Pe 1 — I. The Display of the Noble Truths

English translation by Bhikkhu Ñāṇamoli.

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Text

The Piṭaka-Disclosure

I. The Display of the Noble Truths

Namo tassa bhagavato arahato sammāsambuddhassa

I. Introduction

The Arising of Right View

PTS vp En 1 1. PTS vp Pli 1 Homage to the Fully Enlightened Ones, who see the ultimate meaning (aim), who have reached perfection in the qualities beginning with virtue.

2. There are two causes, two conditions, for the arising of a hearer's right view: they are another's utterance sequential upon truth, and reasoned attention in oneself.

3. Herein, what is another's utterance? It is any teaching, advice, instruction, talk about truth, in conformity with truth, from another. The Truths are four: they are Suffering, Origin, Cessation, and the Path. Any teaching, showing, divulging, analysing, exhibiting, displaying these four Truths is called another's utterance in conformity with truth.

4. Herein, what is reasoned attention in oneself? What is called reasoned attention in oneself is any reasoned attention given to the True Idea as taught, without adducing any

external object; this is called reasoned attention. That mood, when reasoned, is a door-way, a directive, a means (?).

Just as a man is capable of arriving at kindling when on dry ground he rubs a dry sapless log with a dry upper fire-stick— PTS vp Pli 2 Why is that? Because of his arriving at fire with reasoning—so too when he gives attention to this teaching of the undistorted True Idea of Suffering, Origin, Cessation, and Path, this is called reasoned attention, [occurring Spontaneously] as the three similes [in the Mahā-Saccaka Sutta] occurred [to the Bodhisatta] not having been previously heard, previously unheard, [by him]. Now PTS vp En 2 the [first] two [of the three] similes [beginning] "Whoever is not without lust for sensual desires" must be treated as [applying to] unreasoned attention, but in the last it is well stated [for application to reasoned attention].

5. Herein, another's utterance and reasoned attention in oneself: these are the two conditions. Understanding that arises owing to another's utterance is called understanding consisting in what is heard; understanding that arises owing to reasoned attention in oneself is called understanding consisting in cogitation: these are the two kinds of understanding recognizable. And the two conditions [mentioned] first: these are the "two causes, two conditions, for the arising of a hearer's right view".

6. Herein, that one who does not cognize the meaning (aim) of another's utterance when taught sequential upon truth will be one who experiences the meaning: no such instance is found. And that one who does not experience the meaning (aim) will give reasoned attention: no such instance is found. But that one who cognizes the meaning of another's utterance when taught sequential upon truth will be one who experiences the meaning: such an instance is found. And that one who experiences the meaning will give reasoned attention: such an instance is found. This is the cause, this is the object, this is the means, for the hearer's outlet, there is no other.

7. [If] this [hearing] is not conjoined with cognizing the Thread's meaning (aim), then by following only the sound of the utterance without cognizing the meaning of another's utterance no one can arrive at any more-than-human idea worthy of a Noble One's knowing and seeing. Therefore meanings must be sought by one desirous of attaining extinction [of lust, hate, and delusion].

[The Guide in the Search]

8. PTS vp Pli 3 Herein, the consecutive order of the search is this: Sixteen Modes of Conveying, five Guide-Lines, and eighteen Root-Terms. Here is a mnemonic verse:

Sixteen PTS vp En 3 Conveyings [as] a guide.

Five Guide-Lines for the Dispensation's

Search, and eighteen Root-Terms [too],

Kaccayānagotta demonstrated.

9. Herein, what are the sixteen Modes of Conveying? They are:

1. a Teaching,

2. an Investigation,

3. a Construing,

4. Footings,

5. Characteristics,

6. a Fourfold Array,

7. a Conversion,

8. an Analysis,

9. a Reversal,

10. Synonyms,

11. Descriptions,

12. Ways of Entry,

13. a Clearing up,

14. Terms of Expression,

15. Requisite,

16. Co-ordination.

These are the sixteen Modes of Conveying. Here is a mnemonic verse:

As Teaching, as Investigation,
Construing, Footings, Characteristics,
Fourfold Array, and then Conversion,
Analysis, Reversal too,
As Synonyms, and as Descriptions,
As Ways of Entry, Clearing Up,
Expression, Requisites—fifteen—

Co-ordination: sixteen Conveyings.

