

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

21. The Guide Text (21. Peṭakopadesapāḷi)

8. Analysis of the Suttas (8. Suttavebhaṅgiyaṃ)

[Pe 8, PTS 147-241]



PaliVerse

5. The Collection of Minor Texts

21. The Guide Text

8. Analysis of the Suttas

118. A first point is not discerned of ignorance and of craving for existence. Therein, a first point is not discerned of beings hindered by ignorance and fettered by craving. Therein, whatever beings are fettered by craving, they are abundant in holding and weak in insight. But whatever beings are abundant in views, they are abundant in insight and weak in holding.

Therein, beings of craving temperament are attached to the perception of beings, not seeing arising and passing away. They regard self in the five aggregates: "self as possessing matter, or matter as in self, or self as in matter." Thus the five aggregates. They regard self by other aggregates; those beings abundant in views, seeing with insight, regard the aggregates directly as self. They regard matter as self. Whatever is matter, that is self. Whoever is I, that is matter. He sees the destruction of matter; this one is an annihilationist. Thus, by the first approach to the five aggregates, five identity views partake of annihilation: "the soul is the same as the body." In each aggregate, by the three latter terms, one partakes of eternalism: "the soul is one thing and the body another." Those gone forth outside of here, of craving temperament, dwell engaged in the pursuit of sensual happiness. By that outcome, those of view temperament dwell engaged in the pursuit of self-mortification. By that very happiness of views, to this extent is the outsider's practice.

Therein, beings of view temperament who descend into the noble Teaching and discipline become followers of the Teaching. Whatever beings of craving temperament descend into the noble Teaching and discipline, they become faith-followers.

Therein, whatever beings are of view temperament, they have the view of fault regarding sensual pleasures, but those whose underlying tendencies regarding sensual pleasures are not abolished, they dwell engaged in the pursuit of self-mortification. The Teacher teaches them the Teaching. Or another disciple says "there is no benefit from sensual pleasures"; and they, already not desiring sensual pleasures, thus give up sensual pleasures with little difficulty. They are not attached to mental suffering. Therefore it is said "easy practice." But whatever beings are of craving temperament, they are attached to sensual pleasures; the Teacher or another teaches them the Teaching. Or a certain monk says "there is no benefit from sensual pleasures"; they give up what is dear with suffering. Therefore it is said "difficult practice." Thus all these beings go to coming together in two practices, the difficult and the easy.

Therein, whatever beings are of view temperament, they are twofold: with soft faculties and with sharp faculties. Therein, whatever beings of view temperament with sharp faculties give up with ease and quickly fully realise, therefore it is said

"easy practice with quick direct knowledge." Therein, whatever beings of view temperament with soft faculties, with reference to those with sharp faculties first, fully realise more slowly, they give up with ease and fully realise slowly. Therefore it is said "easy practice with sluggish direct knowledge." Therein, beings of craving temperament are twofold: with sharp faculties and with soft faculties. Therein, whatever beings of craving temperament with sharp faculties give up with suffering and quickly fully realise. Therefore it is said "difficult practice with quick direct knowledge." Therein, whatever beings of craving temperament with soft faculties, with reference to those with sharp faculties first, fully realise more slowly, they give up with suffering and fully realise slowly. Therefore it is said "difficult practice with sluggish direct knowledge." These four practices have no fifth, no sixth. For whoever has been quenched or will be quenched, by these four practices and no others, this explains the mental defilements by the fourfold practice. That which should be explained by the fourfold path in the noble teachings, this is called the method named the lion's play.

119. Here these are the four nutriments. Four illusions, kinds of clinging, mental bonds, mental knots, mental corruptions, mental floods, darts, stations of consciousness, ways of going to bias - thus all these are ten terms. This is the correlation of the discourse.

The four nutriments. Therein, whatever edible food and whatever contact as nutriment - these are to be abandoned by one of craving temperament. Therein, whatever mental volition as nutriment and whatever consciousness as nutriment - these are to be abandoned by one of view temperament.

