant feeling - arising is the characteristic of the conditioned, suffering due to the suffering of activities - the three are the characteristic of the conditioned, pleasant feeling and suffering due to the suffering of change - alteration is the characteristic of the conditioned, unpleasant feeling and suffering as suffering is suffering; in this, in these nine terms, in the first seven terms, in the sixteen terms, suffering should be sought, and the eleven characteristics of suffering are described in the exposition. Birth has the characteristic of manifestation, and passing away has the characteristic of manifestation and passing away - thus in detail fifteen terms should be made; thus the common and uncommon in the seven and ten terms, perception, in the threefold establishment of the Dispensation, in the eighteen kinds of discourse foundations, in the ten kinds of discourse subjects, in the sixteen kinds of guides, and in the twenty-one kinds of analytical investigation - this was taught. And as it really is, it was expounded - this is called the teaching guide.

**44.** Therein, what is the investigation guide?

Term, question and inquiry, what is prior and what is subsequent;  
Recapitulation and investigation, the guide is declared as Investigation.

"Term" means the first term. What is its meaning? What the Blessed One was asked by the Venerable Ajita, that should be accepted; how many terms were asked, such as the verse "By what is the world hindered", how many of these terms are four - thus is the inquiry for the answer. By however many terms the Blessed One answered the terms - thus the inquiry, and whatever is the explanation of the terms, this is called "term".

"Question" means these four terms. How many questions? One or two or more than that - these four terms are one question; the phrasing follows the meaning; even many terms ask for just one meaning. These four terms follow in sequence; by that

phrasing it is just one question. "By what is the world hindered" - he asks with reference to the world; "By what does it not shine forth, what do you call its smearing" - he asks that very thing. "What is its great fear" - he asks that very thing. Thus the phrasing follows the meaning - it is one question; that question is fourfold: to be answered definitively, to be answered analytically, to be answered with a counter-question, and to be set aside. Therein, "the eye is impermanent" is to be answered definitively; "what is impermanent, that is suffering" is to be answered analytically; there might be what is impermanent that is not eye, and whatever sense bases are not eye, those too are impermanent, not just eye - this is to be answered analytically; "is what is eye the eye-faculty" - this is to be answered with a counter-question; "that eye is the Truth-finder" is to be set aside. "Apart from the eye" is a question to be set aside. What was the Blessed One asked about in this question? He was asked about the defilement of the world. What is the reason? For defilement is threefold: defilement of craving, defilement of wrong view, and defilement of misconduct. Therein, "hindered by ignorance" shows ignorance; "greed" shows craving; "great fear" shows the result of unwholesome action; the Blessed One answers that it is impossible that the result of action to be experienced as pleasant will be a result to be experienced as painful - this is called a stream; with four terms "the world is hindered by ignorance", etc. Thus it is said.

**45.** He asks further, the verse "Streams flow everywhere", asks four terms; the Blessed One answers with two terms.

Whatever streams there are in the world, mindfulness is the warding off of them;

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

These four terms he answers with two terms. When asked "this term", when asked about the cleansing of that defiled world, streams are the six classes of craving, described by the term "abundant" through all sense bases. "By what are those streams warded off" - he asks about the abandoning of prepossession; "by what are streams closed" - he asks about the uprooting of underlying tendencies. Therein the Blessed One teaches with mindfulness at the six doors; for one who dwells fully aware and with mindfulness as doorkeeper, his faculties become guarded. Therein, with guarded faculties, whatever insight there is, that leads to the complete abandoning of those streams and of that ignorance by which the world is hindered. Thus the streams become closed; he asks further beyond that.

Wisdom and mindfulness and mentality-materiality - having come to ask the Blessed One "where does this cease" - these four terms the Blessed One answers with one term.

This question that you asked, Ajita, I tell you that, etc.

With the cessation of consciousness, here this ceases.

What does he ask with this question? He asks about the Nibbāna element without residue of clinging; the Blessed One answers with the Nibbāna element without residue of clinging. Therein, with the first question he asks about defilement. With the

second question he asks about cleansing. With the third question he asks about the Nibbāna element with residue of clinging. With the fourth question he asks in return about the Nibbāna element without residue of clinging; he asks further beyond that.

Those who have comprehended the teachings, and the many trainees here;  
Tell me, prudent one, when asked, their conduct, dear sir.

He asks these four terms. And how many questions are there about those who have comprehended the teachings, the Worthy Ones, and the trainees? What is prior and what is subsequent - this is the meaning. Therein, which does he ask first, which afterwards? He asks about the Worthy One first. Regarding the trainee states, therein by which term are the Worthy Ones grasped as "those who have comprehended the teachings", by "many" the trainees are grasped. "Tell me, prudent one, of them" - he asks the Blessed One with a common term. Both common and uncommon matters should be asked in the questions. The Blessed One answers that. Not as asked; what was asked first, that he answers afterwards. What was asked afterwards, he answers first. And what was asked - "what is the conduct of the pure and those becoming pure" - this he asked; that is "one should not crave for sensual pleasures". "One should be undisturbed in mind" - the Blessed One wards off prepossessions with applied thought; but two prepossessions through the non-disturbance of applied thought, as described in the mental hindrances. "Skilled in all phenomena" - he answers regarding the Worthy One.

