Pe 5 — V. 16 Modes of Conveying in Separate Treatment

English translation by Bhikkhu Ñāṇamoli.

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Text

The Piṭaka-Disclosure

V. 16 Modes of Conveying in Separate Treatment

PTS vp En 105 PTS vp Pli 81 277. Herein, what is the Separate Treatment of the Modes of Conveying?

Where the sixteen Modes of Conveying [a Communication] are separately handled according to the letter, there in the beginning is the Mode of Conveying a Teaching.

I. The Ninefold Thread in the Mode of Conveying a Teaching

278. Here is a verse for it:

What is taught? Profit? Unprofit?

All Truths, or but one part of Truths?—

Inquiring thus into a Thread,

This Mode it is Conveys a Teaching.

279. As [shown] in the presentation of Noble Truth, there are four Truths shared and unshared. These are the eighteen terms.

280. As to Suffering, there are in brief the seven terms with (3) bodily and (4) mental pain, (1) association with the loathed, (2) dissociation from the loved, and the three characteristics of the determined.

281. Herein, the three characteristics of the determined are (5–7) the three kinds of painfulness. Arising-as-a-characteristic-of- PTS vp En 106 the-determined is a painfulness in virtue of the painfulness-in-determinations;
subsidence-as-a-characteristic-of-the-determined is a painfulness in virtue of the painfulness-in-change; alteration-of-what-is-steady-as-a-characteristic-of-the-determined is a painfulness in virtue of the painfulness-as-pain.

282. As to the three feeling-planes of these three characteristics of the determined, neither-painful-nor-pleasant feeling is arising-as-a-characteristic-of-the-determined and is a painfulness in virtue of the painfulness-in-determinations. Pleasant feeling is subsidence-as-a-characteristic-of-the-determined and is a painfulness in virtue of the painfulness-as-change. Painful feeling is
alteration-of-what-is-steady-as-a-characteristic-of-the-determined and is a painfulness in virtue of the painfulness-as-pain.

283. So suffering can be sought for in these sixteen terms, that is, in these nine terms and in the previous seven. Also a characteristic [of suffering] PTS vp Pli 82 is demonstrated m the Book of Demonstrations by eleven kinds of painfulness. [Also] the fifteen terms, namely "(1) Birth has the characteristic of causing to be manifest … down to … (15) Decease-and-Reappearance has the characteristic of decease and manifestation" can be quoted in detail.

284. So this [Truth] is taught, and is taught how it comes to be, thus: shared and unshared Threads in the seven and in the ten terms, and in the fiftyfold (?) "Pattern of the PTS vp En 107 Dispensation", and in the eighteenfold "Terms of Expression of the Thread", and in the tenfold "Testings of the Thread", and in the sixteenfold Modes of Conveying, and in the twenty-one-fold Investigation-Inquiry.

This is called the Mode of Conveying a Teaching.

II. The Ninefold Thread in the Mode of Conveying an Investigation

285. Herein, what is the Mode of Conveying an Investigation?

(i) Term; (ii) questions; (iii) asking; (iv) what before,

What after; (v) and a verse-paraphrase's

Investigation: this demonstrates

The Mode Conveying Investigation.

286. (i) Term first the term—what is the meaning of that? When the Blessed One was asked by the venerable Ajita, that can be taken [thus]: how many terms are asked about? Like what? The verse:

[Tell] what is the world shut in by

....

How many terms are these Four. So much is the asking for an answer. The terms are answered by the Blessed One with the same PTS vp En 108 number of terms as in the asking, and these are the explaining of the terms. This is what is called "term".

287. (ii) Questions: How many questions are these four terms? One, or two, or more than that? These four terms are one question; [for] the phrasing is subordinate to (has parallel occurrence with) the meaning. Although the terms are several, the meaning he asks about is only one. That these four terms are subordinate is due to the phrasing, the question being only one. PTS vp Pli 83 [For with the term] "[Tell] what is the world shut in by"? he asks with reference to the world. [And with the terms] "And whereby is it not displayed? And what is it besmeared with? Say" he asks about the same [world, and with the term] "And what will be its greatest fear"? he asks about that same [world]. That is how the phrasing is subordinate to the meaning and how the question is only one.

Now "question" is of four kinds: declarable unilaterally, declarable after analysis, declarable by asking a counter-question, and unacceptable. Herein, [when it is asked] "[Is] the eye impermanent"? that is declarable unilaterally [in the affirmative]. [When it is asked] "Is what is impermanent painful"? that is declarable after analysis; [for] there is what is impermanent and not an eye; and also the bases that are not the eye[-base] are also impermanent, not only the eye. This is what is declarable after analysis. [When it is asked] "Does the eye guide the eye faculty"? that is declarable by asking a counter-question. [When it is asked] "Is that eye a Perfect One"? that is an unacceptable question, [and likewise] "[Is a Perfect One] apart from the eye"?

This is "questions".

288. (iii) As to what the Blessed One is asked: he is asked about the world's corruption. For what reason? Because corruption PTS vp En 109 is of three kinds: corruption by craving, corruption by view, and corruption by misconduct.

289. Herein, [with the reply]

"By ignorance is [the world] shut in,

..."

he teaches ignorance. By "hankering" he teaches craving. By "greatest fear" he teaches ripening of unprofitable action. What the Blessed One answers is this: "That such kind of ripening of action as is experienceable as pleasure shall be experienceable as pain, no

such instance is found".

290. When it was said [by the Blessed One] with four terms, namely "By ignorance is the world shut in", ..., then it was asked further

"The streams keep streaming everywhere

...".

he in which he asks four terms, and the Blessed One answers it with two terms as follows:

PTS vp Pli 84 Whatever streams are in the world

They are shut off by mindfulness;

The streams' restraint I tell, whereby

They can be sealed, is understanding.

He answered those four terms with two terms.

291. What is this that is asked? What is asked about is the cleansing of that corrupted world.

292. The "streams" are the (six bodies of craving), which are demonstrated in the plural in virtue of all the [six external] bases. [With the question] "What is it that shuts off the streams"? he asks about the abandoning of obsession. [With the question] PTS vp En 110 "Whereby is it that streams are sealed"? he asks about eradication of underlying tendencies.

293. Herein, the Blessed One teaches by way of mindfulness in the six doors; for when someone abides aware with mindfulness as doorkeeper his faculties [beginning with that of the eye] are guarded. Herein, the faculties being guarded, when there is any insight, that conduces to the complete abandonment of any streams and of that ignorance [whereby] the world is shut in. That is how the streams are sealed off.

294. After that, he asked further

"Understanding and mindfulness

...".

having come in order to ask the Blessed One where name-and-form is set at rest. The Blessed One answered these four terms with one term:

"As to the question that you ask,

Ajita, I shall tell you [now]:

With cessation of consciousness

'Tis here that this is set at rest".

295. What does he ask with this question? He asks about the element of extinction without trace left. The Blessed One answered him with the element of extinction without trace left.

