

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)

19. The Guide (19. Nettippakaraṇapāḷi)

The Foundation of the Teaching (Sāsanapaṭṭhānaṃ)

[Ne 37, PTS 128-193]



PaliVerse

5. The Collection of Minor Texts

19. The Guide

The Foundation of the Teaching

89. Therein, where should the eighteen root terms be seen? In the establishment of the teaching. Therein, what is the establishment of the teaching? The discourse conducive to defilement, the discourse conducive to habituation, the discourse conducive to penetration, the discourse pertaining to one beyond training, the discourse conducive to defilement and conducive to habituation, the discourse conducive to defilement and conducive to penetration, the discourse conducive to defilement and pertaining to one beyond training, the discourse conducive to defilement and conducive to penetration and pertaining to one beyond training, the discourse conducive to defilement and conducive to habituation and conducive to penetration, the discourse conducive to habituation and conducive to penetration, the discourse conducive to defilement of craving, the discourse conducive to defilement of wrong view, the discourse conducive to defilement of misconduct, the discourse conducive to cleansing of craving, the discourse conducive to cleansing of wrong view, the discourse conducive to cleansing of misconduct.

Therein, defilement is threefold - defilement of craving, defilement of wrong view, defilement of misconduct. Therein, defilement of craving is purified by serenity; that serenity is the aggregate of concentration. Defilement of wrong view is purified by insight; that insight is the aggregate of wisdom. Defilement of misconduct is purified by good conduct; that good conduct is the aggregate of morality. For one established in morality, if attachment arises in existences, thus this serenity and insight becomes the way of making merit consisting of meditation, and leads to rebirth there. These four discourses, when made common become eight; those very eight discourses, when made common become sixteen.

When these sixteen discourses are analysed, the ninefold discourse becomes analysed. By a verse, a verse should be inferred; by an explanation, an explanation should be inferred. By a discourse, a discourse should be inferred.

90. Therein, what is the discourse conducive to defilement?

"Blinded by sensual pleasures, covered by a net, veiled by the veil of craving;
Bound by the bond of the heedless, like fish in the mouth of a trap;
They follow ageing and death, like a milk-sucking calf its mother."

This is the discourse conducive to defilement.

There are, monks, these four ways of going to bias. What are the four? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. These, monks, are the four ways of going to bias. This the Blessed One said, and having said this, the Fortunate One, the Teacher, further said this:

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

This is the discourse conducive to defilement.

"Mental states are directed by mind, mind is their chief, they are mind-made;
If with a corrupted mind one speaks or acts;
From that, suffering follows him, like a wheel the foot of the one who pulls."

This is the discourse conducive to defilement.

"When one is torpid and gluttonous, a sleeper who lies tossing about;
Like a great hog fed on fodder, the fool enters the womb again and again."

This is the discourse conducive to defilement.

"Just as rust arisen from iron, having arisen from it, eats that very iron;
So one's own actions lead to an unfortunate realm one who indulges too much."

This is the discourse conducive to defilement.

"Just as a thief caught at the opening of a break-in is killed and bound by his own action;
Thus this generation hereafter, after death, is killed and bound by its own action."

This is the discourse conducive to defilement.

"Whoever hurts with a stick beings longing for happiness;
Seeking happiness for oneself, after death he does not obtain happiness."

This is the discourse conducive to defilement.

"When cattle are crossing, if the bull goes crookedly;
All of them go crookedly, when the leader has gone crookedly."

"Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous."

This is the discourse conducive to defilement.

"These human beings indeed in such distress, attached to clingings, do evil;
They go to the abode of the multitude, to hell, to Avīci, bitter and frightful."

This is the discourse conducive to defilement.

"Fruit indeed kills the plantain, fruit the bamboo, fruit the reed;
Honour kills a contemptible person, as the embryo kills the mule."

This is the discourse conducive to defilement.

"A monk who reveres wrath and contempt, who has respect for material gain and honour;
Like a rotten seed in a good field, does not grow in the Good Teaching."

This is the discourse conducive to defilement.

91. "Here I, monks, understand a certain person with a corrupted mind thus, having encompassed his mind with my mind - (as this person behaves, and whatever practice he is practising, and whatever path he has ascended). If this person were to die at this time, he is deposited in hell as if carried there. What is the reason for this? Because his mind, monks, is corrupted. Because of mental corruption, monks, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The Blessed One said this meaning. Therein this is said:

"Having known a certain person here with a corrupted mind;
The Buddha explained this meaning near the monks;

If this person were to die at this time;
He would be reborn in hell, because his mind is corrupted;
Because of mental corruption indeed, beings go to an unfortunate realm.

Just as one having carried would deposit, just so is such a one;
Upon the collapse of the body, the unwise one is reborn in hell."

This meaning too was spoken by the Blessed One, thus have I heard.

This is the discourse conducive to defilement.

"If you fear suffering, if suffering is unpleasant to you;
Do not do evil action, whether openly or in secret.

"If you will do or are doing evil action;
There is no freedom from suffering for you, even if you approach and flee."

This is the discourse conducive to defilement.

"Having obtained wealth not by rule, and by lying, by both;
Fools think 'this is mine', how will that be for them?

"Obstacles will surely arise, what has been gathered perishes;
The dead do not go to heaven, are they not destroyed in this way?"

This is the discourse conducive to defilement.

"How does one dig up oneself, how does one decay among friends;
How does one turn away from the teachings, how does one not go to heaven?

"Through greed one digs up oneself, the greedy one decays among friends;

Through greed one turns away from the teachings, through greed one does not go to heaven."

This is the discourse conducive to defilement.

"Fools, imprudent, wander about, with oneself as one's own enemy;
Doing evil action, which has bitter fruit.

"That action done is not good, which having done one regrets;
The result of which one experiences with tearful face, weeping."

This is the discourse conducive to defilement.

"Difficult to do and difficult to endure, and asceticism by the inexperienced;
For there are many confinements therein, where the fool sinks down.

"For whoever, when the Truth-finder is speaking of what is beneficial and the teaching,
The fool corrupts his mind, vain indeed is his life.

"This I deserve, and suffering worse than this, venerable sir;
I who, not free from lust, corrupt my mind towards the immeasurable Truth-finders."

This is the discourse conducive to defilement.

"Measuring the immeasurable, where would a wise one speculate?
One who measures the immeasurable, that one, methinks, is hindered, without wisdom."

This is the discourse conducive to defilement.

"For a person who is born, an axe is born in his mouth;
With which the fool cuts himself, speaking ill-spoken words.

"For neither a well-sharpened knife, nor poison like deadly venom,
Fells one who has failed thus, as does speech that is badly spoken."

This is the discourse conducive to defilement.

- 92.** "He who praises one who is blameworthy, or blames one who is praiseworthy;
He gathers misfortune with his mouth, by that misfortune he finds no happiness.

"This misfortune is insignificant, the loss of wealth at dice;
Together with all, together with oneself, this indeed is the greater misfortune;
He who corrupts his mind towards the Fortunate Ones.

"A hundred thousand nirabbudas, and thirty-six and five abbudas;
He who blames the noble ones goes to hell, having directed speech and mind to evil."

This is the discourse conducive to defilement.

"Whoever is devoted to the quality of greed, he abuses others with speech;
Faithless, miserly, ungenerous, stingy, devoted to slander.

"Foul-mouthed, devoid of truth, ignoble, destroyer of growth, evil, wrong-doer;
Lowest of men, unlucky, lowborn son, do not speak much here, you are
doomed to hell.

"You scatter dust upon yourself for harm, you censure the virtuous, you
wrongdoer;
Having practised many kinds of misconduct, you go indeed to the precipice for
a long time."

This is the discourse conducive to defilement.

Therein, what is the discourse conducive to habituation?

"Mental states are directed by mind, mind is their chief, they are mind-made;
If with a clear mind one speaks or acts;
From that, happiness follows him, like a shadow that does not depart."

This is the discourse conducive to habituation.

93. Mahānāma the Sakyan said this to the Blessed One - "This Kapilavatthu, venerable sir, is successful and prosperous, belonging to the public, crowded with people, with congested cul-de-sacs. I, venerable sir, having attended upon the Blessed One or upon monks who are inspiring to the mind, when entering Kapilavatthu in the evening, I encounter even a stray elephant, venerable sir; I encounter even a stray horse, venerable sir; I encounter even a stray chariot, venerable sir; I encounter even a stray cart, venerable sir; I encounter even a stray person, venerable sir. At that time, venerable sir, my mindfulness concerning the Blessed One becomes confused, my mindfulness concerning the Teaching becomes confused, my mindfulness concerning the Community becomes confused. It occurs to me, venerable sir, thus - 'If I were to die in this evening time, what would be my destination, what would be my future life?'"

"Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your passing away will not be evil. Mahānāma, a noble disciple possessed of four qualities slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. With which four? Here, Mahānāma, a noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One: the Worthy One, etc. the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Just as, Mahānāma, a tree slanting towards the east, sloping towards the east, inclining towards the east, if it were cut at the root, in which direction would it fall?" "In whichever direction, venerable sir, it slants, in whichever direction it slopes, in whichever direction it inclines." "Just so, Mahānāma, a noble

disciple possessed of these four qualities slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your passing away will not be evil."

This is the discourse conducive to habituation.

"Whoever does not hurt with a stick beings longing for happiness;
Seeking happiness for oneself, after death he obtains happiness."

This is the discourse conducive to habituation.

"When cattle are crossing, if the bull goes straight;
All of them go straight, when the leader has gone straight.

"Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous."

This is the discourse conducive to habituation.

94. The Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months." Now at that time the carpenters Isidatta and Purāṇa were dwelling at Sāketa on some business. The carpenters Isidatta and Purāṇa heard - "It seems several monks are doing robe-making work for the Blessed One. When the robe is finished, the Blessed One will set out on a journey after the three months."

Then the carpenters Isidatta and Purāṇa stationed a man on the road - "When you, my good man, should see the Blessed One coming, the Worthy One, the Perfectly Enlightened One, then you should inform us." Having stood for two or three days, that man saw the Blessed One coming from afar. Having seen him, he approached the carpenters Isidatta and Purāṇa; having approached, he said this to the carpenters Isidatta and Purāṇa - "This, venerable sir, is that Blessed One coming, the Worthy One, the Perfectly Enlightened One. Now do as you think fit."

Then the carpenters Isidatta and Purāṇa approached the Blessed One; having approached, having paid respect to the Blessed One, they followed closely behind the Blessed One. Then the Blessed One, having turned aside from the road, approached a certain tree-root; having approached, he sat down on the prepared seat. The carpenters Isidatta and Purāṇa, having paid respect to the Blessed One, sat down to one side. Seated to one side, the carpenters Isidatta and Purāṇa said this to the Blessed One -

"When we, venerable sir, hear about the Blessed One - 'He will set out on a journey from Sāvattthī to the Kosalans,' at that time there is displeasure for us, there is sorrow - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has set out on a journey from Sāvattthī to the Kosalans,' at that time there is displeasure for us, there is sorrow - 'The Blessed One is far from us.' etc.

But when we, venerable sir, hear about the Blessed One - 'He will set out on a journey from the Kāsis to Magadha,' at that time there is displeasure for us, there is sorrow -

'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has set out on a journey from the Kāsis to Magadha,' at that time there is no small displeasure for us, there is no small sorrow - 'The Blessed One is far from us.'

