Pe 3 — III. Terms of Expression in the Thread

English translation by Bhikkhu Ñāṇamoli.

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Text

The Piṭaka-Disclosure

III. Terms of Expression in the Thread

I. Schedules

PTS vp En 77 194. PTS vp Pli 60 Herein, what are the Thread's Terms of Expression?

[They are:]

i. the 6 Roots

1. Expression in terms of greed,

2. Expression in terms of hate,

3. Expression in terms of delusion;

4. Expression in terms of non-greed,

5. Expression in terms of non-hate,

6. Expression in terms of non-delusion;

ii. the 3 kinds of Action

7. Expression in terms of bodily action,

8. Expression in terms of verbal action,

9. Expression in terms of mental action;

iii. the 5 Faculties

10. Expression in terms of the faith faculty,

11. Expression in terms of the energy faculty,

12. Expression in terms of the mindfulness faculty,

13. Expression in terms of the concentration faculty,

14. Expression in terms of the understanding faculty.

II. Illustrative Details

i. the 6 Roots

(a) Unshared Quotations]

195. 1. Herein, what is that expressed in terms of greed?

With a man engrossed in thoughts,

And strong in last, and beauty seeing,

Then grows his craving more and more

The while he makes his bondage firm.

PTS vp En 78 196. "With a man engrossed in thoughts" is lust for sensual desires. "And beauty seeing" is the object of the lust for sensual desires. "Then grows his craving more and more" is craving for sensual desires. "The while he makes his bondage firm" is lust.

In this way whatever the idea presented as the Root, that idea alone should be taken up here; for the Blessed One does not teach an idea other than the idea he is instigated by. [Of] someone who thinks sensual-desire thinking, he demonstrates that same thinking by sensual-desire thinking. By "strong in lust" he demonstrates that same thinking's object. By "and beauty seeing, Then grows his craving more and more" he demonstrates that same lust PTS vp Pli 61 as craving for sensual desires. By "The while he makes his bondage firm" he demonstrates that same [lust] as the fetter of craving.

197. That is how it should be assessed in the case of verses, and likewise in the case of prose-expositions.

198. Herein, the Blessed One demonstrates a single idea in three ways: as to Outcome, as to Cause, and as to Fruit.

[For example:]

When giving, a man is dear and many frequent him,

The name he gets is good, his fame increases,

He enters an assembly undismayed;

A man intrepid, without avarice.

199. “When giving” any gift, which is the [ground for] making merit consisting in giving, this is the Cause herein. And that “many frequent him”, and that—[with the words] “good name”—a good name spreads abroad in the world, and that he is dear and agreeable to many people, and that he dies without PTS vp En 79 remorse: this is the Outcome. That, on the dissolution of the body he reappears among the gods, is the Fruit.

This is expressed in terms of greed.

200. 2. Herein, what is that expressed in terms of hate?

Someone who kills a breathing thing,

Who speaks false speech, who in the world

Takes [to himself] what is not given,

Who goes too unto another's wife,

Who has the habit to indulge

In drinking spirituous liquor.

Unless he these five risks abandons,

He is proclaimed unvirtuous.

And on the body's dissolution

The stupid man appears in hell.

201. “Someone who kills a breathing thing”: one who is affected by hate kills a breathing thing. “Who speaks false speech”: also one who speaks false speech owing to vexation by hate. “Who has the habit to indulge In drinking spirituous liquor”: there is a source for hate, PTS vp Pli 62 and he who indulges in drinking spirituous liquor finds, like him who goes with another's wife, that enemies spring up. “Unless he these five risks abandons”

[refers to] the transgression of the five training precepts; and this is a description of them when they are all hate-born …

PTS vp En 80 202. And this idea too can be demonstrated as to cause, as to outcome, and as to fruit .

203. (There are three fool's characteristics of a fool … He is a speaker of the ill-spoken, a cogitator of the ill-cogitated, a doer of the ill-done).

204. Herein, that he is aggressive by body or by speech, this is his state of a “doer of the ill done”. And likewise the false speech he speaks as already demonstrated is his state of a “speaker of the ill-spoken”. And that he intends the mental misconduct consisting in ill-will, this is his state of a “cogitator of the ill-cogitated”. Since he is possessed of these fool's characteristics, he exists with the three types of pain and grief [correspondingly] born therefrom. And when he has gone to a meeting or gone to an assembly he talks the type of talk born therefrom. And when this tenfold course of unprofitable action beginning with killing breathing things comes into being, with that as source he experiences pain and grief. Furthermore, when he sees a felon who has offended the king arrested by the king and put to death, then it occurs to him “If the king knew about me, he might have me put to death too”, and with that as source PTS vp Pli 63 he experiences pain and grief. Furthermore (when a fool is on his chair … down to … that will be my destination), with that as source he experiences pain and grief.

