Pe 8 — VI. Compendium of the Thread's Meaning (continued)

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Text

The Piṭaka-Disclosure

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

Details

601. (i) [Now] (1) he who has undisturbed intention keeps the meditation factors in being in the first meditation; and precisely because he is one who recollects that [fact], happiness too is a meditation factor in the first meditation; [and also PTS vp En 198 because,] when he possesses the factors, his ideas are drenched by that [happiness].

(2) In the second meditation too happiness is a meditation-factor; but rather [is it so] as the essential idea [here], owing to the very pleasantness of the meditation-factor ideas that accompany [meditation] occurring in this [second] way. Confidence (clarification) in oneself is a meditation-factor in the second meditation PTS vp Pli 147 owing to clarification of the mind, and it is owing to its being drenched by that [clarification] that the happiness is [also] a meditation-factor in the second meditation; [for] it is happiness concentrated by the confidence (clarification) in oneself that is a meditation-factor in the second meditation. Singleness of heart is [also] a meditation-factor in the second meditation.

(3) The state of contact [accompanied] by onlooking-equanimity is a meditation-factor in the third meditation, and pleasure is a factor of it too. Singleness of heart is [also] a meditation-factor in the third meditation.

(4) Onlooking-equanimity [and] neither-painful-nor-pleasant feeling are also meditation-factors in the fourth meditation; [but] the onlooking-equanimity is that belonging to the plane of directive-management. Purity-of-mindfulness is a meditation-factor in the fourth meditation; [but] purity-of-mindfulness [itself alone] is a meditation-factor in more than one plane unassociated PTS vp En 199 with happiness. Singleness of heart is [also] a meditation-factor in the fourth meditation.

602. (ii) Herein, what is the Meditation-Plane?

(1) In the first meditation with thinking and with exploring the meditation-plane is that which goes with seclusion. (2) In the second meditation without thinking and without exploring the meditation-plane is that which goes with the happiness born of confidence (clarification) in oneself. (3) In the third meditation the meditation-plane is that which has no happiness since it has abandoned excitement due to pleasure. (4) In the fourth meditation the meditation-plane is that unaccompanied by pleasure or pain [and] accompanied by directive-management.

[Again] (1) the first meditation, the meditation-plane is that accompanied by the Measureless States [and] has creatures for its object. (2) In the second meditation, the meditation-plane is that accompanied by [those] Bases for Transcendence which are [found] among those percipient of form [in themselves, namely the first two such Bases]. (3) In the third meditation, the plane of meditation is that accompanied by the Liberations among those having the [eight (?)] Liberations. (4) The plane of the fourth meditation is rightly that which has bodily-determinations unaccompanied by in-breath and out-breath (?).

PTS vp En 200 603. (iii) Herein, what is the meditation-distinction? (1) [It is that when] "quite secluded from sensual desires, secluded from evil unprofitable ideas" [there is] surmounting of the sensual-desire element, [which surmounting is] accompanied by cognizance and cognizance-concomitants, this is a meditation-distinction. (2) [That] perception and attention take place without thinking and without exploring and are accompanied by happiness owing to their being accompanied by mindfulness with happiness, PTS vp Pli 148 this is a meditation-distinction. (3) [That] also in the plane without thinking and without exploring [perception and] attention that go with mindfulness accompanied by onlooking-equanimity take place, and [that] in virtue of the essential idea of this [meditation] mindfulness is established, and [that], having entered upon that plane, he abides [in it], this is a meditation-distinction. (4) [That] perception and attention accompanied by purity of mindfulness take place, [and that], having entered upon that plane, he abides [in it], this is a meditation-distinction.

[That] perception and attention accompanied by the Base-Consisting-of-Non-Owning take place on the plane of that accompanied by the

Base-Consisting-of-Infiniteness-of-Consciousness, [and that], having entered upon that plane, he abides [in it], this is a meditation-distinction.

604. (iv) Meditation-Accessories? The state of purporting removal of sensual-desire thinking is the accessory consisting in renunciation thinking. The state of purporting removal of ill-will thinking is the accessory consisting in non-ill-will thinking. The state of purporting removal of cruelty thinking is the accessory consisting in non-cruelty thinking. The state of abiding without action as door-guardedness PTS vp En 201 in the [five] faculties [beginning with the eye] is the accessory consisting in fewness-of-wishes, and it is purified livelihood as accessory of the four attainments. The state of right practice is the accessory consisting in the path. The state of meditation's having been generated is the accessory consisting in the fruit.

605. (v) The Meditation's Coming About? Meditations that have come to be originated (are aroused) in any instance whatever (?) with the profitable as cause. (1) These come about when they have reached renunciation. (2) They come about when there is the concentration due to cessation of objective-support (?) [of thinking and exploring (?)]. (3) They come about with the absence of happiness. (4) They come about with the abandoning of the pleasure faculty and joy faculty and with the absence of affection.

They PTS vp En 202 come about with non-burning, they come about with non-fever.

This is the meditation's coming about.

606. (vi) Herein, what is the stipulate? PTS vp Pli 149 Having a good friend is a stipulate for meditation. Close relationship with the good is a stipulate for meditation. Door-guardedness in the faculties [beginning with the eye] is a stipulate for meditation. Discontent with [mere] profitable ideas is a stipulate for meditation. Hearing the true object of faith is a stipulate for meditation. The measure-gauge of one who has a sense of urgency with regard to an urgent instance, this is a stipulate for meditation.

607. (vii) Herein, what is the keeping in being? Cultivation of loving-kindness is the keeping of non-ill-will thinking in being. Cultivation of compassion is the keeping of non-cruelty thinking in being. Keeping gladness in being is the state of one who acts with happiness, pleasure, and awareness. [There is (?)] keeping onlooking-equanimity in being as productivity (?) [and there is (?)] keeping onlooking-equanimity in being as unproductivity (?), [which are respectively (?)] onlooking-equanimity and looking on at. [There is (?)] keeping perception of ugliness in being [which is (?)] the painful way with sluggish acquaintance, [such (?)] acquaintance being that tied to existence (?) [belonging] to those tied to existence (?). That keeping in being in the six ways is kept in PTS vp En 203 being, made much of, established, made the basis, made the vehicle, consolidated, and thoroughly well instigated.

608. (viii) For one who keeps [it] in being thus, the disappointment is as follows.

(1) In the case of the first meditation: this idea possesses determinations, this idea is still unpurified (?), and has taints, this idea has this habit (?) and has a near-opposite, this idea has sensual desire to shadow [and] haunt [it], and it is the grossest of all the attainments. It has thinking and exploring [which still] disturb cognizance, and the body [still] gets tired there, and when the body gets tired cognizance is harrassed, and the body is unamenable to directive management for the [five worldly] kinds of supernormal acquaintance. These are the disappointments in the first meditation.

609. PTS vp Pli 150 (2) In the case of the second meditation the disappointments are these: this idea is accompanied by the extension of happiness; [while] cognizance is no longer accessible to disturbance by thinking and exploring (?) [yet] this idea [still] has a danger that has access to it, [for] this idea has grief for its enemy; [and] this idea is at the mercy of the happiness [belonging] to the PTS vp En 204 associated [ideas] there, [and accordingly] it has difficulty in avoiding the plane of anxiety about the non-occurrence [of the ceased happiness (?)], and this idea, in regard to the four kinds of painfulness, is interpenetrated by [them,] namely by the painfulness in fear, by the painfulness in impediment, by the painfulness in acquaintance, and by the painfulness in lust. These are the disappointments in the second meditation.

610. (3) Herein, what is the disappointment in the third meditation? Owing to its state of being accompanied by pleasure-due-to-onlooking-equanimity, this idea is subordinate to the onlooking-equanimity pleasure [belonging to] the perceptions (?) possessing the liking there (?), hence the pleasure [there] is constantly perceived as accessible to pain, [and so] on account of the disturbance of cognizance it goes with pleasure and pain, and on account of its [still] going with pleasure and pain, cognizance is [still] unamenable to directive management for the verification of the five worldly supernormal acquaintances, and all these ideas, in regard to the [first] three meditation-attainments, are interpenetrated by the four painfulnesses, namely by the painfulness in fear, by the painfulness in impediment, by the painfulness in acquaintance, and by the painfulness in lust. These are the disappointments in the third meditation.

611. PTS vp Pli 151 (4) What is the disappointment in the fourth meditation? Up to the Non-Owning Attainment these ideas have further PTS vp En 205 co-attainments, and on that plane various types of views arise in foolish ordinary men who like [them]. And the meditations are interpenetrated by gross and subtle perceptions of form. Always sentimental Loving-kindness [etc.] is shared with each fraction and sub-fraction of meditation, and all the four accessories are difficult. And these meditations come about [through something else], each coming about in dependence on another [below it], and when come about here these ideas are [still] uncompleted, and with the sign not properly taken up these ideas fall away. And [since] these ideas are cessative, they do not arouse [emergent qualities]. The meditations belonging to these ideas have factors of [successive] cessation, and the signs may not be conformable [with (?)] the meditation-sign perception, and that [perception] comes about as something not previously obtained and [only] in virtue of the [right type of] meditator.

612. (ix) With these disappointments the falling away from the meditation is this.

In one who has some residual perception [while in the fourth Formless State], by his not deliberating upon the cessation-attainment, perception and attention accompanying the Base Consisting of Non-Owning PTS vp En 206 [which is the third Formless State] take place in him, [and so] he falls away from the cessation-attainment.

In one who, being percipient of imperturbability, has entered upon the Non-percipient Base, [perception and] attention accompanying the Base-Consisting-of-Non-Owning take place in him, and since he does not understand that plane he falls away from it.

In one who has entered upon [the third Formless State, namely] the Base-Consisting-of-Non-Owning perception and attention [accompanying] the Base-Consisting-of-Infiniteness-of-Consciousness take place in him, and since he does not understand that plane he falls away from it.

In one who has entered upon [the second Formless State, namely] the Base-Consisting-of-Infiniteness-of-Consciousness [perception and attention] accompanied by perception of form … in detail down to … in the first meditation perception of sensual desire … can be cited.

613. PTS vp Pli 152 (x) For whom does it fall away? In "colt meditation" [the meditator] meditates as a "colt" he meditates misapprehending, he meditates interrupting, he meditates destroying (?), he meditates accumulating [action], he meditates without PTS vp En 207 consolidating anything (i), he meditates overrunning, he meditates slighting, he meditates without tranquillizing the bodily determination, he meditates without knowing the escape from obsession, he meditates while still overcome (transcended) by hindrances.