But when we, venerable sir, hear about the Blessed One - 'He will set out on a journey from Magadha to the Kāsis,' at that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has set out on a journey from Magadha to the Kāsis,' at that time there is joy for us, there is pleasure - 'The Blessed One is near to us.' etc.

But when we, venerable sir, hear about the Blessed One - 'He will set out on a journey from Kosala to Sāvattthī.' At that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.'

But when we, venerable sir, hear about the Blessed One - 'He is dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park,' at that time there is no small joy for us, there is no small pleasure - 'The Blessed One is near to us.'"

"Therefore, carpenters, the household life is confinement, a path of dust; going forth is the open air. And it is enough for you, carpenters, for diligence." "There is indeed for us, venerable sir, another confinement other than this confinement, more confining and reckoned as more confining." "But what is that for you, carpenters, another confinement other than this confinement, more confining and reckoned as more confining?"

"Here, venerable sir, when King Pasenadi of Kosala wishes to go out to the pleasure ground, we harness those elephants of King Pasenadi of Kosala that are fit for riding, and we seat those wives of King Pasenadi of Kosala who are dear and agreeable, one in front and one behind. Now, venerable sir, the fragrance of those ladies is such. Just as of a perfume casket just being opened, as is fitting for princesses adorned with scent. Now, venerable sir, the bodily touch of those ladies is such as cotton-wool or silk-cotton, as is fitting for princesses delicately nurtured. At that time, venerable sir, the elephant must be guarded. Those ladies must be guarded. And oneself must be guarded. But we, venerable sir, do not directly know that we aroused an evil mind towards those ladies. This is for us, venerable sir, another confinement other than this confinement, more confining and more crowded."

"Therefore, carpenters, the household life is confinement, a path of dust; going forth is the open air. And it is enough for you, carpenters, for diligence. Carpenters, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, carpenters, a learned noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One: the Worthy One, etc. the Enlightened One, the Blessed One'; in the Dhamma, etc. towards the Community, etc. He dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing, undivided. Carpenters, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"You, carpenters, are endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One: the Worthy One, etc. the Enlightened One, the Blessed One'; in the Dhamma, etc. towards the Community, etc. Whatever gift there is in the family, all that is undivided with those who are moral and of good character. What do you think, carpenters, how many kinds of people are there among the Kosalans who are equal to you, that is to say, in giving and sharing?" "It is a gain for us, venerable sir, it is well gained for us, venerable sir, that the Blessed One understands us thus."

This is the discourse conducive to habituation.

- 95.** "Having given up one flower, for a thousand ten million cosmic cycles;
Among gods and human beings, with the remainder he attained final Nibbāna."

This is the discourse conducive to habituation.

"At the sacred fig tree with green radiance, at the tree that had fully grown;
One perception directed to the Buddha, I obtained, being mindful.

"Today is the thirtieth cosmic cycle from then, I do not know an unfortunate realm;
The three true knowledges have been realised, owing to that perception."

This is the discourse conducive to habituation.

"For almsfood to the city of Kosala, the foremost person entered;
The compassionate one, before the meal, the sage who destroys craving.

"A wreath was in the man's hand, adorned with all kinds of flowers;
He saw the Enlightened by himself, honoured by the community of monks.

"Entering by the royal road, venerated by gods and humans;
Joyful, having gladdened his mind, he approached the Enlightened by himself.

"That wreath, fragrant, colourful, delightful;
He offered to the Enlightened by himself, devoted, with his own hands.

"Then, with the colour of a flame of fire, from between the Buddha's lips;
Like lightning with a thousand rays, a radiance came forth from his face.

"Having circumambulated the head of the Kinsman of the Sun;
Having revolved three times, it disappeared at the crown.

"Having seen this marvel, wonderful, hair-raising;
Having arranged his robe on one shoulder, Ānanda said this:

"What is the cause of the act of smiling? Explain it, O great sage;
There will be light of the Teaching, dispel our doubt, O sage.

"He whose knowledge always proceeds regarding all phenomena;
To the doubting, uncertain elder Ānanda, he said this:

"That man, Ānanda, who inspired confidence in me;
For eighty-four cosmic cycles, he will not go to an unfortunate realm.

"Among the gods, having experienced divine splendour, having ruled a divine kingdom;
Among humans, a lord of men, he will be a king in the realm.

"He, having gone forth in his final existence, having realised the state of the Teaching;
The Individually Enlightened One, with lust shaken off, will be named
Vaṭaṃsaka.

"There is not, when the mind is devoted, an offering called small;
Or towards the Truth-finder, the Enlightened by himself, or towards his disciples.

"Thus the Buddhas are inconceivable, the teachings of the Buddhas are inconceivable;
For those with confidence in the inconceivable, the result is inconceivable."

This is the discourse conducive to habituation.

96. "Here I, monks, understand a certain person with a confident mind thus, having encompassed his mind with my mind - (as this person behaves, and whatever practice he is practising, and whatever path he has ascended). If this person were to die at this time, he is deposited in heaven as if carried there. What is the reason for this? Because his mind, monks, is confident. Because of mental confidence, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world." The Blessed One said this meaning. Therein this is said:

"Having known a certain person here with a confident mind;
The Buddha explained this meaning near the monks.

"If this person were to die at this time;
He would be reborn in heaven, because his mind is gladdened.

"Because of mental confidence indeed, beings go to a good destination;
Just as one having carried would deposit, just so is such a one;
Upon the collapse of the body, the wise one is reborn in heaven."

"This meaning too was spoken by the Blessed One, thus have I heard."

This is the discourse conducive to habituation.

"Having ascended a gold-roofed boat, woman, you stand;
You plunge into the pond, you pluck a lotus with your hand.

"By what is such beauty yours, and power and radiance yours;
And there arise for you pleasures, whatever are wished for in the mind.

"Being asked, O deity, tell, of what action is this the fruit;

That deity, delighted, questioned by the king of gods.

"Asked a question, she explained to Sakka, thus have I heard;
I was travelling on a journey, having seen a delightful monument.

"There I gladdened my mind, towards the glorious Kassapa;
I venerated with foot-flowers, devoted, with my own, towards him;
The fruit of action is the result, those who have made merit obtain such."

This is the discourse conducive to habituation.

"Talk on giving, talk on morality, talk on heaven, talk on merit, talk on the
result of merit."

This is the discourse conducive to habituation.

"And moreover, having made offerings at earth-monuments specifically prepared for
the bearers of the ten powers, there too men rejoice in the heavens."

This is the discourse conducive to habituation.

97. "With bodily beauty like sons of gods, all of fortunate appearance;
Having moistened dust with water, build up the monument of Kassapa.

"This is the monument of the Fortunate One in the fortunate realm, of the
great sage, bearer of the ten powers and the Teaching;
In that, these gods and humans, devoted, making offerings, may be freed from
ageing and death."

This is the discourse conducive to habituation.

"Lofty indeed was that, when I to the monument of the great sage;
Four water lilies and a garland I placed upon it.

"Today is the thirtieth cosmic cycle from then, I do not know an unfortunate
realm;
I do not go to the nether world, having venerated the monument of the
Teacher."

This is the discourse conducive to habituation.

"Of the bearer of the thirty-two characteristics, the victorious conqueror, the
Protector of the World;
For a hundred thousand cosmic cycles, joyful, I venerated the monument.

"Whatever merit was produced by me, by that merit, divine splendour;
And kingdoms were obtained, without going to the nether world.

"Whatever eye of wisdom was directed in the Dispensation of the tamer of the
untamed, thus;
That mind of mine, all has been obtained, I am of liberated mind, with craving
shaken off."

This is the discourse conducive to habituation.

- 98.** "For he gave an offering of just a measure of millet rice to an Individually Enlightened One;
To one with a liberated mind, without barrenness, without mental corruptions,
dwelling without conflict, with an unattached mind.

"And in him I placed confidence in the highest teaching, and in that teaching I directed my mind;
May there be meeting with those who dwell thus, and may I not be expectant in any existence.

"As a result of that very action, I was reborn a thousand times among the Kurus;
Among beings of long life, unselfish, reaching distinction, not declining.

"As a result of that very action, I was reborn a thousand times among the deities;
Among those with varied garlands, ornaments and unguents, having attained a distinguished body, among the famous.

"As a result of that very action, I am with a liberated mind, without barrenness, without mental corruptions;
With these who bear their final bodies, there was meeting with those various ones.

"The Truth-finder, the Conqueror, spoke this directly: 'For one who is moral, whatever he wishes succeeds;
In whatever way I thought with my mind, so it has succeeded - this is my final existence.'"

This is the discourse conducive to habituation.

"In the thirty-first cosmic cycle, the Conqueror without longing, the Blessed One Anantadassī, named Sikhī;
His brother was a king, Sikhiddha, devoted to the Buddha and the Teaching.

"When the Guide of the World had attained final Nibbāna, he made a vast, great monument;
A league in extent all around, for the great sage, the god of gods, the highest of men.

"A man bringing offerings there, having raised up jasmine flowers, delighted;
One flower having fallen by the wind from him, having taken that, I gave it to him.

"He said to me with a confident mind, 'I give this flower to you alone';
Having taken it, I placed it upon it, again and again recollecting the Buddha.

"Today is the thirtieth cosmic cycle from then, I do not know an unfortunate realm;
And I do not go to the nether world - this is the fruit of honouring the monument."

This is the discourse conducive to habituation.

"A city named Kapila, well arranged, with great highways;
Crowded, prosperous, of King Brahmadatta.

"I sold food made with flour there, in the best city of the Pañcālas;
I saw the Enlightened by himself, standing above, the famous one.

"Joyful, having gladdened my mind, I invited the highest of men;
Ariṭṭha with a regular meal, whatever was found in my house.

"Then the full moon of Kattika arrived;
Having taken a new suit of garments, I offered it to Ariṭṭha.

Having known my confident mind, the highest of men accepted;
Compassionate and merciful, the sage who destroys craving.

Having done that action, good, praised by the Buddha;
Among gods and human beings, having transmigrated, then passed away from there.

In the city of Bārāṇasī, the only son of a millionaire;
I was born in a wealthy family, more dear than life itself.

And then having reached the age of discretion, urged by a young god;
Having descended from the mansion, I approached the Enlightened by himself.

He expounded the Teaching to me, Gotama, out of compassion;
Suffering, the origin of suffering, and the overcoming of suffering.

The noble eightfold path, leading to the peace of suffering;
The four noble truths, the sage expounded the Teaching.

Having heard his word, I dwelt delighted in the Dispensation;
I penetrated serenity, unwearied day and night.

"Internally and externally, whatever mental corruptions existed in me;
All were utterly cut off, and they will not arise again.

Suffering has been brought to an end, this is the final body;
The cycle of birth and death, there is now no more rebirth.

This is the discourse conducive to habituation.

99. Therein, what is the discourse conducive to penetration?

"Above, below, everywhere free, not observing 'this I am';
Thus liberated, he crossed over the flood, never crossed before, for non-rebirth."

This is the discourse conducive to penetration.