"By what does one cross the flood" - this verse, these are four terms. There are just four questions. What is the reason? For here the phrasing does not follow the meaning as in the first Ajita questions; for that there are not definitely many answers, many questions, not just one either, he asks all, previously answered, as in the fourth Ajita question; whatever here is sought as it really is by the binding of terms in the quest, thus he seeks as it really is. Whoever again here asks whatever thus, therein this is the manner of questioning - the verse "inner tangle, outer tangle" should be sought for the question and answer. How is it answered? The Blessed One answers thus: "A wise man established in morality" - this verse. Therein, by mental development there is serenity, by wisdom development there is insight. Therein, it is thus inferred: whatever mental states are abandoned by serenity and by insight, these are the inner tangle and outer tangle. Therein, the answer is: by serenity lust is abandoned, by insight ignorance. Lust based on internal objects is the inner tangle; lust based on external objects is the outer tangle. Identity view based on internal objects - this is the inner tangle. The sixty-one wrong views based on external objects are the outer tangle; for whatever is based on internal objects, whatever will be connected with view, this is the tangle. Likewise, in brief, whatever craving and view based on internal objects - this is the inner tangle. Whatever craving and view based on external objects - this is the outer tangle.

As the deity asks the Blessed One - the verse "with four wheels and nine doors". Therein the Blessed One answers - the verse "having cut the thong and the strap"; this the Blessed One answers as the practice leading to the cessation of suffering. By this answer the Blessed One is inferred to indicate the mental defilements here by what should be explained in the former verse. For that "with four wheels" means the four hands and feet. "Nine doors" means the nine wound openings. As "with four

wheels" means the four kinds of clinging; with clinging as condition, existence; from the cessation of clinging, the cessation of existence. "Nine doors" means the nine kinds of conceit; for one of conceited nature, suffering - "I am better, I am equal, I am worse" - three triads are complete. For lust for the five strands of sensual pleasure is connected with the triad. Therein, "the thong" - craving is answered. "The strap" - he answers conceit; "desire and evil greed" is lust for the five strands of sensual pleasure. Therein, "unrighteous greed is evil" is explained as craving with its root. "Craving rooted in not knowing" - craving rooted in not knowing, the abandoning of craving and view. And whatever others are connected by the connection of four wheels, by that very reason, all mental states leading to the round of rebirths should be explained. Therein, this verse is the answer; it agrees with the question and the answer. Whatever, if by connection, then together with explanation and recapitulation, that is investigation - however many terms the Blessed One lays down, by that many he recapitulates.

**46.** "Monks, a monk possessed of eight factors is worthy to go on messenger duty. These eight terms are laid down. The Blessed One recapitulates with six terms.

"Whoever indeed does not tremble having reached an assembly of fierce speakers;  
And does not omit the word, and does not conceal the message.

"And speaks without doubt, and when questioned does not become angry;  
Such a monk indeed is worthy to go on messenger duty."

But therein, however many terms the Blessed One lays down, by that many he recapitulates. "Monks, a good friend possessed of seven factors is dear, to be respected and esteemed" - in detail, this the Blessed One recapitulates with seven terms. Thus the very learned one recapitulates; the laying down of a term is with fewer words, the very learned one lays down nine terms; with fewer recapitulation, with more he recapitulates. This is called recapitulation and investigation; this investigation is the guide named Investigation.

Therein, what is the fitness guide?

Of all the guides, what is the plane and what is the resort of them;  
The examination of what is fitting and unfitting - the guide is declared as Fitness.

Of the sixteen guides, as is the teaching, as is the investigation, and what is explained - this is the description. "This question does not fit in the discourses" - whatever investigation there is therein, this is fitness.

Just as beings with cause, with condition, become defiled - there is a cause, there is a condition for the defilement of beings; beings with cause, with condition, become purified - there is a cause, there is a condition for the purification of beings. "By a moral person, Ānanda, it should not be explained: 'How might remorse arise in me?' etc. Non-explanation should be done - this is the path to purification. What is the cause of that, what is the condition? For the aggregate of morality there are four and four causes and conditions. Associating with good persons and residence in a suitable

place - this is the conditionality with condition. Whatever past action has result as condition, by that condition is rightly directing oneself - this is the cause. Thus the aggregate of morality has cause and has condition - this is mundane morality.

But whatever is supramundane morality, for that three faculties are the condition - the faith faculty, the energy faculty, the concentration faculty - this is the condition. And the mindfulness faculty and the wisdom faculty are the cause. Through wisdom leading to penetration, whatever morality arises. And the morality of a stream-enterer - therefore this is the cause, this is the condition. And again, tranquillity of concentration and rapture and gladness are the condition. Whatever happiness is the cause - thereby the aggregate of concentration has cause and has condition. That one who is concentrated understands as it really is - this is wisdom. For that, the utterance of another and internally wise attention are the cause and condition; thus these three aggregates have cause and have condition - thus seven wisdoms. And in the discourses on the seven explanations it does not fit. This is the fitness guide. It should be seen in the four great references.