The first nutriment is the first illusion, the second nutriment is the second illusion, the third nutriment is the third illusion, the fourth nutriment is the fourth illusion. These four illusions have no fifth, no sixth. And this is the measure of the four nutriments.

Therein, established in the first illusion, one clings to sensual pleasures; this is clinging to sensual pleasures. Established in the second illusion, one clings to future existence; this is clinging to moral rules and austerities. Established in the third illusion, one wrongly clings to a view; this is clinging to views. Established in the fourth illusion, one clings to the aggregates as self; this is clinging to the doctrine of self.

Therein, established in clinging to sensual pleasures, one covets sensual pleasures and knots; this is the bodily knot of covetousness. Established in clinging to moral rules and austerities, one knots anger; this is the bodily knot of anger. Established in clinging to views, one knots adherence; this is the bodily knot of adherence. Established in clinging to the doctrine of self, one knots through obsessing; this is the bodily knot of dogmatic belief that "This alone is the truth."

For him, mental defilements thus knotted flow as mental corruptions. But something is called remorse. Whatever are remorse, those are underlying tendencies. Therein, through the bodily knot of covetousness is the mental corruption of sensuality, through the bodily knot of anger is the mental corruption of existence, through the bodily knot of adherence is the mental corruption of wrong view, through the bodily knot of dogmatic belief that "This alone is the truth" is the mental corruption of ignorance.

Those four mental corruptions, having gone to expansion, become mental floods; therefore they are called "mental floods." Therein, the mental corruption of sensuality is the mental flood of sensuality, the mental corruption of existence is the mental flood of existence, the mental corruption of ignorance is the mental flood of ignorance, the mental corruption of wrong view is the mental flood of views.

Those four mental floods, having entered the disposition, are called accompanied by underlying tendencies. Darts means standing having struck the heart. Therein, the mental flood of sensuality is the dart of lust, the mental flood of existence is the dart of hate, the mental flood of ignorance is the dart of delusion, the mental flood of views is the dart of wrong view.

Consciousness overpowered by these four darts remains in four phenomena: in matter, in feeling, in perception, in activities. These are the four stations of consciousness. Therein, through the dart of lust, consciousness imbued with delight, involved with matter, remains. Through the dart of hate, involved with feeling; through the dart of delusion, involved with perception; through the dart of wrong view, consciousness imbued with delight, involved with activities, remains.

Through the four stations of consciousness, one goes to the fourfold bias: through desire, through hate, through fear, through delusion. Through lust one goes to bias through desire, through hate one goes to bias through hate, through delusion one goes to bias through delusion, through wrong view one goes to bias through fear. Thus this action and these mental defilements. This is the cause of the round of rebirths.

120. Therein, these are the four directions: edible food, the illusion "beautiful in the unattractive", clinging to sensual pleasures, the mental bond of sensuality, the bodily knot of covetousness, the mental corruption of sensuality, the mental flood of sensuality, the dart of lust, the station of consciousness based on matter, going to bias through desire. This is the first direction.

Contact as nutriment, the illusion "pleasure in suffering", clinging to moral rules and austerities, the mental bond of existence, the bodily knot of anger, the mental corruption of existence, the mental flood of existence, the dart of hate, the station of consciousness based on feeling, going to bias through hate - this is the second direction.

Mental volition as nutriment, the illusion "self in non-self", clinging to views, the mental bond of views, the bodily knot of adherence, the mental corruption of wrong view, the mental flood of views, the dart of wrong view, the station of consciousness based on perception, going to bias through fear. This is the third direction.

Consciousness as nutriment, the illusion "permanent in the impermanent", clinging to the doctrine of self, the mental bond of ignorance, the bodily knot of dogmatic belief that "This alone is the truth", the mental corruption of ignorance, the mental flood of ignorance, the dart of delusion, the station of consciousness based on activities, going to bias through delusion - this is the fourth direction. Thus, of these ten discourses, by the first term, there is looking at the first direction. This is called looking at the directions.

