

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 Origin of Methods (Nayasamuṭṭhānaṃ)

[Ne 36, PTS 110-127]



PaliVerse

5. The Collection of Minor Texts

19. The Guide

The Origin of Methods

79. Therein, what is the origination of the method? A first point is not discerned of ignorance and craving for existence; therein, the mental hindrance of ignorance and the mental fetter of craving. Beings hindered by ignorance, connected with ignorance, wander about by the side of ignorance; they are called those of view temperament. Beings fettered by craving, connected with craving, wander about by the side of craving; they are called those of craving temperament. Those of view temperament, gone forth outside of here, dwell engaged in the pursuit of self-mortification. Those of craving temperament, gone forth outside of here, dwell engaged in the pursuit of sensual happiness in sensual pleasures.

Therein, what is the reason that those of view temperament, gone forth outside of here, dwell engaged in the pursuit of self-mortification, and those of craving temperament, gone forth outside of here, dwell engaged in the pursuit of sensual happiness in sensual pleasures? Outside of here there is no defining of truth, whence the elucidation of the four truths, or skill in serenity and insight, or the attainment of the happiness of peace! They, not having direct knowledge of the happiness of peace, with perverted minds, said thus: "There is no happiness through happiness; happiness is to be attained through suffering." "Whoever indulges in sensual pleasures, he increases the world; whoever increases the world, he generates much merit" - they, having such perception, having such view, desiring happiness through suffering, perceiving merit in sensual pleasures, dwell engaged in the pursuit of self-mortification and engaged in the pursuit of sensual happiness; they, having such direct knowledge, only increase disease, only increase boils, only increase darts; they, overwhelmed by disease, oppressed by boils, pierced by darts, emerging and diving in hell, the animal realm, the sphere of ghosts, and among titans, experiencing ups and downs, do not find the medicine for disease, boils, and darts. Therein, the pursuit of self-mortification and the pursuit of sensual happiness are defilement; serenity and insight are cleansing. The pursuit of self-mortification and the pursuit of sensual happiness are disease; serenity and insight are the medicine that destroys disease. The pursuit of self-mortification and the pursuit of sensual happiness are a boil; serenity and insight are the medicine that destroys boils. The pursuit of self-mortification and the pursuit of sensual happiness are a dart; serenity and insight are the medicine that extracts darts.

Therein, defilement is suffering; attachment to that, craving, is the origin; the cessation of craving is the cessation of suffering; serenity and insight are the practice leading to the cessation of suffering - these are the four truths. Suffering is to be fully understood, the origin is to be abandoned, the path is to be developed, cessation is to be realised.

80. Therein, those of view temperament approach matter as self. Feeling... etc. Perception... etc. Activities... etc. They approach consciousness as self. Those of

craving temperament approach a self possessing matter. Or matter in self, or self in matter; possessing feeling... etc. Possessing perception... etc. Possessing activities... etc. They approach a self possessing consciousness, or consciousness in self, or self in consciousness; this is called identity view with twenty bases.

Its opposite is supramundane right view; following are right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration; this is the noble eightfold path. These are the three aggregates: the aggregate of morality, the aggregate of concentration, the aggregate of wisdom. The aggregate of morality and the aggregate of concentration are serenity; the aggregate of wisdom is insight. Therein, identity is suffering, the origin of identity is the origin of suffering, the cessation of identity is the cessation of suffering, the noble eightfold path is the practice leading to the cessation of suffering; these are the four truths. Suffering is to be fully understood, the origin is to be abandoned, the path is to be developed, cessation is to be realised.

Therein, those who approach matter as self, Feeling... etc. Perception... etc. Activities... etc. They approach consciousness as self. These are called "annihilationists." Those who approach a self possessing matter, Or matter in self, or self in matter. Those possessing feeling... etc. Those possessing perception... etc. Those possessing activities... etc. Those who approach a self possessing consciousness, or consciousness in self, or self in consciousness. These are called "eternalists"; therein, the doctrines of annihilation and eternalism are both extremes; this is the continuation of the round of rebirths. Its opposite is the middle practice, the noble eightfold path; this is the cessation of the round of rebirths. Therein, continuation is suffering; attachment to that, craving, is the origin; the cessation of craving is the cessation of suffering; the noble eightfold path is the practice leading to the cessation of suffering; these are the four truths. Suffering is to be fully understood, the origin is to be abandoned, the path is to be developed, cessation is to be realised.