614. (xi) It is when [the meditator] gives attention to his having attained [meditation that there is] the gratification of the meditation. And the abandoning of the obsession by lust for sensual desires is the gratification of meditation. While they owe their origin to ideas whose cause is lust for sensual desires, the meditations have [in the first instance] factors cessative of those ideas, and, beyond [the first], of the pleasure [by means of which the happiness is abandoned], [and so] it is the abandoning of defilements due to sensual desire and to action that is the gratification.

615. Again the gratification of meditation is as follows: that while still in the life-in-a-world oppressed as it is by the major kinds of habit there may yet come about an opportunity for non-constraint, this is the abandoning offered by meditation; [nevertheless] this benefit of meditation here in the life-in-a-world, which consists in obstructing and disobstructing, does not have the benefit of PTS vp En 208 abandoning the roundabout [of births] for creatures who are involved in the roundabout that evolves without ultimate goal. This is the gratification of meditation.

616. (xii) [Gratification] for whom? For the "thoroughbred" meditator; for a meditator who has meditated as a "thoroughbred" meditates without misapprehending what he has meditated as a "thoroughbred", and the clauses for the "colt" meditator can be set up in parallel fashion in the opposite [sense].

617. (xiii) Herein, what is skill in meditation? Skill in attaining is skill in meditation, skill in distinction of meditations is skill in meditation, skill in succession of meditations is skill in meditation, skill in emerging from attainment is skill in meditation, skill in the meditations' individual essences is skill in meditation, skill in the meditations' disappointments is skill in meditation, skill in escape in the case of the meditations is skill in meditation.

618. PTS vp Pli 153 (xiv) Through the Meditation Power skill in means [is obtained]. Through the Meditation Power the non-falling-away that is the essential idea [of a power] in the Deliberating Power [is obtained] and also the [higher] meditation dealing with distinction that is due to playing (?) with the meditation [already] PTS vp En 209 generated is obtained. Now this, also in one [as just described] and who does not apprehend any sign in the object externally (?), is the Directive-Management Power [for supernormal acquaintance]. The signs of unification of cognizance are well apprehended by the Quiet Power, and it is in meditation made to occur by the quiet due to the Path and its Fruit that there is no more foundering. Concentration's purity that is due to onlooking-equanimity, which is that in one who apprehends well the consecutivity of the signs, is the Mindfulness Power. Insight with respect to [ideas] made to occur thereby is the Understanding Power.

619. (xv) Herein, what is meditation-perfection? Loving-kindness [brought to] thorough perfection ...

(xvi) ...

[End of Chapter VI]

VII. The 16 Modes of Conveying in Combined Treatment

I. Type of Thread Dealing with Corruption

1st Example

PTS vp En 210 620. [Now as to the verse:]

Clung to desires, clung with sensual clinging

... .

621. (1) By the Mode of Conveying a Teaching two truths are demonstrated [here] in This Thread, namely Suffering and Origin.

622. (2)–(3) By the Mode of Conveying an Investigation, that those who see nothing blameworthy in ideas provocative of fetters will cross the flood, no such instance is found; that they will not cross, [such an instance is found.] There is this Construing and Investigation.

623. (4) What is this the Footing for? "Clung to desires" is the five strands of sensual desires; that is the footing for craving for sensual desires. "Seeing nothing blameworthy in fetters" is the footing for ignorance. "Assuredly those clung PTS vp En 211 with fetter-clinging never cross the vast abounding flood" is the footing for assuming.

624. (5) "Clung to desires": sensual desires are twofold, namely sensual desire as thing and sensual desire as defilement.

625. PTS vp Pli 154 Herein, sensual desire as defilement is craving for sensual desires [as things]; when craving for sensual desires is stated, craving for form and craving for being are stated under the Mode of Conveying Characteristics.

626. "Seeing nothing blameworthy in Fetters": Any will and lust herein, for the fetter, what is the footing for that? It is pleasant feeling, and the two faculties, namely the pleasure faculty and the joy faculty.

627. Now when pleasant feeling is admitted, the three kinds of feeling are admitted. When the feeling category is admitted all the five categories are admitted. When sensual desires as things—forms, sounds, odours, flavours, tangibles—are admitted, all the six external bases are admitted. When the in-oneself and external bases [are admitted all] the existent [is admitted]. This is called the Mode of Conveying Characteristics.

628. Herein, he who becomes free from lust for a gross defilement resided in does not [thereby become necessarily free from lust] for all the defilements subtler than that.

629. Herein, the external fetter is "mine" while the fetter in oneself is "I".

PTS vp En 212 630. (6) Herein, what is the Blessed One's Purport? It is that those who desire to cross the flood will abide contemplating disappointment in ideas provocative of fetters: this is the Blessed One's purport here.

631. (7) "Clung to desires" [Those who cling], the things to which they cling, those who do not cling, and that whereby they do no cling: this mood is fourfold.

632. *The three perversions* deal with what is inferior for all Herein, what are the three footings for the perversions The three unprofitable roots are the footing for the perversion of cognizance, for the perversion of view, and for the perversion of perception **.

633. The three unprofitable PTS vp Pli 155 roots are the footing for the action of a doer of what is inferior and superior and for the four kinds of assuming. [For instance] the unprofitable root hate is met with as the footing for the action of a doer of what is inferior and superior, as when someone gives freedom from fear to (provide for the safety of) a mother or a father or some important bhikkhu, and someone else might misbehave towards them by body or by speech. [Then] when persevering with the protection, guarding and preservation of those important [persons, even while] assuming ill will towards that [other]: he [still] sees to the safety of the important [persons]. In their safety

being seen to, when he assumes ill will towards him who might misbehave towards them, he performs PTS vp En 213 action born of hate, which is a hindrance due to an improper (?) faculty (?). [Then] any perception herein of their freedom from fear as an offering is action of a doer of what is superior, but any ill will regarding the misbehaviour towards them is action of a doer of what is inferior. Greed and hate are terms for hindrances. These are the four assumings. When anyone—whether woman or man—has assuming in virtue of these four assumings, their five categories [are Suffering, while] that same assuming is Origin. This Suffering and this Origin [are] also the Mode of Conveying a Teaching.

634. Herein, those who do not cling to sensual desires do not cling owing to contemplation of disappointment.

635. So desirousness to renounce with respect to this element of sensual desire is called will for renunciation; any determinative act that does not upset any (?) whether frail or firm (?) is will for non-ill-will, [and which does not] show cruelty is will for non-cruelty. So three kinds of will are directed to renunciation: will for renunciation, will for non-ill-will, and will for non-cruelty.

PTS vp En 214 636. PTS vp Pli 156 Herein, will for renunciation is non-greed, will for non-ill-will is non-hate, and will for non-cruelty is non-delusion.

637. These three roots of profit, when produced (?) in the eight Rightnesses (?), conduce to cessation of those same four assumings. Or if one should again do action, whether black or white, they conduce to the diminution of its ripening: this is the neither-black-nor-white kind of action that conduces to exhaustion of action.

638. Herein, cessation of the three roots of unprofit is Cessation, and the way thereto is the Path, so these are two Truths: these are the four Truths.

[This is] the Mode of Conveying a Conversion

639. (8) “Clung to desires”: those who are Initiates cling only in one mood, while those who are ordinary men cling in two moods. Therefore this question must be called one declarable after analysis.

640. Although the Stream-Enterer [still] clings, it is in using, not in insisting; for he exerts himself for dispersal, not for amassing. The Initiate [still] uses sensual desires with defilement (?), but the ordinary man uses sensual desires in order to mould defilement. That is why [the question, namely] “One who clings to sensual desires will not cross the fourfold flood” is one that is declarable after analysis. This is Analysis.

PTS vp En 215 641. (9) Reversal? Those who are not clung to sensual desires and not bound by fetters will cross over the vast abounding flood. This is the opposite of this Thread.

642. (10) Synonyms? one who is clinging (satto) to sensual desires, and the strand of sensual desires there: [a synonym] therefore is this term “creature who clings” (satto). Herein, synonyms for sensual desires are as follows: mire, dirt, barb, a boil, calamity, menace, or any PTS vp Pli 157 other synonyms; also for this [term] “creature who clings” (satto) the synonyms are: clung (satto), bound, infatuated, seized, cleaved to, implicated in sensual desire, not released, much abiding in, or any other synonyms. This is Synonyms.

643. (11) Sensual desires are described by a description in terms of indulging in sensual desires, and by a description in terms of the province of defilement. The synonyms are varied, namely “creature who clings, … much abiding in, or any other”, and these sensual desires described by a description in terms of indulging in sensual desires and by a description in terms of province of defilement, are [also] described by a description in terms of seed, described by a description in terms of the fetter of determinations. The assuming is described by a description in terms of cause. The person is described by a description in terms of the ordinary [man].

644. (12) Ways of Entry? with this [verse, the way of entry is (?)] dependent arising, suffering and origin, the defilements, the PTS vp En 216 determinations, and the fetters: in the case of the Categories, the determinations category [is the way of entry], in the case of the Bases, the unprofitable ideas are the idea base, in the case of the faculties, the pleasure faculty and joy faculty. This is the way of entry by faculties.

645. (13) Clearing Up? the Thread's meaning is demonstrable as having this much instigation.

646. (14) Terms of Expression? some of these ideas are described by a unity and some by a diversity, of which [ideas] any external sensual desires are described by a diversity. [In the case of] those who “cling” to the five strands of sensual desires, the obsessions and perversions are described in terms of a diversity. “Cross the vast abounding flood”: ignorance is described in terms of a unity.

647. (15) Requisites? what is the cause, what the condition, for that? [The strands of sensual desire (?)] are a condition by object-conditionality, and unreasoned attention is a condition by the conditionality of dependence, ignorance is a condition by immediate-proximity conditionality, the underlying tendency to lust is a condition by cause-conditionality. This is the cause, this is the condition.

648. PTS vp Pli 158 Coordination? [the opinion] that “those who have clung to sensual desires have a good destination, are fair of form”, this is will and lust for the sense-desire element. That is determinations consisting of demerit. What have they for their condition? They have ignorance of their condition. What are they a condition for? They are a condition for consciousness. So, with ignorance as PTS vp En 217 condition, determinations; with determinations as condition, consciousness; … down to … ageing and death; that is how there is an origin to this whole great category of suffering.

One Thread is gone.