Looking at the directions on the unwholesome side by the four illusions, having connected the mental defilements, this is the plane for looking at the directions on the unwholesome side - of the five and ten discourses, whatever are the first terms, what is the meaning of these phenomena? The meaning is one, only the phrasing is different. Thus the second, thus the third, thus the fourth. This is the first correlation.

By this abbreviation, all mental defilements should be included in the four terms. Then on the wholesome side: four practices, four meditative absorptions, four establishments of mindfulness, four abidings - divine, divine, noble, imperturbable - four right strivings, four wonderful and marvellous phenomena, four determinations, four concentrations - concentration due to desire, concentration due to energy, concentration due to developed mind, concentration due to investigation. Four phenomena participating in happiness, not apart from the factors of enlightenment, not apart from austere asceticism, not apart from sense restraint, not apart from the relinquishment of all - four limitless states.

Therein, the difficult practice with sluggish direct knowledge, being developed and cultivated, fulfils the first meditative absorption; the first meditative absorption being complete fulfils the first establishment of mindfulness; the first establishment of mindfulness being complete fulfils the first abiding; the first abiding being complete fulfils the first right striving; the first right striving being complete fulfils the first wonderful and marvellous phenomenon; the first wonderful and marvellous phenomenon being complete fulfils the first determination; the first determination being complete fulfils concentration due to desire; concentration due to desire being complete fulfils sense restraint; sense restraint being complete fulfils the first limitless state of friendliness. Thus up to the relinquishment of all fulfils the fourth limitless state.

Therein, the first practice and the first meditative absorption and the first establishment of mindfulness and the first abiding and the first right striving and the first wonderful and marvellous phenomenon and the foundation of truth and concentration due to desire and sense restraint and friendliness as the limitless state. This is the first direction.

The difficult practice with quick direct knowledge, the second meditative absorption and the second establishment of mindfulness and the second abiding and the second right striving and the second wonderful and marvellous phenomenon, the foundation of generosity, concentration due to developed mind, the four bases for spiritual power, and compassion as the limitless state - this is the second direction.

The easy practice with sluggish direct knowledge and the third meditative absorption and the third establishment of mindfulness and the third abiding and the third right striving and the third wonderful and marvellous phenomenon and the foundation of wisdom and concentration due to energy and the factors of enlightenment and altruistic joy as the limitless state. This is the third direction.

The easy practice with quick direct knowledge, the fourth meditative absorption and the fourth establishment of mindfulness and the fourth abiding and the fourth right striving and the fourth wonderful and marvellous phenomenon and the foundation of peace and concentration due to investigation and the relinquishment of all and equanimity as the limitless state. This is the fourth direction. This is the looking at

these four directions. This is called the method named looking at the directions.

Therein, this is the connection. The four nutriments and the four practices, the four illusions and the four establishments of mindfulness, the four kinds of clinging and the four meditative absorptions and the four mental bonds and the abidings, the mental knots and the right strivings, the mental corruptions and the wonderful and marvellous phenomena, the mental floods and the determinations, the darts and the concentrations, the stations of consciousness and the four phenomena participating in happiness, the four ways of going to bias and the four limitless states - thus the connection by way of the opposite of the wholesome and unwholesome; this is called the method of looking at the directions.

Its final goal is the four fruits of asceticism; and whatever phenomenon in the exposition of the wholesome and unwholesome is the first exposition of the direction, the final goal of this is the fruition of stream-entry, the second is the fruition of once-returning, the third is the fruition of non-returning, the fourth is the fruition of arahantship.

Therein, what is the Tipukkhala method? Those who go forth through difficult practice with sluggish direct knowledge and with quick direct knowledge are two persons, and those who go forth through easy practice with sluggish direct knowledge and with quick direct knowledge are two persons.