205. Accordingly, the fool's characteristic is the cause, the three [corresponding] kinds of pain born therefrom are the outcome, and that on the dissolution of the body he reappears in hell is the fruit.

This is expressed in terms of hate.

PTS vp En 81 206. 3. Herein, what is that expressed in terms of delusion?

Were one to go the round [of births]:

As much as a hundred thousand aeons

Or even more than that [besides],

Travelling on from womb to womb

Never accepting the Buddhas' word,

Accepting determinations as self,

That one shall make an end of pain,

Is [utterly] impossible.

207. He who is pursuing the roundabout [of births] which has no recognizable end has ignorance for his cause. And the purposes of determinative-acts have ignorance for their

condition. That the unseeing of the Buddhas' word is ignorance is demonstrated in the Thread too. And in so far as he who is ignorant treats determinations as self [and] allows the five views in regard to the five categories thus (This is mine, this is I, this is my self), this Thread is consequently presented under ignorance. [Now] the Master presents it thus in the Thread under ignorance. [And so] there must only be demonstrated there the unshared idea by which he demonstrates it, not any other.

208. (Bhikkhus, whatever monks or divines do not understand … "This is suffering" …) [and] the [rest of the] four Truths in detail. [Now] the non-understanding herein is suffering: this is the outcome (?). When not understanding, he determines the various kinds of determinations: this is the cause (?). In so far as be misapprehends the type of views thus (Only this is the PTS vp En 82 true, the other is wrong), this too is the outcome. The renewal PTS vp Pli 64 of being that he generates is the fruit. And [so] this idea too is demonstrated as to cause, as to fruit, and as to outcome. But here [in the case of these three] some ideas [that is, fruit and outcome, may appear] shared in common, [and then] only the cause, as a beginning, will be presented in a Thread. How would that be? [For example,] (Bhikkhus, there are these four goings on a bad way). Herein, when someone goes a bad way through will and goes a bad way through fear, this is the unprofitable root greed; when he does so through hate, this is simply hate; and when he does so through delusion, this is simply delusion. Thus these three unprofitable roots should be regarded as only a beginning, [that is, as cause]. Where one is demonstrable, there he demonstrates one, likewise two, likewise three; for when not presented as a beginning, no cause or outcome or fruit can be demonstrated. And the verse here is this:

When a man strays from the True Idea

Through will, hate, fear, or else delusion,

He finds his good fame wanes away

As in its dark half does the moon.

Herein, will and fear are greed, as demonstrated above.

This is expressed in terms of delusion.

209. 4. Herein, what is that expressed in terms of non-greed?

Who contemplating ugliness

Abides, with faculties restrained,

Knowing the right amount in eating,

Faithful, and energetic too,

Him Māra sure no more can shake

Than can the wind a rocky peak.

PTS vp En 83 210. Herein, the scrutiny of ugliness is the giving up [of gratification through perception of beauty] by seeing the disappointment in sensual desires. That he has restrained his faculties is the fulfilment of that same non-greed by not assuming any grieving for [those sensual desires] regarded as "mine". "Knowing the right amount in eating" is the abandoning of craving for tastes.

211. So [when] this non-greed is remembered as the basis for the state of a contemplator of ugliness, that PTS vp Pli 65 non-greed is a cause. When remembered as the province of guardedness in the faculty-doors, and when remembered besides as that of the state of knowing the right amount in eating, then this is the outcome. That "Him Māra sure no more can shake Than can the wind a rocky peak" is the fruit. So it is the same idea presented in the beginning that is also in the middle and the end.

212. The basis for non-greed is this: (Bhikkhus, for the non-arising of unarisen will for sensual desires, for the abandoning of arisen will for sensual desires, I see no idea other than the sign of ugliness. Herein, in one who gives the sign of ugliness attention the unarisen will for sensual desires does not arise, and the arisen is abandoned). But [in so far] as it is [only] unarisen lust for sensual desires that is gripped [in this way], the fruit has [both] lust for form and lust for the formless.

So this idea too has been demonstrated as to cause, as to outcome, and as to fruit.