**47.** Therein, what is proximate cause?

The Conqueror expounds the Teaching, and what is the proximate cause of that Teaching;

Thus up to all phenomena - this guide is Proximate Cause.

Therein, the five types of sensual pleasure are the proximate cause of sensual lust. For whomsoever sensual lust arises, has arisen, or will arise, in these five material sense bases and not apart from these is the proximate cause of sensual lust. It is said, therefore the five types of sensual pleasure are the proximate cause of sensual lust. The five faculties are the proximate cause of lust for material form. The mind faculty is the proximate cause of lust for existence. The five aggregates are the proximate cause of identity view. The sixty-one wrong views are the proximate cause of lust for views. The sensual element is the proximate cause of sensual lust. The immaterial sphere element is the proximate cause of lust for immaterial existence. Perception of pleasure is the proximate cause of sensual lust. Perception of anger is the proximate cause of anger. Lack of full awareness is the proximate cause of confusion. The nine grounds of resentment are the proximate cause of anger. The ninefold conceit is the proximate cause of conceit. Pleasant feeling is the proximate cause of the underlying tendency to lust. Unpleasant feeling is the proximate cause of the underlying tendency to aversion. Neither-unpleasant-nor-pleasant feeling is the proximate cause of the underlying tendency to ignorance. Clinging to the doctrine of self and lying are the proximate cause of greed. Killing living beings, divisive speech, and harsh speech are the proximate cause of anger. Wrong course and idle chatter are the proximate cause of delusion. Existence, wealth, and the constituents of being are the proximate cause of I-making. Possession of external things is the proximate cause of mine-making. Attachment to the body is the proximate cause of wrong view. Bodily hate is the proximate cause of hate. Bodily corruption is the proximate cause of greed. Or whatever phenomenon arises by whatever object, whether by the standpoint of truth, or by the standpoint of phenomena, or by underlying tendency, that phenomenon is its proximate cause. By that object that phenomenon arises.

Just as a human being, not obtaining the proximate cause of the former step, lifts up the second step, he draws back the following step. If, however, one does not obtain the proximate cause of the second step, he lifts up another step. For him, this becomes the condition. Thus a mental state, whether wholesome or unwholesome or indeterminate, not obtaining the proximate cause, does not proceed. As is the obtaining of the source for an applied mental state, this is called the proximate cause guide.

**48.** Therein, what is the Characteristic guide?

When one phenomenon is stated, whatever phenomena have the same characteristic by that;

All become stated - that guide is named Characteristic.

"And for those by whom mindfulness of the body is thoroughly undertaken, constantly" - when this verse is stated, by mindfulness of the body being stated, mindfulness directed to feeling, mindfulness directed to mind, and mindfulness directed to mental phenomena are stated by one establishment of mindfulness among the four establishments of mindfulness. For consciousness does not operate in one station of consciousness; it operates in various destinations. When mindfulness of the body is stated, mindfulness directed to feeling and mindfulness directed to mind and mental phenomena are stated. For when mindfulness of the body is developed, the four establishments of mindfulness do not fail to go to fulfilment of development. Thus when phenomena of such kind are stated, all phenomena become stated.

"The purification of one's own mind - this is the instruction of the Buddhas" - by this verse, mental factors are stated; in consciousness, matter is stated. This mentality-materiality is the noble truth of suffering. Therefore, from the purification of one's own mind, whatever one purifies, that is suffering. By which one purifies, that is the path. From where there is purification, that is cessation. Dependent on the eye and forms, eye-consciousness arises; therein, feeling, perception, volition, contact, and attention that are conascent - these phenomena have the same characteristic by the characteristic of arising. And whoever becomes disenchanted with matter, he becomes disenchanted with feeling; he becomes disenchanted with perception, activities, and consciousness too. Thus whatever phenomena have the same characteristic, when one of those phenomena is described, all phenomena become described - this is called the Characteristic guide.

Therein, what is the fourfold array mode?

Language and intention, and phrasing and teaching;

The meaning of the discourse and the connection of what precedes and follows  
- this guide is the Fourfold Array.

Therein, what is language, and how should it be sought? As stated by the Blessed One: a monk possessed of eleven factors quickly attains greatness in the teachings - he is skilled in meaning, skilled in the Teaching, skilled in language, skilled in designation of the feminine, skilled in designation of the masculine, skilled in designation of the neuter, skilled in designation of the past, skilled in designation of



the future, skilled in designation of the present. Skilled in one intention, skilled in various intentions. In what was it taught - past, future, and present. By designation of the feminine, by designation of the masculine, by designation of the neuter, all is described according to the discourse. That, through phrasing, through skill in language, whoever examines whatever good or bad language of the discourse - this should be established thus. This too should not be established. This is called skill in language.

**49.** Therein, what is skill in intention? As the discourse taught goes through all its turns, "this should be taught by the Blessed One." How is it? "Heedfulness is the state of the Deathless, heedlessness is the state of Death" - this verse. Here, what is the Blessed One's intention? Those who desire only eighty, they will dwell heedful - this is the intention.

The time for exertion does not turn back, and she, he does not there become one who reaches evil;

Declared by the seer of the path of feeling, with shaken off dust and mental corruptions, released from suffering.