PTS vp En 4 10. Herein, what are the five Guide-Lines? They are:

i. the Conversion of Relishing,

ii. the Trefoil,

iii. the Play of Lions,

iv. the Plotting of Directions,

v. the Hook.

Here is a mnemonic verse:

Reversal of Relishing comes first,
In second place the Trefoil follows,
The Lions' Play is the name they give
To the third Guide-Line, and they named
The fourth of Guide-Line formulas
The Plotting of Directions, then
The Hook is What they call the fifth:
That is how all five Guide-Lines go.

11. Herein, what are the eighteen Root-Terms? They are:

PTS vp Pli 4 Ignorance;

Craving,

Greed,

Hate,

Delusion;

Perception of Beauty,

Perception of Pleasure,

Perception of Permanence,

Perception of Self;

Quiet,

Insight;

Non-Greed,

Non-Hate,

Non-Delusion;

Perception of Ugliness,

Perception of Pain,

Perception of Impermanence,

Perception of Not-Self.

These are the eighteen Root-Terms.

Herein, nine terms are unprofitable, wherein all unprofit is collated PTS vp En 5 and nine terms are profitable, wherein all profit is collated.

What are the nine unprofitable terms, wherein all unprofit is collated? Ignorance … down to Perception of Self: these are the nine unprofitable terms, wherein all unprofit is collated.

What are the nine profitable terms, wherein all profit is collated? Quiet … down to Perception of Not-Self: these are the nine profitable terms, wherein all profit is collated.

These are the eighteen Root-Terms. Here is a mnemonic verse:

The nine terms, Craving, Ignorance,

And Greed, Hate, and Delusion too,

And with as well Perversions four,

Do constitute defilement's plane.

The nine terms, Mindfulness-Foundations,

And Quiet and Insight, and the Roots

Of Profit: all this profit [here]

Does constitute the faculties' plane.

All profit by nine terms construed,

And all unprofit too by nine:

With nine Root-Terms for each of these,

Both [sides thus total] eighteen terms.

12. Of these eighteen Root-Terms, the nine unprofitable terms are the Origin of Suffering, while the profitable terms are the Way Leading to Cessation of Suffering. And accordingly, the fruit of the Origin is Suffering, while the fruit of the Way Leading to Cessation of Suffering is Cessation. PTS vp Pli 5 These are the four noble Truths, which were taught by the Blessed One at Benares.

13. Herein, while the letters, the terms, the phrases, the moods, the language, and the demonstrations, of the Noble Truth of Suffering, are of ungauged measure, they are taught nevertheless by an explaining, displaying, divulging, analysing, exhibiting, and describing, of that very meaning. And so of all the Truths.

14. Accordingly each one of the Truths must be searched as to its letters, terms, phrases, moods, language, and demonstrations, of ungauged measure: the phrasing for variety of meaning, and also PTS vp En 6 the meaning for variety of phrasing. For (were any monk or divine to say thus “Having rejected this Suffering, I shall describe another Suffering, that would have but his words for basis, and were he questioned, he could never substantiate it”). Such are the Truths.

15. And whatever Thread, Song, Prose-Exposition, Verse, Exclamation, Saying, Birth-Story, Marvellous-Idea, or Question-and-Answer, was uttered by the Blessed One between the night of his finding full enlightenment and the night of his attaining complete extinction is all the Wheel (Blessing) of the True Idea set rolling (made to occur) [by him]. Nor is there anything whatever of the teaching of the Enlightened Ones, the Blessed Ones, that is outside the Wheel (Blessing) of the True Idea. The whole of that Thread must be sought among the Noble Ideas. Herein, in the discerning [of the four Truths] there is the pentad ending with “light”.

These four Noble Truths in detail are as follows.

II. The Display of the Noble Truths

1. Schedule and Definitions

i. the 4 Truths—Unshared

16. [A] Herein, what is Suffering? It is ((1) Birth … (2) ageing … (3) sickness … (4) death … … (13) in short, the five categories for assuming are suffering).