This is expressed in terms of non-greed.

213. 5. Herein, what is that expressed in terms of non-hate?

Should a man with no hate in his heart kindly-love

One breathing thing only, by that he is skilled;

But when he feels pity for all breathing things,

He has infinite scope in the merit he makes.

PTS vp En 84 214. "Should a man with no hate in his heart kindly-love One breathing thing only": this non-hate is gratification through counteraction. "By that he is skilled": it is owing to his being associated with that skilful (profitable) idea that he comes under the description in terms of ideas, namely "skilled", just as it is owing to understanding [that he is so described] as "having understanding" and owing to wisdom [that he is so described] as "wise". "He has infinite scope in the merit he makes": the ripening of that is [ripening] only of [the kind of action] belonging to the worlds, not of that dissociated from worlds.

215. PTS vp Pli 66 Herein, the kindly-loving is the cause, that he is skilled is the outcome. The great merit he produces, [extending] as far as the plane of non-ill-will [does], is the fruit. So in the case of non-hate, too, it has been demonstrated as to cause, as to outcome, and as to fruit.

216. (There are eleven benefits … from the heart-deliverance of loving-kindness).

217. Herein, the “heart-deliverance of loving-kindness”, which in the ideas of the Noble Ones is the (heart-deliverance due to fading of lust), is the cause on the plane belonging to the worlds. That he (sleeps blissfully … is agreeable to human beings …), these eleven ideas are the outcome. And that he arises in the body of [the Retinue of] High Divinity as One Who Has Not Yet Done is the fruit.

This is expressed in terms of non-hate.

PTS vp En 85 218. 6. Herein, what is that expressed in terms of non-delusion?

Best in the world is understanding,

The kind that deals with penetration,

The kind that rightly understands

The exhaustion of birth and death.

219. “Best … is understanding” is the basis [for non-delusion]. “The kind that deals with penetration” is the kind that deals with extinction, since it penetrates how things are. “The kind that rightly understands The exhaustion of birth and death” is non-delusion.

220. The understanding is the cause. That he understands is the outcome. The exhaustion of birth and death is the fruit. So non-delusion has been demonstrated by cause, by outcome, and by fruit.

221. (Bhikkhus, there are these three faculties: the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty, the act-of-final-knowing faculty, and the final-knower faculty). (Herein, what is the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty? Here, bhikkhus, a bhikkhu arouses will for the actualizing of the as yet unactualized Noble Truth of Suffering, and he makes efforts, instigates energy, exerts his cognizance, and endeavours, …) and so it should be quoted for the [rest of the] four Truths. (Herein, what is the act-of-final-knowing faculty? PTS vp Pli 67 Here, bhikkhus, a bhikkhu understands how it is that “This is Suffering”, … down to the Path … This is act-of-final-knowing faculty), and that he is taintless (with exhaustion of taints, this is called the final-knower faculty).

222. Likewise the understanding is the cause. That he arouses will and makes efforts, and that he understands, is the outcome. That whereby there is entire exhaustion of taints is the cause. That knowledge of exhaustion arises, and also knowledge of non-arising, is the outcome. The Arahantship is the fruit. Herein, the words “Birth is exhausted for me, the divine life PTS vp En 86 has been lived out, done is what was to be done” [refer to] knowledge of exhaustion [and the words] “there is no more of this beyond” [refer to] knowledge of non-arising. These are the three faculties.

So non-delusion [too] has been demonstrated as to cause, as to outcome and as to fruit.

This is expressed in terms of non-delusion.

223. These have been demonstrated by unshared quotations.

(b) Shared Quotations

224. 4–6. Herein, what [are those where the] profitable roots are shared?

(Bhikkhus, I shall teach you the profitable and the root of the profitable).

225. Herein, what is the root of the profitable? It is non-greed, non-hate, and non-delusion.

226. Herein, what is the profitable? It is the eight rightnesses: right view, … down to … right concentration.

227. Herein, the three roots of the profitable are the cause, and that non-greed moulds the three kinds of action, namely the right intention, right effort, and right concentration, this is the outcome of the non-greed.

Herein, the non-hate is the cause, and that it founds right speech, right action, and right livelihood, this is its outcome.

PTS vp Pli 68 Herein, the non-delusion is the cause, and that it establishes two ideas, namely the undistorted seeing [in right view] and the direct-addressing [in right mindfulness], this is its outcome.