Here, what is the Blessed One's intention? Those who do not find gratification in suffering, they will arouse energy for the elimination of suffering. This is the Blessed One's intention therein. Thus when taught by verse or by explanation, those who accomplish by this discourse, whoever thus proceeds in accordance with the Teaching - that is the intention; this is called the intention of the teaching.

Therein, what is the connection of what precedes and what follows? Whatever terms in a verse or in discourses are eighty, they become thus or thus; of that verse or discourse, whatever are the former terms and whatever are the latter, those should be brought together. Thus the connection by what precedes and follows is known. Whatever one or two or three verses begun together, in one part of that, by verses spoken and unspoken, there is meaning not described - that should be considered. Or whatever is the search and uncertainty of one seeking all of this, or for that person, the descriptions should be sought further. This is called the connection by what precedes and follows. "Skill" means skill in source by way of subject matter. Skill in language by way of phrasing. Skill in the intention of the teaching. Skill in connection by what precedes and follows. Therein, for him the verse is sought, or the source. The meaning not to be found should not be described; skill in source by way of subject matter, skill in meaning - by these four terms, the meaning being sought is sought as it really is. And then all, whether by subject matter or by source, whatever intention, phrasing, language, and connection is unsurpassed - this by what precedes and follows should thus be taught by the meaning of the discourse. This is the Fourfold Array guide.

**50.** Therein, what is the Conversion guide?

In one proximate cause, one seeks the remaining proximate cause;  
It turns to the opposite - that guide is named Conversion.

How is it? The verses "For the arrogant and the heedless." That which is negligence, what is the proximate cause of this? Of the abandonment of wholesome mental states. And what is the proximate cause of the abandonment of wholesome mental



states? For the practising of unwholesome mental states. What is the proximate cause, for the practising of wholesome mental states? What is the proximate cause, for the practising of the basis of mental defilements? Thus through negligence, view belonging to the delusion side, ignorance belonging to the desire and lust side. Therein, craving and view are the four mental corruptions: craving is the mental corruption of sensuality, the mental corruption of existence, the mental corruption of wrong view, and the mental corruption of ignorance. Therein, the view "there is" in consciousness, "permanent" in mental factors, through bringing into the five types of sensual pleasure is the mental corruption of sensuality; attachment to rebirths is the mental corruption of existence. Therein, the material body is the proximate cause of the mental corruption of sensuality and the mental corruption of existence. The mental body is the proximate cause of the mental corruption of wrong view and the mental corruption of ignorance.

Therein, internal bringing through clinging is the characteristic of the mental corruption of sensuality. Longing, binding, volitional activity, and bodily preparation is the characteristic of the mental corruption of existence; adherence and adherence are the characteristic of the mental corruption of wrong view. Non-penetration regarding mental states and lack of full awareness is the characteristic of the mental corruption of ignorance. These four mental corruptions are the four kinds of clinging. The mental corruption of sensuality is clinging to sensual pleasures, the mental corruption of existence is clinging to existence, the mental corruption of wrong view is clinging to views, the mental corruption of ignorance is clinging to the doctrine of self; through these four kinds of clinging are the five aggregates. Therein, the mental corruption of ignorance is to be abandoned in consciousness; it is abandoned for one observing mind in mind. The mental corruption of wrong view is to be abandoned regarding mental states; it is abandoned for one observing mental phenomena in mental phenomena. The mental corruption of existence is to be abandoned through attachment; it is abandoned for one observing feeling in feelings. The mental corruption of sensuality is to be abandoned regarding the five types of sensual pleasure; it is abandoned for one observing body in the body. Therein, observation of body partakes of the noble truth of suffering. Observation of feeling is the condition for the five faculties - the faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity; the approach of the seven mental defilements, thereby it partakes of the origin. Observation of mind in consciousness partakes of cessation. Observation of mental phenomena in mental states partakes of the path. Therefore, through seeing in the four, all those very ones are abandoned, by which it was first pointed out: "For the arrogant and the heedless, their mental corruptions grow." For one who knows and sees, there is elimination of mental corruptions - suffering, origin, cessation, path - indeed unwholesome mental states. Thus they should be sought. As far as the destination of that unwholesome, from there by the opposite one seeks unwholesome mental states; by the mode of those mental defilements it turns. This is called the Conversion guide. Thus bright mental states too should be sought. Regarding unwholesome mental states, it will come.

Therein, this is the plane of the turning mode of conveying: the establishments of mindfulness, the illusions, the four knowledges, the practice leading to the arising of identity, and the practice leading to the cessation of identity.

**51.** Therein, what is the classification guide? Whatever requires an analytical answer is called the classification guide. How might it be, having come and again a person exists, not having come he does not abuse, for the interrogation of a question, the passing over of something of one - this is called the classification guide.

Therein, what is the reversal guide? Whatever is an explanation of the opposite, this is called the reversal guide. As stated by the Blessed One: "For a person of right view, wrong view has been worn away" - in detail all the path factors. This is called the reversal guide.

Therein, what is the synonym guide?

By many synonyms, one phenomenon is made known;  
Whoever knows in the discourse, skilled in the discourses, that is the guide  
named synonym.