296. PTS vp Pli 85 Herein, with the first question he asks about corruption, with the second question he asks about cleansing, with the third question he asks about the extinction element without trace left, and with the fourth question he asks further about the extinction element with trace left.

PTS vp En 111 297. In addition to that [third question] he asked further

"There are these Masters of ideas,

And several Initiates here:

Good sir, of asked, you have the skill

To tell me their behaviour".

He asks these four terms. Now how many questions are these? They are those about the Arahant "Masters of ideas" and about the "Initiates".

298. (iv) "What is before, what after": the meaning is this:: "Herein, which does he ask about first and which last"? He asks about the Arahant first and about the ideas of the Initiate with the corresponding (?) term. The Arahants are referred to [by the phrase] "Masters of ideas" while the Initiates are referred to [by the phrase] "the several". [With the phrase] "You have skill to tell me their" he asks the Blessed One a term shared in common [with both]. Now shared and unshared questions can be asked of him. The Blessed One [sometimes, as in this case,] answers [such questions] not [in the same order] as [that in which the questions are] asked. [Here] he answers afterwards what was asked first and answers first what was asked afterwards. And what is this that he asked? He asks this: "What is the behaviour of those [already] purified and of those [still] being purified"? That is answerable as follows:

299.

"Sensual desires he would not want,

He would be undisturbed in mind,

...".

[Here] the Blessed One shuts off the obsessions [produced] by the PTS vp En 112 thought [of sensual desires]; but [there is also] the obsession due to disturbedness by the [other] two kinds of thoughts [namely those of ill will and cruelty] as demonstrated among the in-shuttings (hindrances). [With the phrase] "Skilled in all ideas" he answers about the

Arahant [asked about first].

300. Now as to the verse beginning.

By what means does he cross the flood?.

these are four terms [in the whole verse]. The questions are four too. PTS vp Pli 86 What is the reason? It is because here the phrasing is not subordinate to (does not have parallel occurrence with) the meaning like Ajita's first question, where the answers were not unilaterally plural, since the questions there, though plural [in phrasing] were only one [in meaning]. Also, while in the first Ajita question the fourth was answered [after] he had already asked [the other three questions and had been answered, it is] not so [here], since here it is a seeking out how things come to be, and accordingly one seeks (tests) the answers as to how things come to be, [doing so] by the term-connexion. As to the question which he asks here again in this way, herein, this is [simply (?)] a mood of the questioning.

301. Now the verse [beginning]

The inner tangle and the outer tangle,

....

must be traced out by means of the answer to this question. How is it answered? [Herein,] the Blessed One answers with the verse

When a wise man, established well in virtue,

....

PTS vp En 113 Herein, “keeping a pure heart in being” is quiet, while “keeping understanding in being” is insight. Herein, he infers as follows: The “inner tangle and the outer tangle” are any ideas abandoned by means of quiet and insight. As to the answer herein, lust is abandoned by means of quiet and ignorance is abandoned by means of insight. The lust which has what is in oneself for its ground is the “inner tangle” while the lust which has what is external for its ground is the “outer tangle”. And the embodiment-view with what is in oneself for its ground is the “inner tangle” while the sixty-one types of view with what is external for their ground are the “outer tangle”. [In fact] whatever, due to lust and to view-type, will exist there regarding what is in oneself and what is external, this is the “tangle”. So in brief any craving and view whatever with what is in oneself for their ground are the “inner tangle” while any craving and view whatever with what is external for their ground are the “outer tangle”.

302. And according as a deity asked the Blessed One, there is the verse:

“Four wheels it has and has nine doors

[‘Tis full of associated greed

And born of mire, O Hero great;

How then will there survival be?]".

Herein, the Blessed One answered with the verse:

"By severing the tie and trace,

[And evil greed for wishes, too,

And craving with its root expelling,

Thuswise will there survival be]".

303. What the Blessed One answers with is the Way Leading to Cessation of Suffering. With this answer the Blessed One PTS vp Pli 87 infers the defilements here from what is demonstrable by the first verse. For either the "four wheels" are the four hands and feet, and the PTS vp En 114 "nine doors" are the nine bodily orifices, or else the "four wheels" are the four assumings—and with assuming as condition, being: with cessation of assuming, cessation of being—, and the "nine doors" are the nine positions of conceit; for the suffering born of conceit is the [position for conceit] (I am better). 389) in the three triads that follow [in the Vibhanga text]. "Full of associated greed" is lust for the five strands of sensual desire. Herein, it is "the tie" that is answered by craving and "the trace" by conceit. "Evil greed for wishes" is lust for the five strands of sensual desire. Herein, it is (unrighteous greed) he demonstrates as "evil". "Craving with its root" is (craving rooted in unknowing). "Expelling" is the abandoning of the craving rooted in unknowing and of view. And again any other ideas leading to the roundabout whatever that construe for that same reason in association with the "four wheels" can all be demonstrated. So this verse-answer agrees with the question.

304. (v) Now if [there is any recapitulation] with a summary, then this Investigation [becomes an inquiry] into a paraphrasing-verse together with its prose-exposition [that it recapitulates, and this in order to see whether] the Blessed One paraphrases in verse as many terms as he presents [in the prose-exposition. For example:]

PTS vp En 115 305. (Bhikkhus, when a bhikkhu possesses eight factors he is fit to go on a mission ...). Now these eight meaning-terms presented [here in this prose-exposition] the Blessed One paraphrases in verse by six terms as follows:

He is undismayed when come before

A parliament assembly,

He does not lose his [thread of] speech,

He does not hide his mission's aim,

He can expound views not his own,

When questioned, he is undisturbed:

A bhikkhu such as this will be

One on a mission fit to go.

306. Herein, the Blessed One does not paraphrase in the verse with as many terms as he presents [in the prose].

307. (Bhikkhus, when a good friend possesses seven factors ...),

[and the paraphrasing-verse]:

He is dear, revered, and venerable,

....

can be quoted in detail. This [where seven terms are presented in the prose] the Blessed One paraphrases in verse by seven terms.

PTS vp En 116 308. So [sometimes] the verse-paraphrases with more when the presentation [in the prose] has fewer terms, or when the [prose] presentation has more terms he verse-paraphrases with fewer.

This is what was called “and a verse-paraphrase's investigation”.

PTS vp Pli 88 This is the Mode of Conveying an Investigation.

III. The Ninefold Thread in the Mode of Conveying a Construing

309. Herein, what is the Mode of Conveying a Construing?

Looking for right and wrong construing

In the case of the Thread's Conveyings'

Plane, resort, outcome, demonstrates

The Mode Conveying a Construing.

310. That which is demonstrated of the sixteen Modes of Conveying as Teaching (Mode 1) and as Investigation (Mode 2) is the demonstration. Such inquiry as “Does this question construe or does it not construe in the Threads”? is Construing.