Therein, annihilation and eternalism in brief is identity view with twenty bases, in detail the sixty-two wrong views; their opposite is the forty-three qualities conducive to enlightenment, the eight deliverances, and the ten kasiṇa bases. The sixty-two wrong views are the net of delusion, occurring without beginning and without end. The forty-three qualities conducive to enlightenment are the diamond of knowledge, the bursting of the net of delusion. Therein, delusion is ignorance, the net is craving for existence; therefore it is said: "A first point is not discerned of ignorance and of craving for existence."

81. Therein, one of view temperament who has gone forth in this Dispensation becomes one whose conduct is continually devoted to detachment, with keen respect for detachment. One of craving temperament who has gone forth in this Dispensation becomes one whose conduct is continually devoted to training, with keen respect for the training. One of view temperament entering the fixed course of the right path becomes a follower of the Teaching. One of craving temperament entering the fixed course of the right path becomes a faith-follower; one of view temperament goes forth through easy practice with sluggish direct knowledge and with quick direct knowledge. One of craving temperament goes forth through difficult practice with sluggish direct knowledge and with quick direct knowledge.

Therein, what is the reason that one of craving temperament goes forth through difficult practice with sluggish direct knowledge and with quick direct knowledge? For sensual pleasures are not abandoned by him; being separated from sensual pleasures, he departs with difficulty and understands the Teaching slowly. But whoever is of view temperament, he from the very beginning is unconcerned with sensual pleasures. Being separated from them, he departs quickly and understands the Teaching quickly. The difficult practice is also twofold: with sluggish direct knowledge and with quick direct knowledge. The easy practice is also twofold: with sluggish direct knowledge and with quick direct knowledge. Beings are also twofold: those with soft faculties and those with sharp faculties. Those with soft faculties depart slowly and understand the Teaching slowly. Those with sharp faculties depart quickly and understand the Teaching quickly; these are the four practices. For whoever have gone forth, or are going forth, or will go forth, they do so by these very four practices. Thus the noble ones declare the fourfold path for the purpose of turning away from delight in craving for existence, which is frequented by the unwise, delightful to fools, dwelling in those who are lustful. This is called the ground of the method of the Nandiyāvaṭṭa; therefore it was said "craving and also ignorance, by serenity."

82. For those wholesome and unwholesome states in the explanations, they should be examined in two ways - following the round of the world and following the end of the round of the world. The round of rebirths is called the round. The end of the round of rebirths is Nibbāna. Action and mental defilements are the cause of the round of rebirths. Therein, action should be explained as volition and mental factors. How should that be seen? By production, all mental defilements should be explained by the four illusions. Where should they be seen? In the heap of mental defilements with ten bases. What are the ten bases? Four nutriments, four illusions, four kinds of clinging, four mental bonds, four mental knots, four mental corruptions, four mental floods, four darts, four stations of consciousness, four ways of going to bias. In the first nutriment is the first illusion, in the second nutriment is the second illusion, in the third nutriment is the third illusion, in the fourth nutriment is the fourth illusion. In the first illusion is the first clinging. In the second illusion is the second clinging, in the third illusion is the third clinging, in the fourth illusion is the fourth clinging. In the first clinging is the first mental bond, in the second clinging is the second mental bond, in the third clinging is the third mental bond, in the fourth clinging is the fourth mental bond. In the first mental bond is the first mental knot, in the second mental bond is the second mental knot, in the third mental bond is the third mental knot, in the fourth mental bond is the fourth mental knot, in the first mental knot is the first mental corruption, in the second mental knot is the second mental corruption, in the third mental knot is the third mental corruption, in the fourth mental knot is the fourth mental corruption. In the first mental corruption is the first mental flood, in the second mental corruption is the second mental flood, in the third mental corruption is the third mental flood, in the fourth mental corruption is the fourth mental flood. In the first mental flood is the first dart, in the second mental flood is the second dart, in the third mental flood is the third dart, in the fourth mental flood is the fourth dart. In the first dart is the first station of consciousness, in the second dart is the second station of consciousness, in the third dart is the third station of consciousness, in the fourth dart is the fourth station of consciousness, in this first station of consciousness

is the first way of going to bias. In this second station of consciousness is the second way of going to bias. In this third station of consciousness is the third way of going to bias, in the fourth station of consciousness is the fourth way of going to bias.