Just as the Venerable Sāriputta was praised by the Blessed One on one subject with synonyms, with various expressions: "Sāriputta is of great wisdom, of joyful wisdom, of swift wisdom" - this is a synonym for wisdom. And just as in the Analysis of the Path, with the meaning of leading out, each path factor is described with synonyms. Thus the synonyms for ignorance. One unwholesome root, being the same, in those various countries they understand by those various terms. For indeed by this, even that very thing they address, it partakes of another. "For the monk who has abandoned all sensual pleasures" - sensual pleasures are addressed. "For whom there is crossed over, he doubts" - those very sensual pleasures he addresses as "doubt." "For one hearing, formerly they delight" - those very sensual pleasures he addresses as "they delight." Thus whatever phenomenon is taught in the discourse, the search for it is: "What is the name of which phenomenon, what is the synonym of which?" For the Omniscient One, for whomever whatever language there is, according to their way he teaches by that - its synonym should be sought. This is the synonym guide.

**52.** Therein, what is the description guide? "The four noble truths" - the discourse explains, the summary description. That which is the origin description. Regarding edible food there is desire, there is lust, as far as it is established. Therein, consciousness declares the production description. Regarding edible food there is no desire, etc. the uprooting description.

"His mind becomes liberated from the mental corruption of sensuality, his mind becomes liberated from the mental corruption of existence, his mind becomes liberated from the mental corruption of ignorance" - declares the abandoning description. "Craving for whom is put forward, wisdom turns around" - the verse declares the agreeable description. But thus "the agreeable description" - the Blessed One declares one phenomenon. For not by making "craving is the origin of suffering" should the origin of craving be explained everywhere. "As an arisen sensual thought he does not accept, dispels, abandons" - the rejecting description. Thus for all phenomena, both wholesome and unwholesome, whatever is its field of phenomena, that very phenomenon operates there. The remaining phenomena become followers of that. That description is twofold - the description dependent on others and the description dependent on oneself. What is the description dependent on oneself? "Develop concentration, monks; a concentrated monk, monks, understands as it

really is." He understands as it really is "matter is impermanent" - this is the description dependent on oneself and the description dependent on others; that description is of wisdom and of morality, just as one should develop the four meditative absorptions. For him there is the concentration faculty, the four faculties are soft, those are dependent on the four; the three unwavering confidences, the concentration faculty is dependent on others, the four faculties are dependent on others; in the four noble truths the wisdom faculty is not dependent on others, in the establishments of mindfulness and in the right strivings the energy faculty. Thus in its own proximate cause, in its own field, that phenomenon is dependent on itself, and that should be declared there. The striking down of its opposites should be explained. Here this is the description of many modes: "For what reason was this phenomenon laid down?" This is called description.

**53.** Therein, what is the descent mode? It should be brought down into six phenomena. In which six? In the aggregates, in the elements, in the sense bases, in the faculties, in the truths, in the dependent originations. There is no discourse or verse or explanation. That is not seen in any one of these six phenomena. To this extent, this is the entire teaching, whether aggregates or elements or sense bases or truths or dependent origination; therein, among the five aggregates, the aggregate of feeling is the proximate cause of lust, hate, and delusion. Therein, there are three feelings: for pleasant feeling, pleasure with sustained thought; for unpleasant feeling, displeasure with sustained thought; for neither-unpleasant-nor-pleasant feeling, equanimity with sustained thought. Whatever is felt therein, this is the truth of suffering; among the aggregates, the aggregate of mental activities - therein the body proceeds heedlessly with support, and that gone to activities is twofold, and action is the descent into the life-continuum, and there are three activities - meritorious volitional activities or demeritorious or imperturbable - the cause for one with lust in all, not for one without lust; and the volitional activities of hate, one not free from lust both intends and plans, but one without lust intends but does not generate volitional activities; just as a hot thunderbolt falling on wood or on a tree or elsewhere breaks and burns, thus volition with lust both intends and generates volitional activities. Just as a cool thunderbolt neither breaks nor burns, thus volition without lust intends but does not generate volitional activities. Therein, among the five aggregates, one aggregate is the non-faculty body, the aggregate of perception.

Therein, there are eighteen elements among the elements. Therein, whatever ten elements are material, when those are being taught, the aggregate of matter should be explained - the noble truth of suffering. And also the six classes of consciousness with the mind-element as seventh, therein the aggregate of consciousness should be explained - the noble truth of suffering. But the element of phenomena is the confluence of phenomena; that phenomenon, by whatever cause and by whatever outcome and by whatever fruit and by whatever function and by whatever synonym it is found, by that it should be explained. Whether wholesome or unwholesome or indeterminate or unconditioned. Of the twelve sense bases, ten sense bases are material - that should be explained as the noble truth of suffering. The aggregate of matter and the mind sense base should be explained by the aggregate of consciousness - the noble truth of suffering. The mind-object sense base is the confluence of various phenomena. Therein, whatever phenomena of the faculties should be explained among the faculties, whatever of the non-faculties should be

explained among the non-faculties. And they should be brought down by method. Just as that element of phenomena, so the mind-object sense base should be sought. For whatever is the element of phenomena, that itself is the mind-object sense base, neither less nor more.