[a. Suffering's specific Characteristics—Unshared]

17. [A] Herein is a demonstration of its [specific] characteristics: PTS vp Pli 6 (1) Birth has the characteristic of causing to be manifest, (2) PTS vp En 7 ageing the characteristic of overripening, (3) sickness the characteristic of painfulness as pain, (4) death the characteristic of decease, (5) sorrow the characteristic of change in and dissociation from the loved, (6) lamentation the characteristic of constant crying out, (7) pain the characteristic of oppressing the body, (8) grief the characteristic of oppressing cognizance, (9) despair the characteristic of burning by defilement, (10) association with the loathed the characteristic of meeting the disagreeable, (11) dissociation from the loved the characteristic of losing the agreeable, (12) not gaining [one's wish] the characteristic of frustration of purport, (13) the five categories for assuming have the characteristic of non-diagnosis.

[b. Suffering's specific Characteristics—Shared]

(14) Ageing-and-death has the characteristic of overripening and decease, (15) decease-and-reappearance has the characteristic of decease and manifestation.

i. cont. 3 Remaining Truths, etc.—Unshared

18. [B] Origin has the characteristic of making relinking occur.

[C] Cessation has the characteristic of abandoning origin.

[D] Path has the characteristic of severing underlying tendencies.

[4 Truths—Shared]

19. [ABCD] Suffering has the characteristic of sickness, Origin, the characteristic of generating, Path the characteristic of being the PTS vp En 8 outlet, and Cessation the characteristic of peace.

20. And the extinction element without trace left has the characteristic of cessation consisting in non-relinking.

ii. Miscellaneous Truths—Shared

21.

[AB] Suffering and Origin,

[AC] Suffering and Cessation,

[AD] Suffering and Path,

[ABC] Suffering and Origin and Cessation,

[ABD] Suffering and Origin and Path,

[ADC] Suffering and Path and Cessation,

[BC] Origin and Cessation,

[BD] Origin and Path,

[BCD] Origin and Cessation and Path,

[CD] Cessation and Path.

Herein, the Threads are as follows.

2. Illustrative Quotations

i. the 4 Truths—Unshared

[A] Suffering—Specific Characteristics

a. Unshared

22. (1) [As verse example:]

Right from the first day a man

has been conceived inside a womb

He cannot but go ever on,

Nor going can he once turn back.

[and as prose example:] the Thread in the Ekuttarika, namely (Ānanda, there are these [eight] kinds of reappearance in taking [a new existence].

This is birth.

PTS vp En 9 23. (2) Herein, what is ageing?

PTS vp Pli 7 Not having ever led a life divine

Or riches gained in youth, they meditate

As do old lapwings that have quite used up

The [stock of] fishes [living] in their pond.

[and] the Five Forewarning Signs [of death] among the gods.

This is ageing.

24. (3) Herein, what is sickness?

And therefore whence, O King, thyself
Dost even thou feel “This is ageing”?
O Warrior Noble, 'tis fruit of action,
Because this world escapes not action.

[and] (There are three kinds of sick).

This is sickness.

25. (4) Herein, what is death?

as the pots of clay the potter makes,
Though they be small or big or baked or raw,
All end in breakage: such is mortals' life.

See how they are stricken in the thing they love,
Like fishes in the puddles of a failing stream.
Seeing this, let him wander without craving aught,
And countenance no longing for existences.

[and] the Udakappana Sutta.

This is death.

PTS vp En 10 26. (5) Herein, what is sorrow?

He sorrows here, sorrows hereafter,
In both wise sorrows the evil-doer;
He sorrows and he mourns to see
What he with his own acts defiled.

[and] the three kinds of misconduct.

This is sorrow.

27. (6) Herein, what is lamentation?

Those who in sensual desires have many a want,

Are eager, rash and mean, dwell in unrighteousness;

PTS vp Pli 8 With suffering's intrusion on them, they lament:

“Whatever will become of us after we die”?

[and] the three failures.

This is lamentation.

28. (7) Herein, what is pain?

Stakes of steel even a hundred,

Each one suffered separately.

Each one as 'twere burning, blazing,

Spluttering with a mass of flame.

[and] the Thread in the Sacca-Saṃyutta among the Saṃyuttas, namely (Great indeed is that fever).