83. Therein, whatever edible food and contact as nutriment - these are impurities of a person of craving temperament. Whatever mental volition as nutriment and whatever consciousness as nutriment - these are impurities of a person of view temperament. Therein, whatever illusion "beautiful in the unattractive" and whatever illusion "pleasure in suffering" - these are impurities of a person of craving temperament. Whatever illusion "permanent in the impermanent" and whatever illusion "self in non-self" - these are impurities of a person of view temperament. Therein, whatever clinging to sensual pleasures and whatever clinging to existence - these are impurities of a person of craving temperament. Whatever clinging to views and whatever clinging to the doctrine of self - these are impurities of a person of view temperament. Therein, whatever mental bond of sensuality and whatever mental bond of existence - these are impurities of a person of craving temperament. Whatever mental bond of views and whatever mental bond of ignorance - these are impurities of a person of view temperament. Therein, whatever bodily knot of covetousness and whatever bodily knot of anger - these are impurities of a person of craving temperament. Whatever bodily knot of adherence and whatever bodily knot of dogmatic belief that "This alone is the truth" - these are impurities of a person of view temperament. Therein, whatever mental corruption of sensuality and whatever mental corruption of existence - these are impurities of a person of craving temperament. Whatever mental corruption of wrong view and whatever mental corruption of ignorance - these are impurities of a person of view temperament. Therein, whatever mental flood of sensuality and whatever mental flood of existence - these are impurities of a person of craving temperament. Whatever mental flood of views and whatever mental flood of ignorance - these are impurities of a person of view temperament. Therein, whatever dart of lust and whatever dart of hate - these are impurities of a person of craving temperament. Whatever dart of conceit and whatever dart of delusion - these are impurities of a person of view temperament. Therein, whatever station of consciousness based on matter and whatever station of consciousness based on feeling - these are impurities of a person of craving temperament. Whatever station of consciousness based on perception and whatever station of consciousness based on activities - these are impurities of a person of view temperament. Therein, whatever going to bias through desire and whatever going to bias through hate - these are impurities of a person of craving temperament. Whatever going to bias through fear and whatever going to bias through delusion - these are impurities of a person of view temperament.

84. Therein, regarding edible food there is the illusion "beautiful in the unattractive", regarding contact as nutriment there is the illusion "pleasure in suffering", regarding consciousness as nutriment there is the illusion "permanent in the impermanent", regarding mental volition as nutriment there is the illusion "self in non-self". Established in the first illusion, one clings to sensual pleasures; this is called clinging to sensual pleasures; established in the second illusion, one clings to future existence; this is called clinging to existence; established in the third illusion, one clings to a view that delights in the round of rebirths; this is called clinging to views; established in the fourth illusion, one clings to a fabricated self; this is called clinging to the

doctrine of self.

Through clinging to sensual pleasures, one is bound to sensual pleasures; this is called the mental bond of sensuality; through clinging to existence, one is bound to existences; this is called the mental bond of existence; through clinging to views, one is bound to evil views; this is called the mental bond of views; through clinging to the doctrine of self, one is bound to ignorance; this is called the mental bond of ignorance.

Established in the first mental bond, one knots the body through covetousness; this is called the bodily knot of covetousness; established in the second mental bond, one knots the body through anger; this is called the bodily knot of anger; established in the third mental bond, one knots the body through adherence; this is called the bodily knot of adherence; established in the fourth mental bond, one knots the body through dogmatic belief that "This alone is the truth"; this is called the bodily knot of dogmatic belief that "This alone is the truth".

For him, mental defilements thus knotted flow as mental corruptions. And from where is it said they flow as mental corruptions? Either from underlying tendencies or from prepossession. Therein, through the bodily knot of covetousness is the mental corruption of sensuality, through the bodily knot of anger is the mental corruption of existence, through the bodily knot of adherence is the mental corruption of wrong view, through the bodily knot of dogmatic belief that "This alone is the truth" is the mental corruption of ignorance.

