

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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6. The Plane of the Collection of the Meaning of Discourses
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[Pe 6, PTS 112-140]



PaliVerse

5. The Collection of Minor Texts

21. The Guide Text

6. The Plane of the Collection of the Meaning of Discourses

60. The teaching of the Buddhas, the Blessed Ones, goes into a threefold classification: in the aggregates, in the elements, and in the sense bases. Therein, the five aggregates are the aggregate of matter up to the aggregate of consciousness. The ten material sense bases are the eye and visible forms up to the body and tangible objects; this is the aggregate of matter. Therein, the six classes of feeling are the aggregate of feeling: feeling born of eye-contact up to feeling born of mind-contact; this is the aggregate of feeling. Therein, the six classes of perception are the aggregate of perception: perception of visible form up to perception of mental phenomena - these are the six classes of perception; this is the aggregate of perception. Therein, the six classes of volition are the aggregate of mental activities: volition regarding visible form up to volition regarding mental phenomena - these are the six classes of volition; this is the aggregate of mental activities. Therein, the six classes of consciousness are the aggregate of consciousness: eye-consciousness up to mind-consciousness - these are the six classes of consciousness; this is the aggregate of consciousness. These are the five aggregates.

What is their full understanding? Impermanent, suffering, perception, non-self - this is the full understanding of these. Therein, what is the meaning of aggregate? The meaning of aggregate is the meaning of collection; the meaning of aggregate is the meaning of heap; the meaning of aggregate is the meaning of mass. Just as a mass of material, a mass of forest, a mass of timber, a mass of fire, a mass of water, a mass of wind - thus in the aggregates there is the inclusion of all; thus is the meaning of aggregate.

Therein, the eighteen elements are the eye-element, the material element, the eye-consciousness element, etc. the mind-element, the element of phenomena, the mind-consciousness element. These are the eighteen elements. Their full understanding is impermanent, suffering, perception, non-self - this is the full understanding of these. Therein, what is the meaning of element? It is said the meaning of element is the meaning of constituent. Constituent means the eye, not the sensitive matter, is the eye-element. Thus in the five elements, again the meaning of element is the meaning of delimitation from lust. For the eye-element is delimited. Thus in the five, again it is said the meaning of element is in the sense of absolute nature. Just as by nature this person is bilious, phlegmatic, windy, or of combined humours - thus the natural eye-element is dear to the ten and in all the faculties, etc. The meaning of element is the meaning of dissimilarity.

Therein, what are the twelve sense bases? Six internal and six external. The eye sense base up to the mind sense base is internal; the visible form sense base up to the mind-object sense base is external. These are the twelve sense bases. What is their full understanding? Impermanent, suffering, perception, non-self - this is the full understanding of these. But further, full understanding is twofold: full understanding by knowing and full understanding by abandoning. Therein, full understanding by knowing is called impermanent, suffering, perception, non-self - this is full understanding by knowing. But full understanding by abandoning is the abandoning of desire and lust; this is full understanding by abandoning. Therein, what is the meaning of sense base? It is said the meaning of sense base is the meaning of source. Just as a gold mine, a copper mine - just as by those two sources those various cattle arise. Thus from these, consciousness and mental factors arise as cattle, as well as action, mental defilements, and states subject to suffering. Again it is said the meaning of sense base is the meaning of producing income. Just as for a king there is income from sources of income, thus the meaning of sense base is the meaning of producing income.

61. The four noble truths are suffering, origin, cessation, and path. Suffering in brief is the practice of the Teaching and the mental state; origin in brief is ignorance and craving; cessation in brief is true knowledge and liberation; path in brief is serenity and insight.

Therein, what are the thirty-seven qualities conducive to enlightenment? The four establishments of mindfulness up to the noble eightfold path - thus these are the thirty-seven qualities conducive to enlightenment. Whatever qualities lead to Nibbāna for the Buddhas, the Blessed Ones, the Individually Enlightened Ones, and the disciples of the past, future, and present - that path is the four establishments of mindfulness. Which four? Here a monk dwells observing the body in the body, right striving, etc. basis for spiritual power, etc. faculties, etc. powers, etc. Therein, what is the meaning of faculty? The meaning of lordship is the meaning of faculty, the meaning of authority is the meaning of faculty, the meaning of confidence is the meaning of faculty, the meaning of function not shared with anyone is the meaning of faculty; the meaning of not being overcome is the meaning of power, the meaning of strength is the meaning of power, the meaning of being derived from is the meaning of power, the meaning of support is the meaning of power.

Therein, what are the seven factors of enlightenment? The enlightenment factor of mindfulness up to the enlightenment factor of equanimity. Therein, what is the eightfold path? Right view up to right concentration. Therein, the eightfold path means aggregate: the aggregate of morality, the aggregate of concentration, and the aggregate of wisdom. Therein, whatever is right speech and whatever is right action and whatever is right livelihood - this is the aggregate of morality. Whatever is right mindfulness and whatever is right effort and whatever is right concentration - this is the aggregate of concentration. Whatever is right thought and whatever is right view - this is the aggregate of wisdom. Thus the three trainings. Thus by three ways, ten terms, etc.