311. As [for example] (Creatures are defiled owing to a cause, owing to a condition; there is a cause, there is a condition, for creatures' defilement. Creatures are purified owing to a cause, owing to a condition; there is a cause, there is a condition, for creatures' purification), and the path to [that] purification is this (Ānanda, one who is virtuous does not have to choose “How shall I have no remorse”? ... etc.), which prose-exposition can be cited. Now what is the cause, what is the condition, for that [path]?

PTS vp En 117 312. There are four causes and four conditions for the Virtue Category [of the Path]: (i) waiting on True Men and (ii) living in befitting places are a condition through assumptive conditionality. (iii) When there is any old [appropriate] action, its ripening is a condition. (iv) And through that same conditionality, there is right direction in self-guidance, which is a cause. So the [Path's] Virtue Category has a cause and has a condition. This is virtue belonging to worlds. But as to virtue dissociated from worlds, that has three faculties as condition, namely the faith faculty, the energy faculty, and the concentration faculty. These are a condition. The mindfulness faculty and the understanding faculty are a cause; [for] understanding generates the virtue that leads to penetration and also the virtue of [the fruit of] Stream-Entry. Hence these [faculties] are the cause, these are the condition.

313. Since, moreover, the “tranquillity” and “happiness” and “gladness” are a condition for concentration, and since the “pleasure” is a cause, hence the Concentration Category [of the Path] has a cause and has a condition.

314. PTS vp Pli 89 And since “one who is concentrated understands how things are” full version of 2nd quotation) this is understanding. For that another's utterance and reasoned attention in oneself are the cause and the condition.

So these three categories [of the Path] have a cause and have a condition.

315. Inquiry thus “Does this [construe or does it] not construe”?

in regard to Threads concerning what is declarable unilaterally PTS vp En 118 or after analysis or by a counter-question (?) is the Mode of Conveying a Construing.

316. And that [Mode of Conveying] can also be seen in the four

Principal Appeals to Authority.

IV. The Ninefold Thread in the Mode of Conveying Footings

317. Herein, what is the [Mode of Conveying] Footings?

The victor teaches an idea,

And also what has that idea

As Footing: so with all ideas:

This is the Mode Conveying Footings.

318. The five strands of sensual desires are a footing for lust for sensual desires; [for] it is said that “In whomsoever lust for sensual desires arises, has arisen, or will arise, the footing for that lust for sensual desires is in those five [external] bases that have form [beginning with visible forms, and] not apart from them”. That is why the five strands of sensual desire are the footing for lust for sensual desires.

The five faculties [beginning with the eye] are a footing for lust for form. The mind faculty is a footing for lust for being.

PTS vp En 119 The five categories [beginning with form] are a footing for the embodiment-view. The sixty-one types of view are a footing for lust for views.

The sensual-desire element is a footing for lust for sensual desires. The formless element is a footing for lust for the formless.

Perception of pleasure is a footing for lust for sensual desires. Perception of ill will is a footing for ill will, Unawareness is a footing for confusion.

The nine grounds for annoyance are a footing for ill will. The nine positions of conceit are a footing for conceit.

Pleasant feeling is a footing for the underlying tendency to lust. Painful feeling is a footing for the underlying tendency to resistance. Neither-painful-nor-pleasant feeling is a footing for the underlying tendency to ignorance.

Self-theory assuming and false speech are a footing for greed. Killing breathing things and malicious speech and harsh speech are a footing for ill will. Wrongness and gossip are a footing for delusion.

Inequality in existence and in property is a footing for I-making. Appropriation of external [objects] PTS vp Pli 90 is a footing for my-making.

Bodily crookedness is a footing for view. Bodily fault (dosa) is a footing for hate (dosa). Bodily coloration (?) is a footing for greed.

319. Or [in fact when] any idea arises by means of any object, whether the idea is expressed in terms of creatures or expressed in terms of ideas, its footing is accordingly (?) that whereby that idea arises with an object.

320. Just as, when a man finds a (?) footing for his foremost foot, he raises his second foot and brings it forward past [that] foot, but PTS vp En 120 if he finds no footing for his second foot, he does not (?) raise the other foot since there is no (?) condition for it, so too an idea, whether profitable or unprofitable or undeclared does not occur when it finds no footing, owing to (?) non-obtainment (?) of a reason for the idea so produced.

This is called the Mode of Conveying Footings.

V. The Ninefold Thread in the Mode of Conveying Characteristics

321. Herein, what is the Mode of Conveying Characteristics?

When one idea is mentioned, all

Ideas of like characteristic

Are by that mentioned: here abides

The Mode Conveying Characteristics.

322. [For example,] when in the verse

They whose mindfulness of body

Is constantly well instigated

...

mindfulness occupied with the body is mentioned, then mindfulness occupied with feelings, with cognizance, and with ideas are also mentioned by the single Foundation of Mindfulness's [representing all] four Foundations of Mindfulness; for cognizance does not occur in only a single Steadying-point for consciousness, it occurs in the different ways [simultaneously, so] when mindfulness occupied with the body is mentioned, then that occupied with feelings, with cognizance, and with ideas, is mentioned as well. For it is not that when mindfulness occupied with the body is kept in being then the [rest of the] four Foundations of Mindfulness do not come to fulfilment by keeping in being. PTS vp Pli 91 So when any among like ideas are mentioned then all those ideas [with that same general characteristic] are mentioned.

PTS vp En 121 323. [Again,] in the verse

And purifying one's own heart:

This is the Buddhas' Dispensation

ideas concomitant with cognizance are mentioned. And when “heart (cognizance)” is mentioned form [is also] mentioned. This is the name-and-form that is the Noble Truth of Suffering. Consequently in the “purifying” of “one's own heart (cognizance)” what one purifies is Suffering, what one purifies by is the Path, [what one purifies from is origin, and] the purifying is Cessation.

324. [Again,] (Eye consciousness arises depending on eye and forms). Herein, the conascent feeling, perception, choice, contact, and attention, are ideas with a single [general] characteristic in virtue of the characteristic of assuming. He who finds dispassion in form finds dispassion in feeling, and he also finds dispassion in perception, determinations, and consciousness.

So when any one of those ideas that have a single [general] characteristic is demonstrated, all the [rest of those] ideas [with that same general characteristic] are demonstrated too.

This is called the Mode of Conveying Characteristics.

VI. The Ninefold Thread in the Mode of Conveying a Fourfold Array

325. Herein, what is the Mode of Conveying a Fourfold Array?

i. Language by way of phrasing,

ii. Purport,

iii. The Teaching's Source, and

iv. the Thread-Meaning

As a Consecutive-Sequence: This Mode Conveys a Fourfold Array.

326. (i) Herein, what is Language? How is that to be seen?

According as it is said by the Blessed One (A bhikkhu possessing PTS vp En 122 eleven factors swiftly reaches greatness in True Ideas: he is (1) skilled in meanings (2) skilled in ideas (3) skilled in language (4) skilled in designations for the feminine gender (5) skilled in designations for the masculine gender (6) skilled in designations for the neuter gender (7) skilled in designations for the past [tenses], (8) skilled in designations for the future [tenses], (9) skilled in designations for the present [tenses], (10) skilled in single purport (11) skilled in differing purport).