"For one who is moral, Ānanda, there is nothing to be done by volition: 'How might freedom from remorse arise in me.' This is the nature, Ānanda, that for one who is moral, freedom from remorse arises. For one free from remorse, Ānanda, there is nothing to be done by volition: 'How might gladness arise in me.' This is the nature, Ānanda, that for one free from remorse, gladness arises. For one who is gladdened, Ānanda, there is nothing to be done by volition: 'How might rapture arise in me.' This is the nature, Ānanda, that for one who is gladdened, rapture arises. For one whose mind is filled with rapture, Ānanda, there is nothing to be done by volition: 'How might my body become calm.' This is the nature, Ānanda, that for one whose mind is filled with rapture, the body becomes calm. For one whose body is calm, Ānanda, there is nothing to be done by volition: 'How might I feel happiness.' This is the nature, Ānanda, that one whose body is calm feels happiness. For one who is happy, Ānanda, there is nothing to be done by volition: 'How might concentration arise in me.' This is the nature, Ānanda, that for one who is happy, concentration arises. For one who is concentrated, Ānanda, there is nothing to be done by volition: 'How might I understand as it really is.' This is the nature, Ānanda, that one who is concentrated understands as it really is. For one understanding as it really is, Ānanda, there is nothing to be done by volition: 'How might disenchantment arise in me.' This is the nature, Ānanda, that one understanding as it really is becomes disenchanted. For one becoming disenchanted, Ānanda, there is nothing to be done by volition: 'How might dispassion arise in me.' This is the nature, Ānanda, that one becoming disenchanted becomes dispassionate. For one becoming dispassionate, Ānanda, there is nothing to be done by volition: 'How might liberation arise in me.' This is the nature, Ānanda, that one becoming dispassionate becomes liberated. For one liberated, Ānanda, there is nothing to be done by volition: 'How might knowledge and vision of liberation arise in me.' This is the nature, Ānanda, that for one liberated, knowledge and vision of liberation arises."

This is the discourse conducive to penetration.

100. "When indeed phenomena become manifest, to the ardent, meditating brahmin;
Then all his uncertainties vanish, since he understands phenomena with their cause."

This is the discourse conducive to penetration.

"When indeed phenomena become manifest, to the ardent, meditating brahmin;
Then all his uncertainties vanish, since he understood the elimination of conditions."

This is the discourse conducive to penetration.

"Why are you angry? Do not be angry; non-wrath, Tissa, is excellent for you; For the removal of wrath, conceit, and contempt, Tissa, the holy life is lived."

This is the discourse conducive to penetration.

"When shall I see Nanda, a forest-dweller, a wearer of rag-robes; Sustaining himself by gleaning from strangers, without longing for sensual pleasures."

This is the discourse conducive to penetration.

"Having cut off what does one sleep happily, having cut off what does one not grieve?

Of what one thing do you approve the murder, Gotama?"

"Having cut off wrath one sleeps happily, having cut off wrath one does not grieve;

Of wrath with its poisonous root, with its sweet tip, brahmin,

The noble ones praise the murder, for having cut that off one does not grieve."

This is the discourse conducive to penetration.

"What should one strike when arisen, what arisen should one dispel?

What should the wise one abandon, of what is full realisation happiness?"

"One should strike wrath when arisen, one should dispel lust when arisen;

The wise one should abandon ignorance, full realisation of the truths is happiness."

This is the discourse conducive to penetration.

101. "As if struck by a spear, as if burning on the head;
For the abandoning of sensual lust, a mindful monk should wander forth.

"As if struck by a spear, as if burning on the head;

For the abandoning of identity view, a mindful monk should wander forth."

This is the discourse conducive to penetration.

"All accumulations end in destruction, all that is raised up falls down;

Death comes to all, life is unstable for all;

Seeing this danger in death, one should do meritorious deeds that bring happiness.

"All accumulations end in destruction, all that is raised up falls down;

Death comes to all, life is unstable for all;

Seeing this danger in death, one seeking peace should abandon worldly gains."

This is the discourse conducive to penetration.

"Happily the sages sleep, they do not grieve here;
Those whose minds delight in meditative absorption, wise, well concentrated;
Putting forth strenuous energy, resolute, crosses the flood hard to cross.

"Abstaining from perception of sensuality, gone beyond all fetters;
With delight and becoming exhausted, he does not sink in the deep."

This is the discourse conducive to penetration.

"Having faith in the Worthy Ones, in the teaching for the attainment of
Nibbāna;
Listening attentively one obtains wisdom, being diligent and discerning.

One who acts fittingly, who bears the yoke, who is energetic, finds wealth;
By truth one attains fame, by giving one binds friends;
From this world to the world beyond, thus after death one does not grieve."

This is the discourse conducive to penetration.

"For you who have abandoned all mental knots, who are free, who are mindful;
It is not good for an ascetic that you instruct others."

"By whatever reason, Sakka, communion arises;
A wise one does not deserve to have compassion for that with the mind.

"If with a clear mind one instructs others;
One is not bound by that, which is compassion and sympathy."

This is the discourse conducive to penetration.

102. "Lust and hate, from what source do they arise, discontent, delight, and terror,
from where are they born;
From where arising do mental thoughts release, like boys releasing a crow?"

"Lust and hate, from this source do they arise, discontent, delight, and terror,
from here are they born;
From here arising do mental thoughts release, like boys releasing a crow."

"Born from affection, arisen from oneself, like the trunk-born shoots of a
banyan tree;
Many, attached to sensual pleasures, like a māluvā creeper spread in the
forest.

"Those who understand from what source it arises, they dispel it, listen
demon;
They cross this flood hard to cross, never crossed before, for non-rebirth."

This is the discourse conducive to penetration.

"Difficult to do, Blessed One, very difficult to do, Blessed One."

"Even what is difficult to do they do, [said the Blessed One to Kāmada]
Trainees established in morality;
For one of stable self who has entered homelessness, contentment brings
happiness."

"Rare, Blessed One, is this contentment."
"Even what is rare they obtain, [said the Blessed One to Kāmada]
Those delighted in the appeasement of the mind;
Those whose mind by day and by night, delights in meditation."

"Difficult to concentrate, Blessed One, is this mind."
"Even what is difficult to concentrate they concentrate, [said the Blessed One
to Kāmada]
Those delighted in the peace of the faculties;
Having cut through Death's net, the noble ones go, Kāmada."

"Difficult to go, Blessed One, is the uneven path."
"Even on what is difficult to go and uneven, the noble ones go, Kāmada;
The ignoble on the uneven path, fall headlong;
For the noble ones the path is even, for the noble ones are even in the
uneven."

This is the discourse conducive to penetration.

- 103.** "This indeed is that Jeta's Grove, frequented by the Community of sages;
Dwelt in by the King of the Teaching, generating joy for me.

"Action and true knowledge and the Teaching, morality and the highest life;
By this mortals are purified, not by clan or by wealth.

"Therefore a wise man, seeing his own welfare;
Should wisely investigate the Teaching, thus he becomes purified therein.

"Like Sāriputta in wisdom, in morality and in peace;
Even a monk who has gone beyond, this would be his highest."

This is the discourse conducive to penetration.

"One should not pursue the past, nor long for the future;
What is past has been abandoned, and the future has not yet arrived.

"And whoever sees with insight the present phenomenon, there and there;
Unshakable, unagitated, knowing that, one should develop it.

"Today itself the effort should be made, who knows death tomorrow;
For there is no bargaining with that one, Death with his great army.

"One who dwells thus, ardent, unwearied day and night;
That one indeed is called 'one who has an auspicious night,' the peaceful sage
declares."

This is the discourse conducive to penetration.

"There are, monks, these four things to be realised. What are the four? There are, monks, mental states to be realised by the eye and by wisdom, there are mental states to be realised by mindfulness and by wisdom, there are mental states to be realised by the body and by wisdom, there are mental states to be known by wisdom and to be realised by wisdom.

"And what, monks, are the mental states to be realised by the eye and by wisdom? The divine eye, well purified, surpassing the human, is to be realised by the eye and by wisdom.

"And what, monks, are the mental states to be realised by mindfulness and by wisdom? Recollection of past lives is to be realised by mindfulness and by wisdom.

"And what, monks, are the mental states to be realised by the body and by wisdom? The various kinds of supernormal power and cessation are to be realised by the body and by wisdom.

"And what, monks, are the mental states to be known by wisdom and to be realised by wisdom? Knowledge of the elimination of mental corruptions is to be known by wisdom and to be realised by wisdom."

This is the discourse conducive to penetration.

104. Therein, what is the discourse pertaining to one beyond training?

"For whom the mind is like a rock, steady, not trembling;
Dispassionate towards enticing things, not irritated by what provokes irritation;
For whom the mind is thus developed, from where will suffering come to him?"

This is the discourse pertaining to one beyond training.

And the tenth explanation of the Venerable Sāriputta's wandering should be made.

This is the discourse pertaining to one beyond training.

"The brahmin who has discarded evil, not disdainful, free from corruption, self-controlled;
One who has attained the highest knowledge, one who has fulfilled the holy life, he may righteously speak the supreme word;
For whom there are no swellings anywhere in the world."

This is the discourse pertaining to one beyond training.

"Having expelled evil qualities, those who always walk mindful;
With mental fetters eliminated, enlightened, they indeed are brahmins in the world."

This is the discourse pertaining to one beyond training.

"Where water and earth, fire and air do not stand fast;
There the stars do not shine, the sun does not radiate;

There the moon does not glow, darkness is not found there.

And when the sage, the brahmin, knows for himself through wisdom;
Then from the material and immaterial, from pleasure and pain, he is freed.

This is the discourse pertaining to one beyond training.

"When in his own qualities, the brahmin has gone beyond;
Then he overcomes both this goblin and the frightening sound."

This is the discourse pertaining to one beyond training.

"He does not delight in her coming, he does not grieve at her departing;
Saṅgāmaji, freed from attachment, him I call a brahmin."

This is the discourse pertaining to one beyond training.

"Not by water is one pure, though many people bathe here;
In whom there is truth and the Teaching, he is pure, he is a brahmin."

This is the discourse pertaining to one beyond training.

"When indeed phenomena become manifest, to the ardent, meditating
brahmin;
He stands dispelling Māra's army, like the sun illuminating the sky."

This is the discourse pertaining to one beyond training.

"See him with peaceful faculties, dwelling, having attained the threefold true
knowledge, whose nature is not subject to decline;
Having gone beyond all mental bonds, one who owns nothing, a wearer of rag-
robes, he dwells.

Many lofty deities, having approached the Brahma-mansion;
The thoroughbred, the restrainer of the power of birth, here they pay homage
with confident minds.

"Homage to you, thoroughbred among men, homage to you, highest of men;
We do not directly know that in dependence on which you meditate."

This is the discourse pertaining to one beyond training.

"These monks are friends, for a long time in harmony;
The Good Teaching agrees with them, in the Teaching proclaimed by the
Buddha."

"Well disciplined by Kappina, in the Teaching proclaimed by the Noble One;
They bear their final body, having conquered Māra with his army."

This is the discourse pertaining to one beyond training.

"Not by undertaking this slackly, not by this with little strength;

Is Nibbāna to be attained, the release from all suffering.

"And this young monk, this excellent person;
Bears his final body, having conquered Māra with his army."

This is the discourse pertaining to one beyond training.

"Ugly, with coarse robes, Mogharāja always mindful;
One who eliminated the mental corruptions, unbound, with obligations fulfilled,
without mental corruptions.