For him, these four mental corruptions, having gone to expansion, become mental floods. Thus from the expansion of mental corruptions is the expansion of mental floods. Therein, through the mental corruption of sensuality is the mental flood of sensuality, through the mental corruption of existence is the mental flood of existence, through the mental corruption of wrong view is the mental flood of views, through the mental corruption of ignorance is the mental flood of ignorance.

For him, these four mental floods, accompanied by underlying tendencies, having entered the disposition, stand having struck the heart; therefore they are called darts. Therein, through the mental flood of sensuality is the dart of lust, through the mental flood of existence is the dart of hate, through the mental flood of views is the dart of conceit, through the mental flood of ignorance is the dart of delusion.

For him, consciousness overpowered by these four darts becomes established in four phenomena: in matter, in feeling, in perception, in activities. Therein, through the dart of lust, through consciousness imbued with delight, is the station of consciousness based on matter; through the dart of hate, through consciousness imbued with delight, is the station of consciousness based on feeling; through the dart of conceit, through consciousness imbued with delight, is the station of consciousness based on perception; through the dart of delusion, through consciousness imbued with delight, is the station of consciousness based on activities.

For him, consciousness supported by these four stations of consciousness goes to bias through four phenomena: through desire, through hate, through fear, through delusion. Therein, through lust one goes to bias through desire, through hate one

goes to bias through hatred, through fear one goes to bias through fear, through delusion one goes to bias through delusion. Thus that action and these mental defilements, this is the cause of the round of rebirths; thus all mental defilements should be explained by the four illusions.

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

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

Consciousness as nutriment, the illusion "permanent in the impermanent", clinging to views, the mental bond of views, the bodily knot of adherence, the mental corruption of wrong view, the mental flood of views, the dart of conceit, the station of consciousness based on perception, going to bias through fear - this is the third direction.

Mental volition as nutriment, the illusion "self in non-self", clinging to the doctrine of self, the mental bond of ignorance, the bodily knot of dogmatic belief that "This alone is the truth", the mental corruption of ignorance, the mental flood of ignorance, the dart of delusion, the station of consciousness based on activities, going to bias through delusion - this is the fourth direction.

Therein, whatever edible food and whatever illusion "beautiful in the unattractive", clinging to sensual pleasures, the mental bond of sensuality, the bodily knot of covetousness, the mental corruption of sensuality, the mental flood of sensuality, the dart of lust, the station of consciousness based on matter, going to bias through desire - of these ten discourses, the meaning is one, only the phrasing is different. These are impurities of a person of lustful temperament.

Therein, whatever contact as nutriment and whatever illusion "pleasure in suffering", clinging to existence, the mental bond of existence, the bodily knot of anger, the mental corruption of existence, the mental flood of existence, the dart of hate, the station of consciousness based on feeling, going to bias through hate - of these ten discourses, the meaning is one, only the phrasing is different; these are impurities of a person of hateful temperament.

Therein, whatever consciousness as nutriment and whatever illusion "permanent in the impermanent", clinging to views, the mental bond of views, the bodily knot of adherence, the mental corruption of wrong view, the mental flood of views, the dart of conceit, the station of consciousness based on perception, going to bias through fear - of these ten discourses, the meaning is one, only the phrasing is different. These are impurities of a dull person of view temperament.

Therein, whatever mental volition as nutriment and whatever illusion "self in non-self", clinging to the doctrine of self, the mental bond of ignorance, the bodily knot of

dogmatic belief that "This alone is the truth", the mental corruption of ignorance, the mental flood of ignorance, the dart of delusion, the station of consciousness based on activities, going to bias through delusion - of these ten discourses, the meaning is one, only the phrasing is different. These are impurities of a sharp person of view temperament.