327. What PTS vp Pli 92 is taught? All according to the Thread demonstrated as past, future, and present, by means of the feminine-gender designation, the masculine-gender designation, and the neuter-gender designation. He looks that [Thread] over as to phrasing and as to language-skill for the correctness or incorrectness of the Thread's language thus: This should be inflected thus, this should not be inflected thus.

This is called Skill in Language.

328. (1) Herein, what is Skill in Purport? [It is skill in knowing] how a section (?) of a Thread taught comes to be taught by the Blessed One with this [particular intent (?)]. Like what? [As follows:]

The Deathless State is diligence,

That of Mortality neglect.

PTS vp En 123 What is the Blessed One's Purport here? It is that those who wish for coolness (?) will abide diligent. This is the purport here.

329. [Again:]

No one turns back time for devotion, and while

Feelings there are not [yet] overwhelming, let one keep in being

The path proclaimed by the Seer [which is] the state of safety

From suffering that has shaken off dirt and taunts.

What is the Blessed One's Purport here? It is that those who are afflicted by pain will instigate energy for the exhaustion of suffering. This is the Blessed One's purport here.

330. So the Purport in what is taught by verse or by prose-exposition is the establishment that through such a Thread one practises an idea in accordance with the True Idea.

This is what is called the Teaching's purport.

331. (iv) Herein, what is Consecutive-Sequence (syntax)?

PTS vp Pli 93 Since in a verse or in [prose (?)] Threads the terms are multiple (?) in this way or in that, the preceding terms and the PTS vp En 124 subsequent terms belonging to such verse or [prose] Threads must be taken together.

332. That sequence is known as to its consecutivity as follows: When one verse in two or three is embarked upon [for search] (?), the meaning of the [verse] spoken as one part thereof is yet undemonstrated owing to some verses being still not spoken; what is [still] to be said must be compared with that. So while he who is searching (testing) has doubts about the search (test), that person has still to search [further] in another of the descriptions [still unspoken (?)].

This is what is called sequence by consecutivity.

333. Skill (iii) Skill in source as circumstance, (i) skill in language as phrasing, (ii) skill in the teaching's purport, (iv) skill in sequence by consecutivity (syntax).

334. Herein, when a verse is searched for that (?) in order to obtain the source, etc., the meaning does not have to be demonstrated [separately] since skill in sources as circumstances is skill in meanings. When the meaning is being sought out by means of these four terms it is sought out according to how it is. And then all—that is, either the source as circumstance or the purport, the language as phrasing, and the sequence (syntax)—is in consecutivity when not PTS vp En 125 a conclusion. That is how it can be taught as to the Thread's meaning.

This is the Mode of Conveying a Fourfold Array.

VII. The Ninefold Thread in the Mode of Conveying a Conversion

335. Herein, what is the Mode of Conveying a Conversion?

The Mode that, when there is one footing,

Seeks out the footing that remains

And converts to the opposites

Is that Conveying a Conversion.

336. Like what? [For example,] the verse:

And for the proud, the negligent,

....

337. This negligence, what is it the footing for? For the relinquishment of profitable ideas. Now the relinquishment of profitable ideas, what is that the footing for? PTS vp Pli 94 For using unprofitable ideas. Using unprofitable ideas, what is that the footing for? For using objects of defilement. So in the case of negligence, while it is view that sides with delusion it is craving (?) that sides with will and lust.

338. The craving and the view herein are the four taints: the craving is the taint of sensual desire and the taint of being, while the view is the taint of views and the taint of ignorance.

PTS vp En 126 339. Herein, [the view that there is] self in cognizance [is the taint of] views, and that there is permanence in the concomitants of cognizance [is the taint of ignorance]; the taint of sensual desire is due to bias towards sensual desires, and the taint of being consists in clutching at reappearance.

340. Herein, the form-body is a footing for the taint of sensual desire and the taint of being, while the name-body is a footing for the taint of views and the taint of ignorance.

341. Herein, (1) the characteristic of the taint of sensual desire is any sticking to and bias towards the external five bases (?) adhered to. (2) The characteristic of the taint of being is the determining of a [physical or mental] body by aspiration, ties, and determinative acts. (3) The characteristic of the taint of views is insistence and misapprehension. (4) The characteristic of the taint of ignorance is non-penetration [of the four Truths] and unawareness of ideas.

342. These four taints are the four assumings: the taint of sensual desire is sensual-desire-assuming, the taint of being is being-assuming, the taint of views is view-assuming, and the taint of ignorance is self-theory-assuming.

PTS vp En 127 343. With these four assumings there are the five categories.

344. Herein, (3) the taint of views can be abandoned in cognizance; it is abandoned in one contemplating cognizance as cognizance. (4) The taint of ignorance can be abandoned in ideas; it is abandoned in one contemplating ideas as ideas. (?) The taint of being can be abandoned in clutching [at reappearance]; it is abandoned in one contemplating feelings as feelings. (1) The taint of sensual desire can be abandoned in the five strands of sensual desire; it is abandoned in one contemplating the body as a body.

345. Herein, (1) contemplation of the body belongs with the Noble Truth of Suffering. (2) Contemplation of feelings, since the condition for the five [affective] faculties—for the pleasure faculty, PTS vp Pli 95 pain faculty, joy faculty, grief faculty, and onlooking-equanimity faculty—is the approach [thereto by craving] as creatures' defilement, belongs therefore with [the Noble Truth of] Origin. (3) Contemplation of cognizance belongs with Cessation. (4) Contemplation of ideas belongs with the Path.

346. And by this seeing of his in the four [instances] all his [taints] are abandoned which were earlier demonstrated [thus] "And for the proud, the negligent, their taints increase"; for he has exhausted taints when he knows and sees [in the four instances] namely Suffering, Origin, Cessation, and Path.

That is how unprofitable ideas should be sought out.

347. One seeks profitable ideas in the [sense] opposite to the unprofitable and to like extent.

PTS vp En 128 One converts by the abandoning of these defilements. That is how white ideas come to be sought out (tested) too by arrival through profitable ideas.

348. Herein, the plane of the Mode of Conveying a Conversion is this: Mindfulness and its four Foundations (Appearances), and [their opposites] the [four] Perversions, and the four kinds of knowledge [of the four Truths], the way leading to arising of embodiment and the way leading to cessation of embodiment.

VIII. The Ninefold Thread in the Mode of Conveying an Analysis

349. Herein, what is the Mode of Conveying an Analysis?

Anything at all that is "declarable after analysis" is called the Mode of Conveying an Analysis. Like what? (And again there is the type of person … So far I have not told this …), this being in no way (?) the kind of question for further questioning.

This is called the Mode of Conveying an Analysis.

IX. The Ninefold Thread in the Mode of Conveying a Reversal

PTS vp En 129 350. Herein, what is the Mode of Conveying a Reversal?