This is pain.

29. (8) Herein, what is grief?

At the mercy of his thoughts

He meditates as does a miser;

When he hears how others blame him,

Such a man will be abashed.

[and] (There are these two ideas that cause regret).

This is grief.

PTS vp En 11 30. (9) Herein, what is despair?

Just as a goldsmith's furnace burns

Only within and not without,

So too my heart is all afire,

Hearing the Lotus has been born.

[and] the three fires.

This is despair.

31. (10) Herein, what is association with the loathed?

As the rust-stain that grows out of the iron

Devours the iron wherefrom it takes its growth,

So are led habitual transgressors

By their own acts to a bad destination.

[and] the Thread in the Twos of the Ekuttarika: (There are these two who misrepresent a Perfect One).

This is association with the loathed.

32. PTS vp Pli 9 (11) Herein, what is dissociation from the loved?

Just as a man on waking sees no more

Someone that he had met during a dream,

So too no more the person loved he sees,

Who passes onward when his time is up.

[and] Those gods, knowing the True Idea, are instructed by means of the three statements.

This is dissociation from the loved.

33. (12) Not to get one's wish?

Desire-borne and wilful, if his desires elude him,

He becomes as deformed as if pierced by a barb.

[and] Māra's three daughters.

PTS vp En 12 34. (13) In short, the five categories for assuming are suffering.

The eye, the ear, also the nose,

The tongue, the body, and the mind,

And these are the dread world-stuff [],

Whereto cling ordinary men.

[and] Bhikkhus, there are these five categories.

This is suffering.

[b. Characteristics—Shared]

35. (14) What is ageing-and-death?

Short is this life indeed, one dies

Within a century of years;

Or even if life flows untroubled,

Still of old age one dies at last.

[and] the Pasenadi Saṃyutta Thread in the Saṃyutta: (My lady is dead).

This is ageing-and-death.

36. (15) Herein, what is decease-and-reappearance?

All creatures will [most surely] die

Because the end of life is death.

According to their acts they go

Reaping the fruit of their own acts.

This is decease-and-reappearance.

37. [A] The Noble Truth of Suffering can be demonstrated as shared and as unshared, knowing suffering as to [its specific] characteristics, [doing so] by means of these Threads and by means of others PTS vp Pli 10 contained in the ninefold Thread that are similar to each [respectively].

PTS vp En 13 38. Verse should be assessed by verses, prose-exposition should be assessed by prose-expositions.

This is Suffering.

i. cont.—the Remaining Truths, etc., Unshared

39. [B] Herein, what is the Origin of Suffering?

Clung to desires, clung with sensual clinging,

Seeing nothing blameworthy in fetters,

Assuredly those clung with fetter-clinging

Will never cross the vast abounding flood.

[and] a Thread dealing with the four taints.

This is the Origin of Suffering.

40. [C] Herein, what is Cessation of Suffering?

In whom deceit dwells not nor yet conceit,

Greedless, unneeding, and unhankering,

With anger quenched, extinguished in himself,

He is a divine, he is a monk, a bhikkhu.

[and] (There are these two kinds of deliverance: heart-deliverance due to fading of lust and understanding-deliverance due to fading of ignorance).

This is Cessation.

41. [D] Herein, what is the Path?

This is the only path, no other,

For the purification of seeing.

The Noble Eight-Factored Path;

It is the bewilderment of Māra.

[and] (Bhikkhus, there are these seven enlightenment factors).

This is the Path.

[4 Truths—Shared]

PTS vp En 14 42. [ABCD] Herein, what are the four Noble Truths?

Ideas that draw their being from a cause,

Their cause a Perfect One has told

And their cessation too:

Such is the Great Monk's doctrine.

PTS vp Pli 11 [Now here] the “ideas that draw their being from a cause” are [A] Suffering, the cause is [B] Origin, the Blessed One's statement [D] the Path, [and] that [statement is also] [C] Cessation.

