Pe 7 — VI. Compendium of the Thread's Meaning (continued)

English translation by Bhikkhu Ñāṇamoli.

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Text

The Piṭaka-Disclosure

VI. Compendium of the Thread's Meaning (continued)

Demonstration in Combination with Person-Types

573. PTS vp Pli 141 Meditation is fading [of lust]. The four meditations can be cited in detail.

PTS vp En 189 574. They are of two kinds: dissociated from enlightenment factors and associated with enlightenment factors. Herein, those dissociated from enlightenment factors belong to those outside [the Enlightened Ones' dispensation] while those associated with enlightenment factors belong to persons ennobled [by obtainment of the Eight-Factored Path].

575. Herein, there are these six personal roots [namely lust and the rest]. By presenting them as [in] one (1) of lusting temperament, (2) of hating temperament, (3) of deluded temperament, (4) of lusting-hating temperament, (5) of lusting-deluded temperament, (6) of hating-deluded temperament, and (7) of lust-hate-and-delusion-tending-to-be-quieted temperament, there are thus these [seven] types of persons who have the five hindrances to their entry upon meditation. The opposite, according to capacity to resist them, counteracts the three roots of unprofit [as

follows]: by means of the profitable root non-greed it counteracts covetousness and agitation and drifting-about, which are due to the unprofitable root greed; worry and uncertainty are on the side of delusion, and it counteracts that by means of non-delusion: hate and lethargy-and-drowsiness are on the side of hate, and it counteracts that by means of non-hate.

4 Meditations—Word-Commentary 1st Meditation

576. Herein, for the fulfilling of non-greed he thinks renunciation-thinking. Herein, for the fulfilling of non-hate he thinks non-ill-will-thinking. Herein, for the fulfilling of non-delusion he thinks non-cruelty-thinking.

577. Herein, for the fulfilling of non-greed he is (secluded from sensual desires). Herein, for the fulfilling of non-hate and PTS vp En 190 for the fulfilling of non-delusion he is (secluded from unprofitable ideas). PTS vp Pli 142 And so (he enters upon and abides in the first meditation, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion).

578. “Thinking”: there are three kinds of thinking, namely renunciation-thinking, non-ill-will-thinking, and non-cruelty-thinking.

579. Herein, “thinking” is the first instance while “exploring” is the exploration of what is got thus.

580. Just as, when a man sees a man coming in the distance he does not yet know whether it is a woman or a man; but when he has got [the perception] that “it is a woman” or that “it is a man” or that “it is one of such colour (caste)” or that “it is one of such shape (figure)”, then when he is thinking [this] he further scrutinizes [as follows] “How then, is he virtuous or unvirtuous, rich or poor”?, such is exploring. In thinking he fixes, in exploring he wanders about [his fixed object] and turns [it] over.

581. And just as a winged bird first accumulates [speed] and afterwards no more accumulates [speed, when gliding], so too, thinking is like the accumulation [of speed], and like the out-stretchedness of the [gliding bird's] wings is exploring, [which] keeps preserving the thinkings and keeps preserving the explorings.

582. [Such] thinking is the opposite of perception of sensual desires; [such] exploring is the opposite of perception of ill will and of perception of cruelty. The action of [such] kinds of thinking is PTS vp En 191 non-attention to the unprofitable. The action of [such] kinds of exploring is the restraining of the “forerunners”.

583. Thinking is like a text-reciter who does his recital silently: exploring is like his simply contemplating it. Thinking is like non-diagnosis; exploring is like diagnosis. Thinking is the Discrimination of Language and the Discrimination of Perspicuity; exploring is the Discrimination of Ideas and the Discrimination of Meanings. Thinking is cognizance's skill in health; exploring is cognizance's skill in directive-guidance. PTS vp Pli 143 Thinking is

about this being profitable, this unprofitable, about this to be kept in being, this to be abandoned, this to be verified; exploring is like the abandoning, the keeping in being, the verifying.

584. The twofold, bodily and mental, pain does not arise in one steadied in these types of (a) thinking and (b) exploring, and the twofold pleasure, bodily and mental, does arise. The mental pleasure thus sprung from thinking is (c) happiness, while (d) the bodily pleasure is bodily feeling (?). The (e) unification here is concentration. That is how the first meditation has abandoned five factors and possesses five factors.

2nd Meditation

585. With constant cultivation of this same thinking and exploring his mentality becomes inclined thereto. Then the thinking and exploring seem gross to him, and the renunciation-born pleasure-of-happiness also is gross, and so concentration-born (c) happiness and (d) delight are born instead.

PTS vp En 192 586. His heart [which in the first meditation] had exploring's object becomes (f) confident (clarified) in itself with the pacification of these [namely thinking and exploring]. The two ideas, namely thinking and exploring, need no longer be recollected, and what now can be served is the presently arisen singleness due to their quieting, which singleness is (e) unification. It is through that singleness that the (c) happiness comes to fulfilment. The happiness is the [mental] joy faculty, while the (d) pleasure is the [bodily] pleasure faculty, the unification of cognizance is concentration. So that second meditation possesses four factors.

3rd Meditation

587. (With the fading ... of happiness, he ...) has abandoned what is comprised by wetness. But joy-cognizance still arises there, and when he investigates that, he attends with only [conascent] onlooking-equanimity: (With the fading ... of happiness he abides in onlooking-equanimity); and as he [still] feels with the body the (d) pleasure induced by the happiness he abides aware, by means of which (g) mindfulness and (h) awareness the (i) onlooking-equanimity comes to fulfilment. [And the (e) unification of cognizance is concentration. So] that third meditation possesses five factors.