Therein, dependent origination is threefold, is fourfold, is twofold. Therein, the threefold dependent origination is cause, fruit, and outcome. Ignorance, activities, craving, and clinging - this is the cause; consciousness, mentality-materiality, the six sense bases, contact, and feeling - this is the condition; whatever existence - this is the result; whatever birth and death - this is the outcome.

How is it fourfold - cause, condition, result, and outcome? Ignorance and craving-activities and clinging - this is the cause. Consciousness is the condition for mentality-materiality. Mentality-materiality arises; likewise for one arisen, the six sense bases, contact, and feeling - this is the condition. Whatever existence - this is the result. Whatever birth and ageing and death - this is the outcome.

How is dependent origination twofold? Ignorance, activities, craving, clinging - this is the origin. Consciousness, mentality-materiality, the six sense bases, contact, feeling, existence, birth, and death - this is pain. But that from the cessation of ignorance comes the cessation of activities - these are the two truths by way of their opposites. Therefore dependent origination should be explained in whatever manner it has been declared.

Likewise the twenty-two faculties. Twelve faculties from the eye-faculty up to the faculty of displeasure - this is suffering. The masculinity faculty and view are the proximate cause of craving. Since a man among men, that is thus to be done. Then he becomes attached internally. This is I-making; filled with lust for fame, he seeks externally - this is mine-making; thus a woman, therein the faculty of pleasantness and the pleasure faculty are followers of the masculinity faculty. When his intention is fulfilled, states of greed increase the wholesome root. But if this intention of his does not go to fulfilment, the faculty of pain and the faculty of displeasure occur for him. And hate, the unwholesome root, increases. But if one develops equanimity, one becomes a follower of the equanimity faculty. And non-delusion, the wholesome root, increases. Thus the seven faculties, derived from the basis of mental defilements, are not different, not inferior - feeling for all, the femininity faculty, the masculinity faculty. Therein the eight faculties from the faith faculty up to the faculty of one who has final knowledge - this is the practice leading to the cessation of suffering. Of the ten wisdom faculties, the proximate cause of sensual lust. The mind faculty is the proximate cause of lust for existence. The wisdom faculties are the proximate cause of lust for material form. The femininity faculty and the masculinity faculty are the proximate cause of the seven concepts. Therein, by whatever faculty one is able to bring down a verse, by that it should be explained. Thus in the aggregates, elements, sense bases, truths, and dependent originations - this is the descent guide.

**54.** Therein, what is the correction guide? Whatever verses will be spoken with one beginning. Therein, when one has been spoken, in the remaining spoken ones, that meaning should not be explained. What is the reason? For indeed that meaning has

not yet been spoken; what is unspoken cannot be explained. How is it? "Heedfulness is the state of the Deathless" - this verse, this one verse should be explained. What is the reason? Is there meaning declared, or is this beginning unspoken?

Having thus known distinctively, the wise in diligence;  
They rejoice in diligence, delighted in the resort of the noble ones.

This is unspoken. When this verse too has been spoken, the meaning should be explained. What is the reason? Is there something remaining there? "Those meditators, acting continuously, always of firm effort" - this verse; thus when these verses have been reflected upon, then the meaning should be explained. Thus in discourses or explanations not heard before, a common recitation is spoken. Whatever investigation, scrutiny - "Is there this function? Has this discourse been spoken? Has its synonym been explained or not?" Therein, whatever investigation there is, this is called the correction guide.

**55.** Therein, what is the determination guide? Unity and distinction. Therein, concept-as-what-is-done and concept-as-function. That unity and distinction, just as the concept by one synonym is distinction, "one understands" is wisdom, and that is concept in the meaning of authority. That which is laid down in the meaning of superior. That is the power of wisdom in the meaning of superior. Having become reduced, by the power of the resort of self, one resorts to recollection of the three jewels: recollection of the Buddha, recollection of the Teaching, recollection of the Community, through non-distorted recollection. Right view, through investigation of phenomena, is the enlightenment factor of investigation of phenomena, from resolution, through direct knowledge. In brief, from the path, what is the basis through non-disturbance is unity, just as hot water conjoined with heat, cold water conjoined with cold, alkaline water, sweet water - this is unity and distinction.

Furthermore, there is a phenomenon composed of various phenomena, together as one, just as matter, the four are to be prevented, and that is matter - this is unity. The solid element, liquid, heat, air element - this is distinction. Thus all four elements are matter - this is unity; the solid element, liquid, heat, air element - this is distinction. "Solid element" - by characteristic is unity, by mixed basis is distinction. Whatever has the characteristic of hardness, all that is the solid element - this is unity. Head hairs, body hairs, nails, teeth, outer skin, hide - this is distinction. Thus all four elements are matter - this is unity. Sounds, odours, flavours, tangible objects - this is distinction.

Furthermore, there is a phenomenon, distinction, another obtains a name. Just as in observation of the body, the nine perceptions, perception of the discoloured, perception of the bloated, this is perception of foulness, whatever unity from the object, from distinction, that thus for one observing danger in perception and feeling, such is the determination and the concentration faculty, and that very same in phenomena, therein the development of perception and the energy faculty, and in phenomena the observation of mental phenomena, in mind abandoning the perception of self and the wisdom faculty, and in mind the observation of mind. Thus whatever course of knowledge, altogether the resort of wisdom is wisdom, this is

distinction, just as sensual lust, lust for existence, lust for views - this is distinction of craving. Thus whatever knowledge of unity and distinction is investigation, scrutiny. This is the determination guide.