[And] (Whoever they are that abide contemplating gratification in ideas provocative of fetters, their craving as defilement increases; with craving as condition assuming; ... that is how there is an arising to this whole category of suffering .... Herein, any fetter is [B] Origin; any ideas provocative of fetters, and any sorrow and lamentation, pain, grief and despair are [A] Suffering; any contemplation of (disappointment) in ideas provocative of fetters is [D] the Path; that (he is freed from birth, from ageing, from sickness, from deaths, from sorrows, from lamentations, ... down to ... from despairs) is [C] Extinction.

These are the four Truths.

43. Herein, what is the Extinction Element Without Trace Left?

Of one who has gone out there is no equal;

That whereby one might word him there is not:

With all ideas' obliteratedness

Obliterated too are ways of wording.

[and] the Godhika Saṃyutta in the Saṃyutta.

These are the unshared Threads.

PTS vp En 15 44. Wherever the Truths are demonstrated, there the meaning can, by finding the way of entry from the Truth-characteristic, be sought from the phrases of ungauged measure, [doing so] by means of phrasing that has parallel occurrence with (conforms to) the meaning and again by means of meaning that has parallel occurrence with (conforms to) the phrasing there: while the phrasings of each [Truth] are of ungauged measure, the four Noble Truths can nevertheless be demonstrated by Threads according as they are presented.

45. Verse should be assessed by verses included in the Five Collections and prose-exposition by prose-expositions.

46. These are the Unshared Threads. PTS vp Pli 12 Here is a mnemonic verse for them:

47.

Right from the first day a man,

Eight reappearances by taking;

The five kinds of forewarning signs,

The fishes in their pond used up;

And therefore whence, O King, thyself,

There are three kinds of ailing gods;

Just as the pots of clay the potter,

Just as the Nadikappana Sutta;

He sorrows here, sorrows hereafter,

And there are three kinds of misconduct;

Those who want many sense-desires,

And the three kinds of failure, too;

Stakes of steel even a hundred,

And then the fever vast to cross;

And at the mercy of his thoughts,

PTS vp En 16 And likewise those that cause regret;

Just as the goldsmith's furnace burns,

And the three fires that are displayed

The rust-stain that grows out of iron,

Misrepresenting Perfect Ones;

Gods are instructed in three ways,

And like a meeting in a dream;

And Māra's daughters three as well,

Pierced by a barb he is deformed;

The eye, the ear, the nose besides,

Five categories are displayed;

Short is this life indeed one dies,

My lady Mallikā has died;

All creatures will [most surely] die,

Which is decease-and-reappearance;

They muchly cling to sense-desires,

And then with the four taints as well;

In whom deceit dwells not at all,

And two sorts of deliverance;

This is the only path no other,

Enlightenment factors well taught:;

Ideas whose being has a cause,

And those who fetters contemplate;

Of one gone out there is no equal,

Godhika has attained Extinction.

These are the ten mnemonic verses for them.

ii. Miscellaneous Truths—Shared

48. PTS vp Pli 13 Herein, there are [also] these shared Threads, in which Threads Truths shared forwards and backwards and in mixed fashion are taught.

49. [AB] Herein, the beginning is this:

By ignorance is the world shut in,

'Tis undisplayed through miswishing and neglect,

And hankering smears it, I say:

Suffering is its greatest fear.

PTS vp En 17 Herein, the “ignorance” and “miswishing” are [B] Origin, the “greatest fear” is [A] Suffering. These are the two Truths of Suffering and Origin.

[And] the prose-exposition in the Citta-Saṃyutta in the Saṃyutta, namely (Fetter and ideas provocative of fetters). Herein, the “fetter” is [B] Origin and the “ideas provocative of fetters” are [A] Suffering.

These are the two Truths of Suffering and Origin.

50. [AC] Herein, what is Suffering and Cessation?

When a bhikkhu's craving for being

Is severed and his guide-leash cut,

Exhausted is his round of births,

His being now is unrenewed.

Herein, the cognizance is [A] Suffering; the severance of craving for being is [C] Cessation, of which [the words] “Exhausted is his round of births, His being now is unrenewed” are the demonstration.

[And] (Bhikkhus, there are these two kinds of deliverance: heart-deliverance due to fading of lust and understanding-deliverance due to fading of ignorance). The cognizance [here] is [A] Suffering, and the deliverance is [C] Cessation.