2nd Example

649. The Thread dealing with the five Hindrances can be quoted.

650. (1) Herein, what is the Mode of Conveying a Teaching? (i) Covetousness and (ii) ill will and (iva) agitation are craving. (iiia) Lethargy and (iiib) drowsiness and (ivb) worry and (v) uncertainty are [wrong] view. But although unwieldiness of the body is (iiib) drowsiness, yet it is not a defilement by its individual essence. Accordingly stickiness of cognizance and unwieldiness of body are an imperfection by what they side with, not a defilement by their own individual essence. Herein, (iiia) [the kind of lethargy] belonging to cognizance obeying perception of self (?) is weariness, [while] worry is stickiness of cognizance. So these are the five hindrances. Four hindrances are defilements by their individual essence, but lethargy-and-drowsiness is an imperfection by its siding with the hindrances. Just as the four taints are taints through their being taints by their own individual essences [as such], not through cognizance's taintedness, [nevertheless, while these are the four] taints [that are] through their own individual essences [as such, there are also] taints [that are taints only] through the taintedness of what they side with. But then it was said Whatever any taints are associated with or dissociated PTS vp En 218 from in the Thread-of-Argument [concerned], it is by that alone that they can be called tainted or untainted.

651. PTS vp Pli 159 (2) Herein, what is the Investigation? (i) Covetousness is craving for sensual desires, craving for form, and craving for being, or anything that comes under cleaving-to. (ii) And the nine Grounds for Annoyance can be cited thus, namely how tainted Loving-kindness-contemplators of someone coveted [think about someone] (He is working—has worked—will work—for [his] harm)? and arouse ill will therefore. (iii) Such defilement of this contemplator of ill will [in the form of] fever, bodily weariness [or] unwieldiness [is] drowsiness, [while] a cognizance-contemplator's resistance [or] demurring is lethargy-and-drowsiness. (iv) Disquiet due thereto is agitation, while the state of wondering what to do is worry. (v) Any judgment similar to that is uncertainty.

Herein, ignorance and craving: there is this. [And] obsession, obstruction, hindrance, covering up, imperfection: there is this.

652. (i) Will for sensual desires is the footing for obsession by lust for sensual desires, (ii) ill will is the footing for obsession for ill will, (iii) lethargy-and-drowsiness is the footing for obsession by lethargy-and-drowsiness, (iv) agitation-and-worry is the footing for obsession by ignorance, (v) uncertainty is the footing for obsession by uncertainty.

Obsession by lust for sensual desires is the footing for the fetter PTS vp En 219 of approval. Obsession by ill will is the footing for the fetter of resistance. Obsession by lethargy-and-drowsiness is the footing for the fetter of conceit. Obsession by ignorance and obsession by uncertainty are the footing for the fetter of views.

653. (5) Herein, what is the Mode of Conveying Characteristics? When obsession by lust-for-sensual-desires is stated, all obsessions are stated. When [any one of] the fetters

[is] stated, all fetters are stated. This is the Mode of Conveying Characteristics.

654. (6) Herein, what is the Fourfold Array? These five Hindrances are the opposites of the Meditations; they are the Origin of Suffering. Any fruit [thereof] is Suffering. Herein, PTS vp Pli 160 renunciation-thinking is the opposite of will-for-sensual-desires, non-ill-will-thinking is the opposite of ill will, non-cruelty-thinking is the opposite of the three [remaining] hindrances. These are the three kinds of [right] thinking. Renunciation-thinking belongs with the Concentration Category, non-ill-will-thinking belongs with the Virtue Category, non-cruelty-thinking belongs with the Understanding Category. These are the three Categories. The Noble Eight-Factored Path occurs with abandoning of the Hindrances. Any abandoning of hindrances is Cessation. These are the four Truths. This is the Mode of Conveying a Fourfold Array.

655. (7) Herein, what is the Mode of Conveying a Conversion? The five Hindrances are ten. What one lusts for in oneself is a hindrance, what one lusts for externally is a hindrance; … and so down to … uncertainty. These are ten hindrances. There is defilement concerning what is in oneself and what is external; that is two kinds of fetter, namely fetter in oneself and fetter externally. Herein, "I" is that in oneself while "mine" is the external. The embodiment view is that in oneself while the sixty-one types of view are the external. Any will and lust regarding what is in oneself is not without lust, not without will for form, … and PTS vp En 220 so down to …,for consciousness. Any cleaving to the six external bases and to the kinds of being is craving for the external. These are two Truths, namely the fetters and the ideas provocative of fetters. Herein, any contemplation of dispassion in regard to ideas provocative of fetters is the Path, and any abandoning of fetters is Cessation. This is the Mode of Conveying a Conversion.

656. (8) Herein, what is the Mode of Conveying an Analysis? "Fetter": this is not unilaterally [always so]. "The fetter of conceit deals with views": this is not unilaterally [always so]. PTS vp Pli 161 For one does not abandon conceit by depending on abandoning views; and although the conceit that belongs to the further-side [fetters] may be on the side of views, [nevertheless] the abandoning of [only] the hither-side fetters does not bring about its abandoning, since the I-making is [still left] intact. Again, when it occurs to someone thus (When shall I enter upon by verification and abide in that peaceful base which peaceful base the Noble One enter upon by verification and abide in?), while this is covetousness, it is not [the first] hindrance. Again, an Arahant has the drowsiness of bodily defilement that finds a footing in him, but that is not the [third] hindrance, so [when it is said] "lethargy-and-drowsiness is a hindrance to one", that is not unilaterally [so always]. This is the Mode of Conveying an Analysis.

657. (9) Reversal? the five hindrances come to abandonment by means of the five-factored Meditation; this is their opposite. It cannot be assessed in any other [way than this] that PTS vp En 221 "So-and-so's hindrances are abandoned". The ultimate aim (meaning) is in-oneself (?). This is the Reversal.

658. (10) Herein, what are the Synonyms? Will-for-sensual-desires, will-and-lust, love, attachment, are synonyms. Hindrance, covering up, Imperfection, obsession, are

synonyms.

659. (11) Descriptions? covetousness is described by a description in terms of function, ill will is described by a description in terms of distraction (?), lethargy-and-drowsiness is described by a description in terms of non-eradication. In this way too these five hindrances in this Thread are described by a description terms of presentation.

660. (12) Herein, what is the Way of Entry? These five hindrances are ignorance and craving. Herein, hindrances have ignorance for their root; [for] any craving is determinations, and they have ignorance for their condition. PTS vp Pli 162 These two ideas are included in the determinations category among the five categories, [in] the idea base among the bases, the idea element among the elements, while in the case of the faculties, the footing for these ideas [is that (?)] of the pleasure faculty and the joy faculty and the femininity faculty and the masculinity faculty.

661. (13) Herein, what is the Mode of Conveying a Clearing Up? This Thread [is] presented according to its instigation; that meaning is stated by these five terms.

662. (14) Herein, will for sensual desires and ill will and uncertainty are not described by a unity, and “sensual desires” is not described PTS vp En 222 by a unity; on the contrary, it is described by a diversity. This is the Mode of Conveying Terms of Expression.

663. (15) Herein, what is the Requisite? Will-for-sensual-desires has for its condition unreasoned attention and a beautiful object, and for its cause a sign of beauty. Ill will has for its condition unreasoned attention and the grounds for annoyance, and for its cause the underlying tendency to resistance. Lethargy-and-drowsiness has for its condition paralysis, and for its cause the motionlessness due to weariness in occurrence. Agitation-and-worry has for its condition a lust-provoking, delightful, and gratifying faculty and knowledge that is not yet fulfilled, and for its cause perception of sensual desires and the underlying tendency to wrong view. Uncertainty has for its condition the underlying tendency to conceit whose object is the nine ways of behaviour of conceit, and for its cause the underlying tendency to uncertainty. These five ideas arise with cause and with condition.

664. (16) Herein, what is the Mode of Conveying a Coordination? These five hindrances are also the four taints and also craving and also the barbs and also the assumings. It is in regard to only these external ideas that a Thread comes under the description “Thread dealing with corruption”. This is the Mode of Conveying a Coordination.

The type of Thread dealing with Corruption has been demonstrated.

II. Type of Thread dealing with Morality

665. PTS vp Pli 163 The verse:

Ideas are heralded by mind,

....

PTS vp En 223 666. Herein, what is the Mode of Conveying a Teaching? What is the meaning in the case of this Thread? It teaches the consciousness category under the definition by categories, the mind-consciousness element under the definition by elements, the mind base under the definition by bases, and the mind faculty under the definition by faculties.

What ideas are heralds? Briefly six ideas are heralds: the roots of profit and the roots of unprofit. But here the unprofitable roots are not implied; in this Thread [only] the profitable roots are taught.

Herein, how are ideas heralded by mind? The mind is their herald: as a king is an army's herald (i.e. preceder), so too is mind ideas' herald. Herein, mind-heralding [occurs] in three ways as will for renunciation, as will for non-ill-will, and as will for non-cruelty. As will for renunciation, the [mind-]heralding [is that] of non-greed, as will for non-ill-will the [mind-]heralding [is that] of non-hate, as will for non-cruelty the [mind-]heralding [is that] of non-delusion.

Herein, "mind heralds them": these ideas are made emergent by mind, or they are created by mind. And mind being the head of these ideas, mind alone is the senior head of these ideas, mind alone effects the domination of these ideas, thus "mind heads them".

PTS vp En 224 667. PTS vp Pli 164 "And they are mind-made": where mind goes there these ideas go, thus they are mind-made. Just as the wind goes swiftly, and any other swift goer is called "wind-sped", "a wing-goer", so too these ideas being produced by mind, where the mind goes there these ideas go, thus they are mind-made .

They are procured by will in three ways: (1) [the threefold] thinking is undisturbed, and there is the sevenfold (2) bodily and (3) verbal good conduct. These are the ten profitable courses of action.

Herein, "If someone with a placid (pasannena) mind" is mental action, "is wont to speak" is verbal action, and "or act" is bodily action. With these in this Thread the ten profitable courses of action, being ultimate (PAramā), are settled (SANNĀ), the virtue and duty are creditable. The type of Thread dealing with morality [consists] in prosperity (?), not in the outlet from the world [provided by the Path].

This is the teaching.

668. (2) Herein, what is the Mode of Conveying an Investigation? "Ideas are heralded by mind": the profitable roots and the eight-factored Rightness—these are what is stated.

669. (3) Construing? the ripening of the ten profitable courses of action is to be felt as pleasure, they being heralded by non-ill-will. "As does his shadow keep him company": [this ripening] goes along with [him]. There is this construing.

PTS vp En 225 670. (4) Footings? [mind is] the footing for the eighteen kinds of [mental] approach. “Ideas are heralded by mind”: these ideas are the footing for all the profitable side. “If someone with a placid mind”: the placidity (clear confidence) of cognizance is the footing for the faith faculty. “Is wont to speak” is the footing for right speech, and “or act” for right action and for right effort.