"Possessor of the threefold true knowledge, attained to supernormal power,
skilled in the ways of others' minds;
Bears his final body, having conquered Māra with his army."

This is the discourse pertaining to one beyond training.

105. "The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, through disenchantment, dispassion, and cessation of matter, is liberated by non-clinging, and is called the Perfectly Enlightened One. A monk too, monks, liberated by wisdom, through disenchantment, dispassion, and cessation of matter, is liberated by non-clinging, and is called one liberated by wisdom.

"The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, of feeling... etc. in perception... etc. of activities... etc. through disenchantment, dispassion, and cessation of consciousness, is liberated by non-clinging, and is called the Perfectly Enlightened One. A monk too, monks, liberated by wisdom, through disenchantment, dispassion, and cessation of consciousness, is liberated by non-clinging, and is called one liberated by wisdom.

"Therein, monks, what is the distinction, what is the disparity, what is the difference between the Truth-finder, the Worthy One, the Perfectly Enlightened One, and a monk liberated by wisdom?" "The teachings have the Blessed One as their root, venerable sir, etc.

"The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; and now, monks, the disciples dwell following the path, having become endowed with it afterwards. This, monks, is the distinction, this is the disparity, this is the difference between the Truth-finder, the Worthy One, the Perfectly Enlightened One, and a monk liberated by wisdom."

This is the discourse pertaining to one beyond training.

106. Therein, what is the discourse conducive to defilement and conducive to habituation?

"What is covered rains upon, what is opened does not rain upon;
Therefore open what is covered, thus it will not rain upon that."

"What is covered rains upon" is defilement, "what is opened does not rain upon" is habituation, "therefore open what is covered, thus it will not rain upon that" - this is defilement and habituation. This is the discourse conducive to defilement and conducive to habituation.

"Great king, there are these four persons existing and found in the world. Which four? One heading from darkness to darkness, one heading from darkness to light, one heading from light to darkness, one heading from light to light." Therein, whatever person is one in light heading for darkness and whatever person is one in darkness heading for darkness, these two persons are conducive to defilement; whatever person is one in darkness heading for light and whatever person is one in light heading for light, these two persons are conducive to habituation. This is the discourse conducive to defilement and conducive to habituation.

Therein, what is the discourse conducive to defilement and conducive to penetration?

"The wise do not call that a strong bondage, which is made of iron, of wood, or of grass;
The longing for jewelled earrings, for sons and wives, thoroughly infatuated."
This is defilement.

"This the wise call a strong bondage, dragging down, loose, difficult to escape;
Having cut even this, they wander forth, without longing, having abandoned sensual happiness."

This is penetration. This is the discourse conducive to defilement and conducive to penetration.

107. "Whatever, monks, one intends, whatever one plans, whatever one has underlying tendencies towards. This becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is the production of rebirth in the future. When there is the production of rebirth in the future, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be in the future. Thus is the origin of this whole mass of suffering.

"If, monks, one does not intend, does not plan, but has underlying tendencies. This becomes an object for the presence of consciousness. When there is an object, there is a support for consciousness. When that consciousness is established and has grown, there is the production of rebirth in the future. When there is the production of rebirth in the future, birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be in the future. Thus is the origin of this whole mass of suffering." This is defilement.

"But when, monks, one does not intend, does not plan, and does not have underlying tendencies. This does not become an object for the presence of consciousness. When there is no object, there is no support for consciousness. When that consciousness is unestablished and has not grown, there is no production of rebirth in the future. When there is no production of rebirth in the future, birth, ageing and death, sorrow,

lamentation, pain, displeasure, and anguish cease in the future. Thus is the cessation of this whole mass of suffering." This is penetration. This is the discourse conducive to defilement and conducive to penetration.

108. Therein, what is the discourse conducive to defilement and pertaining to one beyond training?

"The ocean, the ocean,' monks, the ignorant worldling speaks. This, monks, is not the ocean in the Noble One's discipline. This, monks, is a great heap of water, a great expanse of water. The eye, monks, is a person's ocean; its force is made of forms. This is defilement.

"Whoever overcomes that force made of forms, this one is called, monks, one who has crossed the eye-ocean with its waves, with its whirlpools, with its ferocious creatures, with its demons; one who has crossed over, gone beyond, the brahmin stands on dry ground." This pertains to one beyond training.

"The ear, monks, etc. The nose... etc. The tongue... etc. The body... etc. The mind, monks, is a person's ocean; its force is made of mental phenomena." This is defilement.

"Whoever overcomes that force made of mental phenomena, this one is called, monks, one who has crossed the mind-ocean with its waves, with its whirlpools, with its ferocious creatures, with its demons; one who has crossed over, gone beyond, the brahmin stands on dry ground." This pertains to one beyond training. This the Blessed One said, and having said this, the Fortunate One, the Teacher, further said this:

"Whoever has crossed over this ocean with its ferocious creatures, with its demons,
With its waves, with its whirlpools, fearful, difficult to cross;
He is one who has attained the highest knowledge, one who has fulfilled the holy life, one who has reached the end of the world, he is called one who has gone beyond."

This pertains to one beyond training. This is the discourse conducive to defilement and pertaining to one beyond training.

"There are, monks, these six hooks in the world for the calamity of beings, for the affliction of living creatures. Which six? There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; if a monk delights in that, asserts it, and remains grasping it, this is called, monks, a monk who has swallowed the hook, fallen into calamity of Māra, fallen into disaster, subject to be done with as wished by the Evil One.

"There are, monks, sounds cognisable by ear, etc. odours cognisable by nose... etc. flavours cognisable by tongue... etc. tangible objects cognisable by body, etc. mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; if a monk delights in that, asserts it, and remains grasping it. This is called, monks, a monk who has swallowed the hook, fallen into calamity of Māra, fallen into disaster, subject to be done with as wished by the Evil One." This is defilement.

"And there are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; if a monk does not delight in that, does not assert it, does not remain grasping it, this is called, monks, a monk who has not swallowed the hook of Māra, has broken the hook, has shattered the hook, has not fallen into calamity, has not fallen into disaster, is not subject to be done with as wished by the Evil One.

"And there are, monks, sounds cognisable by ear... etc. mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; if a monk does not delight in that, does not assert it, does not remain grasping it. This is called, monks, a monk who has not swallowed the hook of Māra, has broken the hook, has shattered the hook, has not fallen into calamity, has not fallen into disaster, is not subject to be done with as wished by the Evil One." This pertains to one beyond training. This is the discourse conducive to defilement and pertaining to one beyond training.

109. Therein, what is the discourse conducive to defilement and conducive to penetration and pertaining to one beyond training?

"This world is born of torment, afflicted by contact, it speaks of disease as self; For in whatever way one imagines, thereby it becomes otherwise.

"The world, becoming otherwise, attached to existence, overcome by existence, delights only in existence;
What one delights in, that is fear;
What one fears, that is suffering." This is defilement.

"But this holy life is lived for the abandoning of existence." This is penetration.

"Whatever ascetics or brahmins who declared liberation from existence through existence, all of them, I say, are 'not liberated from existence'. Or whatever ascetics or brahmins who declared escape from existence through non-existence, all of them, I say, have 'not escaped from existence'. For dependent on clinging this suffering comes into being." This is defilement.

"With the elimination of all clinging there is no coming into being of suffering." This is penetration.

"See this world, many, afflicted by ignorance, beings delighting in what has come to be, not freed from existences; for whatever existences there are, everywhere, in every way, all those existences are impermanent, suffering, subject to change." This is defilement.

"Thus seeing this as it really is with right wisdom,
Craving for existence is abandoned, one does not delight in non-existence;
Through the complete elimination of cravings, the cessation without remainder through dispassion is Nibbāna."
This is penetration.

"For that monk who has attained quenching, without clinging there is no rebirth;
Māra is overcome, the battle is won, such a one has overcome all existences."

This pertains to one beyond training. This is the discourse conducive to defilement and conducive to penetration and pertaining to one beyond training.

"Monks, there are these four persons. Which four? One who goes along with the stream, one who goes against the stream, one of established self, one who has crossed over, gone beyond, the brahmin stands on dry ground." Therein, whatever person goes along with the stream, this person is conducive to defilement. Therein, whatever person goes against the stream and whoever is of established self, these two persons are conducive to penetration. Therein, whatever person has crossed over, gone beyond, the brahmin stands on dry ground, this pertains to one beyond training. This is the discourse conducive to defilement and conducive to penetration and pertaining to one beyond training.

110. Therein, what is the discourse conducive to defilement and conducive to habituation and conducive to penetration?

The six births: there is a person who is dark, of dark birth, who produces dark phenomena; there is a person who is dark, of dark birth, who produces bright phenomena; there is a person who is dark, of dark birth, who obtains Nibbāna that is neither dark nor bright with neither dark nor bright result, absolutely seen; there is a person who is bright, of bright birth, who produces dark phenomena; there is a person who is bright, of bright birth, who produces bright phenomena; there is a person who is bright, of bright birth, who obtains Nibbāna that is neither dark nor bright with neither dark nor bright result, absolutely seen.

Therein, whatever person is dark, of dark birth, who produces dark phenomena, and whatever person is bright, of bright birth, who produces dark phenomena, these two persons are conducive to defilement.

Therein, whatever person is dark, of dark birth, who produces bright phenomena, and whatever person is bright, of bright birth, who produces bright phenomena, these two persons are conducive to habituation.

Therein, whatever person is dark, of dark birth, who obtains Nibbāna that is neither dark nor bright with neither dark nor bright result, absolutely seen, and whatever person is bright, of bright birth, who obtains Nibbāna that is neither dark nor bright with neither dark nor bright result, absolutely seen, these two persons are conducive to penetration. This is the discourse conducive to defilement and conducive to habituation and conducive to penetration.

"There are, monks, these four actions. What are the four? There is action that is dark with dark result; there is action that is bright with bright result; there is action that is dark and bright with dark and bright result; there is action that is neither dark nor bright with neither dark nor bright result, the highest action, the best action, which leads to the elimination of action."

Therein, whatever action is dark with dark result, and whatever action is dark and bright with dark and bright result, this is defilement. Whatever action is bright with bright result, this is habituation. Whatever action is neither dark nor bright with

neither dark nor bright result, the highest action, the best action, which leads to the elimination of action, this is penetration. This is the discourse conducive to defilement and conducive to habituation and conducive to penetration.

111. Therein, what is the discourse conducive to habituation and conducive to penetration?

"Having obtained human state, two things: function and non-function;
Good function indeed is merit, or the abandoning of mental fetters."

"Good function indeed is merit" is habituation. "Or the abandoning of mental fetters" is penetration.

"Having made merit, those who have made merit go from heaven to heaven;
Through the abandoning of mental fetters, they are freed from ageing and death."

"Having made merit, those who have made merit go from heaven to heaven" is habituation. "Through the abandoning of mental fetters, they are freed from ageing and death" is penetration. This is the discourse conducive to habituation and conducive to penetration.

"There are, monks, these two strivings. Which two? Whoever gives up the requisites of robes, almsfood, lodging, and medicine for the sick to those gone forth from home into homelessness, and whoever among those gone forth from home into homelessness attains the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna." Therein, whoever gives up the requisites of robes, almsfood, lodging, and medicine for the sick to those gone forth from home into homelessness, this is habituation.