Any demonstration of an opposite is called the Mode of Conveying a Reversal, PTS vp Pli 96 according as it is said by the Blessed One (In a mature person possessing right view wrong view is abolished), [which can be quoted] in detail in regard to all the [remaining] path-factors.

This is called the Mode of Conveying a Reversal.

X. The Ninefold Thread in the Mode of Conveying Synonyms

351. Herein, what is the Mode of Conveying Synonyms?

Knower of Threads is he that knows

A single idea in the Thread

Displayed by many synonyms:

So synonyms this Mode conveys.

352. As [for example, when] the venerable Sāriputta was praised in one instance [namely that of understanding] by the Blessed One with variously stated synonyms thus: (Sāriputta has great understanding, … has joyous understanding, … has impulsive understanding). These are synonyms for understanding.

353. And as [for example] the meaning of outlet in the Magga-Vibhanga, [where] each path-factor is demonstrated by synonyms.

354. So too the synonyms for ignorance, which is one of the unprofitable roots, and which, while [it remains] that same [unprofitable root], people understand by means of this or that [synonym] in PTS vp En 130 such and such countries; for it does not thereby become another even [when called] "reliance".

355. [In the passage] (For the bhikkhu who has left all sense-desires) sensual desires are called [by that synonym for them]. [In the passage] (Who has crossed the mire) he calls those same sensual desires "mire". [In the passage] (Shaking off dirt that had been earlier made) those same sensual desires he calls "dirt".

356. So when any such idea is taught in the Thread thus, the search is as follows: What idea is this a name for? Because whatever the language of any [inhabitants of any country], however it goes, it is by means of that that the Omniscient One teaches, and so the synonym for that has to be sought.

This is the Mode of Conveying Synonyms.

XI. The Ninefold Thread in the Mode of Conveying Descriptions

357. Herein, what is the Mode of Conveying Descriptions?

PTS vp Pli 97 When he demonstrates a Thread thus (Four Noble Truths), that is a description m terms of presentation.

358. Description in terms of origin [is as follows]: (If there is will and there is lust … for physical nutriment … down to … there consciousness finds a standing-point), whereby he describes a description in terms of giving being.

PTS vp En 131 359. By (If there is no will ... for physical nutriment ... etc. ...) he describes a description in terms of eradication.

360. By (His heart is liberated from the taint of sensual desire, and his heart is liberated from the taint of being, and his heart is liberated from the taint of ignorance) he describes a description in terms of abandoning.

361. Now by the verse

People who are led by craving

Wriggle...

he describes [craving by] a description in terms of the agreeable; but with a description in terms of the agreeable thus it is still the same one idea the Blessed One describes; for while taking it that craving is the origin of suffering, nevertheless craving is not demonstrable as origin in every instance, as [for example in the passage] (He does not endure an arisen thought of sensual desire, he removes it, abandons it), which is a description in terms of rejection. So for all ideas, both profitable and unprofitable.

362. And whatever is a [particular] idea's own field, it is only that idea that occurs there, the remaining ideas being subordinate to it.

For this description is of two kinds: (1) description-in-terms-of-dependence-on-another and description-in-terms-of-self-dependence.

363. What is the description in terms of self-dependence? (Bhikkhus, keep concentration in being One who is concentrated ... PTS vp En 132 understands how it is ... "Form is impermanent": that is how he understands how it is): this is a description in terms of self-dependence [when applied to the concentration category]. And that description is also a description in terms of dependence- on-another [when applied] to [the associated Path-categories of] understanding and virtue. As [for example, in the passage] (Keep the four Meditations in being), while that [statement] has the concentration faculty [outstanding], the [other] four faculties are blunt and they, in fact, are dependent-on-another [with respect to that concentration]. In the case of the three PTS vp Pli 98 kinds of confidence due to undergoing [which are faith's field] the concentration faculty is dependent-on-another [namely faith]. In the case of the four Truths, the four faculties [of faith, energy, mindfulness, and concentration] are dependent-on-another [namely understanding], and the understanding faculty [which has the Truths for its field] is then not dependent-on-another. In the case of the Foundations of Mindfulness, the mindfulness faculty [is not dependent-on-another], and in the case of the Right Endeavours, the energy faculty [is not].

364. So when any idea has self-dependence in its own footing and its own field, that idea should be described with respect thereto. The counteraction of it can be demonstrated from its opposite.

365. Here [in this Mode of Conveying] description has many moods, which is why this idea is described thus.

This is called Description.

XII. The Ninefold Thread in the Mode of Conveying Ways of Entry

366. Herein, what is the [Mode of Conveying] Ways of Entry?

Ways of entry can be found in six ideas. In what six? In (1) the Categories, (2) the Elements, (3) the Bases, (4) the Faculties, PTS vp En 133 (5) the Truths, and (6) the [two moods of] Dependent Arising. There is no Thread, whether verse or prose-exposition, that does not exhibit one or other of these six ideas. For the whole extent of the Teaching is about either the Categories or the Bases or the [Faculties or the] Truths or Dependent Arising.

367. (1) Herein, it is the feeling category that, among the five categories, is the footing for lust, hate, and delusion. Herein, there are three kinds of feeling in that [feeling category, wherein] the pleasant [feeling] has the approach with joy, the painful has the approach with grief, and the neither-painful-nor-pleasant has the approach with onlooking-equanimity.

Again, whatever is felt there [among these three kinds of feeling] is (5) the Truth of Suffering.

368. Now as to the determinations category among the categories: herein, a body occurs for one [who has acted] negligently. And that [negligent action] is included among determinations; and action is a way of entry to the factors of being in two ways. And the three PTS vp Pli 99 kinds of determinations—determinative acts of merit, determinative acts of demerit, and determinative acts of imperturbability—are a root-cause for all kinds of [personalities] with lust, though not for the lust-free; And likewise the determinative acts of hate. It is one not without lust who “chooses and determinatively acts”; it is one without lust who PTS vp En 134 “neither chooses nor determinatively acts”. Just as a hot thunderbolt falling on a log or a tree or elsewhere splits and burns it, so does choice with lust choose and determinatively act; as a cold (?) thunderbolt neither splits nor burns it, so lust-free choice neither chooses nor determinatively acts.

369. Herein, there is one among the five categories which belongs to the kind of physical frame without faculties, namely the perception category.

370. (2) Herein, as to the Elements, there are the eighteen elements. Herein, when the ten elements having form are being taught, the form category can be demonstrated, which is (5) the Noble Truth of Suffering. Also when the six bodies of consciousness with the mind as seventh [are being taught], there the consciousness category can be demonstrated, which is (5) the Noble Truth of Suffering. The idea element is the meeting-place of the different ideas, and that idea can be demonstrated by cause and outcome and fruit, and by

function and word, whichever applies, whether [that idea element is] profitable or unprofitable or undeclared or undetermined.