Therein, one who practises meditation, established in the aggregate of morality, does not cling to hate, the unwholesome; abolishes the underlying tendency to hate; pulls out the dart of hate; fully understands unpleasant feeling; transcends the sensual

element. Established in the aggregate of concentration, one does not cling to greed, the unwholesome; abolishes the underlying tendency to lust; pulls out the dart of greed; fully understands pleasant feeling; transcends the fine-material element. Established in the aggregate of wisdom, one does not cling to delusion, the unwholesome; abolishes the underlying tendency to ignorance; pulls out the dart of delusion and the dart of wrong view; fully understands neither-unpleasant-nor-pleasant feeling; transcends the immaterial element. Thus by the three aggregates one does not cling to the three unwholesome roots, pulls out the four darts, fully understands the three feelings, and transcends the three realms.

62. Therein, what is ignorance? That which is not knowing in the four noble truths - in detail as that bewilderment should be done in the living beings. Therein, what is consciousness? The six classes of consciousness, feeling, perception, volition, contact, attention - this is mentality. Therein, what is materiality? Materiality consisting of the four primary elements is the description of derived materiality from the four primary elements. Thus the former mentality and this materiality - both of these are called mentality-materiality. Therein, the six sense bases means the six internal sense bases: the eye as internal sense base up to the mind as internal sense base. Contact means the six classes of contact: eye-contact up to mind-contact - this is contact. The six classes of feeling are feeling. Craving means the six classes of craving are craving. Clinging means the four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self - this is clinging. Existence means the three existences: sensual existence, fine-material existence, immaterial existence. Therein, what is birth? Whatever is the first arising of the aggregates, the first arising of the elements, the first arising of the sense bases - birth, coming into being, descent, production, manifestation of the aggregates - this is birth. Therein, what is ageing? Ageing is that which is broken teeth, grey hair, wrinkled skin, secluded, fading of the four primary elements, broken - that is ageing, deterioration, declining, deterioration of life span, decay, disintegration of the faculties, hostility, maturation - this is ageing. Therein, what is death? Death is that which in each order of beings, of those various beings, is passing away, decease, death, making of time, breaking up of the bloated, breaking up of the body, arrest of the life faculty - this is death. Thus the former ageing and this death - both of these are ageing and death.

Therein, darkness and gloom, having the characteristic of not knowing as it really is - ignorance is the proximate cause of activities. Activities have the characteristic of constructing, with the manifestation of accumulation and implanting of renewed existence. They are the proximate cause of consciousness. Consciousness has the characteristic of cognising the basis; it is the proximate cause of mentality-materiality. Mentality-materiality has the characteristic of multiple supports; it is the proximate cause of the six sense bases. The six sense bases have the characteristic of defining the faculties; they are the proximate cause of contact. Contact has the characteristic of coming together; it is the proximate cause of feeling. Feeling has the characteristic of experiencing; it is the proximate cause of craving. Craving has the characteristic of holding; it is the proximate cause of clinging. Clinging has the characteristic of grasping and carrying around; it is the proximate cause of existence. Existence has the characteristic of scattering to various destinations; it is the proximate cause of birth. Birth has the characteristic of manifestation of the

aggregates; it is the proximate cause of ageing. Ageing has the characteristic of leading to maturation; it is the proximate cause of death. Death has the characteristic of exhaustion of life span and obstruction of life; it is the proximate cause of suffering. Suffering has the characteristic of bodily affliction; it is the proximate cause of displeasure. Displeasure has the characteristic of mental affliction; it is the proximate cause of sorrow. Sorrow has the characteristic of sorrowing; it is the proximate cause of lamentation. Lamentation has the characteristic of verbal utterance; it is the proximate cause of anguish. Whatever are troubles, those are anguishes.

Nine terms where the entire unwholesome side goes into classification and coming together. What are the nine terms? Two root defilements, three unwholesome roots, four illusions. Therein, the two root defilements are ignorance and craving for existence, the three unwholesome roots are greed, hate, and delusion. The four illusions - "Permanent in the impermanent" is illusion of perception, illusion of thought, illusion of view; "pleasure in suffering" is illusion of perception, illusion of thought, illusion of view; "self in non-self" is illusion of perception, illusion of thought, illusion of view; "beautiful in the unattractive" is illusion of perception, illusion of thought, illusion of view.

63. Therein, ignorance means not knowing the four noble truths as they really are; this is ignorance. Craving for existence means whatever lust, passion, desire, infatuation, longing, delight, holding, non-relinquishment in existences; this is craving for existence.

Therein, what is greed, an unwholesome root?

Greed means that greed, being greedy, desire, infatuation, longing, delight, holding, non-relinquishment regarding those various belongings of others, possessions of others, positions of others, wealth of others, things owned by others; this is greed, an unwholesome root. Of what is this the root? Greed is the root of unwholesome bodily action, verbal action, and mental action born of greed, likewise as it is the root of consciousness and mental factors associated with it.