Whoever among those gone forth from home into homelessness attains the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna, this is penetration. This is the discourse conducive to habituation and conducive to penetration.

Therein, the discourse conducive to defilement of craving should be explained by way of craving itself, by the three cravings - sensual craving, craving for existence, craving for non-existence. Or else, by whatever subject matter one is attached, by that very thing it should be explained; its detail is the thirty-six wanderings of craving, the ensnarer.

Therein, the discourse conducive to defilement of wrong view should be explained by way of wrong view itself, by annihilation and eternalism; or else, by whatever subject matter one adheres through the influence of views, "only this is the truth, anything else is vain," by that very thing it should be explained; its detail is the sixty-two wrong views.

Therein, the discourse conducive to defilement of misconduct should be explained by volition and mental action, by the three kinds of misconduct - bodily misconduct, verbal misconduct, mental misconduct; its detail is the ten unwholesome courses of action.

Therein, the discourse conducive to cleansing of craving should be explained by serenity, the discourse conducive to cleansing of wrong view should be explained by insight, the discourse conducive to cleansing of misconduct should be explained by good conduct. The three unwholesome roots. What is the reason for this? For the arising of the round of rebirths. Thus in the round of rebirths that has arisen, bodily misconduct, bodily good conduct, verbal misconduct, good verbal conduct, mental misconduct, good mental conduct - by this ugly result of action, this characteristic of the foolish arises. This is the discourse conducive to defilement.

By this beautiful result of action, this characteristic of a great man arises. This is the discourse conducive to habituation.

Therein, the discourse conducive to defilement should be explained by the four planes of mental defilements - the plane of underlying tendencies, the plane of prepossession, the plane of mental fetters, the plane of clinging. For one with underlying tendencies, prepossession arises; one who is prepossessed becomes fettered; one who is being fettered clings; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be; thus is the origin of this whole mass of suffering. By these four planes of mental defilements, all mental defilements go into classification and coming together; this is the discourse conducive to defilement.

The discourse conducive to habituation should be explained by the three kinds of good conduct, the discourse conducive to penetration should be explained by the four truths, the discourse pertaining to one beyond training should be explained by three qualities - by the qualities of a Buddha, by the qualities of an Individually Enlightened One, and by the plane of a disciple. It should be explained in the domain of one who meditates.

112. Therein, what are the eighteen root terms? Mundane, supramundane, mundane and supramundane; being-based, phenomenon-based, being-based and phenomenon-based; knowledge, what is to be known, knowledge and what is to be known; seeing, development, seeing and development; one's own statement, another's statement, one's own statement and another's statement; to be answered, not to be answered, to be answered and not to be answered; action, result, action and result; wholesome, unwholesome, wholesome and unwholesome; permitted, rejected, permitted and rejected; and praise.

Therein, what is mundane?

"For evil action done does not emit instantly like milk;
Burning, it follows the fool, like fire covered with ashes."

This is mundane.

"There are, monks, these four ways of going to bias, all... etc. His fame diminishes, like the moon in the dark fortnight." This is mundane.

"There are, monks, these eight worldly adversities. What are the eight? Material gain and loss, fame and disgrace, blame and praise, happiness and suffering. These, monks, are the eight worldly adversities." This is mundane.

Therein, what is supramundane?

"Whose faculties have reached serenity; Like horses well-tamed by a charioteer;

Who has abandoned conceit, who is without mental corruptions, even the gods envy such a one."

This is supramundane.

"There are, monks, these five faculties that are supramundane. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. These, monks, are the five faculties that are supramundane." This is supramundane.

Therein, what is mundane and supramundane?

"Having obtained human state, two things: function and non-function" - two verses. What here is "good function indeed is merit" and "having made merit, those who have made merit go from heaven to heaven". This is mundane.

What here is "or the abandoning of mental fetters" and "through the abandoning of mental fetters, they are freed from ageing and death" - this is supramundane. This is mundane and supramundane.

"If, monks, when consciousness as nutriment exists, there is a descent of mentality-materiality; when there is a descent of mentality-materiality, there is rebirth; when there is rebirth, there is birth; when there is birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering. Just as, monks, a great tree - whatever roots of it go downwards and whatever go sideways, all those bring nutriment upwards. Thus indeed, monks, that great tree, with that nutriment, with that fuel, would remain for a long time, for a long duration. Just so, monks, when consciousness as nutriment exists, there is a descent of mentality-materiality, all... etc. Thus is the origin of this whole mass of suffering." This is mundane.

"If, monks, when consciousness as nutriment is absent, there is no descent of mentality-materiality; when the descent of mentality-materiality is absent, there is no rebirth; when rebirth is absent, there is no birth; when birth is absent, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. Just as, monks, a great tree - then a man might come along having taken a spade and basket, he might cut that tree at the root, having cut the root he might dig around it, having dug around it he might pull out the roots, even those as small as a usīra grass stalk. He might cut that tree into fragments, having cut it into fragments he might split it, having split it he might make it into splinters, having made it into splinters he might dry it in wind and heat, having dried it in wind and heat he might burn it with fire, having burnt it with fire he might make it into ashes, having made it into ashes he might winnow it in a strong wind or let it be carried away by a swift-flowing river. Thus indeed, monks, that great

tree would be with its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just so, monks, when consciousness as nutriment is absent, there is no descent of mentality-materiality; when the descent of mentality-materiality is absent, all etc. thus is the cessation of this whole mass of suffering." This is supramundane. This is mundane and supramundane.

113. Therein, what is the being-based standpoint?

"Having traversed all directions with the mind, one finds nowhere anyone more dear than oneself;
Thus the self is dear to each of others, therefore one who loves oneself should not harm another."

This is being-based.

"Whatever beings have been or will be, all will depart, having abandoned the body;
Having understood that loss of all, the wise one, ardent, should live the holy life."

This is being-based.

"Monks, a good friend possessed of seven factors, even when being separated from, even when being dismissed, even when being rubbed on the throat with grinding, should not be abandoned for as long as life lasts. Which seven? He is dear, agreeable, respected, esteemed, a speaker, willing to do what others bid, a maker of profound talk, and he does not urge towards an impossibility. Monks, with these seven, etc. should not be abandoned. This the Blessed One said, and having said this, the Fortunate One, then the Teacher further said this -

"Dear, respected, esteemed, a speaker and willing to do what others bid;
A maker of profound talk, not one who urges towards an impossibility;
That friend, by one desiring friendship, should be kept company with even for life."

This is being-based.

Therein, what is the phenomenon-based standpoint?

"Whatever sensual happiness in the world, and whatever this divine happiness; These are not worth a sixteenth fraction of the happiness of the elimination of craving."

This is phenomenon-based.

"Very happy indeed is Nibbāna, taught by the Perfectly Enlightened One; Sorrowless, stainless, secure, where suffering ceases."

This is phenomenon-based.

Therein, what is the being-based standpoint and the phenomenon-based standpoint?

"Having killed mother and father, and two warrior kings;

Having killed the country together with followers" - this is the phenomenon-based standpoint.

"The brahmin goes without trouble"; This is being-based.

This is the being-based standpoint and the phenomenon-based standpoint.

"Monks, there are these four bases for spiritual power. Which four? The basis for spiritual power that possesses concentration due to desire and volitional activities of striving, energy, etc. mind. The basis for spiritual power that possesses concentration due to investigation and volitional activities of striving." This is phenomenon-based.

He puts together the mind in the body, puts together the body in the mind, having entered upon the perception of happiness and the perception of lightness in the body, having attained, he dwells. This is being-based, this is being-based and phenomenon-based.

114. Therein, what is knowledge?

"That supramundane knowledge, by which one is called omniscient;
There is no decline of that, it occurs at all times."

This is knowledge.

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

This is knowledge.

Therein, what is to be known?

"I will explain peace to you, (said the Blessed One to Dhotaka)
"Not based on hearsay, in the present life;
Having known which, walking mindful, one would cross over attachment in the world."

"And I delight in that, great sage, the highest peace;
Having known which, walking mindful, one would cross over attachment in the world."

"Whatever you are fully aware of," (said the Blessed One to Dhotaka)
Above, below, and across in the middle;
Having understood that this is attachment in the world,
Do not make craving for this or that existence."

This is what is to be known.

"Monks, through not understanding, through not penetrating the four noble truths, thus this long course has been run through and wandered through by me as well as by you... etc. Monks, this noble truth of suffering has been understood and penetrated, this noble truth of the origin of suffering has been understood and penetrated, this noble truth of the cessation of suffering has been understood and penetrated, this noble truth of the practice leading to the cessation of suffering has

been understood and penetrated. Craving for existence has been cut off, the conduit to existence has been eliminated, there is now no more rebirth." This the Blessed One said, and having said this, the Fortunate One, the Teacher, further said this:

"Through not seeing the four noble truths as they really are;
This long course has been wandered through, in birth after birth.

These have been seen, the conduit to existence has been uprooted;
The root of suffering has been cut off, there is now no more rebirth."

This is what is to be known.

Therein, what is knowledge and what is to be known? Materiality is impermanent, feeling is impermanent, perception is impermanent, activities are impermanent, consciousness is impermanent. This is what is to be known.

Thus knowing, thus seeing, a noble disciple sees "materiality is impermanent", sees "feeling is impermanent", "perception... etc. Activities... etc. Sees "consciousness is impermanent". This is knowledge.

He is released from materiality, is released from feeling, is released from perception, is released from activities, is released from consciousness, is released from suffering, I say. This is both knowledge and what is to be known.

"All activities are impermanent" - this is what is to be known. "When one sees with wisdom" - this is knowledge. "Then one becomes disenchanted with suffering, this is the path to purification" - this is both knowledge and what is to be known.

"All activities are suffering" - this is what is to be known. "When one sees with wisdom" - this is knowledge. "Then one becomes disenchanted with suffering, this is the path to purification" - this is both knowledge and what is to be known.

"All phenomena are non-self" - this is what is to be known. "When one sees with wisdom" - this is knowledge. "Then one becomes disenchanted with suffering, this is the path to purification" - this is both knowledge and what is to be known.

"For whoever, Soṇa, whether ascetics or brahmins, regard impermanent matter, which is suffering and subject to change, as 'I am superior', or regard as 'I am equal', or regard as 'I am inferior'. What else could it be but not seeing as it really is? With impermanent feeling, etc. with impermanent perception, etc. with impermanent activities, etc. with impermanent consciousness, which is suffering and subject to change, they regard as 'I am superior', or regard as 'I am equal', or regard as 'I am inferior' - what else could it be but not seeing as it really is?" This is what is to be known.

"But whoever, Soṇa, whether ascetics or brahmins, with impermanent matter, which is suffering and subject to change, do not regard as 'I am superior', do not regard as 'I am equal', do not regard as 'I am inferior' - what else could it be but seeing as it really is? With impermanent feeling, etc. with impermanent perception, etc. with impermanent activities, etc. with impermanent consciousness, which is suffering and

subject to change, they do not regard as 'I am superior', do not regard as 'I am equal', do not regard as 'I am inferior' - what else could it be but seeing as it really is?" This is knowledge.

This is both knowledge and what is to be known.

Therein, what is seeing?

115. "Those who illuminate the noble truths, well taught by one of profound wisdom;
Even though they may be exceedingly heedless, they do not take up an eighth existence."

This is seeing.