Of these four persons, whatever person goes forth through easy practice with sluggish direct knowledge, and whatever person goes forth through difficult practice with quick direct knowledge. These become two persons. Therein, whoever goes forth through easy practice with quick direct knowledge, this is one who understands quickly. Whatever person is the last, the common one, this is one who understands through elaboration. Whatever person goes forth with sluggish direct knowledge through difficult practice, this is one who needs to be guided. These four become three; therein, for one who understands quickly, insight meditation is preceded by serenity meditation; for one who needs to be guided, serenity meditation is preceded by insight meditation; for one who understands through elaboration, serenity and insight meditation are in conjunction. For one who understands quickly, the teaching is soft; for one who needs to be guided, the teaching is sharp; for one who understands through elaboration, the teaching is sharp and soft.

For one who understands quickly, the training in higher wisdom; for one who needs to be guided, the training in higher consciousness; for one who understands through elaboration, the training in higher morality. Thus for these persons, deliverance is by the four practices.

Therein, this is the defilement: three unwholesome roots, three contacts, three feelings, three explorations, three defilements, three applied thoughts, three fevers, three characteristics of the conditioned, and three kinds of suffering.

"Three unwholesome roots" means greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root. "Three contacts" means contact experienced as pleasant, contact experienced as unpleasant, contact experienced as neither-unpleasant-nor-pleasant. "Three feelings" means pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. "Three explorations" means

exploration of pleasure, exploration of displeasure, exploration of equanimity. "Three defilements" means lust, hate, delusion. "Three applied thoughts" means sensual thought, thought of anger, thought of violence. "Three fevers" means born of lust, born of hate, born of delusion. "Three characteristics of the conditioned" means arising, presence, passing away. "Three kinds of suffering" means suffering as suffering, suffering due to change, suffering due to the conditioned.

Therein, from where has greed, the unwholesome root, arisen? There is a threefold object: pleasing, displeasing, and that which is a basis for equanimity. Therein, by a pleasing object, greed, the unwholesome root, arises. Thus from a pleasing object, contact experienced as pleasant; dependent on contact experienced as pleasant, pleasant feeling arises; dependent on pleasant feeling, exploration of pleasure arises; dependent on exploration of pleasure, lust arises; dependent on lust, sensual thought arises; dependent on sensual thought, fever born of lust arises; dependent on fever born of lust, arising, the characteristic of the conditioned, arises; dependent on arising, the characteristic of the conditioned, suffering due to change arises.

From where has hate, the unwholesome root, arisen? By a displeasing object, hate, the unwholesome root, has arisen. Thus from a displeasing object, contact experienced as unpleasant; dependent on contact experienced as unpleasant, unpleasant feeling arises; dependent on unpleasant feeling, exploration of displeasure arises; dependent on exploration of displeasure, hate arises; dependent on hate, thought of anger arises; dependent on thought of anger, fever born of hate arises; dependent on fever born of hate, change in its duration, the characteristic of the conditioned, arises; dependent on change in its duration, the characteristic of the conditioned, suffering as suffering, feeling, arises.

From where has delusion, the unwholesome root, arisen? By an object that is a basis for equanimity, delusion, the unwholesome root, has arisen. Thus from an object that is a basis for equanimity, contact experienced as neither-unpleasant-nor-pleasant; dependent on contact experienced as neither-unpleasant-nor-pleasant, neither-unpleasant-nor-pleasant feeling arises; dependent on neither-unpleasant-nor-pleasant feeling, exploration of equanimity arises; dependent on exploration of equanimity, delusion arises; dependent on delusion, thought of violence arises; dependent on thought of violence, fever born of delusion arises; dependent on fever born of delusion, passing away, the characteristic of the conditioned, arises; dependent on passing away, the characteristic of the conditioned, suffering due to the conditioned arises; thus this is the description of the three mental defilements, this is called the Tipukkhala method on the wholesome side.

Thus the three unwholesome roots are not four, not five; three contacts means three feelings up to the suffering of the conditioned; whatever is the unwholesome side, all that comes together in the three unwholesome roots.