671. PTS vp Pli 165 (5) Characteristics? ideas heralded thus [by consciousness] are also heralded by feeling; and these are also heralded by perception and also heralded by determinations. And whatever ideas are conascent [with the feeling, etc.,] all are heralds for these ideas [heralded by consciousness and the rest]. “Then bliss sure follows after him”: joy follows after him too: as a most pleasant shadow, so does that bliss follow after him.

672. (6) Herein, what is the Mode of Conveying a Fourfold Array? “Heralded by mind”: this is not the singular number. What is the reason? Because these are all the six bodies of consciousness.

673. What is the Blessed One's purport in this [Thread]? Those who seek bliss make the mind placid (clearly confident). This is the Blessed One's purport in this Thread.

The meaning has already been demonstrated.

674. (7) The three profitable roots are the cause of the eight Rightnesses; this is the eight-factored Path. The ten instances (Rightnesses (?)) are the teaching's causes (?), the teaching's conditions (?), and the demonstration (?). Herein, mind is PTS vp En 226 Suffering. That (?) together with name-and-form is conditioned by consciousness, so while the unprofitable root [is being] abandoned [factor] by factor, the plane of the unabandoned [is Suffering's] Origin. The abandoning of these [factors (?)] is Cessation. These are the four Truths. This is the Mode of Conveying a Conversion.

675. (8) Analysis?

Ideas are heralded by mind,

Mind heads them, and they are mind-made,

If someone with a placid mind

Is wont to speak or act, then bliss

Sure follows after hum as does

His shadow keeps him company.

PTS vp Pli 166 But that is not unilaterally [always so] of a monk or of a divine with wrong view; [for when] his cognizance is placid (has clear confidence) in his own aim, and [when] he “is wont to speak or act” with that kind of placid (clearly confident) cognizance, [then] bliss does not “surely follow after him as does His shadow keep him company”, but only

suffering follows after him, [and] that (follows after him as does The wheel the harnessed [ox's] hoof). [So] this is declarable after analysis that the bodily action and verbal action if [done] with a placid mind is to be felt as pleasure [on ripening]: when rightly done, it is to be felt as pleasure, but when wrongly done, it is to be felt as pain. This is the analysis.

676. (9) Herein, what is the Mode of Conveying a Reversal? "Ideas are heralded by mind": that when (someone with corrupted mind Is wont to speak or act) suffering is his companion—these two Threads being as they are stated—this is the opposition.

PTS vp En 227 677. (10) Synonyms? that is to say, mind, cognizance, consciousness, mind faculty, mind-consciousness element.

678. (11) Descriptions? "Ideas are heralded by mind": This mind is described by a description in terms of function. "Ideas": this is described by a description in terms of the profitable courses of action. "Mind heads them": this is described by a description in terms of what is distinguished. "Mind-made": this is described by a description in terms of the conascent. "Cognizance" this is described by a description in terms of renunciation. "If someone with a placid mind": this is described by a description in terms of faith. "If someone with a placid mind": this is described by a description in terms of undisturbed intention in the second meditation. "If someone with a placid mind": this is described by a description in terms of the opposite of the faithless. "Is wont to speak": this is described by a description in terms of right speech. "Or act": this is described by a description in terms of right action. PTS vp Pli 167 "Then bliss Sure follows after him": this is the concentrating of meditation.

679. (12) In the case of the faculties, [the way of entry here is] the mind faculty; in the case of Dependent Arising it is consciousness. "Ideas are heralded by mind": Loving-kindness and gladness [are the ways of entry in the case of the Divine Abidings, and] in the case of the Meditations, the second meditation and the third. In the case of the Categories, it is included in the determinations category, in the case of the elements, the idea element, in the case of the Bases, the idea base, and in the case of the faculties, the pleasure faculty and joy faculty that are profitable are the ways of entry. These ideas, which are dependently arisen with contact as condition, have contact to be felt as pleasant. In the case of the PTS vp En 228 [eighteen] mental approaches, pleasant feeling is the approach with joy. In the case of the thirty-six positions for creatures, the six kinds of joy based on renunciation. This is the Mode of Conveying Ways of Entry.

680. (13) Herein, what is the Mode of Conveying a Clearing Up? The meaning (aim) instigated by which this Thread was stated [is] the meaning (aim) that concludes it; the Thread is instigated by that meaning (aim). This is the Mode of Conveying a Clearing Up.

681. (14) Herein, what is the Mode of Conveying Terms of Expression? "Ideas are heralded by mind" is a description in terms of synonyms, not a description in terms of a unity. "Ideas" is a unity, not a description in terms of synonyms. "If someone with a placid mind": this [unity], namely placidity is [as a diversity] twofold, namely non-suppression of non-ill-will in oneself and as trust externally. This placidity (confidence) in oneself is twofold

as placidity due to eradication [by the Path] and placidity due to suppression [by the Meditations]. As deterrence of obsession by ill will, the placidity is due to (?) the root [namely non-hate (?)], or also the placidity is the root [itself] owing to [its] deterrence of what accompanies ill will. "Then bliss sure follows after him": bliss (pleasure) is bodily and mental. Dissociation from the loathed and association with the loved and pleasure of renunciation and pleasure of ordinary men (?) and the happiness enlightenment factor are mental PTS vp Pli 168 pleasure (bliss); and when one whose body PTS vp En 229 is tranquil feels pleasure that is bodily pleasure. And that is the footing for the [mental (?)] pleasure as stated by the description. That [pleasure] of profitable ideas is not misapprehended. "Follows": absorption is shown, and this [absorption-concentration] does not follow one who is given over to ill will. This Thread can be expressed by two moods: he who is placid-minded through the cause, and he who has what is to be felt as pleasure through the ripening.

682. Requisite? together with five hundred bhikkhus the Blessed One entered the city of Rājagaha. There a poor man served the Blessed One. Placidity (confidence) arose in him with a profitable root and connected with previous devotion. To others he announced, he spoke this pronouncement: "It is gain for them whose dwelling the Blessed One enters, and if that happens to us, we too shall gain placidity (confidence) in the Blessed One". [Then] extending his hands palms together towards where the Blessed One was: "Honour to the Blessed One! Honour to the Blessed One!" [he said] with no ill will in mind, and he stood at one side. Thereupon the Blessed One uttered this Thread: "Ideas are heralded by mind …", namely the whole Thread.

683. That he [the poor man] spoke to others in this way is verbal action, that he extended his hands palms together is bodily action, that he was placid (confident) mind is mental action.

Herein, PTS vp En 230 in that he displays and speaks praise to others, [and with] all [his utterance] namely "For them whose dwelling enters the Blessed One" [therein is manifest] in him the profitable root non-greed. In that his heart has Loving-kindness towards the Blessed One, [therein is manifest] in him the profitable root non-hate. PTS vp Pli 169 In that he extends his hands palms together and deters conceit, therein is manifest in him the profitable root non-delusion. In that he obtains especial understanding, this is his abandoning of the perversion of view; in that he has suchlike restraint, this is his abandoning of the perversion of perception; in that he has placidity of mind, this is his abandoning of the perversion of cognizance: thus [there is] the unprofitable perversion's abandoning by suppression.

684. The condition [for all this] is the three profitable roots. The intention in the undisturbed cognizance is what is called his [reasoned] attention. There being any suppression owed to defilements, the perversions are [then] a condition through object-conditionality, and the profitable roots are a condition through co-support conditionality, and that [reasoned] attention is the cause; so with this cause and this condition this cognizance is arisen.

Herein, this cognizance that has occurred with the Teacher as its object is the Recollection of the Enlightened One; and in that he gives attention to the Blessed One's qualities, this is the Recollection of the True Idea in him. Herein, mindfulness and awareness are PTS vp En 231 the cause, and they are the condition; feeling and perception are the cause, [and] thinking and exploring are the condition. With the bodily determination, the active determining of the action is either the cause and not the condition, or [it is both (?) the cause] as the amassing of the action to be felt as pleasant [and] the condition for the action.

685. (16) Herein, what is the Mode of Conveying a Coordination? "If someone with a placid mind": here only one who is mindful is placid. Furthermore, it is with cleansing of cognizance that creatures are liberated, hence herein also the kinds of choice, being cognizance-heralded by placid cognizance, are (?) liberated (?) from resistance; this [is placidity] of the kinds of choice. The placidity PTS vp Pli 170 whereby his (body is tranquil and uninstigated), that is the placidity whereby his perception is undistorted. This [placidity, which is] fivefold [is here placidity] as suppression (see, e.g.; the placidity as tranquillization of the body too is dependent on cognizance, but the cognizance was placid previously as well. This coordination is thus also placidity of the [rest of the] five.

686. "Then bliss sure follows after him": what is the Blessed One describing? For it is not owing to the existence (truth) of a PTS vp En 232 self that the action's ripening follows. It is that the means to that [ripening] goes along with [the action], and when with that [action] as condition joy arises, that is also the non-remorse that follows after.

This is the Coordination.

II. 2nd Example

687. The Thread of Mahānāma the Sakyan can be cited in detail, namely [how he asked] (If I were to die on that occasion unmindful and unaware, what would be my destination, what my prospect) [and the Blessed One's reply] (Do not fear, Mahānāma, since [your] heart has for long been imbued with faith, virtue, learning, generosity, [and understanding]).

688. [Demonstration of the Thread's Meaning.]

What does he show by (i) faith, (ii) virtue, (iii) generosity, and (iv) understanding?

(i) Faith is confidence (placidity) of the heart; undisturbedness of intention is faith. For what reason? Because of the characteristic of being undisturbed; for faith has the characteristic of being undisturbed.

689. PTS vp Pli 171 Others have said that faith has the characteristic of making purification of qualities reach the goal, and still others that faith has the characteristic of accepting statements.

PTS vp En 233 690. Another way: If for himself [someone] trusts thus “I know nothing” and “Herein, by agreement I am no knower”, this is faith.

691. Another way: [there is] the contemplation of disappointment in the sixty-one types of views as impermanent, painful, not-self, and thereby it is well seen just as a man with [good] eyesight sees water in a deep well without his being able to reach it with the body, so too he has a view of the noble ideas by means of liking for pondering [upon them], without his having yet verified [them for himself]. This is called faith, and that belongs to the worlds.

692. Another way: some ordinary being likes non-insistence (?) upon the twenty-based (?) embodiment-view, [though] this [non-insistence] is not [yet] the kind of understanding that belongs to finding a footing (?) in rightness (?); for on the contrary it is [only] owing to [right] view of how [things] are that by means of [all] the five faculties [even though] blunt, the defilements coefficient with [wrong] view come to be abandoned by means of the path of seeing, [which is why] this faith is called “fulfilled” [only] on the plane of the heading of Stream-Entry factors.