371. (3) Of the twelve Bases, ten bases have form [namely the first five pairs, and] these can be demonstrated as (5) the Noble PTS vp En 135 Truth of Suffering, and as the form category, while the mind base can be demonstrated as the consciousness category [which is also] (5) the Noble Truth of Suffering. The idea base is the meeting-place of the different ideas.

372. (4) Herein, ideas belonging to those with faculties can be demonstrated among those with faculties, and ideas belonging to those without faculties can be demonstrated among those without faculties, PTS vp Pli 100 and they can be made ways of entry indirectly.

373. And as (2) the idea element, so (3) the idea base can be sought out; for what the idea element is that the idea base is too, neither less nor more.

374. (6) Herein, there is Dependent Arising in three ways, there is that in four ways, and there is that in two ways.

375. Herein, there is Dependent Arising in three ways as cause, fruit, and outcome. Then ignorance, determinations, craving, and assuming, are the cause; consciousness, name-and-form, the sixfold base, contact, and feeling, are the fruit; being, birth, and ageing-and-death are the outcome.

376. How in four ways? As cause, condition, ripening, and outcome, ignorance and craving, determinations and assuming: these are the cause. Consciousness is name-and-form's condition, and name-and-form when it arises is [a condition] for the sixfold base, [and so] PTS vp En 136 contact, and feeling: these are the condition. Being is the ripening. Birth and ageing-and-death are the outcome.

377. How is there Dependent Arising in two ways? Ignorance, determinations, cravings, and assuming, are (5) Origin. Consciousness, name-and-form, the sixfold base, contact, feeling, being, birth, [ageing-and-] death are (5) Suffering.

378. But since with cessation of ignorance, cessation of determinations, etc., these, as the opposites, are (5) the other two Truths.

379. Therefore whatever Dependent Arising can be made a way of entry by, that is what it can be demonstrated by.

380. (4) Likewise the twenty-two faculties. [Herein,] the twelve faculties, that is, the eye-faculty, ... down to ... the grief faculty, are (5) Suffering. The masculinity faculty and the femininity faculty are a footing for craving. For as soon as the male has to do with women, it then becomes subject to lust in oneself: this is I-making. Being thus lustful, it seeks [an object] externally: this is my-making. Likewise the female.

PTS vp Pli 101 Herein, the pleasure faculty and the joy faculty are subordinate to the masculinity faculty. When the man's ideas of greed have their purport fulfilled, they increase the unprofitable; PTS vp En 137 but if his purport fails to be fulfilled, then the pain faculty occurs in him and the grief faculty, and also hate as a root of unprofit increases. But if he keeps onlooking-equanimity in being, the onlooking-equanimity faculty has parallel occurrence with the masculinity faculty, and non-delusion as a root of profit increases.

381. So there are seven faculties, neither more nor less (?), due to assuming an object for defilement, namely feeling of all [five kinds] and the femininity faculty and masculinity faculty.

382. Herein, the eight faculties, namely the faith faculty ... down to ... the final-knower faculty are (5) the way leading to Cessation of Suffering.

383. Of the twelve [faculties], the five faculties [beginning with that of the eye] are a footing for lust for sensual desires, the mind faculty is a footing for lust for being, the five faculties [beginning with forms] are a footing for lust for form, and the femininity faculty and the masculinity faculty are a footing for the description in terms of creatures.

Herein, whatever faculty a Thread, whether verse or [prose], can be made a way of entry by, that is what it can be demonstrated by.

384. That is how [ways of entry can be found] in the cases of the Categories, Elements, Bases, [Faculties] Truths, and moods of Dependent Arising. This is the Mode of Conveying Ways of Entry.

XIII. The Ninefold Thread in the Mode of Conveying a Clearing Up

PTS vp En 138 385. Herein, what is the Mode of Conveying a Clearing Up?

Several verses may express a single instigation.

386. Herein, the meaning of one [of such verses] so stated cannot be demonstrated so long as the remaining ones are still unstated. What is the reason? That meaning has not yet been stated; it being not yet stated, it cannot yet be demonstrated. PTS vp Pli 102 Like what? [for example] the verse:

The Deathless State is diligence,

...

This single verse has yet to be demonstrated. What is the reason? There is still expectation [of more to come] owing to the instigations not having yet been stated. What has not yet been stated is this:

The wise, then, recognizing this

As diligence's rare distinction,

In diligence rejoice, delighting

In the way of Noble Ones.

Also this verse's meaning has yet to be demonstrated. What is the reason? There is still something remaining unstated there too, namely the verse

They meditate persistently,

Constant and firm in perseverance.

So when these verses are collated, then the meaning can be demonstrated.

387. So when a single indication is stated in regard to Threads, whether [verse or] prose-expositions, not yet heard, any inquiry is PTS vp En 139 an examination with the following task “This Thread has been stated; is its synonym demonstrated yet or not?”, and such inquiry is called the Mode of Conveying a Clearing Up.

XIV. The Ninefold Thread in the Mode of Conveying Terms of Expression

388. Herein, what is the Mode of Conveying Terms of Expression?

It is unity and diversity.

389. Herein, the description in terms of operator and the description in terms of operation are [respectively] the unity and the diversity. For example, what is a description [i.e. a “making-understood” (paññatti)] according to the single synonym [as a unity] is, according to diversity, [expressible as follows] “It understands (pajānāti), thus it is understanding (paññā), and that [understanding] is, in the sense of dominance, the understanding faculty (paññindriya), and, in the sense of non-lapse (?), the understanding power”.

390. PTS vp Pli 103 When made to exist accordingly (ANUbhūta), the PTS vp En 140 mindfulness (SATI) cultivating a triple province, which is recollection (ANUSSATTI) of the three Jewels, namely Recollection of the Enlightened One, Recollection of the True Idea, and Recollection of the Community, [is a diversity, but it is a unity] as a state of undistorted recollection.

391. Right view [as such is a unity while it is a diversity] as the investigation-of-ideas enlightenment factor both as the investigating of ideas and as acquaintance [with supernormal power] due to directing [cognizance thereto].

392. Briefly what are the [four] Paths [as unity and diversity]? It is with non-confounding of the basic [idea, namely “path”] that they are a unity, just as [water] when combined with heat is “hot water” and when combined with cold it is “cold water”, “biting water”, and “frozen (?) water”: this is the unity and the diversity.

393. Again, there is the type of idea that is a bringing together (collection) of different ideas [combined] together, as [for instance] form, [which consists of] the four obstructibles, is a unity as "form" but a diversity as "the element of earth", and "the elements of water, fire, and air".

394. That is how all the four elements are a unity as "form" but are a diversity as "the element of earth" and "the elements of water" PTS vp En 141 are a diversity as "the element of earth" and "the elements of water, fire, and air".

395. "Earth element": by [its specific] characteristic [of hardness] is a unity, but it is a diversity as the physical basis [namely the body, where the 32 parts are] mixed up; for whatever the [specific] characteristic, that is all a unity as "earth element", but as "head-hairs, body-hair, nails, teeth, cuticle-hide" it is a diversity.