Therein, whatever edible food and whatever contact as nutriment - these go to full understanding by the desireless door to deliverance; consciousness as nutriment by emptiness; mental volition as nutriment by the signless. Therein, whatever illusion "beautiful in the unattractive" and whatever illusion "pleasure in suffering" - these go to disappearance through abandoning by the desireless door to deliverance. The illusion "permanent in the impermanent" by emptiness; the illusion "self in non-self" by the signless. Therein, clinging to sensual pleasures and clinging to existence go to abandoning by the desireless door to deliverance. Clinging to views by emptiness; clinging to the doctrine of self by the signless. Therein, the mental bond of sensuality and the mental bond of existence go to abandoning by the desireless door to deliverance; the mental bond of views by emptiness; the mental bond of ignorance by the signless. Therein, the bodily knot of covetousness and the bodily knot of anger go to abandoning by the desireless door to deliverance; the bodily knot of adherence by emptiness; the bodily knot of dogmatic belief that "This alone is the truth" by the signless.

Therein, the mental corruption of sensuality and the mental corruption of existence go to abandoning by the desireless door to deliverance; the mental corruption of wrong view by emptiness; the mental corruption of ignorance by the signless. Therein, the mental flood of sensuality and the mental flood of existence go to abandoning by the desireless door to deliverance; the mental flood of views by emptiness; the mental flood of ignorance by the signless. Therein, the dart of lust and the dart of hate go to abandoning by the desireless door to deliverance; the dart of conceit by emptiness; the dart of delusion by the signless. Therein, the station of consciousness based on matter and the station of consciousness based on feeling go to full understanding by the desireless door to deliverance; that based on perception by emptiness; that based on activities by the signless.

Therein, going to bias through desire and going to bias through hate go to abandoning by the desireless door to deliverance; going to bias through fear by emptiness; going to bias through delusion goes to abandoning by the signless door to deliverance. Thus all phenomena that follow the round of the world go forth. Those worlds by the three doors to deliverance.

86. Herein this is the deliverance -

Four practices, four establishments of mindfulness, four meditative absorptions, four abidings, four right strivings, four wonderful and marvellous phenomena, four determinations, four developments of concentration, four phenomena participating in happiness, four limitless states.

The first practice is the first establishment of mindfulness, the second practice is the second establishment of mindfulness, the third practice is the third establishment of mindfulness, the fourth practice is the fourth establishment of mindfulness. The first

establishment of mindfulness is the first meditative absorption, the second establishment of mindfulness is the second meditative absorption, the third establishment of mindfulness is the third meditative absorption. The fourth establishment of mindfulness is the fourth meditative absorption. The first meditative absorption is the first abiding, the second meditative absorption is the second abiding, the third meditative absorption is the third abiding, the fourth meditative absorption is the fourth abiding. The first abiding is the first right striving, the second abiding is the second right striving, the third abiding is the third right striving, the fourth abiding is the fourth right striving. The first right striving is the first wonderful and marvellous phenomenon, the second is the second, the third is the third, the fourth right striving is the fourth wonderful and marvellous phenomenon. The first wonderful and marvellous phenomenon is the first determination, the second wonderful and marvellous phenomenon is the second determination, the third wonderful and marvellous phenomenon is the third determination, the fourth wonderful and marvellous phenomenon is the fourth determination. The first determination is the first development of concentration, the second determination is the second development of concentration, the third determination is the third development of concentration, the fourth determination is the fourth development of concentration. The first development of concentration is the first phenomenon participating in happiness, the second development of concentration is the second phenomenon participating in happiness, the third development of concentration is the third phenomenon participating in happiness, the fourth development of concentration is the fourth phenomenon participating in happiness. The first phenomenon participating in happiness is the first limitless state, the second phenomenon participating in happiness is the second limitless state, the third phenomenon participating in happiness is the third limitless state, the fourth phenomenon participating in happiness is the fourth limitless state. The first practice developed and cultivated fulfils the first establishment of mindfulness, the second practice developed and cultivated fulfils the second establishment of mindfulness, the third practice developed and cultivated fulfils the third establishment of mindfulness, the fourth practice developed and cultivated fulfils the fourth establishment of mindfulness. The first establishment of mindfulness developed and cultivated fulfils the first meditative absorption, the second establishment of mindfulness developed and cultivated fulfils the second meditative absorption, the third establishment of mindfulness developed and cultivated fulfils the third meditative absorption, the fourth establishment of mindfulness developed and cultivated fulfils the fourth meditative absorption.