Therein, what is the wholesome side? Three wholesome roots, three wisdoms: wisdom gained through learning, wisdom gained through reflection, wisdom gained through meditative development. Three concentrations: with applied and sustained thought, etc. three trainings: training in higher morality, etc. training. Three signs: the sign of serenity, the sign of exertion, the sign of equanimity. Three applied thoughts: thought of renunciation, etc. thought of non-violence. Three faculties: the faculty of "I

shall know the unknown" - in detail. Three explorations: exploration of renunciation, exploration of non-anger, exploration of non-violence. Three searches: sensual seeking, seeking existence, seeking the holy life. Three aggregates: the aggregate of morality, the aggregate of concentration, the aggregate of wisdom.

Therein, whatever non-greed is a wholesome root, that fulfils wisdom gained through learning; wisdom gained through learning being complete fulfils concentration with applied and sustained thought; concentration with applied and sustained thought being complete fulfils the training in higher consciousness; the training in higher consciousness being complete fulfils the sign of serenity; the sign of serenity being complete fulfils the thought of renunciation; the thought of renunciation being complete fulfils the faculty of "I shall know the unknown"; the faculty of "I shall know the unknown" being complete fulfils the exploration of renunciation; the exploration of renunciation being complete abandons sensual seeking; the abandoning of sensual seeking fulfils the aggregate of concentration.

Non-hate as a wholesome root fulfils wisdom gained through reflection; wisdom gained through reflection being complete fulfils concentration without applied but with sustained thought only. Concentration without applied but with sustained thought only being complete fulfils the training in higher morality; the training in higher morality being complete fulfils the sign of equanimity; the sign of equanimity being complete fulfils the thought of non-anger; the thought of non-anger being complete fulfils the faculty of final knowledge; the faculty of final knowledge being complete fulfils the exploration of non-anger; the exploration of non-anger being complete abandons seeking existence; the abandoning of seeking existence fulfils the aggregate of morality.

Non-delusion as a wholesome root fulfils wisdom gained through meditative development; wisdom gained through meditative development being complete fulfils concentration without applied and sustained thought; concentration without applied and sustained thought being complete fulfils the training in higher wisdom; the training in higher wisdom being complete fulfils the sign of exertion; the sign of exertion being complete fulfils the faculty of one who has final knowledge; the faculty of one who has final knowledge being complete fulfils the exploration of non-violence; the exploration of non-violence being complete fulfils seeking the holy life; seeking the holy life being complete fulfils the aggregate of wisdom.

Thus these three mental states on the side of the wholesome, all wholesome mental states are described by three triad expositions; the three doors to deliverance are its final goal. Therein, by the first the desireless, by the second the emptiness, by the third the signless. This is called the second method named the Tipukkhala.

Therein, these three persons: one who understands quickly, one who understands through elaboration, and one who needs to be guided. Of these three persons, those persons who go forth through easy practice with quick direct knowledge, and through easy practice with sluggish direct knowledge, these are two persons. And those two persons who go forth through difficult practice with quick direct knowledge, and through difficult practice with sluggish direct knowledge, these four by that distinction become two: one of view temperament and one of craving temperament. These four having become three, three having become two. For these two persons,

this is the defilement: ignorance and craving, shamelessness and moral fearlessness, unmindfulness and lack of full awareness, mental hindrances and mental fetters, holding and adherence, I-making and mine-making, faithlessness and being difficult to admonish, idleness and unwise attention, sceptical doubt and covetousness, not hearing the Good Teaching and non-attainment.

Therein, ignorance, shamelessness, unmindfulness, mental hindrances, holding, I-making, faithlessness, idleness, sceptical doubt, and not hearing the Good Teaching - this is one direction.

Craving, moral fearlessness, lack of full awareness, mental fetters, adherence, mine-making, being difficult to admonish, unwise attention, covetousness, and non-attainment - this is the second direction. Of the ten dyads, the ten first terms should be made. In brief they inform the meaning; as opposites of the dark side, of all the dyads the ten second terms - this is the second direction.

Thus the exposition of suffering of unwholesome mental states - this is the origin. Whatever phenomenon one dwells in, mentality and materiality - this is suffering; thus this is the origin, and this is suffering; these two truths, suffering and origin, are the first exposition of the method of the Nandiyāvaṭṭa.