"Just as a gate-post fixed in the earth would be unshakeable by the four winds;
So too I declare the good person to be like that, who sees the noble truths with certainty."

This is seeing.

"Monks, a noble disciple possessed of the four factors of stream-entry, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment, having transmigrated and wandered among gods and humans for seven rebirths at the utmost, I will make an end of suffering.' With which four? Here, monks, a noble disciple has faith in the Truth-finder that is settled, established, grown, rooted, unshakeable by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world, with reason; and he has come to the conclusion regarding the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise,' that is to say, the crushing of vanity, etc. cessation, Nibbāna; and he has companions in the Teaching who are desirable, lovely, dear, and agreeable, both householders and those gone forth. And he is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. Monks, a noble disciple possessed of these four factors of stream-entry, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment, having transmigrated and wandered among gods and humans for seven rebirths at the utmost, I will make an end of suffering.'"

This is seeing.

Therein, what is development?

"Whose faculties have been developed, internally and externally in the entire world;

Having penetrated this world and the other, he awaits the time, developed, he is tamed."

This is development.

"There are, monks, these four bases of the Teaching. What are the four? Non-covetousness is a basis of the Teaching, non-anger is a basis of the Teaching, right mindfulness is a basis of the Teaching, right concentration is a basis of the Teaching. These, monks, are the four bases of the Teaching." This is development.

Therein, what is seeing and development? "One should cut off five, give up five" - this is seeing. "And further develop five. A monk who has gone beyond five attachments is called a crosser of the mental floods" - this is development. This is seeing and development.

"There are, monks, these three faculties. What are the three? The faculty of 'I shall know the unknown', the faculty of final knowledge, the faculty of one who has final knowledge. And what, monks, is the faculty of 'I shall know the unknown'? Here, monks, a monk, for the full realisation of the noble truth of suffering that has not been fully realised, generates desire, strives, arouses energy, exerts the mind, and strives; for the full realisation of the noble truth of the origin of suffering that has not been fully realised, etc. of the cessation of suffering, etc. for the full realisation of the noble truth of the practice leading to the cessation of suffering, he generates desire, strives, arouses energy, exerts the mind, and strives. This, monks, is the faculty of 'I shall know the unknown.'" This is seeing.

"And what, monks, is the faculty of final knowledge? Here, monks, a monk understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This, monks, is the faculty of final knowledge.

"And what, monks, is the faculty of one who has final knowledge? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions; he understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This, monks, is the faculty of one who has final knowledge." This is development.

This is seeing and development.

116. Therein, what is one's own statement?

"The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas."

This is one's own statement.

"There are, monks, these three characteristics of a fool, signs of a fool, manifestations of a fool, by which others perceive a fool as a fool. What three? A fool, monks, is one who thinks badly thought thoughts, and speaks badly spoken speech,

and does badly done deeds. These, monks, are the three characteristics of a fool, signs of a fool, manifestations of a fool.

"There are, monks, these three characteristics of a wise person, signs of a wise person, manifestations of a wise person, by which others perceive a wise person as a wise person. What three? A wise person, monks, is one who thinks well-thought thoughts, and speaks well-spoken speech, and does well-done deeds. These, monks, are the three characteristics of a wise person, signs of a wise person, manifestations of a wise person."

This is one's own statement.

Therein, what is another's statement?

"There is none as wide as the earth, there is no depth found like the abyss;
There is none as lofty as Meru, there is no man like a universal monarch."

This is another's statement.

"Let there be victory by well-spoken words, lord of the gods. Let there be victory by well-spoken words, Vepacitti. Speak a verse, Vepacitti.' Then, monks, Vepacitti, the lord of titans, spoke this verse -

"Fools would burst into anger even more if there were no one to restrain them;
Therefore with a strong punishment the wise man should restrain the fool."

When the verse was spoken by Vepacitti, the lord of titans, monks, the titans gave thanks, the gods were silent. Then, monks, Vepacitti, the lord of titans, said this to Sakka, the lord of the gods: 'Speak a verse, lord of the gods.' When this was said, monks, Sakka, the lord of the gods, spoke this verse -

"This alone I consider to be the restraint of a fool:
Who, knowing the other to be enraged, mindfully remains calm."

When the verse was spoken by Sakka, the lord of the gods, monks, the gods gave thanks, the titans were silent. Then, monks, Sakka, the lord of the gods, said this to Vepacitti, the lord of titans: 'Speak a verse, Vepacitti.' When this was said, monks, Vepacitti, the lord of titans, spoke this verse -

"This very thing I see as a fault in endurance, Vāsava:
When the fool thinks, 'He endures me out of fear,'
The imprudent one attacks even more, as a bull does one who flees."

When the verse was spoken by Vepacitti, the lord of titans, monks, the titans gave thanks, the gods were silent. Then Vepacitti, the lord of titans, said this to Sakka, the lord of the gods: 'Speak a verse, lord of the gods.' When this was said, monks, Sakka, the lord of the gods, spoke these verses -

"Let it be whether or not he thinks, 'He endures me out of fear';
Among benefits, one's own welfare is paramount, nothing greater than
patience is found.

"Whoever indeed, being strong, endures a weak one;

That they call the supreme patience; the weak one always forbears.

"They call that strength weakness, for whom the strength of a fool is strength; For one who is strong, protected by the Teaching, there is no one to speak against him.

"It is worse for that very person who responds with anger to one who is angry; Not responding with anger to one who is angry, one wins a battle hard to win.

"One acts for the welfare of both oneself and the other; Knowing the other to be enraged, one who is mindful becomes calm.

"While healing both oneself and the other,
The people who consider him a fool are unskilled in the Teaching."

"Now when, monks, these verses were spoken by Sakka, the lord of the gods, the gods gave thanks, the titans were silent." This is another's statement.

117. Therein, what is one's own statement and another's statement?

What has been attained and what is to be attained, both of these are strewn with dust, for one who is afflicted and follows the training. Those for whom training is the essence - morality, ascetic practice, life, holy life - with attendance as the essence, this is one extreme. Those who hold such a doctrine and view: "There is no fault in sensual pleasures" - this is the second extreme. Thus these two extremes increase the cemetery; the cemeteries increase views. Not having directly known these two extremes, some lag behind, some run beyond. This is another's statement.

But those who, having directly known these two extremes, were not therein, and by that did not conceive - for them there is no round of rebirths to be declared. This is one's own statement. This inspired utterance is one's own statement and another's statement.

King Pasenadi of Kosala said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'For whom is the self dear, and for whom is the self not dear?' Then, venerable sir, this occurred to me: 'Whatever persons practise misconduct by body, practise misconduct by speech, practise misconduct by mind; for them the self is not dear. Even though they might say thus - 'The self is dear to us,' yet for them the self is not dear. What is the reason for this? For what one who is not dear would do to one who is not dear, that they do to themselves by themselves; therefore for them the self is not dear. Whatever persons practise good conduct by body, practise good conduct by speech, practise good conduct by mind; for them the self is dear. Even though they might say thus - 'The self is not dear to us,' yet for them the self is dear. What is the reason for this? For what one who is dear would do to one who is dear. That they do to themselves by themselves. Therefore for them the self is dear.'

"So it is, great king, so it is, great king! Whatever persons, great king, practise misconduct by body, practise misconduct by speech, practise misconduct by mind; therefore for them the self is not dear. Even though they might say thus - 'The self is dear to us,' yet for them the self is not dear. What is the reason for this? For what,

great king, one who is not dear would do to one who is not dear, that they do to themselves by themselves; therefore for them the self is not dear. Whatever persons, great king, practise good conduct by body, practise good conduct by speech, practise good conduct by mind; for them the self is dear. Even though they might say thus - 'The self is not dear to us,' yet for them the self is dear. What is the reason for this? For what, great king, one who is dear would do to one who is dear, that they do to themselves by themselves; therefore for them the self is dear." This the Blessed One said, etc. the Teacher -

"If one should know oneself as dear, one should not join it with evil;
For happiness is not easily obtained by one who does wrong.

"For one overcome by the Ender, giving up human existence;
What indeed is his own, and what does he take when he goes;
And what follows him, like a shadow that does not depart?

"Both merit and evil, whatever a mortal does here;
That indeed is his own, and that he takes when he goes;
And that follows him, like a shadow that does not depart.

"Therefore one should do what is good, an accumulation for the future life;
Merits are a support for beings in the world beyond."

This discourse is another's statement. The recapitulation is one's own statement. This is one's own statement and another's statement.

118. Therein, what is to be answered?

When a question is asked: "This is to be directly known, this is to be fully understood, this is to be abandoned, this is to be developed, this is to be realised, these phenomena thus grasped produce this fruit." Of those thus grasped, this is the meaning - thus this is to be answered. "The Buddha, the Blessed One, is eminent" - one should explain definitively the eminence of the Buddha, the well-proclaimedness of the Teaching, and the good practice of the Community. "All activities are impermanent", "all activities are suffering", "all phenomena are non-self" - one should explain definitively. Or whatever else is of such kind. This is to be answered.

Therein, what is not to be answered?

"O charioteer of men to be tamed, gods and humans have thought in their minds about your wishes;
All living beings, even entirely, would not know the peaceful concentration, without conflict, of one who practises;
What does the Blessed One wish for?"

This is not to be answered.

This much the Blessed One is in the aggregate of morality, in the aggregate of concentration, in the aggregate of wisdom, in the aggregate of liberation, in the aggregate of knowledge and vision of liberation, in deportment, in power, in seeking welfare, in compassion, in supernormal power - thus. This is not to be answered.

"Monks, from the arising in the world of the Truth-finder, the Worthy One, the Perfectly Enlightened One, there is the arising of the three jewels: the jewel of the Buddha, the jewel of the Teaching, the jewel of the Community." What is the measure of the three jewels? This is not to be answered.

The domain of the Buddha is not to be answered. The knowledge of the superiority and inferiority of individuals is not to be answered. "Monks, a first point is not discerned of beings hindered by ignorance, fettered by craving, who have transmigrated and wandered - once to hell, once to the animal realm, once to the sphere of ghosts, once to the titan realm, once among gods, once among humans." "What is the first point?" - this is not to be answered. "Is not discerned" - due to the deficiency of knowledge of the disciples. The teaching of the Buddhas, the Blessed Ones, is twofold: applicable to oneself and applicable to others. "Is not discerned" - this is applicable to others. "There is no not-knowing for the Buddhas, the Blessed Ones" - this is applicable to oneself. Just as the Blessed One, with reference to the monk Kokālika, said thus to a certain monk -

"Just as, monk, a Kosalan cartload of sesame seeds measuring twenty khāris... etc. but not one Abbuda hell. Just as, monk, twenty Abbuda hells, so is one Nirabbuda hell. Just as, monk, twenty Nirabbuda hells, so is one Ababa hell. Just as, monk, twenty Ababa hells, so is one Aṭaṭa hell. Just as, monk, twenty Aṭaṭa hells, so is one Ahaha hell. Just as, monk, twenty Ahaha hells, so is one Kumuda hell. Just as, monk, twenty Kumuda hells, so is one Sogandhika hell. Just as, monk, twenty Sogandhika hells, so is one Uppala hell. Just as, monk, twenty Uppala hells, so is one Puṇḍarīka hell. Just as, monk, twenty Puṇḍarīka hells, so is one Paduma hell. In the Paduma hell, monk, the monk Kokālika has been reborn, having harboured hostility in his mind towards Sāriputta and Moggallāna." Or whatever the Blessed One said: "This is immeasurable, incalculable." All that is not to be answered. This is not to be answered.