Therein, what is hate, an unwholesome root?

That resentment towards beings, impatience, displeasure, anger, malice, desire for harm, mental aversion; this is hate, an unwholesome root.

Of what is this the root?

The root of bodily action, verbal action, mental action born of hate, and of consciousness and mental factors associated with them.

Therein, what is delusion, an unwholesome root?

Whatever non-full realisation, non-grasping with full awareness, non-penetration regarding the four noble truths, delusion, being deluded, confusion, being confused, ignorance, darkness, blindness, obstruction, mental hindrance, covering, concealment, non-attainment of wholesome mental states; this is delusion, an unwholesome root.

Of what is this the root?

The root of unwholesome bodily action, verbal action, and mental action born of delusion, and of consciousness and mental factors associated with them.

Therein, illusions should be known, the basis of illusions should be known. Whatever illusion there may be, that should be known. Therein, there is one illusion, three illusions, and four bases of illusion. What is the one illusion, and by what opposite does one grasp what is distorted?

"Permanent in the impermanent," "pleasure in suffering," "self in non-self," "beautiful in the unattractive" - this is the one illusion.

What are the four bases of illusion?

Body, feeling, mind, and mental phenomena. These are the four bases of illusion.

What are the three illusions?

Perception, thought, and view. These are the three illusions.

Therein, whatever grasping of the sign in a pleasing object, in a faculty-object, or in the sense base of colour - this is illusion of perception. Therein, when there is intimation regarding the object for one with a distorted mind - this is illusion of thought. Therein, for one with a distorted mind, regarding that matter, whatever acceptance, approval, indifference, determination, view, indication, investigating as "beautiful in the unattractive" - this is illusion of view. Therein, by the distinction of bases, there are twelve illusions regarding bodies. Three regarding body, three regarding feeling, three regarding mind, three regarding mental phenomena; four illusions of perception, four illusions of thought, four illusions of view; by the accumulation of sense bases, for one endowed with eye-consciousness and perception, twelve illusions regarding forms, up to one endowed with mind and perception, twelve illusions regarding mental phenomena - six sets of twelve, four illusions arise. Indeed, due to the diversity of objects, for unlimited and incalculable beings, there are unlimited and incalculable illusions by way of inferior, superior, and middling.

64. Therein, the five aggregates are four bases of individual existence. Whatever is the aggregate of matter, that is the body as a base of individual existence. Whatever is the aggregate of feeling, that is feeling as a base of individual existence. Whatever is the aggregate of perception and the aggregate of mental activities, those are mental phenomena as a base of individual existence. Whatever is the aggregate of consciousness, that is consciousness as a base of individual existence. Thus the five aggregates are four bases of individual existence. Therein, regarding the body, there is the illusion "beautiful in the unattractive". Thus regarding feelings, etc. In mind... etc. and regarding mental phenomena there is the illusion of self. Therein, for the purpose of uprooting the four illusions, the Blessed One teaches and makes known the four establishments of mindfulness; for one dwelling observing the body in the body, one uproots the illusion "beautiful in the unattractive"; thus it should be done regarding feelings, consciousness, and mental phenomena.

Therein, ignorance has the characteristic of darkness and gloom, of non-penetration; its proximate cause is illusion. Craving has the characteristic of holding; its proximate cause is what has a dear nature and a pleasant nature. Greed has the characteristic

of deceiving one's own disposition; its proximate cause is taking what is not given. Here, hate has the characteristic of contention; its proximate cause is killing living beings. Delusion has the characteristic of wrong conduct regarding objects; its proximate cause is wrong practice. Perception of permanence has the characteristic of grasping conditioned phenomena as non-perishable; its proximate cause is all activities. Perception of pleasure has the characteristic of approaching contact with mental corruptions; its proximate cause is mine-making. Perception of self has the characteristic of approaching mental phenomena; its proximate cause is I-making. Perception of beauty has the characteristic of grasping colour; its proximate cause is non-restraint of the faculties. By these nine terms that have been pointed out, the entire unwholesome side is declared; and that indeed can be known by one of great learning, not by one of little learning, by one who is wise, not by one lacking wisdom, by one who is engaged, not by one who is not engaged.

Nine wholesome terms where the entire wholesome side goes into classification and coming together. What are the nine terms? Serenity, insight, non-greed, non-hate, non-delusion, perception of impermanence, perception of suffering, perception of non-self, and perception of foulness.

Therein, what is serenity? Whatever is the stability of consciousness, the steadiness, the position, the state, the establishment, the setting up, concentration, composure, non-distraction, non-remorse, appeasement, mental state, full focus of consciousness - this is serenity.