These are the two Truths of Suffering and Cessation.

51. PTS vp Pli 14 [AD] Herein, what is Suffering and Path?

Seeing the body [as frail] as “twere a jar”,

Fortifying the heart as 'twere the town,

Fight Māra with the sword of understanding;

While holding what is won, be unattached.

Herein, the body in the figure of a “jar” and the heart in the figure of “the town” are [A] Suffering. The [injunction] to “fight PTS vp En 18 Māra with the sword of understanding” is [D] the Path. These are two Truths.

[And] (Bhikkhus, what is not yours should be abandoned). The abandoning is [D] the Path, and the ideas pertaining to self that are to be abandoned, namely “form” down to “consciousness”, [are [A] Suffering].

This is Suffering and the Path.

52. [ABC] Herein, what is Suffering and Origin and Cessation?

Whatever sorrows, lamentations, pain

Of many kinds, are found here in the world:

That they exist is owed to something dear;

With naught held dear they never come to be.

The “sorrows, lamentations and pain of many kinds” owed to love are [A] Suffering. The love is [B] Origin. The outguiding of will and lust therefore and their nullification is [C] Cessation.

These are three Truths.

[And] (The Wanderer Timbaruka) has recourse to [the two extremes, namely that pleasure and pain are] (made by oneself) [or] (made by another); what this inquiry is about is [A] Suffering. PTS vp Pli 15 [And the reply, namely] (Without adopting these two extremes,

there is a middle way: With ignorance as condition, determinations; … down to … with birth as condition, ageing-and-death) this is [A] Suffering too and it is [B] Origin; for the "consciousness, name-and-form, six bases, contact, feeling, being, birth, and ageing-and-death" there are [A] Suffering, while the "ignorance, determinations, craving, and assuming" there are [B] Origin: so this is the "made by oneself" that is being inquired about, and [so] what in Dependent Arising is not [A] Suffering is demonstrated as [B] Origin. (With cessation of ignorance, cessation of determinations; … down to … cessation PTS vp En 19 of ageing-and-death) is [C] Cessation. These are the three Truths of Suffering, Origin, and Cessation.

53. [ABD] Herein, what is Suffering and Origin and Path?

How could a man to sense-desires stoop

Who has seen pain and that wherefrom it sources?

Who knows they make for needing in the world

Should mindful train in guiding them away.

"Who has seen pain": this is [A] Suffering. That wherefrom it comes to be is [B] Origin. The seeing whence it comes to be down to "should train in guiding it away" is [D] the Path. This is three Truths.

[And] the Thread in the Cattle-Herd Simile, in the Elevens of the Anguttara. Herein, any state of a "perceiver of form", and the "sixfold base", and how he "covers up wounds", and the "watering-place", and how he attains the "rare happiness and gladness associated with the True Idea", and the "fourfold basis of selfhood": PTS vp Pli 16 these are [A] Suffering. In so far as he is [not] a "picker-out of grubs", this is [B] Origin. The state of a "perceiver of form", the "picking out of grubs", the "covering up of wounds", the "knowledge of the road", and the "skill in pastures": these are [D] the Path. The remaining ideas are presence-causes, presence-condition, presence-supports, since the state of a "milker who leaves some [for the calf]" and the "extra offerings" are ideas that are conditions for good friendship, while the "knowledge of the road [as the eight-factored path]" is the cause [for attaining extinction]. This is three Truths.

54. [ADC] Herein, what is Suffering and Path and Cessation?

Mindfulness-turned-to-the-body being established,

A bhikkhu, when restrained in the six bases

For contact, and when always concentrated,

Can come to know extinction in himself.

PTS vp En 20 Herein, there is the mindfulness occupied with the body, and the sixfold base wherein All are [A] Suffering. The mindfulness-occupied-with-the-body and the restraint-consisting-in-virtue and the concentration there whereon the mindfulness is

[established]: these are the understanding category; and that and the virtue category and the concentration category are [D] the Path. The extinction knowable by one who abides thus is [C] Cessation. This is three Truths.