The first meditative absorption developed and cultivated fulfils the first abiding, the second meditative absorption developed and cultivated fulfils the second abiding, the third meditative absorption developed and cultivated fulfils the third abiding, the fourth meditative absorption developed and cultivated fulfils the fourth abiding. The first abiding developed and cultivated fulfils the non-arising of unarisen evil unwholesome mental states, the second abiding developed and cultivated fulfils the abandoning of arisen evil unwholesome mental states, the third abiding developed and cultivated fulfils the arising of unarisen wholesome mental states, the fourth abiding developed and cultivated fulfils the presence, non-decay, and increase of arisen wholesome mental states. The first right striving developed and cultivated

fulfils the abandoning of conceit, the second right striving developed and cultivated fulfils the uprooting of attachment, the third right striving developed and cultivated fulfils the abandoning of ignorance, the fourth right striving developed and cultivated fulfils the peace of becoming. The abandoning of conceit developed and cultivated fulfils the foundation of truth, the uprooting of attachment developed and cultivated fulfils the foundation of generosity, the abandoning of ignorance developed and cultivated fulfils the foundation of wisdom, the peace of becoming developed and cultivated fulfils the foundation of peace. The foundation of truth developed and cultivated fulfils concentration due to desire, the foundation of generosity developed and cultivated fulfils concentration due to energy, the foundation of wisdom developed and cultivated fulfils concentration due to developed mind, the foundation of peace developed and cultivated fulfils concentration due to investigation. Concentration due to desire developed and cultivated fulfils sense restraint, concentration due to energy developed and cultivated fulfils austere asceticism, concentration due to developed mind developed and cultivated fulfils full understanding, concentration due to investigation developed and cultivated fulfils the relinquishment of all clinging. Sense restraint developed and cultivated fulfils friendliness, austere asceticism developed and cultivated fulfils compassion, full understanding developed and cultivated fulfils altruistic joy, the relinquishment of all clinging developed and cultivated fulfils equanimity.

87. Therein, these are the four directions: the first practice, the first establishment of mindfulness, the first meditative absorption, the first abiding, the first right striving, the first wonderful and marvellous phenomenon, the foundation of truth, concentration due to desire, sense restraint, friendliness - thus the first direction.

The second practice, the second establishment of mindfulness, the second abiding, the second right striving, the second wonderful and marvellous phenomenon, the foundation of becoming, concentration due to energy, austere asceticism, compassion - thus the second direction.

The third practice, the third establishment of mindfulness, the third meditative absorption, the third abiding, the third right striving, the third wonderful and marvellous phenomenon, the foundation of wisdom, concentration due to developed mind, full understanding, altruistic joy - thus the third direction.

The fourth practice, the fourth establishment of mindfulness, the fourth meditative absorption, the fourth abiding, the fourth right striving, the fourth wonderful and marvellous phenomenon, the foundation of peace, concentration due to investigation, the relinquishment of all clinging, equanimity - thus the fourth direction.

Therein, the first practice, the first establishment of mindfulness, the first meditative absorption, the first abiding, the first right striving, the first wonderful and marvellous phenomenon, the foundation of truth, concentration due to desire, sense restraint, friendliness - of these ten discourses, the meaning is one, only the phrasing is different. This is the medicine for a person of lustful temperament.

The second practice, the second establishment of mindfulness, the second meditative absorption, the second abiding, the second right striving, the second wonderful and marvellous phenomenon, the foundation of generosity, concentration due to energy, austere asceticism, compassion - of these ten discourses, the meaning is one, only

the phrasing is different. This is the medicine for a person of hateful temperament.

The third practice, the third establishment of mindfulness, the third meditative absorption, the third abiding, the third right striving, the third wonderful and marvellous phenomenon, the foundation of wisdom, concentration due to developed mind, full understanding, altruistic joy - of these ten discourses, the meaning is one, only the phrasing is different. This is the medicine for a dull person of view temperament.

The fourth practice, the fourth establishment of mindfulness, the fourth meditative absorption, the fourth abiding, the fourth right striving, the fourth wonderful and marvellous phenomenon, the foundation of peace, concentration due to investigation, the relinquishment of all clinging, equanimity - of these ten discourses, the meaning is one, only the phrasing is different. This is the medicine for a sharp person of view temperament.