Therein, what is insight? Regarding the aggregates, or regarding the elements, or regarding the sense bases, or regarding mentality-materiality, or regarding the dependent originations, or regarding the dependently arisen phenomena, or regarding suffering, or regarding origins, or regarding cessation, or regarding the path, or regarding wholesome and unwholesome phenomena, or regarding blameable and unblameable, or regarding dark and bright, or regarding what should be cultivated and what should not be cultivated - that investigation as it really is, thorough investigation, inquiry, counter-inquiry, grasping, taking up, discernment, acquaintance by consciousness, scrutiny, examination, knowledge, or true knowledge, vision, full understanding, intelligence, wisdom, radiance, light, lustre, brilliance, sword, arrow, enlightenment factor of investigation of phenomena, right view, path factor - this is insight. Therefore this is called insight, or this is diverse insight; therefore this is called insight. And this insight is twofold, it is called insight into phenomena; by this twofold one sees the beautiful and the unattractive, the dark and the bright, what should be cultivated and what should not be cultivated, action and result, bondage and deliverance, accumulation and diminution, occurrence and cessation, defilement and cleansing - thus it is called insight. Or else "vi" is a prefix, "seeing" is the meaning; therefore it is called insight - this is insight.

65. Therein, there are two diseases of beings: ignorance and craving for existence; for the elimination of these two diseases, two medicines have been spoken by the Blessed One: serenity and insight. Using these two medicines, one realises two healthy states: liberation of mind through the fading away of lust, and liberation by wisdom through the fading away of ignorance. Therein, for the disease of craving, serenity is the medicine; liberation of mind through the fading away of lust is the healthy state. For the disease of ignorance, insight is the medicine; liberation by

wisdom through the fading away of ignorance is the healthy state. For thus the Blessed One said: "Two phenomena are to be fully understood: mentality and materiality; two phenomena are to be abandoned: ignorance and craving for existence; two phenomena are to be developed: serenity and insight; two phenomena are to be realised: true knowledge and liberation." Therein, developing serenity, one fully understands materiality; fully understanding materiality, one abandons craving; abandoning craving, one realises liberation of mind through the fading away of lust; developing insight, one fully understands mentality; fully understanding mentality, one abandons ignorance; abandoning ignorance, one realises liberation by wisdom through the fading away of ignorance. When for a monk two phenomena have been fully understood - mentality and materiality - thus for him two phenomena have been abandoned: ignorance and craving for existence. Two phenomena have been developed: serenity and insight; two phenomena are to be realised: true knowledge and liberation. To this extent, a monk has fulfilled his obligations. This is the element of Nibbāna with residue of clinging. Through the exhaustion of his life span, through the cessation of the life faculty, this suffering ceases, and other suffering does not arise. Therein, whatever is the cessation, the appeasement of these aggregates, elements, and sense bases, and the non-conception, the non-manifestation of other aggregates, elements, and sense bases - this is the element of Nibbāna without residue of clinging.

Therein, what is non-greed as a wholesome root? Whatever non-greed of such element, non-coveting, the state of not coveting, non-desire, non-longing, non-pleasantness, non-holding. This is non-greed as a wholesome root. Of what is this the root? It is the root of wholesome bodily action, verbal action, and mental action born of non-greed, and of consciousness and mental factors associated with it. Or the noble eightfold path is called wholesome; it is the root of three path factors. Which three? Of right thought, right effort, and right concentration - it is the root of these; therefore it is called a wholesome root.

Therein, what is non-hate as a wholesome root? Whatever towards beings or towards activities is non-striking, non-aversion, non-affliction, non-anger, non-hate, friendliness, friendly feeling, desire for welfare, desire for benefit, confidence of mind - this is non-hate as a wholesome root. Of what is this the root? It is the root of wholesome bodily action, verbal action, and mental action born of non-hate, and of consciousness and mental factors associated with it. Or it is the root of three path factors. Which three? Of right speech, right action, and right livelihood - it is the root of these three path factors; therefore it is called a wholesome root.

Therein, what is non-delusion as a wholesome root? Whatever knowledge and vision as it really is regarding the four noble truths, full realisation, right return, penetration, non-delusion, non-forgetfulness, non-confusion, manifestation of true knowledge, light, non-obstruction of wholesome mental states of trainees - this is non-delusion as a wholesome root. Of what is this the root? It is the root of wholesome bodily action, verbal action, and mental action born of non-delusion, and of consciousness and mental factors associated with it. Or this is the root of two path factors. Which two? Of right view and right mindfulness - it is the root of these two path factors; therefore it is called a wholesome root. Thus the eightfold path should be connected with these three wholesome roots.

66. Therein, what is perception of impermanence? "All activities have the nature of arising and falling" - whatever perception, perceiving, determination, learning of this, this is perception of impermanence. What is its outcome? When perception of impermanence has been developed and cultivated, the mind does not follow after, does not connect with, does not remain established in the eight worldly adversities; either equanimity or loathsomeness becomes established - this is its outcome.

Therein, what is perception of suffering? "All activities are suffering" - whatever perception, perceiving, determination, learning of this, this is perception of suffering. What is its outcome? When perception of suffering has been developed and cultivated, the mind does not follow after, does not connect with, does not remain established in laziness, negligence, and astonishment; either equanimity or loathsomeness becomes established - this is its outcome.