396. That is how all four elements, as "forms", are a unity, but as "sounds, odours, flavours, and tangibles", they are a diversity.

397. Again, there is the type of idea that [through its diversity] gets another name, as [for instance] Contemplation of the Body as the "Nine Perceptions", namely perception [of a corpse] as "discoloured", perception [of it] as "bloated", ...: this is "perception of ugliness", and so that which [by perception of ugliness] is a unity is a diversity in virtue of its object.

398. That same perception in one contemplating disappointment in feelings is, when expressed in such terms, the concentration faculty. And that same [perception] as "perception of not-self" in ideas is, as keeping-in-being, the energy faculty and it is contemplation of ideas as ideas, and in one abandoning perception of self in cognizance it is the understanding faculty and it is contemplation of cognizance as cognizance.

399. So any access to knowledge whatever PTS vp Pli 104 is in all cases, as understanding, understanding of a particular province: this is the diversity.

Likewise "lust for sensual desires", "lust for being", and "lust for views", are the diversity in the case of craving, [which as such is a unity].

PTS vp En 142 400. So any knowledge, inquiry, or examination, concerning unity and diversity constitutes the Mode of Conveying Terms of Expression.

XV. The Ninefold Thread in the Mode of Conveying Requisites

401. Herein, what is the Mode of Conveying Requisites?

Cleansing and corruption too

Are both with cause and with condition

The search for both of these is called

The Mode Conveying Requisites.

So the cause for ideas-with-a-cause must be sought out and the condition for those with a condition must be sought out.

402. Herein, what is the difference between the cause and the condition? The same-essence (individual-essence) is the cause and the other-essence is the condition; but, though it is the same-essence's cause that is the other-essence's condition, [nevertheless when] the causality [is regarded] as a condition for any other-essence at all it is not called “cause”, it is called “condition”. The in-oneself is the cause while the external is the condition. The generator is the cause while the receiver is the condition. The resident is the cause while the visitor is the condition. The unshared is the cause while the shared is the condition. The cause is one only while the condition has distant consecutivity; [for the condition is] the cause's aid when the procuring-cause is procurable.

403. Herein, the condition is twofold as condition-in-immediate- proximity and condition-in-remote-relation. The cause is also twofold as cause-in-immediate-proximity and cause-in-remote-relation.

PTS vp En 143 404. Herein, what is the condition-in-remote-relation? Ignorance is name-and-form's condition-in-remote-relation, while consciousness is its condition through conditionality-in-immediate-proximity; if there is cessation of ignorance in the beginning, there is also cessation of name-and-form. Herein, why immediate succession? [Because] the condition-in-remote-relation is procured through the condition-in-immediate-proximity. Thus is as to condition.

405. PTS vp Pli 105 Herein, what is cause-in-remote-relation? Ignorance is consciousness's cause by causality-in-remote-relation while determinations are its cause by causality-in-immediate-proximity; for when something generates something next to it, it is its cause too. With cessation of ignorance, cessation of determinations; with cessation of determinations, cessation of consciousness. This is how the cause too is twofold.

PTS vp En 144 406. And that condition is dependently arisen. As ignorance is a condition, what is its condition? That is unreasoned attention. [And ignorance] is a condition for what? For determinations. So it [i.e, ignorance] is a condition and is [dependently] arisen.

407. What is its cause? Ignorance itself; for it is in this way that “no past beginning is evident”. Herein, ignorance as underlying-tendency is the cause of ignorance as manifest-obsession: the prior is the cause for the subsequent. That [second kind of] ignorance is also a condition for determinations for four reasons, namely (1) by conditionality-through-conascence, (2) by conditionality-through-immediate-proximity, (3) by conditionality-through-drenching, and (4) by conditionality-through-standing-point.

408. (1) How is ignorance a condition, by conditionality-through-conascence, for determinations? [It is so for any] cognizance obsessed by lust. Herein, owing to the obsession by lust, it destroys all understanding's province.

409. Herein, as to “determinations”: they are those which, having become established in the triple [relationship of] condition, and having obtained a plane [of existence], being mainly arisen with ignorance, proceed to maturity, growth, and abundance.

PTS vp En 145 410. Understanding is lost through four reasons. What four? (a) Underlying-tendency, (b) manifest obsession, (c) fetter, and (d) assuming. Herein, from the underlying-tendency is born the manifest obsession. When obsessed, one is fettered. When fettered, one assumes. With assuming as condition, being.

411. PTS vp Pli 106 So these determinations, being triply arisen, and arrived at a plane [of being], and mainly not stopped by the Path, it is said that (these determinations are confirmed, inveterate, and undisciplined).

412. That is how there is also a condition for determinations in the sense of being arisen with a cause.

413. [But] the condition, [so far treated] disregarding any demonstrated profitable or unprofitable [aspect], must have the profitable and unprofitable [aspects] inserted, and the ideas ripening [from the condition, so far treated,] without any statable-unstatable PTS vp En 146 [aspect], must have the statable and the unstatable [aspects] inserted. Except for that which exceeds the range of being (?) the whole Thread can be encompassed, not excluding (?) the ten Powers of a Perfect One [and the four] Intrepidities, which are kinds of merit.

414. (2) Now when ignorance is a condition, by immmediate-proximity-conditionality, for determinations, and when there is the cognizance [called] “arisen” immediately proximate to that cognizance wherewith the ignorance was co-arisen, then the previous cognizance is a condition, by cause-conditionality, for the subsequent cognizance. Hence, ignorance being in virtue of that previous cognizance the cause of arising [of the subsequent], no knowledge arises [with the latter] because it has no opportunity made for it. Since its element of diligence is drenched by ignorance, hence the perversions arise, [taking it] that there is beauty in the ugly, that there is pleasure in the painful, [etc.].

415. Herein, the determinations that arise are the choice in one affected by lust, by hate, and by delusion, [respectively] through obsession by lust, through obsession by hate, or through obsession by delusion. The Perversion of View is demonstrable in the demonstration of the [four] grounds [for perversion]. In as much as one with perverted cognizance cognizes, this is the PTS vp En 147 Perversion of Cognizance. In as much as perverted perception apprehends, this is the Perversion of Perception. And in as much as the perverted view insists, this is the Perversion of View.

416. PTS vp Pli 107 Then the eight Wrongnesses increase, and in the unreasoned attention the three Unprofitable [Roots] make wrong knowledge and wrong deliverance (?) arise.

In this way and no other (?) do unprofitable determinations come successively (?) to maturity and abundance. And being mainly unpenetrated, they are determinations that

bring renewal of being.

417. So that is how ignorance is a condition for determinations (1) by conditionality-through-conascence and (2) by conditionality-through-immediate-proximity.

418. (3) How is ignorance a condition for determinations in the mood of drenching? That ignorance drenches, extends through, those determinations: just as when a water-lily, or a lotus, is growing in water, and, being drenched and extended through with cool water, it reaches maturity, growth, and abundance, so too is ignorance a condition for determinations in the sense of drenching.