693. (ii) It is on that same plane that the Initiate's virtue is called “the support of Noble Ones”, and it is on that same plane that [even] blunt understanding is called “the understanding faculty”.

(iii) On that same plane the non-seeking of categories [by desiring rebirth] is generosity; [and] it is by that [non-seeking] that PTS vp En 234 faith can be demonstrated through the Expression of Generosity, the more so (?) too since there may be the faithlessness that belongs to a distorted view, and owing to that (?) the essentials of existence are undertaken and completed; [but] herein the Expression of Generosity is not [merely] relinquishment of such evident evils as [the decision] “I shall indulge in sensual desires” the while the faith faculty [is still placed] there [in those essentials of existence].

(iv) The Expression of Understanding is due to the Understanding faculty, while the Expression of Peace is due to virtue.

694. [Now it is when] these PTS vp Pli 172 ideas, namely faith, virtue, generosity, and understanding, imbue cognizance that herein one (crosses the flood by faith), [and then] the virtue is diligence, the generosity is action with understanding, and the understanding is the understanding faculty. [And] herein, the faith faculty is that in the three kinds of Confidence due to Undergoing, the generosity is that in the four Meditations, the understanding is that of the Truths, and any mindfulness [there] is conducive to all good. That Initiate has an auspicious destination, he has auspicious prospect. [Even] when he dies with mindfulness forgotten, it is not through that state of forgotten mindfulness that those faculties or that profitable root have their ripening.

This is the demonstration of the Thread's Meaning.

PTS vp En 235 695. (1) [Teaching?] herein, there are the four ideas, namely faith, virtue, generosity, and understanding. The faith and the understanding are mental good conduct, the virtue is bodily and verbal good conduct, while the generosity is a cognizance-concomitant, namely good conduct as non-greed. So when cognizance is admitted the five categories are admitted. The good conduct in virtue of these [four] ideas is the Noble Truth of Suffering and the footing for the Path.

696. (2) Herein, what is the Mode of Conveying an Investigation? This faith and this virtue, [and the rest], why does he do that? It is through faith that he recollects the Blessed One, even were he to meet with a mad elephant [saying (?)] "Master Hound" [and] all [the rest of the passage (?)]. It is through virtue that he does not transgress any instance either by body or speech, and so is one free from remorse. It is through generosity (?) that his understandingness is established. [When] his PTS vp Pli 173 virtue is untorn [then] even when forgetfulness is arisen no cognizance that is unprofitable or accompanied by wrong view arises in him. This is the Mode of Conveying an Investigation.

697. (3) One who asserts the True Idea will have an auspicious destination there is this construing.

698. (4) Herein, what is the Mode of Conveying Footings? That his cognizance has for long been imbued with faith, virtue, generosity, PTS vp En 236 and understanding, is, through concentration, the footing for the first Meditation. The faith is his undisturbed intention, and that is the footing for the second Meditation. There are the three kinds of confidence due to undergoing, and the virtue is that desired of Noble Ones [which together are the four factors of Stream-Entry]: that is the footing for the Virtue Category [of the Noble Path]. The understanding is the footing for the Understanding Category. And these ideas and this cognizance are the footing for the concentration become singleness. Faith is the footing for the faith faculty. Generosity is the footing for the concentration faculty. Understanding is the footing for the understanding faculty. Faith and understanding are the footing for insight. Virtue and generosity are the footing for quiet. Faith and understanding are the footing for the understanding-deliverance due to fading of ignorance. Virtue and generosity are the footing for the heart-deliverance due to fading of lust.

699. (5) Herein, what is the Mode of Conveying Characteristics? When consciousness is stated as imbued by faith, etc., all the five categories are stated. When faith is mentioned, all the seven kinds of riches are mentioned, namely faith as riches, … and so on. When the virtue category is stated the concentration category and understanding category are stated too. That when this cognizance has been long imbued it will not have parallel occurrence therewith at the last moment [of life], no such instance is found. PTS vp Pli 174 Herein, perception too has parallel occurrence therewith, and also the ideas born therefrom have parallel occurrence therewith, namely perception of forms [and] choice, contact and attention occupied with forms, and likewise in the case of each body of consciousness in regard to the [rest of the] six bases. This is the Mode of Conveying Characteristics.

700. (6) Herein, what is the Fourfold Array? What is the Blessed One's purport in this Thread? It is that those who want an PTS vp En 237 auspicious destination and an auspicious prospect will give attention to faith, virtue, generosity, and understanding: this is the purport. And other creatures, even if they do not encounter a Perfect One face to face, will, by hearing the True Idea, complete their term free from remorse.

701. (7) Herein, what is the Mode of Conveying a Conversion? Among these four ideas, faith and understanding slay faithlessness and ignorance, while virtue and generosity and craving slay hate. [Thus] two roots are [still to be (?)] abandoned in him. And the suffering on the plane of the unabandoned which he is stopping [now] is the two-rooted five-categories. [Thus] two Truths, [namely Origin and Suffering.] The quiet and insight and the abandoning of the roots: these are two Truths, namely Cessation and the Path. This is the Mode of Conveying a Conversion.

702. (8) Herein, what is the Analysis? As to this “cognizance imbued with faith”, etc.: if [it can] not [be said] unilaterally also of an ordinary man that his destination [on rebirth] will be auspicious, that is because his action either turns out to be that with only ripening here and now [in this existence]; or else it is that PTS vp Pli 175 [some] past [unprofitable action of his] was ready manifested for ripening and that these [now] become the conditions for that [ripening], like those [instances] in the Mahākammavibhaṅga Sutta. Hence this demonstration that one who walks in the True Idea has an auspicious destination is one to be declared [only] after analysis.

703. (9) Herein, what is the Reversal? Faithlessness, unvirtuousness, avarice, and stupidity, are abandoned by their opposites. This is the Reversal.

PTS vp En 238 704. (10) Herein, what are the Synonyms? The cognizance that has long been [so] imbued is cognizance, mind, consciousness, … etc. The [faith is the] faith faculty, faith power. As to virtue, good conduct, refraining, constraint, taming, untornness, are synonyms for it. Generosity (giving up) is relinquishment, non-greed, loosing-hold, Expression of Generosity. Understanding is understandingness, understanding-luminosity, understanding faculty, understanding power.

705. (11) Herein, what are the Descriptions? The cognizance is described by a description in terms of seed. The imbuing is described by a description in terms of morality. The faith is described by a description in terms of confidence. The virtue is described by a description in terms of good conduct. The generosity is described by a description in terms of making merit. The understanding is described by a description in terms of inquiry. These three ideas, namely faith, virtue, and generosity, come to purification in one possessed of understanding.

706. (12) Herein, what are the Ways of Entry? The cognizance is the consciousness category in the case of the categories, the mind-consciousness element in the case of the elements, the mind base in the case of the bases. The four ideas are included in the determinations category in the case of the categories, … etc. … in the case of the elements, … in the bases …

707. PTS vp Pli 176 (13) Herein, what is the Mode of Conveying a Clearing Up? This, which was the Blessed One's utterance when questioned by Māhānama the Sakyan: all [in the question] has been concluded [with the answer].

708. (14) Herein, what is the Mode of Conveying Terms of Expression? This cognizance, described by a diversity, is not imbued with PTS vp En 239 unprofitable cognizances. “Imbued”: any [cognizances] again [so] imbued, and also what is [so] described by assumption of the others (?); also all these four ideas are described by a unity. “Auspicious destination” even for an enjoyer of sensual desires the form element, the formless element, and the human state are all described by a unity as “an auspicious destination”. This is the Description.

709. (15) Herein, what are the Requisites? For cognizance the faculties [of the eye, etc.,] are a condition by dominance-conditionality and attention is a condition by cause-conditionality. For faith worldly understanding is a condition by cause-conditionality and reasoned attention is a condition. For virtue living in befitting places is a condition and right disposition in self-guidance is the cause. For generosity non-greed is the cause and non-remorse is the cause-condition (?). For understanding another's utterance and reasoned attention in oneself are the cause and the condition.

710. (16) Herein, what is the Coordination? The cognizance has for long been imbued, and also the concomitants of cognizance. Here all ideas being [thus] imbued, the destination will be auspicious, and auspicious the reappearance in a future existence. So those human uses of possessions are all an auspicious destination, too. This is the Coordination.

III. Type of Thread Dealing with Penetration

1st Example

711. [For example,] the verse:

Above, below, in every way without lust,

....

PTS vp En 240 712. [The Thread's Meaning.]

Herein, what is “Above”? PTS vp Pli 177 Beyond this (ito uddhaṃ) is what will be, future; this is “above” (uddhaṃ). “Below” is what is bygone, past. The above and the below are called the extent (?).

713. Herein, conjecturors about a retrospective finiteness by means of the past have the eternalist-view, while some conjecturors about prospective finiteness have the annihilationist-view. These said conjecturors have these two views, namely the annihilationist-view and the eternalist-view.

714. Herein, [as to] this eternalist-view, the following fifteen [of the twenty] terms of the embodiment-view belong to eternalism, and they favour perception, in the way stated as follows: ((2) My self is possessed of form, … (3) form is in my self, … (4) my self is in form …), [and likewise three each with feeling, perception, determinations, and consciousness.] As to the annihilationist-view, [the remaining] five terms belong to annihilationism, and they see that ((1) Form is my self), [taking it that] (What the soul is, that the body is) [and similarly with the other four categories.] Such is the fourfold Embodiment-view as annihilationism and eternalism. That is how, in the case of the five categories, fifteen terms of the twenty-based [embodiment-]view belong to retrospective finiteness with the eternalist-view and five clauses belong to prospective finiteness with the annihilationist-view.

PTS vp En 241 715. Herein, one who sees thus, namely "I am this", when he sees form as self, he has the annihilationist-theory, [but when] he sees thus, namely (Self is possessed of form, … and form is in self, … and self is in form …), he has the eternalist-theory. The annihilationist-view treats in terms of self[-identification with the particular category,] and the eternalist-view treats in terms of retrospective finiteness.

716. [When] he does not see "I am this", his taints of [wrong] view come to abandonment. [When] by this door, by this instrumentality, by this means, namely "Above, below, in every way without lust. And seeing not at all that 'I am this',", it is thus demonstrated in the several instances in retrospective finiteness and prospective finiteness in the three [temporal] periods, [then] this is the Plane of Seeing and the Fruit of Stream-Entry, [and so] this noble means [occurs] for non-renewal of being through the Roundabout's becoming non-extant, thus, there being any noble means at all [in the guise of one of the four paths], PTS vp Pli 178 for non-renewal of being it is the five faculties [beginning with faith], whether blunt, medium, or outstanding, that occur for all non-renewal of being. "I" is the flood of views, the flood of sensual desire, the flood of being, the flood of ignorance, according to limitation.