Therein, what is perception of non-self? "In all phenomena there is non-self" - whatever perception, perceiving, determination, learning of this, this is perception of non-self. What is its outcome? When perception of non-self has been developed and cultivated, I-making does not follow after the mind, does not connect with it, mine-making does not remain established; either equanimity or loathsomeness becomes established - this is its outcome.

Therein, what is perception of foulness? "The seven activities are foul" - whatever perception, perceiving, determination, learning of this, this is perception of foulness. What is its outcome? When perception of foulness has been developed and cultivated, the mind does not follow after, does not connect with, does not remain established in the sign of the beautiful; either equanimity or loathsomeness becomes established - this is its outcome.

Therein, full understanding of the five aggregates was taught by the Blessed One; therein perception of foulness is for the full understanding of the aggregate of matter, perception of suffering is for the full understanding of the aggregate of feeling, perception of non-self is for the full understanding of the aggregate of perception and the aggregate of mental activities, perception of impermanence is for the full understanding of the aggregate of consciousness. Therein, through serenity one uproots craving, insight uproots ignorance, through non-hate one uproots hate, through non-delusion one uproots delusion, through perception of impermanence one uproots perception of permanence, through perception of suffering one uproots perception of pleasure, through perception of non-self one uproots perception of self, through perception of foulness one uproots perception of beauty.

Serenity has the characteristic of withdrawing mental distraction; its proximate cause is the meditative absorptions. Insight has the characteristic of penetrating all phenomena as they really are; its proximate cause is all that is to be known. Non-greed has the characteristic of withdrawing desire; its proximate cause is abstention from taking what is not given. Non-hate has the characteristic of non-anger; its proximate cause is abstention from killing living beings. Non-delusion has the characteristic of being unobstructed regarding the object; its proximate cause is right practice. Perception of impermanence has the characteristic of grasping the destruction of conditioned phenomena; its proximate cause is rise and fall. Perception of suffering has the characteristic of perceiving contact with mental corruptions; its

proximate cause is feeling. Perception of non-self has the characteristic of not approaching all phenomena; its proximate cause is perception of phenomena. Perception of foulness has the characteristic of grasping the discoloured, festering, and bloated; its proximate cause is disenchantment. When these nine terms are pointed out, the entire wholesome side is pointed out; and that can be known by one of great learning, not by one of little learning, by one who is wise, not by one lacking wisdom, by one who is engaged, not by one who is not engaged.

67. Therein, for one inclined to the perception of permanence, dismissing the mind again and again, not reviewing with mindfulness, the perception of impermanence does not arise; for one inclined to the gratification of pleasure in the five types of sensual pleasure, not reviewing the bias of deportment, the perception of suffering does not arise; for one inclined to self in the aggregates, elements, and sense bases, not reviewing the discrimination of various elements and many elements, the perception of non-self does not arise; for one delighting in beauty and form, and inclined to beauty in the body, the concealed perception of foulness does not arise.

Faith has the characteristic of freedom from remorse; its manifestation is believing. Its proximate cause is the four factors of stream-entry. For thus it was said by the Blessed One: "Monks, where should the faith faculty be seen? In the four factors of stream-entry, in wholesome mental states."

The energy faculty has the characteristic of not rejecting heroic effort; its manifestation is the arousal of the energy faculty. Its proximate cause is the past four right strivings. As stated by the Blessed One: "Monks, where should the energy faculty be seen? In the four right strivings."

Mindfulness has the characteristic of refuge; its manifestation is absence of confusion. Its proximate cause is the past four establishments of mindfulness. As stated by the Blessed One: "Monks, where should the mindfulness faculty be seen? In the four establishments of mindfulness."

Concentration has the characteristic of being fully focused; its manifestation is non-distraction; its proximate cause is the four knowledges. As stated by the Blessed One: "Monks, where should the concentration faculty be seen? In the four meditative absorptions."

Wisdom has the characteristic of understanding; its manifestation is investigating what has come to be; its proximate cause is the four noble truths. As stated by the Blessed One: "Monks, where should the wisdom faculty be seen? In the four noble truths."

The four wheels are: residence in a suitable place is a wheel, reliance on good persons is a wheel, rightly directing oneself is a wheel, having made merit in the past is a wheel. Therein, residence in a suitable place has the characteristic of reliance on noble ones; it is the proximate cause of reliance on good persons. Reliance on good persons has the characteristic of reliance on noble ones; it is the proximate cause of rightly directing oneself. Rightly directing oneself has the characteristic of right practice; it is the proximate cause of merits. Merit has the characteristic of accumulation of wholesome mental states; it is the proximate cause of all achievements.