419. (4) How is ignorance a condition for determinations in the sense of standing-point? Those determinations reach maturity, growth, and abundance in dependence on ignorance: just as a water-lily, or a lotus, reaches maturity, growth, and PTS vp En 148 abundance in dependence on earth by its having earth for its standing-point, [so too] these determinations reach maturity, growth, and abundance in dependence on ignorance by their having ignorance for their standing-point. That is how ignorance is a condition for determinations in the sense of standing-point.

420. Again, being is generated in relinking by the ripening of action that was accompanied by lust. It is when that is firmly (?) insisted upon through lack of knowledge of action [and its ripening] that [determinations] are called (determinations that renew being). In this way too there are determinations with ignorance as condition.

421. PTS vp Pli 108 Again, among the five [kinds of persons, namely] (1) those who are Initiate persons, (2) those who have entered upon the non-percipient attainment, (3) those seeking to be (?) and inside the egg (?), (4) those who are moisture-born, or (5) any others not yet come to be: these (neither choose nor assert) so what do their determinations have for their condition?

They (1) still have previously made determinations and assuming unabolished in their cognizance; as long as the unripened ripening is uneradicated through the condition [for its ripening] being unsevered they still have a destination. In this way too there are determimations with ignorance as condition.

PTS vp En 149 422. Again, those [persons]: (2) may have neither that assuming nor those determinations, yet their seven underlying tendencies are still uneradicated and unsevered, and (that becomes the object whereby consciousness has a standing-point): with consciousness as condition, name-and-form; .... In this way too there are determinations with ignorance as condition.

423. Again, those [persons]: (3)–(5) whatever kind of action leads to setting-up, it is all determinatively acted through ignorance and stuck to by craving, and also it is owing to lack of knowledge that they do not know the disappointment therein. That same [action] is (consciousness as seed), that same craving is the (moisture) [for the seed's growth], and that same ignorance is the (stand-point). In this way too there can be said to be

determinations with ignorance as condition.

So ignorance is a condition for determinations in these moods.

424. Herein, ignorance's cause is [prior] ignorance [and] unreasoned attention is its condition. Where there is non-interruption this is continuity there; the fruit is generation; the relinking is renewal of being; obsession in the sense of non-eradication is underlying tendency.

PTS vp En 150 425. PTS vp Pli 109 Just as, when a cloak, or a sheet, is in the presses and they are screwed down [by] two people, or [by] one strong [man], it would not, however, get dry in the presses, since the moist water-element still lurking there cannot be dried out without the heat-element's coming; if it were put again in the open [outside the presses] it would mostly keep moist with the seeping [of the remaining moisture]; for it cannot come to be completely dried out without the fire-element's coming;—so too, although attainment by concentration has the Acme of Being for its ultimate, still it does not conduce to the eradication of the formless. For those [who attain that] rely on [it], are in touch with [it], and through craving [for it] they do not come to abandonment of craving.

426. Herein, that non-eradication is the underlying tendency to ignorance, and that is an impediment for cognizance. That [in turn becomes] an obsession as the inability of [such impeded] cognizance to penetrate how things are. That is the taint of ignorance, which becomes consciousness-as-seed. What is a seed is a cause if not severed. When unsevered, it causes relinking. When relinking, it does not come to eradication. The non-eradication binds cognizance down. One whose cognizance is bound down does not understand how things are.

427. So this consciousness [as seed (?)] has the meaning of being affected by taints, the meaning of cause, the meaning of PTS vp En 151 non-interruption, the meaning of non-stopping, the meaning of fruit, the meaning of relinking, the meaning of renewal of being, the meaning of non-eradication, the meaning of underlying tendency, the meaning of manifest obsession, the meaning of non-penetration.

At this point the field of ignorance has been demonstrated.

This is called the Mode of Conveying Requisites.

XVI. The Ninefold Thread in the Mode of Conveying a Coordination

428. Herein, what is the Mode of Conveying a Coordination?

PTS vp Pli 110 Regarding what has been condensed,

The proper synonym [and] manner

Of detail should be known as varied:

This Mode Conveys Coordination.

429. Herein, the demonstration of the name condenses, the demonstration of the example is the synonym, and the actual example is the detail. But the detail has to be stated. Like what?

PTS vp En 152 430. [For example:] in the passage (“Bhikkhus, what is not-self … should be abandoned”). This is a condensation.

Herein, what is the coordination? And what should be “abandoned”? (Will and lust for form should be abandoned … down to … for consciousness …) can be given in detail.

As to ignorance, that can be described by simile.

431. [Again for example:] (The supported is liable to dislodgement). And what is the “support”? Craving and view. Herein, the view is ignorance and the craving is determinations. Herein, [to say] “with view as condition, craving” [is the same as saying] “with ignorance as condition, determinations”. Herein, what is “supported” is consciousness, and that [implies] “with determinations as condition, consciousness; … down to … ageing-and-death”. When this has been briefly stated thus the remainder [of the passage] follows, namely (The unsupported has no liability to dislodgement), which is thus the abandoning of the view and the craving. Herein, with cessation of ignorance as view, consciousness no longer, as it did before, lets go this or that idea provocative of lust in order to seize another idea, as in the Monkey Simile, but rather since it has no will and lust for even the least ideas provocative of lust, how is there to be any dislodgement? In the outstanding creatures [the Arahants] cognizance has done with insistence, and consciousness, being PTS vp En 153 without a standing-point, ceases for want of nutriment. With cessation of consciousness, cessation of name-and-form; … down to … cessation of ageing-and-death.

This is a Coordination.

432. PTS vp Pli 111 Herein, consciousness's dislodgement comes about through lust. When there is no dislodgement, then the former approach to defilement, along with its chattels, which was threefold, has its fires tranquillized. Hence he said (When there is no liability to dislodgement there is tranquillity).

433. Herein, the coordination is this: (One whose body is tranquil feels pleasure. When he is pleased his cognizance is concentrated … down to … there is the knowing and seeing “I am liberated”). The deliverance being due to the exhaustion of taints, he no more reappears. With his reappearance's having no actual coming or going, there is (no here or beyond or in between; this is the end of suffering) , which is the element of extinction without trace left.

434. This [is only what is] coordinated in the middle part of this Thread, and [it is only] its construing in Dependent Arising and in Deliverance; but this does not analyse in detail the meaning of what was stated in brief.

This is called the Mode of Conveying a Coordination.

435. Also the ideas in the type [of Thread] dealing with Corruption must be coordinated only with the type dealing with PTS vp En 154 Corruption, not with any other. Likewise in the case of that dealing with Morality and that dealing with Penetration.

This is the Mode of Conveying a Coordination.

These are the sixteen Modes of Conveying.

The fifth chapter in the valiant Mahā-Kaccayāna the Rose-Apple-Wood dweller's Piṭaka-Disclosure is accomplished.

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Prepared in laTex by Manfred Wierich, prepared for SuttaCentral by Ven. Vimala.