717. (1) Herein, as to the four Truths by the Mode of Conveying a Teaching: with the five faculties [beginning with faith] and with the fruit of Stream Entry [there are respectively] two Truths, PTS vp En 242 namely the Path and Cessation. And with embodiment and its origin there are two Truths, namely Suffering and its Origin. This is the Mode of Conveying a Teaching.

718. (2) Herein, what is the Investigation? When he does not see "I am this", he abandons the three fetters to be abandoned by Seeing. This is the investigation.

719. (3) Herein, what is the Construing? Persons are of three types, namely one type gains knowledge by a condensed statement, one gains knowledge by an expanded statement, and one is guidable. The type that gains knowledge by a condensed statement has keen faculties, the type that gains knowledge by an expanded statement has blunter faculties than that, and the guidable type has [still] blunter faculties than that. Herein, the type that gains knowledge by a condensed statement, after his coming to the plane of seeing with keenness in his faculties, reaches the fruit of Stream-Entry and becomes a Single-Seed: this

is the first kind of Stream-Enterer. The type that gains knowledge by an expanded statement, after his coming to the plane of seeing with blunter faculties, reaches the fruit of Stream-Entry and becomes a Clan-to-Clan: this is the second type of Stream-Enterer. Herein, the guidable type, after his coming to the plane of seeing, reaches the fruit of Stream-Entry and becomes a Seven-times-at-Most: this is the third kind of Stream-Enterer. There is this construing. Whether he verifies the blunt or medium or outstanding plane with blunt or medium or outstanding faculties, he abandons [all] the types of views with the abandoning of the embodiment-view. PTS vp Pli 179 This is the Construing.

720. (4) Herein, what are the Footings? Herein, the embodiment- view is the footing for all wrong view. Embodiment is the footing for name-and-form. Name-and-form is the footing for the embodiment-view. The five faculties having form [beginning with the eye] are the footing for lust for form. The sixfold base is the footing for I-making.

PTS vp En 243 721. (5) Herein, what are the Characteristics? When two kinds of view are abandoned, herein the sixty-one types of view come to abandonment both “above” and “below”, and he is “without lust”, that is, without lust for all things provocative of lust. When he sees in the plane born of that [view its] specific conditionality [by seeing] how [the view] comes to be, he grasps all dependent arising. This is the Mode of Conveying Characteristics,

722. (6) Herein, what is the Mode of Conveying a Fourfold Array? What is the Blessed One's Purport in this Thread? It is that any creatures who will not delight [in lust-provoking things] will make efforts for the abandoning of views. This is the Blessed One's purport here. This is the Mode of Conveying a Fourfold Array.

723. (7) Herein, what is the Mode of Conveying a Conversion? The five faculties [beginning with faith], when blunt, are five hither-side faculties. They eradicate covetousness and ill will altogether with the means of keeping-in-being [by the Non-Return Path], faith being a power [then] in virtue of the Initiate's deliverance. [When] they [come to] belong to the further side, faith is [then] a power in virtue of [the Arahant's Right] View, because exerted by the energy faculty and based on memory by the mindfulness faculty and it reaches the goal. Herein, the faculties are the Path, and the abandoning of defilement is Cessation. What is no more inseparable from the idea of future arising is Suffering. This is the Mode of Conveying a Conversion.

PTS vp En 244 724. (8) Herein, what is the Mode of Conveying an Analysis? PTS vp Pli 180 “And seeing not at all that ‘I am this’,” [this is not unilaterally always so; for when] someone [does this merely] by outstanding [intellectual effort] in the plane of the worlds, he certainly has not abandoned the embodiment-view by the noble instrumentality, [his effort being merely that] which is called outstandingness in the plane born of that [embodiment-view]. Herein, one acquires outstandingness in the plane born of that [embodiment-view] in five moods: by virtue, duty, much learning, concentration, and pleasure in renunciation. Herein, one who perceives something as reached when it is not reached overestimates. And it was on account of this very need arisen that the Blessed One delivered this Thread: (One virtuous merely by duty ...). Herein, when he is one who

perceives something as reached when it is not reached, his concentration is materialistic, it is that cultivated by trivial men, and it is ordinary men that are called “trivial men”. And thismaterialistic [concentration] belongs to the worlds and is ignoble through its not having come to the Noble Path, that is why [such] concentration is ignoble and of the kind cultivated by trivial men. But he who understands and sees in the noble mood how [this] is abandons overestimation. He is guided by the noble concentration cultivated by untrivial men and unmaterialistic. Herein, it is noble persons that are called “untrivial men”, and the concentration cultivated by them is [what is called] concentration cultivated by untrivial men. Therefore this is declarable after analysis, namely the passage (?) “Seeing not at all that ‘I am this’,”

PTS vp En 245 725. (9) Herein, what is the Reversal? It is owing to this plane of seeing that defilements are abandonable; for they are abandonable [here]. Both any not demonstrated [in this Thread] by the Blessed One and any demonstrated by the Blessed One [here] can be demonstratedhere.

726. (10) Herein, what are the Synonyms? PTS vp Pli 181 Any embodiment-view, this is the plane of self-view. Defilements abandonable are abandoned also when undemonstrated by the Blessed One. They are [for instance] the eternalist-view and the annihilation-view, the latter being the finitist-view and the infinitist-view the eternalist-view. The annihilationist-view is the non-existence[-of-giving-etc.-]view, and the eternalist-view is the no-need-for-action-view. These are synonyms.

727. (11) Herein, what are the Descriptions? Craving is described by a description in terms of fetters, the Path is described by a description in terms of obtaining, the faculties are described by a description in terms of obtaining.

728. (12) Herein, what are the Ways of Entry? Embodiment is Suffering; its Origin is what is abandonable by seeing, [which is] the Path. Such faculties as are demonstrated [can be similarly made ways of entry and likewise] in the cases of the categories, elements, and bases.

729. (13) Herein, what is the Mode of Conveying a Clearing Up? The instigation, instigated whereby the Blessed One uttered this Thread, has been completed.

730. (15) Herein, what are the Requisites? Name-and-form has cause and condition; consciousness is the cause as seed; through PTS vp En 246 it ignorance and determinations are the condition. What has to be stopped is the renewal of being in a further existence and the individual-essence as cause and the other-essence as condition . For any such right view another's utterance and reasoned attention are the condition, and any understanding that is aroused is the cause, [since] from the right view right intention has its being [and so] right view is the requisite.

731. (16) Herein, what is the Coordination? PTS vp Pli 182 He who “sees not at all that ‘I am this’,” [sees it] as painful as an ailment, … etc. … with the eleven terms.

2nd Example

732. (“The virtues, Blessed One, what is their aim, what is their reward?”—“The virtues, Ānanda, have non-remorse for their aim, … down to … deliverance”).

733. [The Thread's Demonstration.]

Herein, “aim (meaning)” is twofold: man's aim (meaning)? and word's aim (meaning).

Herein, what is the man's aim (meaning)? That there is no PTS vp En 247 subsequent regret, this is (ii) the “non-remorse”; this is the man's aim (meaning). As [for instance] when someone fosters this aim, cultivates it, he might say “Whatever it is I am dependent on, that is the aim (meaning) for which I instigate this task”. This is the man's aim (meaning).

Herein, what is the word's aim (meaning)? (i) The kinds of virtue, [whether] bodily or verbal good conduct, [have (?)] (ii) non-remorse [for their aim (?)]. Herein, it is only the radiance (?) of virtue and duty as good conduct due to the state of action well done, nothing else, that is (ii) the “non-remorse” [here].

And so, down to (xi) “deliverance”, there are the two aims (meanings), the man's aim and the word's aim, in the case of each term [in the text]. And as in this Thread, so in all Threads, there are the two aims (meanings).

734. And the ultimate aim (meaning), the supreme aim (meaning), is this, namely what can be verified for oneself on one's own, depending on what is verifiable as extinction: this is called one's own aim effected. This again is a synonym. That one understands, by this [synonym] the concluded (?) aim (meaning) referred to, this is the word's aim (meaning). Herein, the [actual] obtaining of whatever aim (meaning) the hearer wants is the man's aim (meaning), while the intimation of the aim (meaning) of whatever idea the Blessed One teaches is the [word's (?)] aim (meaning). PTS vp Pli 183 Herein, PTS vp En 248 (ii) non-remorse is the aim (meaning) and the reward of (i) the kinds of virtue. And the reward is this, namely that one does not go to bad destination, according as [it is said] by the Blessed One (The True Idea's reward when walked in right is this: Who walks therein has no bad destination).

This is the aim (meaning): that a man associated with power on the plane of mastery has been instigated by virtue. And so down to (xi) “deliverance”.

735. Likewise the Three Categories: herein, both (ii) the non- remorse demonstrated by means of underlying tendency (?) and that (i) virtue are the Virtue Category. And in virtue of (vii) the concentration faculty the (iii) gladness, (iv) happiness and (v) tranquillity are the Concentration Category. And that one concentrated (viii) understands how this is, this is the Understanding Category. These are the three Categories: Virtue, Concentration, and Understanding.

736. Likewise [in the case of the Faculties] when he fulfils virtue: the (B) energy faculty is the reason whereby he fulfils (i) virtue and makes efforts for the non-arising of the unarisen unprofitable, for the abandoning of the arisen unprofitable, for the arising of the unarisen profitable, and for the increase of the arisen [profitable], thus the (B) Energy Faculty is demonstrated. And herein, the (vii) concentration category is the (C) Concentration Faculty, and (viii) the understanding category is the (E) Understanding Faculty.

That can also be seen in the case of the four Right Endeavours likewise: [for] when someone makes efforts for the non-arising of unarisen unprofit, this is the first Right Endeavour, and that for the [abandoning of the] arisen is the second, [and so on.] These are the four Right Endeavours.

PTS vp En 249 737. [Also it] can be seen in the case of the four Meditations PTS vp Pli 184 likewise:

[First Meditation:] With (i) the virtue category, there comes the renunciation element as the beginning [i.e. renunciation of sensual-desire], and the three kinds of thinking, namely renunciation-thinking, non-ill-will-thinking, and non-cruelty-thinking, accompanied by exploring. [Then] (iv) the happiness (?) that is born in one happy-minded through (iii) gladness is happiness; and the (vi) bodily pleasure induced through the (v) tranquillization of the body is pleasure; and the non-distraction there is (vii) concentration. This is the five-factored first meditation.