**56.** Therein, what is the requisite guide? Cleansing and defilement with cause and with condition, whatever seeks both of those, that is the requisite guide. Thus, for phenomena with cause, the cause should be sought; for those with condition, the condition should be sought.

Therein, what is the difference between cause and condition? The intrinsic nature is the cause, the external nature is the condition. The condition of the external nature is also the cause; for someone, the condition of the external nature by way of root of the intrinsic nature is an unstated cause, a stated condition. The internal is the cause, the external is the condition. The intrinsic nature is the cause, the external nature is the condition. The producer is the cause, the recipient is the condition. The resident is the cause, the visitor is the condition. The not common is the cause, the common is the condition. One alone is the cause, one after another is the condition.

The instrument of the cause should be collected. The collection is the cause; therein the cause is twofold. The condition is twofold - contiguity condition and successive condition. The cause too is twofold - contiguity cause and successive cause. Therein, what is the successive condition? Ignorance is the successive condition for mentality-materiality; consciousness is the condition by way of contiguity condition. If at the beginning there is the cessation of ignorance, there is also the cessation of mentality-materiality. Therein, what is the reason for contiguity? The successive condition and the contiguity condition are collected; this is from the condition. Therein, what is the successive cause? For one who cognises, the cause is by way of successive cause; another mode is the cause by way of contiguity cause. For whatever arises immediately for whom, that is also its cause; from the cessation of birth, externally the cessation of mode; from the cessation of mode, the cessation of the stem; from the cessation of the stem, the cessation of the fragment. Thus the cause too is twofold; it should be seen by those.

Dependent origination - as ignorance is the condition, what again is the condition for that? Unwise attention. That is the condition for what? For activities. Thus both the condition and what has arisen - what is the cause of that? Ignorance alone. For thus the former end is not discerned. Therein, the underlying tendency to ignorance is the cause of prepossession by ignorance; the former is the cause, the latter is the condition; that too is the condition for ignorance and activities by four reasons: by way of consciousness condition, by way of contiguity condition, by way of flowing condition, by way of support condition.

**57.** How is ignorance a condition for activities by way of consciousness condition? Whatever consciousness is prepossessed by lust, therein by prepossession by ignorance, it destroys the entire range of wisdom. Therein, activities having the three conditions, this co-arisen with ignorance, attaining growth, increase, and expansion of the greatness of the period and plane - wisdom is abandoned by four reasons. Which four? Underlying tendency, prepossession, mental fetter, clinging. Therein, underlying tendency, prepossession - birth, being prepossessed, becomes fettered; being fettered, clings; with clinging as condition, existence. Thus those activities, threefold,



arisen, gone to the plane, not elsewhere without perception, this one disciplined by the path - thus they have become strong, undisciplined - thus they are called activities; thus by the meaning of co-arising with cause, there is indeed a condition for activities as condition; having removed what is described, wholesome, unwholesome, wholesome and unwholesome should be included; having removed resultant states, what should be said, what should not be said, what should be said and what should not be said should be included; devoid of existence, the entire discourse should be encompassed.

The ten powers of the Truth-finder, the four grounds of self-confidence, merits, what is not otherwise known - ignorance is a condition for activities by way of contiguity condition; with whatever consciousness ignorance co-arises, the contiguous consciousness of that consciousness arises; whatever contiguous consciousness arises for that, the preceding consciousness is a condition for that latter consciousness by way of root condition; therefore ignorance is the root, by that consciousness clinging, having no opportunity, knowledge does not arise. Whatever element of diligence of his is flooded by covetousness, therein illusions arise - "beautiful in the unattractive," "pleasure in what is suffering"; therein activities arise - lustful, corrupted volitions of the root, by prepossession by lust, by prepossession by anger, by prepossession by ignorance; illusion of view should be explained in the description of the basis; whatever one cognises with a distorted mind, this is illusion of thought; whatever distorted perception one takes up, this is illusion of perception. Whatever distorted view one adheres to, this is illusion of view. The eight wrong courses grow; the three unwholesome, arisen through unwise attention, produce consciousness and true knowledge. Thus in the former and latter, the more unwholesome activities go to growth and expansion. And they, being great and not understood, become activities leading to rebirth. Thus, in this way, ignorance is a condition for activities by way of conascence condition and by way of contiguity condition.

**58.** How is ignorance a condition for activities by way of flowing? That ignorance flows into and pervades those activities. Just as a water lily or a lotus, grown in water, drenched by cool water, flowing, attains growth, increase, and full expansion. Thus, by the meaning of flowing, ignorance is a condition for activities.

How is ignorance a condition for activities by the meaning of support? Those activities, in dependence on ignorance, attain growth, increase, and full expansion. Just as a water lily or a lotus, in dependence on earth, having established on earth, attains growth, increase, and full expansion. These activities, established in ignorance, in dependence on ignorance, go to growth, increase, and full expansion. Thus, by the meaning of support, ignorance is a condition for activities.