PTS vp En 87 The fruit of this divine life is the two kinds of deliverance, namely the heart-deliverance due to fading of lust and the understanding-deliverance due to fading of ignorance. This is the fruit.

228. So these three roots of the profitable have been demonstrated as to cause, as to outcome, and as to fruit.

This is how the kinds of the profitable can be penetrated as shared in common [both] where there are two [so shared] and where there are three.

229. Now here is a [relevant] verse:

The Stilled One dropped the being-determinant

That gives existence measured and unmeasured,

And happy in himself and concentrated,

Self-existence he sundered like a mail-coat.

230. As to “That gives existence measured and unmeasured”, the measured is the determined and the unmeasured is the undetermined. Herein, there are two ideas which,

as “measured”, are determined, namely gratification and disappointment, and they are measured as follows: “In the case of sensual desires the gratification is this much, the disappointment is this much”, and he understands extinction thus “in the case of this the escape is this”. The unmeasured cannot be measured for two reasons: it is not measured as follows “This is just so much, there is not more of it past this point”, and then it is not measured in its wonderfulness by making some jewel reach it (?).

231. Herein, the act-of-knowing and act-of-seeing that give existence to the profitable are non-delusion. The rejection of the being-determinants known therein is non-greed. [The words] “happy in PTS vp En 88 himself and concentrated”, which deny distraction, [signify] non-hate. So these are the three roots of the profitable.

232. PTS vp Pli 69 “That gives existence measured and unmeasured”: this is non-delusion: the greed for the being-determinants' meeting together, which is the gratification due to right concentration, is the cause. The breaking, happy in oneself, of the eggshell of ignorance is the outcome. That is occurrence (?).

233. These three roots of the profitable have now been demonstrated as to cause, as to outcome, and as to fruit.

234. 1–6. Up to this point this is both occurrence and stopping. It occurs by means of the roots of unprofit and it stops by means of the roots of profit, thus all the unprofitable meets together with these three [roots of profit]. For any [defilement] verbally demonstrated in the True Idea, too, as [say] “craving”, or as anger, or as “unawareness” or “underlying tendency”, as “contempt” or “domineering”, as “unmindfulness”, as “envy” or “avarice”, as “unknowing”, can be demonstrated by those [three] basic examples too, of which [defilement in general] these two-term Traces of the True Idea are demonstrated. [In fact] there is no defilement that comes to be combined and to meet together in these nine terms, which defilement is not greed and not hate and not delusion.

PTS vp En 89 235. And the roots of unprofit like the roots of profit can be demonstrated in the opposite sense.

ii. The 3 Kinds of Action

(a) Unshared Quotations

236. 7. Herein, what is that expressed in terms of bodily action?

Let him do profit by the body,

His body being then restrained;

Leaving misconduct by the body,

Let him pursue good bodily conduct.

[and] (There are these three kinds of good [bodily] conduct: abstention from killing breathing things, ... from taking what is not given, abstention from misconduct in sensual desires).

This is expressed in terms of bodily action.

237. 8. Herein, what is that expressed in terms of verbal action?

The just say that what is well spoken is best;

And speak what is right and not wrong for the second;

And speak what is kind, not unkind, for the third;

And speak what is true and not false for the fourth,

[and] PTS vp Pli 70 (There are these four kinds of good verbal conduct: ...).

This is expressed in terms of verbal action.

238. 9. Herein, what is that expressed in terms of mental action?

[Let there be] mental acts of profit,

Let him be [well] restrained in mind,

Mental misconduct abandoning,

Pursuing good conduct in the mind.

[and] (Bhikkhus, there are these three kinds of good mental conduct: non-covetousness, non-ill-will, and right view).

This is expressed in terms of mental action.

These are unshared Threads.

(b) Shared Quotations

PTS vp En 90 239. 7–9. Herein what are Shared Threads?

Who guards his speech, is well restrained in mind,

Does no unprofit through the body's means,

Who purifies this triple course of action

Will win the path the Seers have divulged,

[and] (Bhikkhus, there are these three purities: purity of bodily action, purity of verbal action, purity of mental action. Herein, what is purity of bodily action? It is abstention from killing breathing things, abstention from taking what is not given, abstention from misconduct in sensual desires. Herein, what is purity of verbal action? It is abstention from false speech, ... abstention from gossip. Herein, what is purity of mental action? It is non-covetousness, non-ill-will, right view).

This is the shared type of Thread.