119. Therein, what is to be answered and not to be answered? When that Upaka the naked ascetic said to the Blessed One "Where, friend Gotama, will you go?" The Blessed One said -

"I will go to Bārāṇasī, I the drum of the Deathless;
To set in motion the wheel of the Teaching, not to be rolled back in the world."

Upaka the naked ascetic said "You claim to be a conqueror, friend, Master Gotama." The Blessed One said -

"Those like me are indeed conquerors, those who have attained the
elimination of mental corruptions;
Evil mental states have been conquered by me, therefore, Upaka, I am a
conqueror."

"How is he a conqueror, by what is he a conqueror?" is to be answered. "Which one is the conqueror?" is not to be answered. "What is the elimination of mental corruptions - the elimination of lust, the elimination of hate, the elimination of delusion?" is to be answered. "How much is the elimination of mental corruptions?" is not to be answered. This is to be answered and not to be answered.

"There is a Truth-finder" is to be answered. "There is materiality" is to be answered. "Materiality is the Truth-finder" is not to be answered. "The Truth-finder possesses materiality" is not to be answered. "The Truth-finder is in materiality" is not to be answered. "Materiality is in the Truth-finder" is not to be answered. Thus "there is feeling"... etc. perception... etc. activities... etc. "there is consciousness" is to be answered. "Consciousness is the Truth-finder" is not to be answered. "The Truth-finder possesses consciousness" is not to be answered. "The Truth-finder is in consciousness" is not to be answered. "Consciousness is in the Truth-finder" is not to be answered. "The Truth-finder is apart from materiality" is not to be answered. Apart from feeling... etc. in perception... etc. from activities... etc. "The Truth-finder is apart from consciousness" is not to be answered. "This Truth-finder is without materiality"... etc. without feeling... etc. without perception... etc. without activities... etc. "without consciousness" is not to be answered. This is to be answered and not to be answered.

The Blessed One with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, thus all, etc. he understands beings according to their actions - this is to be answered. Which beings, which is the Truth-finder - this is not to be answered. This is to be answered and not to be answered.

"There is a Truth-finder" is to be answered. The Truth-finder exists after death - this is not to be answered. This is to be answered and not to be answered.

120. Therein, what is action?

"For one overcome by the Ender, giving up human existence;
What indeed is his own, and what does he take when he goes;
And what follows him, like a shadow that does not depart?

"Both merit and evil, whatever a mortal does here;
That indeed is his own, and that he takes when he goes;
And that follows him, like a shadow that does not depart."

This is action.

"Furthermore, monks, when a fool has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever evil actions he has done in the past - misconduct by body, misconduct by speech, misconduct by mind - these hang over him at that time, hang down over him, hang heavily upon him. Just as, monks, the shadows of great mountain peaks in the afternoon period hang over the earth, hang down over it, hang heavily upon it. Just so, monks, when a fool has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever evil actions he has done in the past - misconduct by body, misconduct by speech, misconduct by mind - these hang over him at that time, hang down over him, hang heavily upon him. There, monks, the fool thinks thus: 'Indeed I have not done what is good, I have not done what is wholesome, I have not made a shelter for the fearful. I have done evil, I have done what is cruel, I have done what is wrong. As far as, friend, is the destination of those who have not done good, who have not done what is wholesome, who have not made a shelter for the fearful, who have done evil, who have done what is cruel, who have done what is wrong - to that destination I shall go after death.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion."

"Furthermore, monks, when a wise person has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever good actions he has done in the past - good conduct by body, good conduct by speech, good conduct by mind - these hang over him at that time, hang down over him, hang heavily upon him. Just as, monks, the shadows of great mountain peaks in the afternoon period hang over the earth, hang down over it, hang heavily upon it. Just so, monks, when a wise person has climbed up onto a chair or climbed up onto a bed or is lying on the ground, whatever good actions he has done in the past - good conduct by body, good conduct by speech, good conduct by mind - these hang over him at that time, hang down over him, hang heavily upon him. There, monks, the wise person thinks thus: 'Indeed I have not done evil, I have not done what is cruel, I have not done what is wrong. I have done what is good, I have done what is wholesome, I have made a shelter for the fearful. As far as, friend, is the destination of those who have not done evil, who have not done what is cruel, who have not done what is wrong, who have done good, who have done what is wholesome, who have made a shelter for the fearful - to that destination I shall go after death.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. 'Merit has been done by me, evil has not been done. Whatever destination there will be for one who has not done evil, who has not done what is cruel, who has not done what is wrong, who has done merit, who has done what is wholesome, who has made a shelter for the fearful - that destination I shall experience after death in that existence.' Remorse does not arise. For one free from remorse, monks, whether woman or man, whether householder or one gone forth, there is a good death, a good passing away, I say." This is action.

"There are, monks, these three kinds of misconduct. What three? Bodily misconduct, verbal misconduct, mental misconduct. These, monks, are the three kinds of misconduct. There are, monks, these three kinds of good conduct. What three? Bodily good conduct, good verbal conduct, good mental conduct. These, monks, are the three kinds of good conduct. This is action.

Therein, what is the result?

"It is a gain for you, monks, it is well gained for you, monks, the moment has been attained by you for abiding by the holy life. I have seen, monks, hells named 'of the six sense bases of contact.' There, whatever form one sees with the eye, one sees only undesirable form, not desirable form. One sees only unpleasant form, not pleasant form. One sees only disagreeable form, not agreeable form.

Whatever sound one hears with the ear, etc. with the nose, etc. with the tongue, etc. with the body, etc. whatever mental phenomenon one cognises with the mind, one cognises only undesirable mental phenomena, not desirable mental phenomena. One cognises only unpleasant mental phenomena, not pleasant mental phenomena. One cognises only disagreeable mental phenomena, not agreeable mental phenomena. It is a gain for you, monks, it is well gained for you, monks, the moment has been attained by you for abiding by the holy life.

"I have seen, monks, heavens named 'of the six sense bases of contact.' There, whatever form one sees with the eye, one sees only desirable form, not undesirable form. One sees only pleasant form, not unpleasant form. One sees only agreeable

form, not disagreeable form. Whatever sound one hears with the ear, etc. with the nose, etc. with the tongue, etc. with the body, etc. whatever mental phenomenon one cognises with the mind, one cognises only desirable mental phenomena, not undesirable mental phenomena. One cognises only pleasant mental phenomena, not unpleasant mental phenomena. One cognises only agreeable mental phenomena, not disagreeable mental phenomena. It is a gain for you, monks, it is well gained for you, monks, the moment has been attained by you for abiding by the holy life." This is result.

"Sixty thousand years, complete in every respect;
For those being tormented in hell, when will there be an end?

"There is no end, whence an end? No end is seen;
For such evil was done, by you and by me, sir."

This is result.

121. Therein, what is action and result?

"For a man who is unrighteous and heedless, wherever he goes to an
unfortunate realm;
That unrighteousness practised destroys him, like a black snake seized by
oneself.

"For the Teaching and what is not the Teaching, both do not have similar
results;
What is not the Teaching leads to hell, the Teaching causes one to reach a
good destination."

This is action and result.

"Do not, monks, be afraid of merits. This, monks, is a designation for happiness, for what is desirable, lovely, dear, agreeable, namely merits. I directly know indeed, monks, that for merits performed over a long time, I experienced a desirable, lovely, dear, agreeable result; having developed a mind of friendliness for seven years, for seven cosmic cycles of universe-contraction and expansion I did not come back again to this world. When the cosmic cycle was contracting, monks, I was one who reached the Radiant realm. When the cosmic cycle was expanding, I was reborn in an empty Brahma-mansion. There indeed, monks, I was Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power. Thirty-six times indeed, monks, I was Sakka, the lord of the gods; many hundreds of times I was a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who had established the security of his realm, possessed of the seven treasures - what then to say of provincial kingship? Then, monks, this occurred to me: 'Of what action is this the fruit for me, of what action is this the result, that I am now of such great supernormal power, of such great majesty?' Then, monks, this occurred to me: 'Of three actions is this the fruit for me, of three actions is this the result. That I am now of such great supernormal power, of such great majesty.' As follows: of giving, of self-control, of restraint." Therein, whatever giving and whatever

self-control and whatever restraint, this is action. Whatever result was experienced because of that, this is result. Likewise the Shorter Analysis of Action should be stated.

Which was taught to the the young man Subha, son of Todeyya. Therein, whatever phenomena lead to short life and long life, to much illness and little illness, to little influence and great influence, to ugliness and beauty, to low birth and high birth, to little wealth and great wealth, to lack of wisdom and possession of wisdom, this is action. Whatever therein is short life and long life, etc. lack of wisdom and possession of wisdom, this is result. This is action and result.

122. Therein, what is wholesome?

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

This is wholesome.

"One who has no wrong-doing by body, by speech, by mind;
Restrained in three states, him I call a brahmin."

This is wholesome.

"There are, monks, these three wholesome roots. What three? Non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root. These, monks, are the three wholesome roots. This is wholesome. "True knowledge, monks, is the forerunner for the attainment of wholesome mental states, followed right behind by shame and moral fear." This is wholesome.

Therein, what is unwholesome?

"Whose perpetual immorality, like a creeper spread over a sal tree;
He makes himself thus, as an enemy wishes for him."

This is unwholesome.

"Indeed, evil done by oneself, self-born, arising from oneself;
Crushes the imprudent, as a diamond does a stone-made gem."

This is unwholesome.

"Having practised the ten courses of action, avoided by the unwholesome-unwholesome;
They become blameworthy, O deity, the foolish are tormented in the hells."

This is unwholesome.

"There are, monks, these three unwholesome roots, what three? Greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root. These, monks, are the three unwholesome roots." This is unwholesome.

Therein, what is wholesome and unwholesome?

"Whatever kind of seed one sows, that kind of fruit one reaps;
The doer of good reaps good, the doer of evil reaps evil."

Therein, what he said "the doer of good reaps good", this is wholesome. What he said "the doer of evil reaps evil", this is unwholesome. This is wholesome and unwholesome.

"By beautiful action they go to a good destination, to the plane of misery by ugly action;
And through the elimination of action, those with liberated minds are extinguished like a flame through the exhaustion of fuel."

Therein, what he said "by beautiful action they go to a good destination", this is wholesome. What he said "to the plane of misery by ugly action", this is unwholesome. This is wholesome and unwholesome.

123. Therein, what is permitted?

"Just as a bee, without harming the flower's colour and scent,
Departs having taken the nectar, so should a sage wander in the village."

This is permitted.

"There are, monks, these three duties for monks. What three? Here, monks, a monk dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them, endowed with wholesome bodily action and verbal action, of pure livelihood. And he puts forth strenuous energy, is steadfast, of firm effort, not shirking the responsibility for the abandoning of unwholesome mental states, for the development of wholesome mental states, for realisation. And he is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. These, monks, are the three duties for monks." This is permitted.

"Monks, there are these ten qualities to be repeatedly reviewed by one gone forth. What are the ten? 'I have entered upon a state of disfigurement' - this should be repeatedly reviewed by one gone forth, etc. These, monks, are the ten qualities to be repeatedly reviewed by one gone forth." This is permitted.