Therein, the difficult practice with sluggish direct knowledge and the difficult practice with quick direct knowledge are the desireless door to deliverance; the easy practice with sluggish direct knowledge is the emptiness door to deliverance; the easy practice with quick direct knowledge is the signless door to deliverance.

Therein, the establishment of mindfulness of observing the body in the body and the establishment of mindfulness of observing feelings in feelings are the desireless door to deliverance; observing mind in mind is the emptiness door to deliverance. Observing phenomena in phenomena is the signless door to deliverance.

Therein, the first meditative absorption and the second meditative absorption are the desireless door to deliverance; the third meditative absorption is the emptiness door to deliverance; the fourth meditative absorption is the signless door to deliverance.

Therein, the first abiding and the second abiding are the desireless door to deliverance; the third abiding is the emptiness door to deliverance; the fourth abiding is the signless door to deliverance.

Wherein the first right striving and the second right striving are the desireless door to deliverance; the third right striving is the emptiness door to deliverance; the fourth right striving is the signless door to deliverance.

Therein, the abandoning of conceit and the uprooting of attachment are the desireless door to deliverance; the abandoning of ignorance is the emptiness door to deliverance; the peace of becoming is the signless door to deliverance.

Therein, the foundation of truth and the foundation of generosity are the desireless door to deliverance; the foundation of wisdom is the emptiness door to deliverance; the foundation of peace is the signless door to deliverance.

Therein, concentration due to desire and concentration due to energy are the desireless door to deliverance; concentration due to developed mind is the emptiness door to deliverance; concentration due to investigation is the signless door to deliverance.

Therein, sense restraint and austere asceticism are the desireless door to deliverance; full understanding is the emptiness door to deliverance; the relinquishment of all clinging is the signless door to deliverance.

Therein, friendliness and compassion are the desireless door to deliverance; altruistic joy is the emptiness door to deliverance; equanimity is the signless door to deliverance.

This is their sport. The four nutriments - their opposite is the four practices, etc. The four illusions - their opposite is the four establishments of mindfulness. The four kinds of clinging - their opposite is the four meditative absorptions. The four mental bonds - their opposite is the four abidings. The four mental knots - their opposite is the four right strivings. The four mental corruptions - their opposite is the four wonderful and marvellous phenomena. The four mental floods - their opposite is the four determinations. The four darts - their opposite is the four developments of concentration. The four stations of consciousness - their opposite is the four phenomena participating in happiness. The four ways of going to bias - their opposite is the four limitless states.

Lions are Buddhas, Individually Enlightened Ones, and disciples with lust, hate and delusion destroyed; their sport is meditative development, realisation and making an end. The sport is the establishment of the faculties, and the sport is the non-establishment of perversions. The faculties are the resort of the Good Teaching; the perversions are the resort of mental defilements. This is called the ground of the method of the lion's sport and the method of looking at the directions. Therefore it was said "whoever leads the defilements by the illusions." For those in the explanations who are "wholesome and unwholesome."

Therein, those who go forth through difficult practice with sluggish direct knowledge and with quick direct knowledge, these are two persons; those who go forth through easy practice with sluggish direct knowledge and with quick direct knowledge, these are two persons. For these four persons, this is the defilement: four nutriments, four illusions, four kinds of clinging, four mental bonds, four mental knots, four mental corruptions, four mental floods, four darts, four stations of consciousness, four ways of going to bias. For these four persons, this is the cleansing: four practices, four establishments of mindfulness, four meditative absorptions, four abidings, four right strivings, four wonderful and marvellous phenomena, four determinations, four developments of concentration, four phenomena participating in happiness, four limitless states.

88. Therein, those who go forth through difficult practice with sluggish direct knowledge and with quick direct knowledge, these are two persons. Those who go forth through easy practice with sluggish direct knowledge and with quick direct knowledge, these are two persons. Therein, whoever goes forth through easy practice with quick direct knowledge, this is one who understands quickly. Whoever by the common, this is one who understands through elaboration. Whoever goes forth through difficult practice with sluggish direct knowledge, this is one who needs to be guided.