738. [Second Meditation:] What is the mental tranquillity? Any obstruction with the thinking and exploring, which is defilement and fever, has ceased in the first meditation; and any such (v) tranquillization of defilement [in the first meditation], and any (v) tranquillization of thinking and exploring [in the second meditation], this is tranquillization of both these ideas. Herein, any (vi) pleasure and pleasing of the body and of cognizance, this is the (v) tranquillity of one who has (iv) happiness and (vi) pleasure, and also any singleness of cognizance and confidence in oneself due to that singleness, this is the fourth meditation factor [in the second meditation]. So the confidence in oneself and the singleness of cognizance and the happiness and the pleasure are the four-factored second meditation.

PTS vp En 250 739. [Third Meditation:] As to (One whose body is (v) tranquil feels (vi) pleasure), after dispensing with that outstanding [bodily] pleasure [only] mental (vi) pleasure [remains], this being fading of happiness; with the fading of happiness he obtains onlooking-equanimity, and he feels (vi) pleasure, and he obtains mindfulness and awareness, and also (vii) unification of cognizance. This is the five-factored third meditation.

740. [Fourth Meditation:] PTS vp Pli 185 As to (When he is (vi) pleased, his cognizance is (vii) concentrated), this is unification. Now this [unification], of the kind dealing with meditation, is there also in the first meditation, [but] owing to its being accompanied there by pleasant feeling it does not come altogether to fulfilment there as in the fourth

meditation. Accordingly, onlooking-equanimity, purified mindfulness, neither-painful-nor-pleasant feeling, and unification, these are the fourth meditation.

741. And just as (C) the Concentration [Faculty] can be shown [thus in the four Meditations,] so too (E) the Understanding Faculty can be shown in (I–IV) the four Truths. [For] as to (He who is (vii) concentrated (viii) understands how it is), this act-of-understanding is fourfold, namely [understanding] as ugly, as impermanent, as painful, and as not-self, and then its object is (I) the Noble Truth of Suffering. Then as to (When he understands, he (ix) finds dispassion) [and ((x) his lust fades), this is (IV) the PTS vp En 251 Path, when] (he is (xi) liberated), the abandoning accordingly of the taint of sensual desire, the taint of being, the taint of view, and the taint of ignorance, [on reaching Arahantship,] is (III) [the Noble Truth of] Cessation. (III) The Origin of taints is on the plane of unabandoned [defilement]. This is how (E) the Understanding Faculty can be seen as the four Noble Truths.

742. Likewise [with the 4 Paths and Fruits]: as to "He who is (vii) concentrated (viii) understands how it is", this is the plane of seeing. And then when he (viii) understands how the fruit of Stream-Entry is he (ix) finds dispassion, and this is then the attenuation of lust for sensual desires and of ill will [furnished by the Path of Once-Return]. And when (ix) he finds dispassion, and (x) his lust fades, for the Fruit of Once-Return, this is the first plane of keeping meditation in being as (xi) the heart-deliverance due to fading of lust and it is the Fruit of Non-Return. What is called (xi) "deliverance" is the understanding-deliverance, and it is Arahantship.

743. [Now] these are the kinds of (ii) non-remorse; and the (B) Energy Faculty and the four right endeavours are [also] the kinds of non-remorse.

744. And (iii–vi) what follows down to (vii) the concentration which is the four meditations in this way is (D) the Concentration Faculty.

745. As to "he who is (vii) concentrated (viii) understands how it is", this is the four foundations of mindfulness. Consequent upon the fulfilment of virtue due to its being connected with PTS vp En 252 generosity, they provide an undisturbed state of mind for signs penetrative [of the Truths]. This is (C) the Mindfulness Faculty, namely the four foundations of mindfulness.

746. PTS vp Pli 186 Again, the faculty that, owing to this teaching of the True Idea, is, in the three instances, without inclusion (?) of [wrong] views, and has the virtue that is [only] the Initiate's owing to the abandonment of [only] a portion of what is given up [by the Arahant] is (A) the Faith Faculty. And these are the four factors of Stream-Entry. The fruits as the concentration faculties (?) that are accompanied by what is deferred till higher [in the subsequent attainments (?)] can be demonstrated in all Threads (?).

747. (E) Knowledge in one who remembers that the obtaining of meditation is got only through energy is understanding consisting in what is heard (learnt). The concentration possessing illumination of the successive signs in their due order owing to non-lapse in

procedure is understanding consisting in cogitation. And since one who is thus “concentrated understands how it is”, this is understanding consisting in keeping-in-being.

This is a demonstration of the Thread.

748. This Thread is one dealing with penetration. It requites a discoverer, it can be discovered; it is by means of the factors with which it is endowed that it will be discovered (will enlighten); its PTS vp En 253 factors will discover (enlighten); hence Enlightenment (Discovery) Factors.

749. Accordingly in so far as at the beginning [of this Thread it is said] (No virtuous man has to choose), how does he fulfil (i) the kinds of virtue? Energy for the non-arising of the unarisen unprofitable, for the abandoning of the arisen unprofitable, for the arousing of the unarisen profitable, and for the increase of the arisen profitable, is a factor for that [virtue's] being brought to enlightenment (discovery), thus this is (c) the Energy Enlightenment Factor.

750. It is owing to this energy that there are the two ideas [stated] at the beginning [of this Thread], namely (ii) non-remorse and (iii) gladness; and again, any (iv) happiness with (ii) the non-remorse as condition and with (iii) the gladness as condition is (d) the Happiness Enlightenment Factor.

751. As to (When his mind is (iv) happy his body becomes (v) tranquillized), this is (e) the Tranquillity Enlightenment Factor.

752. PTS vp Pli 187 The (v) bodily pleasure induced thereby since (When he is (vi) pleased his cognizance is (vii) concentrated) is (f) the Concentration Enlightenment Factor.

753. As to (He who is (vii) concentrated (viii) understands how it is), this is (f) the Investigation-of-Ideas Enlightenment Factor.

754. That, owing to (i) the virtue, the employment of a sign that is in conformity with the arising of the (b-f) five enlightenment PTS vp En 254 factors [so far mentioned] is accompanied by their non-floating-away [when] partaking of steadiness and partaking of distinction, [and] does not come to lapse, this is the (a) Mindfulness Enlightenment Factor.

755. As to [the clause] he (viii) “understands how it is”: he works over-energetically; this being taken as the plane of agitation, he drives it over-slackly (?); this being censured as the plane of idleness, he becomes, by means of these factors, enlightened about (discovers) how the course of the eye [understanding coupled with] quiet is onlooking-equanimity; hence, taking it that it is on this account that the onlooking-equanimity is a factor of that enlightenment, it is called (g) the Onlooking-Equamimity Enlightenment Factor.

This is the Thread-Demonstration.

756. (1) Herein, what is the Teaching? In this Thread the four noble Truths are taught.

757. (2) Herein, what is the Investigation? [In the case of each clause from] "No virtuous man [has to choose 'how shall I have] no remorse?'," down to "deliverance": he framed [the reply] to the question "what is the aim of ...?", thus [each] asking having two terms [and each] answer two terms, the two terms by means of which there are the two instances of getting PTS vp En 255 acquainted are the very two terms by which the answer [is given]. What is he asking about? About penetrative (?) bodily plane for action; for it is accordingly that the standing-point (?) arouses the ideas that belong to the Adept,

758. (3) Herein, what is the Construing? PTS vp Pli 188 One who is virtuous has no remorse. How? He is without wilfulness and has fading of lust. There is this construing.

759. (4) Herein, what are the Footings? Energy is the footing for the energy faculty, concentration is the footing for the concentration faculty, understanding is the footing for the understanding faculty. Energy is the footing for non-hate, concentration is the footing for non-greed, understanding is the footing for non-delusion. The energy faculty is the footing for three path-factors, for right effort, right action, and right livelihood; the concentration faculty is the footing for three path-factors, for right intention, right speech, and right concentration; the understanding faculty is the footing for two path-factors, for right mindfulness, and right view.

760. (5) Herein, what are the Characteristics? When the virtue category is stated all the categories are stated. When PTS vp En 256 virtue is stated, since virtue is the cause and condition for all the remaining [ten] ideas [in this Thread], all those ideas are stated too. When one idea siding with enlightenment is stated all the ideas that arrive at enlightenment are stated.

761. (6) Herein, what is the Mode of Conveying a Fourfold Array? What is the Blessed One's Purport in this Thread? It is that those with will for non-remorse are fulfillers of virtue, those with will for gladness are fulfillers of non-remorse, ... and soon ... This is the Blessed One's purport here. This is the Mode of Conveying a Fourfold Array.

762. (7) Herein, what is the Conversion? PTS vp Pli 189 This Thread is one dealing with penetration. Penetration is Cessation, that whereby he finds dispassion is the Path, that which ceases is Suffering, and that which is abandoned by the path leading to penetration is Origin. This is the Conversion.

763. (8) Herein, what is the Analysis? "The virtuous man has no remorse" is a statement declarable after analysis. For (One who misapprehends [his virtue] does not have no remorse, ... down to ... he instigates what is unprofitable done out of hate by body or by speech); so although that is so nevertheless even when such good conduct [misapprehended] is well done, still he has no gladness due to non-remorse ... down to deliverance. [So the statement] "The virtuous man has no remorse" is one declarable after analysis. This is the Mode of Conveying an Analysis.

764. (9) Herein, what is the Reversal? By means of these seven excellences in the stipulate when PTS vp En 257 abandoning abandon the eleven failures in the stipulate. This is the Reversal.

765. (10) Herein, what are the Synonyms? These are synonyms for the following noble ideas, namely the Powers, Enlightenment Factors, Liberations, Concentrations, and Excellences.

766. (11) Herein, what are the Descriptions? "The virtuous man has no remorse" is described under the Virtue Category by a description in terms of renunciation and by a description in terms of relinquishment. Thus there are ten factors each described by two factors.

767. (12) Herein, what are the Ways of Entry? This as a Thread dealing with penetration provides a way of entry in the five [faculties (?)]: just as was demonstrated above with (?) faculties, etc., so too they can be demonstrated in categories, elements, and bases.

768. (13) Herein, what is the Mode of Conveying a Clearing Up? [When] "The virtuous man has no remorse" [is said] the instigation is not yet cleared up, [and when] "he who has no remorse is glad" [is said] the instigation is not yet cleared up, [but] when the eleven terms have been taught then the instigation is cleared up. This is the Clearing Up.

769. PTS vp Pli 190 (14) Herein, what are the Terms of Expression? It is described in terms of diversity of virtue. Thus the ten [remaining] terms are all the reward of the virtue category.