4th Meditation

PTS vp En 193 588. PTS vp Pli 144 Likewise (with the abandoning of bodily pleasure): in the first meditation the grief faculty ceases, and in the second meditation the pain faculty ceases, so (with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth meditation, which has neither-pain-nor-pleasure, and the purity of whose mindfulness is due to onlooking-equanimity). Herein, the onlooking-equanimity was as yet unclarified owing to the [presence of the] four faculties, namely the pain faculty, grief faculty, pleasure faculty, and joy faculty. With the cessation of these there is onlooking-equanimity and awareness.

Herein, it was owing to the pleasure faculty and the joy faculty that there was unmindfulness, and with their cessation he becomes possessed of mindfulness; and it is owing to the pain faculty and the grief faculty that there was unawareness, and with their cessation he becomes aware. So with the clarification (?) due to (i) onlooking-equanimity, [which is accompanied by (k) neither-painful-nor-pleasant feeling,] he becomes (j) mindful and aware, and there is (e) unification of cognizance. This is called the fourth meditation.

The 7 Person-Types again

589. Herein, (1) the person of lusting temperament has the pleasure faculty and the joy faculty. (2) The person of hating temperament has the pain faculty and the grief faculty. (3) The person of deluded temperament has unmindfulness and unawareness.

Herein, the lusting-temperament person's approval ceases in the third meditation and in the fourth. The hating-temperament person's resistance ceases in the first meditation and in the second. The deluded-temperament person's unawareness ceases in the first meditation and in the second while his unmindfulness ceases in the third meditation and in the fourth. That is how these three types of persons' four meditations arrive at their cleansing.

PTS vp En 194 590. Herein, (4) the person of lusting-hating temperament has [unmindfulness and unawareness] and approval and resistance, hence his meditation is of the kind dealing with diminution.

591. PTS vp Pli 145 Herein, (5) the person of lusting-deluded temperament has the trio with approval, [and he is one who sees gratification; hence his meditation is of the kind dealing with diminution.

592. Herein, (6) the person of hating-deluded temperament has the trio with resistance,] and he is one who sees disappointment; hence his meditation is of the kind dealing with diminution.

593. Herein, (7) It is the person of lusting-hate-and-delusion-tending-to-be-quieted temperament [... (?)] who has the kind of meditation that deals with distinction.

[That is how] these four meditations can be demonstrated among these seven types of persons.

Combinations with various ideas

594. Also as regards the four kinds of concentration [in the four bases for success]: the first meditation is through concentration due to will, the second meditation is through concentration due to energy, the third meditation is through concentration due to cognizance, and the fourth meditation is through concentration due to inquiry.

PTS vp En 195 595. [Again] the first meditation is through the Dispositionless, the second meditation is through the Void, the third meditation is through the Signless, and the fourth meditation is through Mindfulness of Breathing.

596. [Again] the first meditation is through the pacification of sensual-desire thinking and ill-will (thinking), the second meditation is through the pacification of thinking and exploring, the third meditation is through the pacification of the pleasure faculty and the grief faculty, and the fourth meditation is through the pacification of the bodily determinations, [namely in-breath and out-breath.]

597. [Again] the first meditation is through the Expression of Generosity, the second meditation is through the Expression of Truth, the third meditation is through the Expression of Understanding, and the fourth meditation is through the Expression of Peace.

598. These four meditations are [now] demonstrated by a brief demonstration.

599. It is here that the concentration faculty comes to fulfilment, the other four [faculties there] being subordinate to it.

Herein, he who reaches exhaustion of taints by depending on the first meditation [has gone] by the painful Way with sluggish acquaintance, with the grief faculty in opposition. He who reaches exhaustion of taints by depending on the second meditation [has gone] by the painful Way with swift acquaintance, with the pain faculty in Opposition. He who reaches exhaustion by depending on the third meditation [has gone] by the pleasant Way with sluggish acquaintance, with the joy faculty in opposition. He who reaches exhaustion of taints by depending on the fourth meditation PTS vp Pli 146 PTS vp En 196 has gone by the pleasant Way with swift acquaintance, with the pleasure faculty in opposition.

Miscellaneous Demonstration.

Schedule

600. (i) The Meditations are four [and] their [respective] Factors are these.

(ii) The [particular] mass of these factors is, with any factor of that [mass], the Meditation Plane.

(iii) What is its distinction? It is the distinction of this [meditation].

(iv) The accessories are these.

(v) With these accessories, the [condition for its] coming about is this.

(vi) The stipulate for its coming about is this.

(vii) The keeping of the stipulate in being is this.

(viii) With that keeping of it in being, the disappointment is this.

(ix) The falling away through this [disappointment] is this.

(x) Whose falling away? Falling away of a meditator who resorts to that meditation.

(xi) When he reviews that [meditation] as to superiority, the PTS vp En 197 distinction being this, through that distinction the gratification is this.

(xii) Whose gratification is it? The “thoroughbred” meditator's.

(xiii) This “thoroughbred” meditator has steadied that meditation in skill in health.

(xiv) When that [steadied meditation] comes to non-lapse it is the meditation power.

(xv) When steadied in the meditation power the perfection is this.

(xvi) When [the meditation] has reached perfection its factors are these (...).

Translated from the Pāḷi by Bhikkhu Ñāṇamoli, 1964.

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