Therein, what is the wholesome side? Serenity and insight, true knowledge and conduct, mindfulness and full awareness, shame and moral fear, abandoning of I-making and abandoning of mine-making, right effort and wise attention, right mindfulness and right concentration, wisdom and disenchantment, attainment and hearing the Good Teaching, pleasure and practice in accordance with the Teaching.

Therein, serenity and true knowledge and mindfulness and shame and abandoning of I-making and right effort and right mindfulness and wisdom and attainment and pleasure - these mental states are one direction. Insight and conduct and full awareness and moral fear and abandoning of mine-making and wise attention and right concentration and disenchantment and hearing the Good Teaching and practice in accordance with the Teaching - this is the second direction. Thus in the wholesome side and in the unwholesome side, there are four directions of the method of the Nandiyāvaṭṭa.

Among those, whatever first terms of the unwholesome side that are unwholesome go to abandoning by the wholesome, those go to abandoning by the second terms in the wholesome side. Through their abandoning, liberation of mind through the fading away of lust; whatever second unwholesome terms of the unwholesome side go to abandoning, those go to abandoning by the first terms of the wholesome side. Through their abandoning, liberation by wisdom through the fading away of ignorance is the final goal. Of these three methods, the first method is called the Sīhaviikkīṭa. Eight terms, four wholesome and four unwholesome - these eight terms are root terms; by the method of meaning, the second is the Tipukkhala. It leads by six mental states, it leads the wholesome roots and it leads the unwholesome roots; thus these six terms and the former eight root terms - these fourteen terms are of the eighteen root terms. Therein, the last method, the Nandiyāvaṭṭa, leads by four mental states. By ignorance and by craving and by serenity and by insight - these four mental states, these eighteen root terms are explained in the three methods.

Therein, whatever nine terms are wholesome, therein all that is wholesome comes together. And of those nine roots, four terms are in the Sīhavikkīlita method, three in the Tipukkhala, two in the Nandiyāvaṭṭa - thus these are the sides of the wholesome. Therein, whatever nine terms are wholesome, therein all that is wholesome is connected. Therein, in the Sīhavikkīlita method four terms, three in the Tipukkhala, two in the Nandiyāvaṭṭa - these nine wholesome terms are explained.

Therein, whatever four terms are in the Nandiyāvaṭṭa method, therein the eighteen root terms come together. In what way? Serenity and non-greed and non-hate and perception of foulness and perception of suffering - these five terms in the wholesome side partake of serenity. Insight and non-delusion and perception of impermanence and perception of non-self - these four terms partake of insight. These nine wholesome terms are connected in two terms; therein, in the unwholesome side, of the nine unwholesome root terms, whatever craving and whatever greed and whatever hate and whatever perception of beauty and whatever perception of pleasure - these five terms partake of craving. Whatever ignorance and whatever delusion and whatever perception of permanence and whatever perception of self - these four terms partake of ignorance. These nine unwholesome terms are well summarised. Thus the three methods have not entered into one method. Thus the eighteen root terms should be explained in the Nandiyāvaṭṭa method.

How are the eighteen root terms connected in the Tipukkhala method? Of the nine wholesome terms, insight and non-delusion and perception of impermanence and perception of non-self - these are four terms; non-delusion and serenity and non-greed and perception of foulness - these are four terms; greed and hate - thus these nine terms should be connected in the three wholesome roots. Therein, of the nine unwholesome terms, craving and greed and perception of beauty and perception of pleasure - these four terms are greed, the unwholesome root; ignorance and delusion and perception of permanence and perception of self - this is delusion, this is hate; and these nine terms are connected in the three unwholesome roots. Thus the eighteen root terms, having been connected with the wholesome roots, should be explained by the Tipukkhala method.