The eleven mental states rooted in morality: for one who is moral, there is freedom from remorse, etc. That is knowledge and vision of liberation - the understanding "there is no more coming back to any state of being." Therein, morality has the characteristic of abstention; it is the proximate cause of freedom from remorse. Freedom from remorse has the characteristic of not censuring oneself; it is the proximate cause of gladness. Gladness has the characteristic of rejoicing; it is the proximate cause of rapture. Rapture has the characteristic of being delighted; it is the proximate cause of tranquillity. Tranquillity has the characteristic of workableness; it is the proximate cause of happiness. Happiness has the characteristic of non-anger; it is the proximate cause of concentration. Concentration has the characteristic of non-distraction; it is the proximate cause of knowledge and vision of things as they really are. Wisdom has the characteristic of investigating without distortion; it is the proximate cause of disenchantment; disenchantment has the characteristic of non-attachment; it is the proximate cause of dispassion. Dispassion has the characteristic of non-defilement; it is the proximate cause of liberation. Liberation has the characteristic of seclusion from unwholesome mental states; it is the proximate cause of the cleansing of liberation.

68. The four noble planes are the four fruits of asceticism. Therein, whoever understands as it really is, this is the plane of seeing. And the fruition of stream-entry - he, having understood as it really is, becomes disenchanted; this is the proximate cause of the weakening of sensual lust and anger. And the fruition of once-returning - he becomes smoothly dispassionate; this is liberation of mind through the fading away of lust. And the fruition of non-returning - that which becomes liberated through the fading away of ignorance, this is the plane of what has been done. And arahantship - what is the meaning of the term "fruits of asceticism"? The noble eightfold path is asceticism; these are its fruits, thus they are called "fruits of asceticism". Why are they called "fruits of the holy life"? The holy life is the noble eightfold path; those are its fruits, thus they are called "fruits of the holy life".

Therein, how does one become a stream-enterer? Together with the full realisation of truth, three mental fetters are abandoned for a noble disciple: identity view, sceptical doubt, and adherence to moral rules and austerities; with the abandoning and utter elimination of these three mental fetters, a noble disciple becomes a stream-enterer, no longer subject to fall into lower realms, until he makes an end of suffering.

Therein, what is identity view? An ignorant fool, a worldling, up to one not skilled in the noble teaching, he regards matter as self, up to self as in consciousness; he, regarding these five aggregates, either grasps at self or grasps at what belongs to a self, thinking "this I am" in one, being thrown into control, without assistance, lying latent, limb by limb, he goes beyond. Whatever acceptance, personal preference, looking, reflection on reasons, pondering of view, confidence of one so constituted - this is called identity view.

Therein, five views partake of annihilation. Which five? One regards matter as self, up to one regards consciousness as self - these five partake of annihilation; the remaining fifteen partake of eternalism. Thus, with the abandoning of identity view, the sixty-two wrong views are abandoned. With abandoning, one does not partake of annihilation or eternalism. Thus, with the abandoning of annihilation and eternalism, for a noble disciple there is no wrong view whatsoever, other than supramundane

right view. But how does identity view not exist? Here a noble disciple is learned, all the bright side should be done, up to one skilled in the noble teachings regards matter as non-self, up to consciousness... etc. For one thus regarding, identity view does not exist.

How does sceptical doubt not exist? Here a noble disciple is not uncertain about the Buddha, does not doubt sceptically, is confident - "Thus indeed is the Blessed One" - all of it. He is not uncertain about the Teaching, does not doubt sceptically - all of it. Up to "the elimination of craving, dispassion, cessation, Nibbāna" - he is endowed with this second quality free from uncertainty. He is not uncertain about the Community... etc. Up to "worthy of veneration by gods and humans" - he is endowed with this third quality free from uncertainty.

"All activities are suffering" - he is not uncertain, does not doubt sceptically, resolves upon it, is confident. "Craving is the origin of suffering" - he is not uncertain, does not doubt sceptically. "From the cessation of craving is the cessation of suffering" - he is not uncertain, does not doubt sceptically. "The noble eightfold path is the practice leading to the cessation of suffering" - he is not uncertain, does not doubt sceptically, resolves upon it, is confident. Whatever uncertainty, doubt, sceptical doubt, crossroads, trembling, crawling about, lack of firm standing, not arriving at determination, lack of definiteness, indefiniteness regarding the Buddha, or the Teaching, or the Community, or suffering, or origin, or cessation, or the path - these for him have been abandoned, expelled, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

69. Therein, adherence to moral rules and austerities is twofold - of morality or of purity. Therein, adherence to moral rules and austerities regarding morality is: "By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity; there I shall play with dove-footed nymphs, I shall delight, I shall attend upon them." "Seeing as it really is" means: personal preference, liberation, lust, what turns around lust, the shaping of view, seeing - this is adherence to moral rules and austerities of one who is not content. Therein, what is adherence to moral rules and austerities regarding purity? Here someone fondles morality, is purified by morality, is led by morality, is freed by morality, transcends pleasure, transcends pain, transcends pleasure and pain, attains by what is higher. One fondles both morality and ascetic practice, by both morality and ascetic practice they are purified, freed, led, transcend pleasure, transcend pain, transcend pleasure and pain, attain - thus for one returning from what is purified and liberated to a teaching that does not purify and a teaching that does not liberate, whatever acceptance, personal preference, freedom, looking, reflection on reasons, pondering of view, seeing of one so constituted - this is adherence to moral rules and austerities regarding purity. These two kinds of adherence are abandoned for a noble disciple, subject to non-arising in the future; he becomes virtuous, endowed with morality pleasing to the noble ones, unbroken, up to conducive to peace. With the abandoning of these three mental fetters, an instructed noble disciple becomes a stream-enterer, no longer subject to fall into lower realms - all of it.