Furthermore, by the result of action accompanied by lust, existence arises at conception; all that attached to action through the influence of not knowing is called "activities leading to rebirth" - thus too there are activities with ignorance as condition. Furthermore, among the five, those who are trainees, those who have attained the attainment of non-perception, those who have gone to existence, those who have gone within, the moisture-born, or whoever else has become a non-returner does not intend nor aspire - what is the condition for their activities? Furthermore, from lust there are their activities and clings; consciousness just recollects, with



unripened result not abolished, with uncut-off conditions, for them again there is going to existence. Thus indeed, with ignorance as condition, activities. Furthermore, for them there is neither clinging nor activities; again, their seven underlying tendencies, not abolished, not cut off, become the object of registration. With consciousness as support, with consciousness as condition, mentality-materiality. Thus too, with ignorance as condition, activities. Furthermore, whatever action leading to accumulation, all that is generated through the influence of ignorance, and through the influence of craving one clings, and through the influence of not knowing one does not know the danger therein. That itself becomes the seed of consciousness, that itself becomes the affection of craving. That itself is ignorance as confusion. Thus too, with ignorance as condition, activities should be stated. Thus, by these ways, ignorance is a condition for activities.

Therein, the cause of ignorance is unwise attention as condition. Therein, non-interruption, this therein is the third power, cessation, this is conception. Therein, rebirth, which is non-interruption, by the meaning of non-uprooting, this is underlying tendency. Just as a banner or a cloth, two people would press, or one or with force would place in a windless place, but would not dry by pressing. Therein, whatever cohesion of the liquid element, by rubbing, should be dried. Having approached the heat element, if again one would place it in space, by dew it would mostly attain cohesion; for indeed, without approaching the heat element, it would not go to remainder. Just so, even the attainment supreme in the highest existence does not lead to the uprooting of what is suitable. For they contemplate attachment, but do not go to the abandoning of craving through craving. Therein, that is non-uprooting. The underlying tendency of ignorance and the impediment of consciousness - this is prepossession. Non-penetration of consciousness as it really is - this is the mental corruption of ignorance, the seed of ignorance-consciousness. Whatever seed, that cause is not cut off; not being cut off, it reconnects. Reconnecting, it does not go to uprooting. The uprooted consciousness envelops; one with enveloped consciousness does not understand as it really is - thus the meaning of with mental corruptions for perception, the meaning of ignorance, the meaning of cause, the meaning of non-interruption, the meaning of non-cessation, the meaning of fruit, the meaning of conception, the meaning of rebirth, the meaning of non-uprooting, the meaning of underlying tendency, the meaning of prepossession, the meaning of non-penetration. To this extent, the field of ignorance has been described. This is called the guide named Requisite.

**59.** Therein, what is the guide called attribution? When that which exists has been disclosed, then the explanation should be stated. Knowing the mind through the method of explanation, this is the guide called attribution. Therein, the description of name is the support, the description of subject is the synonym, the subject that has become is the explanation. How might it be, whatever is to be abandoned from the practice of monks, this is the support.

Therein, what is the attribution? Something should not be stated, or lust for material form, or what has name is to be abandoned. Up to consciousness, they should be done in detail. Ignorance should be made known by simile, this is the attribution. And for one whose mind is dependent, there is clay, and support is craving and view. Therein, view, ignorance, craving, and activities. Therein, with view as condition,

craving; these are with ignorance as condition, activities. Therein, dependent consciousness, this is with activities as condition, consciousness, up to ageing and death; this, when spoken in brief, the remainder is implied.

For one who is independent there is no wavering - thus for him, the abandoning of view and craving; therein, for the cessation of view and ignorance, consciousness that has come to be, in phenomena that are grounds for lust, having approached this and that phenomenon, runs to another phenomenon like a monkey; then indeed, in limited phenomena that are grounds for lust, there is no desire and lust for him, whence the wavering from that; he establishes the mind in beings of exceeding measure; that unestablished consciousness, without nutriment, ceases; from the cessation of consciousness, the cessation of mentality-materiality, up to the cessation of ageing and death. This is the attribution.

Therein, the wavering of consciousness through the influence of lust is with possession; when that wavering is absent, whatever is the approach of surrounding defilements, the threefold fire becomes tranquillised. Therefore he said: when there is no wavering, there is tranquillity. Therein, whatever by attribution, one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. Up to liberation, there is knowledge and vision. He, through the elimination of mental corruptions, liberation does not arise. For him, in the absence of coming and going of rebirth, neither here nor beyond nor in between the two. "This itself is the end of suffering" - the Nibbāna element without residue of clinging. This is attributed in the middle of this discourse, the connection with dependent origination and liberation; and this does not analyse the meaning in detail of what was spoken by him in brief. This is called the guide called attribution. And by a discourse conducive to defilement, whatever phenomena are conducive to defilement should be attributed, not others. Thus in what is conducive to habituation, in what is conducive to penetration, this is the guide called attribution. These are the sixteen guides.

*In the Peṭakopadesa of the hero Mahākaccāyana, the dweller in the Jambu Grove*

The fifth plane.



## ABOUT THIS TRANSLATION

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