[And] (Two ideas should be kept in being by one established in virtue: they are quiet and insight). Herein, the ideas conascent with cognizance are [A] Suffering. The PTS vp Pli 17 quiet and the insight are [D] the Path. The heart-deliverance due to fading of lust and the understanding-deliverance due to fading of ignorance are [C] Cessation. This is three Truths.

55. [BC] Herein, what is Origin and Cessation?

Yearning, longing, expectant-relishing,

Enticements on the several elements based,

Hankering, whose being is rooted in unknowing:

To all that with its root I put an end.

“Whose being is rooted in unknowing” with what precedes it is [B] Origin. “To all that with its root I put an end” is [C] Cessation. This is two. Truths.

[And] (It is through not discovering, not penetrating, four ideas) can be quoted in detail with respect to the Noble Ones' virtue, concentration, understanding, and deliverance. Herein, the non-discovery, non-penetration, of these four ideas is [B] Origin. The penetration of the guide-to-being is [C] Cessation.

56. [BD] Herein, what is Origin and Path?

Whatever streams are in the world,

They are shut off by mindfulness;

The streams' restraint I tell, whereby

They can be sealed, is understanding.

PTS vp En 21 “Whatever streams” is [B] Origin. The understanding and the mindfulness as shutting off and sealing are [D] the Path. This is two Truths.

[And] The Sañcetaniya Sutta: Daḷhanemi (Firm-hub) the wheel-right demonstrated by the six months [for making one pair of chariot wheels in]. Herein, the bodily action with crookedness, with flaws, with faults, PTS vp Pli 18 the having crookedness, having flaws, having faults, are [B] Origin; and likewise with the verbal action and mental action. Then there is the uncrooked, flawless, faultless; the uncrookedness, the flawlessness, the faultlessness, are [D] the Path. These are the two Truths of Origin and Path.

57. [BCD] Herein, what is Origin and Cessation and Path? (The supported is liable to dislodgement. The unsupported is not liable to dislodgement. When there is no liability to dislodgement, there is tranquillity. When there is tranquillity, there is no bent-for-naming. When there is no bent-for-naming, there is no-coming-and-going. When there is no coming-and-going, there is no decease-and-reappearance. When there is no decease-and-reappearance, there is no here or beyond or in-between. This is the end of suffering). Herein, the two kinds of "support" [namely craving and ignorance] are [B] Origin. The no-support and no-bent-for-naming are [D] the Path. The no-coming-and-going, no-decease-and-reappearance, and "this is the end of suffering", are [C] Cessation. These are three Truths.

[And] (When there is non-remorse … etc. … down to … [the stipulate for] knowing and seeing of deliverance) [is lacking], namely / The eleven general supports for the deliverances with lack of stipulate: this is [B] Origin. And then the provision of the stipulate, namely (When there is non-remorse, then for him who is provided with non-remorse … knowing and seeing of deliverance PTS vp En 22 is provided with the stipulate) then this [stipulate] is [D] the Path, and any deliverance is [C] Cessation. These are the three Truths of Origin, Cessation, and Path.

58. [CD] Herein, what is Cessation and Path?

PTS vp Pli 19 (By the truth of his own making

Gone of himself by that to extinction, crossed beyond doubt,

Knowing non-being in the world meanwhile,

With renewal of being exhausted: such is a bhikkhu

"By the truth" is [D] the Path. "With renewal of being exhausted" is [C] Cessation. These are two Truths.

[And] (Five bases for deliverance … Either the Master taught the True Idea or some learned companion in the divine life) can be quoted in detail. (When gladness is produced in him who experiences the meaning and happiness is produced in him who is gladdened, … down to … becoming dispassionate, his lust fades away) this [D] is the Path. The (deliverance) is [C] Cessation. So the [rest of the] five Bases for Deliverance in detail. These are the two Truths of Cessation and Path.

These are the shared Threads.

59. After finding the way of entry as to the penetration [of them] and as to the characteristic [of each] by means of these shared Threads according as they are presented [in the Threads cited], other Threads can be demonstrated provided one does not misapply [them].