"Together with the full realisation of truth" - what is the meaning of this term? There are four full realisations: full realisation through full understanding, full realisation through abandoning, full realisation through realisation, full realisation through

development.

Therein, a noble disciple fully realises suffering through full realisation of full understanding, fully realises the origin through full realisation of abandoning, fully realises cessation through full realisation of realisation, fully realises the path through full realisation of development. What is the reason? Full realisation of full understanding is for suffering, full realisation of abandoning is for the origin, full realisation of realisation is for cessation, full realisation of development is for the path. How does one fully realise through serenity and insight? Having bound the mind to the object, one sees the five aggregates as suffering. Therein, whatever is the binding - this is serenity. Whatever is the penetration - this is insight. For one seeing the five aggregates as suffering, whatever attachment, desire, undertaking, holding, wish, infatuation, aspiration, longing in the five aggregates is abandoned. Therein, the five aggregates are suffering. Whatever attachment, desire, undertaking, holding, wish, infatuation, aspiration, longing therein - this is the origin. Whatever is the abandoning of that, that is cessation; serenity and insight are the path - thus there is full realisation of these four noble truths at one time, at one moment, in one consciousness, neither before nor after. Therefore the Blessed One said: "Together with the full realisation of truth, three mental fetters are abandoned for a noble disciple."

70. Therein, serenity and insight meditation proceeding in conjunction, at one time, at one moment, in one consciousness, performs four functions: it fully realises suffering through full realisation of full understanding, up to the path through full realisation of development. Why? Suffering is full realisation through full understanding, up to the path is full realisation through development. Thus is the simile seen: just as a boat going through water performs four functions - it causes one to reach the far shore, it leaves behind the near shore, it carries the burden, it cuts through the stream; just so, serenity and insight meditation proceeding in conjunction, at one time, at one moment, in one consciousness, performs four functions: it fully realises suffering through full realisation of full understanding, up to the path through full realisation of development. Or just as the sun rising, at one time, simultaneously, performs four functions - it dispels darkness, it manifests light, it reveals form, it exhausts cold; just so, serenity and insight meditation proceeding in conjunction, at one time, etc. Just as a lamp burning, at one time, simultaneously, performs four functions - it dispels darkness, it manifests light, it reveals form, it exhausts fuel; just so, serenity and insight meditation proceeding in conjunction, at one time, etc.

When a noble disciple becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, until he makes an end of suffering - this is the plane of seeing. And the fruition of stream-entry: one established in the fruition of stream-entry, further developing serenity and insight meditation proceeding in conjunction, through the abandoning of sensual lust and anger for the most part, becomes a noble disciple. A once-returner, due to having completed the task, having come to this world only once more, makes an end of suffering - this is the plane of diminution.

And the fruition of once-returning: whoever, established in the fruition of once-returning, developing insight, abandons sensual lust and anger together with their underlying tendencies without remainder; when sensual lust and anger are abandoned without remainder, the five lower mental fetters become abandoned - identity view, adherence to moral rules and austerities, sceptical doubt, sensual desire, and anger; with the abandoning of these five lower mental fetters, a noble disciple becomes a non-returner, attaining final nibbāna there, not subject to return from that world - this is the plane of being without lust.

And the fruition of non-returning: one established in the fruition of non-returning, further developing serenity and insight meditation, abandons the five higher mental fetters - lust for fine-material existence, lust for immaterial existence, conceit, restlessness, and ignorance. With the abandoning of these five higher mental fetters, a noble disciple becomes a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one completely liberated through final knowledge, one who has utterly eliminated the fetters of existence, one who has attained his own welfare - this is the plane of what has been done.

The Worthy One alone - this is the element of Nibbāna with residue of clinging. Through the exhaustion of his life span, through the cessation of the life faculty, this suffering ceases, and other suffering does not arise. Whatever is the cessation, the appeasement of this suffering, and the non-manifestation of other suffering - this is the element of Nibbāna without residue of clinging. These are the two elements of Nibbāna. Thus the truths have been stated. Full realisation of truth has been stated, defining of mental defilements has been stated, abandoning has been stated, planes have been stated, fruits have been stated, elements of Nibbāna have been stated. Thus when these have been stated, all enlightenment becomes stated. Herein exertion is to be done.

71. Therein, what are the nine gradual attainments? The four meditative absorptions and the four immaterial attainments and the attainment of cessation. Therein, what are the four meditative absorptions? Here, monks, a monk, quite secluded from sensual pleasures - this should be done in detail. Therein, what are the four immaterial attainments? One who is dispassionate should certainly be spoken of, up to the attainment of cessation should be done in detail. These are the nine gradual attainments.