240. That is how shared Threads and unshared Threads can be penetrated. After penetrating [them thus], the Thread's meaning can be demonstrated as to speech and as to body.

iii. The 5 Faculties

(a) Unshared Quotations

241. 10. Herein, what is that expressed in terms of the faith faculty?

PTS vp Pli 71 Who in a Perfect One has faith

Immovable and well established,

Whose own good virtue is the kind

Desired and praised by Noble Ones,

With confidence in the Community,

Whose seeing has been straightened too;

He is not one they call a pauper,

Is life has not been [lived] in vain,

[and] all of (Nandiya, one who has faith wins through, not one who PTS vp En 91 is faithless), [and] (Might there be such confidence in (?) the Blessed One ...).

This is expressed in terms of the faith faculty.

242. 11. Herein, what is that expressed in terms of the energy faculty?

Instigate yourselves, launch out, devote

[Yourselves] on the Enlightened One's Dispensation;

Scatter the armies of Mortality

As does an elephant a hut of reeds,

[and] (Bhikkhus, there are these four right endeavours).

This is expressed in terms of the energy faculty.

243. 12. Herein, what is that expressed in terms of the mindfulness faculty?

The mindful man has always luck,

Let there be luck for the mindful man.

One mindful always comes off better,

One mindful easily succeeds.

[and] (Four Foundations of Mindfulness) can be quoted in detail.

This is expressed in terms of the mindfulness faculty.

244. 13. Herein, what is that expressed in terms of the concentration faculty?

O Leader of men to be tamed,

When you intend

No gods or men or even all

The whole [array

Of] breathing things can know what is

Thought in your mind,

Using the quiet concentration

Without conflict,

[and] PTS vp Pli 72 (Bhikkhus, there are these three kinds of concentration: with thinking and with exploring, without thinking and with only PTS vp En 92 exploring, without thinking and without exploring).

This is expressed in terms of the concentration faculty.

245. 14. Herein, what is that expressed in terms of the understanding faculty?

Best in the world is understanding, ..., in detail,

[and] (Bhikkhus, there are these three kinds of understanding: that consisting in what is heard, that consisting in cogitation, and that consisting in keeping-in-being).

This is the type of Thread expressed in terms of the understanding faculty.

(b) Shared Quotations

246.

One not without lust for sense desires

And whose five faculties are blunt,

...

Copy not such as him, O bhikkhu;

For he is still attached thereto.

[and] (There are these five faculties), namely the faith-faculty, etc., see the Indriya [Saṃyutta, and] quote the Thread in detail about the three kinds of confidence due to undergoing.

These are Threads expressed in terms of the faculties shared.

247. Whichever [the faculty may be (?)], whether its context is that of profit or unprofit, the Thread [in question (?)] should be demonstrated by those terms of expression, no other idea than that should be demonstrated.

248. Herein, the shared is [only] the profitable, there is no profitable-unprofitable, as there are shared profitable roots and shared PTS vp En 93 unprofitable roots, namely (He abandons arisen sensual desire-thinking), and the right endeavours are [in (?)] profitable and unprofitable [contexts (?)].

249. Here is a mnemonic verse:

When a man is engrossed in thoughts,

Also, when giving, a man is dear,

PTS vp Pli 73 Someone who kills a breathing thing,

Three characteristics of a fool,

As much as a hundred thousand aeons,

Also whatever monks or divines,

Through will, hate, fear, or else delusion

When going on the four bad ways,

Who contemplating ugliness,

And ugliness in signs as well,

Should a man love a single creature,

Loving-kindness if kept in being,

Best in the world is understanding,

Three faculties there are, no less,

The root of profit and unprofit,

Gives being, measured and unmeasured.

! When doing profit by the body,

And then the three bodily misconducts;

The just call best what is well spoken,

Good kinds of verbal conduct, too;

By mind let there be profit done,

Good kinds of mental conduct, too;

And then who always guards his speech,

And the three kinds of Purity.

PTS vp En 94 Who in a Perfect One has faith,

And what is taught in coarising;

And instigate yourselves, launch out,

And then the state of right endeavour;

The mindful man has always luck,

Makes mindfulness-foundations be;

He has no knowledge though he wishes,

And the three kinds of concentration;

Best in the world is understanding,

Three understandings are displayed;

Not without lust for sense-desires,

And so too the five faculties.

So in the Elder Mahā-Kaccāyana the Rose-Apple-Wood dweller's Piṭaka–Disclosure the third chapter called the “Thread's Terms of Expression”.

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