60. Verse should be assessed by verses, prose-exposition by prose-expositions.

PTS vp En 23 61. And these shared [Threads given above, namely the 6 dyads and 4 triads] are ten [of the possible twelve] augmentations. This is the miscellaneous demonstration. Then there are also (a) the one shared tetrad-demonstration, and (b) the one [standing for] an all[-inclusive demonstration], as one part [representing any of] the five [mentioned above, namely the 4 triads and 1 tetrad] with the six [dyads] too. These two augmentations (?) and the previous ten [make up] the twelve Truth-augmentations.

62. Up to this point, however, there has been [actually] no all[-inclusive] Thread [quoted]. By one who is diligent that—either prose-exposition or verse—can after searching be demonstrated without using the way of entry by these twelve augmentations. Here is a brief [demonstration].

63. [A] All Suffering meets together under seven terms. What seven? All Suffering can be demonstrated by the following terms: (1) association with the loathed and (2) dissociation from the loved; for that the two supports are the body and cognizance, hence it is called (3) (bodily suffering and (4) mental [suffering]), and there is no suffering (pain) that is neither bodily nor mental; [so] all suffering can be demonstrated by the two terms "bodily" and "mental". It is also comprised by (5) painfulness as pain, (6) painfulness in determinations, and (7) painfulness in change; so this suffering is all comprised also by these three terms. Accordingly this threefold suffering, and the twofold suffering as bodily and mental, and the twofold suffering PTS vp En 24 as association-with-the-loathed and dissociation-from-the-loved [make up] the sevenfold suffering.

64. [B] Herein [all] Origin is threefold, without fourth, without fifth. How threefold? Craving, view, and action.

65. Herein, while craving is the origin of being, it is action that is the origin of the inferiority or superiority of one thus generated. So any inferiority and superiority in the [various] kinds of being [existence] and destinations is comprised by the three kinds of painfulness, and also the body with its consciousness [belonging] to one shut in by ignorance and fettered by craving for being, which body having been procured owing to the two roots [craving and ignorance], is comprised by the three painfulnesses too.

66. Likewise, view can be arrived at from perversion. That can be demonstrated as sevenfold: the single perverting is demonstrated as [occurring through] the three [Things perverted] and having four objects of perversion.

Herein, what is the single perverting? It is distorted apprehension, way of entry by rejection [of the fact], such that it apprehends distortedly that there is permanence in the impermanent, and so [with the rest of] the four perversions. While this [perverting] is one, what is perverted is perception, cognizance, and view.

What are the four objects of perversion? PTS vp Pli 21 They are the body, feeling, cognizance, and ideas.

67. When someone goes by the perversions thus his unprofitable [cognizance] increases. Herein, the perversion of perception increases the unprofitable root hate, the perversion of cognizance increases the unprofitable root greed, and the perversion of view increases the unprofitable root delusion.

68. Herein, the fruit of the unprofitable root hate is the three wrongnesses, namely wrong speech, wrong action, and wrong livelihood; the fruit of the unprofitable root greed is the three wrongnesses, namely wrong intention, wrong effort, and wrong concentration; the fruit of the unprofitable root delusion is the two wrongnesses, namely wrong view and wrong mindfulness.

PTS vp En 25 69. Thus this unprofitable [cognizance] has cause and has condition: the perversions are the condition and the unprofitable roots are the cause.

70. And these same [perversion and root] in their opposite, neither less nor more, can be demonstrated as the two conditions in the case of [C] Cessation and in the case of [D] the Path; [but the conditions are] four as well by assuming perversion in the opposite.

71. Here is a mnemonic verse:

By ignorance is the world shut in,

And fetters [in] the Citta [Thread];

His craving for being has been severed,

There are these two deliverances;

The body as a fragile pot,

What is not yours should be abandoned

Whatever sorrows, lamentations,

Timbaruka and one's own making;

Sight of suffering arisen,

Then the Cow-Herd Simile;

With body-mindfulness, he said,

And quiet and insight then as well;

Hankering, longing, expectant-relish,

With non-discovery of four;

PTS vp Pli 22 Whatever streams are in the world,

And Daḷhanemi the wheelwright;

Dislodgeable is one supported,

And when there is no non-remorse

By the truth of his own making,

And bases for deliverance.

PTS vp En 26 In the Piṭaka-Disclosure pronounced by Mahā-Kaccayāna this is the first chapter called “The Display of the Noble Truths”.

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