Therein, what is the first meditative absorption? Dissociated from five factors, possessed of five factors. Dissociated from which five factors? From the five mental hindrances. Therein, what are the five mental hindrances? Sensual desire - this should be expanded. Therein, what is sensual desire? Whatever desire and lust, love, attachment, holding, wish, infatuation, longing, non-relinquishment, underlying tendency, prepossession regarding the five types of sensual pleasure - this is the mental hindrance of sensual desire. Therein, what is the mental hindrance of anger? Whatever resentment towards beings and activities, etc. as in hate so in disparagement - this is anger, a mental hindrance. Therein, what is torpor? Whatever dullness of consciousness, heaviness of consciousness, unwieldiness of consciousness, discarding of consciousness, drowsiness, nodding, the act of nodding, nodding off - this is torpor. Therein, what is sloth? Whatever stiffness of the body, dullness, heaviness of the body, non-tranquillity of the body - this is sloth. Thus this

sloth and the former torpor - both of these are called the mental hindrance of sloth and torpor. Therein, what is restlessness? Whatever non-appeasement of consciousness - this is restlessness. Therein, what is remorse? Whatever mental scratching, disturbance, agitation, heart-scratching, regret - this is remorse. Thus this remorse and the former restlessness - both of these are called the mental hindrance of restlessness and remorse. Therein, what is the mental hindrance of sceptical doubt? Whatever regarding the Buddha or the Teaching or the Community, etc. this is sceptical doubt. And yet there are five sceptical doubts: obstructive to the righteous, obstructive to the region, obstructive to attainment, obstructive to the path, obstructive to heaven - these are the five sceptical doubts. Here, however, sceptical doubt obstructive to attainment is intended. These are the five mental hindrances.

Therein, what is the meaning of the term "mental hindrances," from what do they obstruct? They obstruct from all that is on the side of the wholesome. How do they obstruct? Sensual desire obstructs from foulness, anger obstructs from friendliness, sloth obstructs from tranquillity, torpor obstructs from arousal of energy, restlessness obstructs from serenity, remorse obstructs from non-regret, sceptical doubt obstructs from wisdom and from dependent origination.

Another method. Sensual desire obstructs from non-greed, from the wholesome root, anger obstructs from non-hate, sloth and torpor obstruct from concentration, restlessness and remorse obstruct from the establishments of mindfulness, sceptical doubt obstructs from non-delusion, from the wholesome root.

Another method. There are three abidings: the divine abiding, the divine abiding, and the noble abiding. The divine abiding is the four meditative absorptions, the divine abiding is the four immeasurables, the noble abiding is the thirty-seven qualities conducive to enlightenment. Therein, sensual desire, restlessness, and remorse obstruct the divine abiding, anger obstructs the divine abiding, sloth and torpor and sceptical doubt obstruct the noble abiding.

Another method. Sensual desire, anger, and restlessness and remorse obstruct serenity, sloth and torpor and sceptical doubt obstruct insight, therefore they are called mental hindrances. The first meditative absorption is dissociated from these five factors.

With which five factors is the first meditative absorption associated? With applied thought and sustained thought, with rapture, with happiness, and with unified focus of mind. The arising, attainment, possession, and realisation of these five factors is called having attained the first meditative absorption. Having produced these five factors, one dwells; therefore it is said one enters and dwells in the first meditative absorption by the divine abiding.

Therein, the second meditative absorption is possessed of four factors; having produced and accomplished these four factors - rapture and happiness, unified focus of mind, and internal confidence - one dwells; therefore it is said one enters and dwells in the second meditative absorption.

Therein, the third meditative absorption is possessed of five factors; having produced and accomplished these five factors - mindfulness, full awareness, happiness, unified focus of mind, and equanimity - one dwells; therefore it is said one enters and dwells

in the third meditative absorption.

Therein, the fourth meditative absorption is possessed of four factors - equanimity, purity of mindfulness, neither-unpleasant-nor-pleasant feeling, and unified focus of mind; the fourth meditative absorption is possessed of these four factors. Thus the arising, attainment, possession, and realisation of these four factors is called having attained the fourth meditative absorption. Having produced and accomplished these four meditative absorptions, having attained, one dwells; therefore it is said one dwells by the divine abiding.

Therein, what is the meaning of impermanent? The meaning of oppression is the meaning of impermanent, the meaning of dissolution, the meaning of leading on, the meaning of seclusion is the meaning of impermanent; this is the meaning of impermanent.

Therein, what is the meaning of suffering? The meaning of oppression is the meaning of suffering, the meaning of crushing, the meaning of urgency, the meaning of affliction; this is the meaning of suffering.

Therein, what is the meaning of empty? Untainted is the meaning of empty, the meaning of not sharing, the meaning of gone beyond, the meaning of end of the round of rebirths; this is the meaning of empty.

Therein, what is the meaning of non-self? The meaning of non-sovereignty is the meaning of non-self, the meaning of not being under control, the meaning of not acting as one wishes, the meaning of being consumed; this is the meaning of non-self.

The Peṭaka plane named the Accumulation of Discourse Meanings, leading to peace, is complete.



ABOUT THIS TRANSLATION

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