Therein, the Blessed One points out serenity to the person who understands quickly, insight to one who needs to be guided, serenity and insight to one who understands

through elaboration. Therein, the Blessed One points out soft proclamation of the Teaching to the person who understands quickly, sharp to one who needs to be guided, soft and sharp to one who understands through elaboration; therein, the Blessed One expounds the Teaching in brief to the person who understands quickly, in brief and in detail to one who understands through elaboration, in detail to one who needs to be guided. Therein, the Blessed One points out escape to the person who understands quickly, points out both danger and escape to one who understands through elaboration, points out gratification and danger and escape to one who needs to be guided. Therein, the Blessed One makes known the training in higher wisdom to one who understands quickly, higher consciousness to one who understands through elaboration, higher morality to one who needs to be guided.

Therein, those who go forth through difficult practice with sluggish direct knowledge and with quick direct knowledge, these are two persons. Those who go forth through easy practice with sluggish direct knowledge and with quick direct knowledge. These are two persons. Thus indeed, four becoming three, there are one who understands quickly, one who understands through elaboration, and one who needs to be guided.

For these three persons, this is the defilement: three unwholesome roots - greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root; three kinds of misconduct - bodily misconduct, verbal misconduct, mental misconduct; three unwholesome thoughts - sensual thought, thought of anger, thought of violence; three unwholesome perceptions - perception of sensuality, perception of anger, perception of violence; three distorted perceptions - perception of permanence, perception of pleasure, perception of self; three feelings - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling; three kinds of suffering - suffering as suffering, suffering due to activities, suffering due to change; three fires - the fire of lust, the fire of hate, the fire of delusion; three darts - the dart of lust, the dart of hate, the dart of delusion; three tangles - the tangle of lust, the tangle of hate, the tangle of delusion; three unwholesome investigations - unwholesome bodily action, unwholesome verbal action, unwholesome mental action. Three failures - failure in morality, failure in view, failure in good conduct. For these three persons, this is the cleansing. Three wholesome roots - non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root. The three kinds of good conduct - bodily good conduct, good verbal conduct, good mental conduct. Three wholesome thoughts - thought of renunciation, thought of non-anger, thought of non-violence. Three concentrations - concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought. Three wholesome perceptions - perception of renunciation, perception of non-anger, perception of non-violence. Three undistorted perceptions - perception of impermanence, perception of suffering, perception of non-self. Three wholesome investigations - wholesome bodily action, wholesome verbal action, wholesome mental action. Three kinds of purity - bodily purity, verbal purity, mental purity; three achievements - achievement in morality, achievement in concentration, achievement in wisdom. Three trainings - training in higher morality, training in higher consciousness, training in higher wisdom; three aggregates - the aggregate of morality, the aggregate of concentration, the aggregate of wisdom. Three doors to deliverance - emptiness, signless, and desireless.

Thus indeed, four having become three, three having become two - one of craving temperament and one of view temperament.

For these two persons, this is the defilement: craving and ignorance, shamelessness and moral fearlessness, unmindfulness and lack of full awareness, unwise attention and idleness, being difficult to speak to, I-making and mine-making, faithlessness and negligence, not hearing the Good Teaching, non-restraint, covetousness and anger, mental hindrances and mental fetters, wrath and hostility, contempt and insolence, envy and stinginess, deceit and fraudulence, eternalist view and annihilationist view.

For these two persons, this is the cleansing: serenity and insight, shame and moral fear, mindfulness and full awareness, wise attention and arousal of energy, being easy to speak to, knowledge of phenomena and inferential knowledge, knowledge of elimination and knowledge of non-arising, faith and diligence, hearing the Good Teaching, restraint, non-covetousness and non-anger, liberation of mind through the fading away of lust, liberation by wisdom through the fading away of ignorance, full realisation, fewness of wishes, contentment, non-wrath and non-hostility, non-contempt and non-insolence, abandoning of envy and abandoning of stinginess, true knowledge and liberation, deliverance with a conditioned object and deliverance with an unconditioned object, the element of Nibbāna with residue of clinging and the element of Nibbāna without residue of clinging.

This is called the ground of the method of the three-pronged and the method of the goad. Therefore it is said "whoever leads the unwholesome with their roots" and "having viewed with the Direction-Viewing."

The origination of the method is complete.



ABOUT THIS TRANSLATION

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

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