How are the eighteen root terms connected in the lion's play method? Craving and perception of beauty - this is the first illusion. Greed and perception of pleasure - this is the second illusion. Ignorance and perception of permanence - this is the third illusion. Delusion and perception of self - this is the fourth illusion. Thus nine terms, the unwholesome roots, are connected in four terms. Therein, of the nine wholesome root terms, serenity and perception of foulness - this is the first establishment of mindfulness. Non-greed and perception of suffering - this is the second establishment of mindfulness. Insight and perception of impermanence - this is the third establishment of mindfulness. Non-delusion and perception of non-self - this is the fourth establishment of mindfulness. These eighteen root terms have entered into the lion's play method. Of these three methods, whatever plane and whatever lust and whatever hate enters into one method. When unwholesome or wholesome mental states of one method are cognised, the opposite should be sought; having sought the opposite, that method should be explained; it is explained in that method. Just as all methods have entered into one method, so they should be explained. And when the eighteen root terms have entered into one method, when that mental state is

cognised, all mental states become cognised. Of these three methods, the goal of the lion's play method is the four fruits. In the first direction is the first fruit, in the second direction is the second fruit, in the third direction is the third fruit, in the fourth direction is the fourth fruit. The goal of the three-pronged method is the three doors to deliverance. In the first direction is the desireless, in the second direction is emptiness, in the third direction is the signless. The goal of the Nandiyāvaṭṭa method is liberation of mind through the fading away of lust and liberation by wisdom through the fading away of ignorance. In the first direction is liberation of mind through the fading away of lust, in the second direction is liberation by wisdom through the fading away of ignorance. These three methods are the illumination of these three methods and the eighteen root terms; this is called the direction-illuminating method. Having illuminated, one knows "this mental state associates with this mental state" - this is the right connection. In the wholesome side and the unwholesome side, this method is named the Goad. These are the five methods.

Therein, these are the summary verses

Craving and ignorance too, greed, hate, and likewise delusion;
And the four illusions - the plane of defilements, nine terms.

And the establishments of mindfulness, serenity and insight, the wholesome roots;
All this is wholesome - the plane of faculties, nine terms.

All that is wholesome is connected with nine terms, and unwholesome with nine;
These are the root terms, eighteen terms on both sides.

Craving and ignorance, serenity and insight;
Whoever leads in all, connected with exertion - this method is the Nandiyāvaṭṭa.

Whatever one leads by the wholesome roots, by the wholesome and unwholesome roots;
Factual, true, unerring, they call that method the Tipukkhalā.

He leads by the illusions, and by the defilements and faculties;
In the Teaching they call that method the removal - named the Lion's Play.

When the explanation is stated, by skilfulness and unskilfulness;
He views the three - this method is named the Direction-Viewing.

Having viewed with the Direction-Viewing, having lifted up, whatever one brings together;
All the wholesome and unwholesome - this method is named the Goad.

The Origination of the Method.

In the Peṭakopadesa, of the Elder Mahākaccāyana's Analysis of Discourses

The seeing is complete.

Whatever tetrads, unwholesome and wholesome, are explained in the Lion's Play method; triads, wholesome and unwholesome, are explained in the Tipukkhala method; dyads, wholesome and unwholesome, are explained in the Nandiyāvaṭṭa method. In whatever two wholesome mental states that meaning is the plane of existence when being analysed in triads, and yet all the meaning is explained by three phrases. They are called "just that much". Whatever meaning is to be explained by four terms in twenty-eight parts where there is no plane, one moving about explains by just four terms. Thus whatever is the non-distortion of what has been explained - this is the measure. Just as all concentrations are to be sought in three concentrations - with applied and sustained thought, without applied but sustained thought only, without applied and sustained thought - this is the measure; there is no fourth concentration. Likewise, the three wisdoms - wisdom gained through reflection, wisdom gained through learning, wisdom gained through meditative development - are explained among all wisdoms; there is no fourth wisdom that is not gained through reflection, not gained through learning, not gained through meditative development; wisdom does not exist for him - whatever is the non-distraction of these mental states, this is called the measure.

The Peṭakopadesa of the Elder Mahākaccāyana, the dweller in the Jambu Grove

Complete.

The treatise on the Peṭakopadesa is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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