"There are, monks, these three duties. What three? Bodily good conduct, good verbal conduct, good mental conduct. These, monks, are the three duties." This is permitted.

Therein, what is rejected?

"There is no love equal to that for a son, there is no wealth equal to cattle;
There is no radiance equal to the sun, lakes are the supreme among waters."

The Blessed One said -

"There is no love equal to that for oneself, there is no wealth equal to grain;

There is no radiance equal to wisdom, rain indeed is the supreme among waters."

Here, what is the former, this is rejected.

"There are, monks, these three things not to be done. What three? Bodily misconduct, verbal misconduct, mental misconduct. These, monks, are the three things not to be done." This is rejected.

124. Therein, what is permitted and rejected?

"Why here are many people frightened, and the path is declared with many bases;

I ask you, Gotama of extensive wisdom, established in what would one not fear the world beyond?"

"Having directed speech and mind rightly, not doing evil deeds by body;
Dwelling in a house with abundant food and drink, faithful, gentle, generous, bountiful;

Established in these four qualities, one established in the Teaching would not fear the world beyond."

Therein, what he said "having directed speech and mind rightly", this is permitted. "Not doing evil deeds by body", this is rejected. "Dwelling in a house with abundant food and drink, faithful, gentle, generous, bountiful. Established in these four qualities, one established in the Teaching would not fear the world beyond", this is permitted. This is permitted and rejected.

"The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas."

Therein, what he said "the non-performance of all evil", this is rejected; what he said "the acquisition of the wholesome", this is permitted. This is permitted and rejected.

"Bodily conduct, lord of the gods, I say is twofold - to be practised and not to be practised. Verbal conduct, lord of the gods, I say is twofold - to be practised and not to be practised. Mental conduct, lord of the gods, I say is twofold, etc. Quest, lord of the gods, I say is twofold - to be practised and not to be practised."

"Bodily conduct, lord of the gods, I say is twofold - to be practised and not to be practised" - thus indeed this was said. Dependent on what was this said? Whatever bodily conduct, when practising which unwholesome mental states increase and wholesome mental states decline, such bodily conduct should not be practised. Therein, whatever bodily conduct one would know thus: "When I practise this bodily conduct, unwholesome mental states decline and wholesome mental states increase" - such bodily conduct should be practised. "Bodily conduct, lord of the gods, I say is twofold - to be practised and not to be practised" - thus what was said, this was said dependent on that. "Verbal conduct, etc. "Quest, lord of the gods, I say is twofold - to be practised and not to be practised" - thus indeed this was said. Dependent on what was this said? Whatever quest, when practising which unwholesome mental states increase and wholesome mental states decline, such quest should not be practised.

Therein, whatever quest one would know thus: "When I practise this quest, unwholesome mental states decline and wholesome mental states increase" - such quest should be practised. "Quest, lord of the gods, I say is twofold - to be practised and not to be practised" - thus what was said, this was said dependent on that.

Therein, what he said "to be practised", this is permitted. What he said "not to be practised", this is rejected. This is permitted and rejected.

170. Therein, what is praise?

"Of paths, the Eightfold is foremost; of truths, the four terms;
Dispassion is foremost of phenomena, and of two-footed beings, the one with vision."

This is praise.

"There are, monks, these three highest things. What three? As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, whether material or immaterial, whether percipient or non-percipient or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them, is declared the best among them, is declared the most excellent among them, that is to say, the Worthy One, the Perfectly Enlightened One. As far as there are phenomena, monks, whether designated as conditioned or unconditioned, dispassion is declared the foremost among those phenomena, is declared the best among them, is declared the most excellent among them, that is to say, the crushing of vanity, etc. cessation, Nibbāna. As far as there are designations of communities, designations of groups, designations of great assemblies of people, monks, the Community of the Truth-finder's disciples is declared the foremost among them, is declared the best among them, is declared the most excellent among them, that is to say, the four pairs of persons, the eight types of individuals, etc. a field of merit for the world."

"The Teacher is above all the world, and the Teaching is declared wholesome;
And the group of the Lion of Men - those three are distinguished.

"The group is an accumulation of lotus-like ascetics, and the excellent Teaching is honoured by the wise;
And the one with vision, the tamer of excellent men - those three are beyond the world.

"The Teacher is without equal, and the Teaching is entirely without distress;
And the noble, excellent group - those three indeed are distinguished.

"The Conqueror, true in name, secure, the all-conquering one; the true Teaching, there is nothing else beyond that;
The noble Community is constantly venerated by the wise - those three are beyond the world.

"The seer of the final elimination of birth, understands the one-way path, compassionate for welfare;
By this path they crossed before, will cross, and those who are crossing the flood.

"To him, such a one, the foremost of gods and humans;
Beings pay homage, seeking purification."

This is praise.

Therein, the mundane discourse should be explained by two discourses: by that conducive to defilement and by that conducive to habituation. The supramundane discourse too should be explained by three discourses: by that conducive to seeing, by that conducive to development, and by that pertaining to one beyond training. Both mundane and supramundane. In whichever discourse whatever term appears conducive to defilement or conducive to habituation, by that it should be explained as mundane; whatever term appears conducive to seeing or conducive to development or pertaining to one beyond training, by that it should be explained as supramundane.

The discourse conducive to habituation is for the destruction of the discourse conducive to defilement; the discourse conducive to seeing is for the destruction of the discourse conducive to habituation; the discourse conducive to development is for the relinquishment of the discourse conducive to seeing; the discourse pertaining to one beyond training is for the relinquishment of the discourse conducive to development; the discourse pertaining to one beyond training is for the purpose of pleasant abiding in the present life.

The supramundane discourse, being-based, should be explained by twenty-six persons; they should be sought through three discourses: by that conducive to seeing, by that conducive to development, and by that pertaining to one beyond training.

Therein, the discourse conducive to seeing should be explained by five persons: by one who has sown the seed of rebirth one last time, by a family-to-family goer, by one with seven rebirths at the utmost, by a faith-follower, and by a Teaching-follower; the discourse conducive to seeing should be explained by these five persons. The discourse conducive to development should be explained by twelve persons: by one practising for the realisation of the fruition of once-returning, by a once-returner, by one practising for the realisation of the fruition of non-returning, by a non-returner, by an attainer of final nibbāna in the interval, by an attainer of final nibbāna upon landing, by an attainer of final nibbāna without exertion, by an attainer of final nibbāna through exertion, by an upstream-goer heading toward the Akaniṭṭha realm, by one liberated-by-faith, by one attained to right view, and by a body-witness; the discourse conducive to development should be explained by these twelve persons. The discourse pertaining to one beyond training should be explained by nine persons: by one liberated-by-faith, by one liberated by wisdom, by one liberated through emptiness, by one liberated through the signless, by one liberated through the desireless, by one liberated in both ways, by one who attains arahantship simultaneously, and by Individually Enlightened Ones and Perfectly Enlightened Ones; the discourse pertaining to one beyond training should be explained by these nine persons. Thus the supramundane discourse, being-based, should be explained by these twenty-six persons.

The mundane discourse with being as standpoint should be explained by nineteen persons. They, having been pointed out by temperaments, should be sought out: some are of lustful temperament, some are of hateful temperament, some are of deluded temperament, some are of lustful and hateful temperament, some are of lustful and deluded temperament, some are of hateful and deluded temperament, some are of lustful, hateful and deluded temperament, one standing at the door of lust is of lustful temperament, one standing at the door of lust is of hateful temperament, one standing at the door of lust is of deluded temperament, one standing at the door of lust is of lustful, hateful and deluded temperament, one standing at the door of hate is of hateful temperament, one standing at the door of hate is of deluded temperament, one standing at the door of hate is of lustful temperament, one standing at the door of hate is of lustful, hateful and deluded temperament, one standing at the door of delusion is of deluded temperament, one standing at the door of delusion is of lustful temperament, one standing at the door of delusion is of hateful temperament, one standing at the door of delusion is of lustful, hateful and deluded temperament - the mundane discourse with being as standpoint should be explained by these nineteen persons.

The discourse conducive to habituation should be explained by those who are moral; those moral ones are five persons: natural morality, morality of undertaking, confidence of mind, serenity and insight - the discourse conducive to habituation should be explained by these five persons.

The supramundane discourse with phenomenon as standpoint should be explained by three discourses: by that conducive to seeing, by that conducive to development, and by that conducive to one beyond training.

Mundane and supramundane, being as standpoint and phenomenon as standpoint, should be explained by both; knowledge should be explained by wisdom, by the wisdom faculty, by the power of wisdom, by the training in higher wisdom, by the enlightenment factor of investigation of phenomena, by right view, by decision, by investigation, by knowledge of phenomena, by inferential knowledge, by knowledge of elimination, by knowledge of non-arising, by the faculty of "I shall know the unknown", by the faculty of final knowledge, by the faculty of one who has final knowledge, by vision, by true knowledge, by higher intelligence, by understanding, by intelligence - or whatever else is obtained, by that designation for wisdom it should be explained.

What is to be known should be explained by past, future and present, by internal and external, by inferior and superior, by far and near, by conditioned and unconditioned, by wholesome, unwholesome and indeterminate, or in brief by the six objects. Knowledge and what is to be known should be explained by both of those; wisdom too, being an object, is what is to be known; whatever is an object, whether internal or external, all that should be explained by conditioned and unconditioned.

Seeing, development, one's own statement, another's statement, to be answered, not to be answered, action and result - everywhere both of those, as explained in the discourse, having thus reflected, should be explained from what is obtained; or whatever statement the Blessed One speaks, all that should be kept as explained.

The cause is twofold: whatever is action and whatever are mental defilements; origin

is mental defilements. Therein, mental defilements should be explained by the discourse conducive to defilement. Origin should be explained by the discourse conducive to defilement and by the discourse conducive to habituation. Therein, the wholesome should be explained by four discourses: by that conducive to habituation, by that conducive to seeing, by that conducive to development, and by that conducive to one beyond training. The unwholesome should be explained by the discourse conducive to defilement. Wholesome and unwholesome should be explained by both of those. What is permitted by the Blessed One should be explained by what is permitted; that is fivefold: restraint, abandoning, development, realisation, and conformity with what is allowable - whatever is seen on those various planes, that should be explained by conformity with what is allowable. What is rejected by the Blessed One should be explained by the reason for rejection. What is permitted and what is rejected should be explained by both of those. Praise should be explained by commendation. That should be known as fivefold: of the Blessed One, of the Teaching, of the noble Community, of the noble teachings, of the training, and of the attainment of mundane qualities. Thus praise should be explained as fivefold.

The plane of faculties should be explained by nine terms, the plane of mental defilements should be explained by nine terms; thus these are eighteen terms - nine terms are wholesome, nine terms are unwholesome - for thus it was said: "Where should the eighteen root terms be seen? In the Establishment of the Dispensation." Therefore the Venerable Mahākaccāyana said -

"By nine terms the wholesome, and by nine are joined the unwholesome side; These indeed are the root terms, they are eighteen terms."

The establishment of the Dispensation is concluded.

Thus far the Guide is complete, which was spoken by the Venerable Mahākaccāyana, approved by the Blessed One, and recited at the original recitation.

The Netti treatise is concluded.



ABOUT THIS TRANSLATION

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