770. (15) [Requisites?] And for these (Living in befitting places) is the condition and (Right disposition in self-guidance) PTS vp En 258 the cause. For the concentration category the "pleasure" is the cause and the "tranquillity" the condition, on which account, there being also conascence with meditation, in that instance they are meditation factors.

771. Another way: For concentration, contemplation of disappointment in sensual desires is the condition and the state of seeing reward in renunciation is the cause.

772. (16) Herein, what is the Coordination? The energy faculty is the virtue category. The virtue consists in the four ideas that are basic [for the meditations], any practice of ideas in accordance with the True Idea being restraint by Patimokkha-Rule.

IV. Type of Thread Dealing with the Adept

1st Example

773. The verse:

Whose cognizance is steady as a rock,

....

774. [The Thread's Meaning.] As to the simile “as a rock”: just as a rock neither shudders with the wind nor wavers with heat or with cold, as do many choiceless [animate things]; while they wither with heat, shrivel with cold and flatter with the wind, not so a rock, “Is free from lust for lust-provoking things, Untroubled too by trouble”: cognizance thus free from lust for lust-provoking things through fading-of-lust is untroubled by trouble. PTS vp En 259 What is the reason? PTS vp Pli 191 No grief about what is hate-provoking makes it hate; not hating, it will not be troubled; hence it is untroubled by trouble.

“Whose cognizance is kept in being, like this, How shall suffering come to him?” because virtue (sīla) is itself like a rock (sela). Just as a rock cannot be made to shudder by any kind of opposition at all, so too such cognizance does not “shudder” with any defilement at all: this is non-delusion. That it is “free from lust for lust-provoking things” is non-greed. That it is “untroubled too by any trouble” is non-hate.

775. Herein, the profitable root non-delusion is understanding, the non-greed is simply non-greed, and the non-hate is simply non-hate. One steadied in the Initiate's plane by these three profitable roots arouses the Adept's path. He arouses ideas that surmount the Initiate's plane, and these are the ten ideas belonging to Arahantship, namely the Adept's right view, ... down to ... his right concentration right deliverance, and knowing and seeing of the taste of deliverance.

776. Herein, with the eight-factored path the fourfold keeping-in-being is also obtained, namely keeping virtue in being, keeping the body in being, keeping cognizance in being, and keeping understanding in being. Herein, the body is kept in being by right action and right livelihood, virtue is kept in PTS vp En 260 being by right speech and right effort, cognizance is kept in being by right intention and right concentration, and understanding is kept in being by right view and right mindfulness.

777. With this fourfold keeping-in-being two ideas come to fulfilment through keeping in being namely cognizance and understanding. Through the keeping-in-being the cognizance becomes Quiet, and through the keeping-in-being the understanding becomes Insight.

778. Herein, cognizance is made unadulterated by imperfections with the abandoning of ignorance that is owed to understanding. The keeping of cognizance in being is itself brought to [complete] fulfilment by the keeping of [the Arahant's] understanding in being. PTS vp Pli 192 When his cognizance is well “kept in being, like this, How shall suffering come to him?”.

779. Furthermore, that venerable one believed in the element of non-ill-will, and also he had entered upon [a higher attainment] when the spirit gave him the blow, [so] no pain was felt in his physical frame when attacked by the spirit.

This is the Thread-meaning.

780. (1) Herein, what is the Teaching? In this Thread the ten ideas of Arahantship belonging to the Adept are taught, and keeping of measureless concentration in being.

PTS vp En 261 781. (2) Herein, what is the Investigation? The state of being like a rock: whatever ideas are included in what can be felt as pleasure and pain have all been left behind for those who contemplate only the unformed. The requisite for what is felt as a body not being made to occur, he does not feel pain.

782. (3) Herein, what is the Construing? "Whose cognizance is thus kept in being, How shall suffering come to him?". There are three kinds of keeping-in-being in which cognizance does not suffer pain, namely in keeping cognizance in being [which is the Meditations], in keeping Cessation in being [which is the Paths], and in keeping straight-resulting concentration in being [which is the Paths' Fruits].

783. (4) So "Whose cognizance is thus kept in being", this is the footing for the fruit of the concentration.

784. (5) Herein, what are the Characteristics? "Whose cognizance is thus kept in being" is the four kinds of what is kept in being demonstrated above, namely understanding, virtue, body, and cognizance. Virtue is well kept in being, and because he is bodily and mentally "steady" he does not "shudder", and so also feeling and perception and determinations. "How shall suffering come to him?": also no pleasure follows after him, and no neither-pain-nor-pleasure comes.

785. PTS vp Pli 193 (6) Herein, what is the Mode of Conveying a Fourfold Array? What is the Blessed One's Purport here? It is that those who are beyond suffering abide in such attainments [as these]. This is the Blessed One's purport here. And it is that those with no confidence will become confident, and when they are confident they will have happiness and gladness. This is the Blessed One's purport here,

786. (7) Conversion? there is no plane of conversion here.

PTS vp En 262 787. (8) Analysis? As to "Whose cognizance is thus kept in being, How shall suffering come to him?", the demonstration is twofold as demonstration of the cause of suffering and as demonstration of the opposite. What is the cause of suffering? It is that from which suffering comes. And as to the demonstration of the opposite, it is demonstrated thus: "How will suffering come to one such as this?"

788. (9) Reversal? as to "How shall suffering come to him?", there is no mental pleasure in the [case of the extinction element] without trace left, [but] there is in the [case of that] with trace left. Again [at the same time, however,] they have said thus: "At that moment, at that period, in both cases it is not felt in [that] with trace left nor in [that] without trace left. The pleasure that one who has entered upon [the attainment of cessation of perception and feeling] has does not belong to the [actual] occasion". This distinction is the Reversal here.

789. (10) Herein, what are the Synonyms? "Whose cognizance is thus kept in being": kept in being, well kept in being, established, made the basis, well instigated. "Cognizance": mind consciousness, mind faculty, mind-consciousness element.

790. PTS vp Pli 194 (11) Herein, what are the Descriptions? Cognizance is described by a description in terms of pacification of mind-determinations. Concentration is described by a description in PTS vp En 263 terms of the Adept. Suffering is described by a description in terms of what is annihilated.

791. (12) Herein, what are the Ways of Entry? When cognizance is demonstrated the five categories are demonstrated; this is the way of entry in the case of the categories. When the mind-consciousness element is demonstrated the eighteen elements are demonstrated; this is the way of entry in the case of the elements. When the mind base is demonstrated all the bases are demonstrated. Herein, the mind base [as consciousness] is the footing for name-and-form; with name-and-form as condition, the sixfold base; … so this is the way of entry in the case of dependent arising.

792. (13) Herein, what is the Clearing up? The instigation is already cleared up.

793. (14) Herein, what are the Terms of Expression? The keeping of the sixth faculty in being is described by a unity, through being based on the sixth the body is described by a unity.

794. (15) Herein what is the Requisite? The prior cause for the arising of cognizance is attention and a leaning thereto since it is owing to not keeping ideas partaking of distinction in being that cognizance goes on continuously in the unconcentrated plane. The cause of concentration is pleasure and its condition is non-remorse. This is the Requisite.

795. (16) Herein, what is the Coordination? "Whose [cognizance] is thus kept in being": the ideas to be coordinated with that [are as follows]: the body, the virtue, the understanding, and the PTS vp En 264 cognizance, kept in being. They being each uninflected, undeflected, unsuperfluous, undeficient, their attainability unclung-to, this is the right concentration that belongs to the [Adept] Monk's State, not to that of the Initiate. [So] all the Adept's ten Arahant-ideas have been demonstrated.

The type of Thread dealing with the Adept.

2nd Example

796. PTS vp Pli 195 (Surely, venerable sir, it is one who failed to keep Mindfulness Occupied with the Body in being who might go wandering in the country after insulting a certain companion in the divine life without apologising). In this [Thread there are two terms] this venerable one disclaims and two terms he claims: they are abandonment of craving in keeping cognizance in being and abandonment of views in keeping the body in being. The first simile he gives is thus: (Earth is neither distressed nor disgusted with the impure and

the pure nor does it gain happiness and gladness therefrom; so too I abide with an abundant measureless heart without risk and all will).

797. [Demonstration of the Thread.]

What is it that the venerable one claims? He claims abandoning of the [bodily-]pleasure faculty through keeping the body in being [i.e. contemplation of the body as a body] and he claims abandoning of the [mental] joy faculty through keeping cognizance in being PTS vp En 265 [i.e. contemplation of cognizance as cognizance]. Bodily [pleasant] feeling is underlain by the underlying tendency to lust and that kind of pleasure faculty he rejects, [but] not the [whole] feeling category. Any mental pleasant feeling that arises there [does so] with the obtaining [of the concentration attainment] as condition; he rejects the joy that is [the mental] pleasure, [but] not [all] feeling born of mind-contact.

798. Herein, under the four Great Entities he mentions the abandoning of approval and resistance in regard to the form category; and the sensual desires as well as the form, and that too in the Adept's plane. And while the contemplation of the body as a pleasant abiding here and now, it is through power and through activity, that there is PTS vp Pli 196 abandoning of all kinds of attention.

799. With [the similes of] the Grease-Pot and the Man Fond of Ornaments, [there is shown] his reviewing of [this body] given its being by a mother and a father.

800. With the body and with contemplation of the body, and with cognizance and with contemplation of cognizance, he remembers two ideas: with the body the ground for defilement, and with PTS vp En 266 cognizance cognizance's dependence [i.e. the body]. With cognizance well kept in being he claims to abide in the seven attainments.

801. With cognizance kept in being that venerable one claims this eightfold keeping in being, namely the keeping of the body in being in [the similes of] the four Great Entities and the keeping of cognizance in being in [the similes of] the bull, the savage, the man, and the grease-pot, [doing so] in virtue of these kinds of keeping in being. With the former kind of keeping in being he implies fulfilment of quiet, and with the latter four he implies the fulfilment of understanding.

802. */ And in the simile of the Householder, just as, were a householder's son to have a clothes-chest full of variously dyed [clothes, then] whatever pair of clothes he wanted in the morning he would put on in the morning, and similarly at noon and in the evening, so too, because this venerable one's cognizance is well kept in being, whatever kind of abiding he wants to abide in in the morning, such he abides in in the morning, [and similarly] at noon and in the evening, with this simile there is stated by that same venerable one the following fivefold unsurpassed Keeping of Faculties in Being.

PTS vp En 267 803. (i) How does he abide percipient of the unrepulsive in repulsive ideas? PTS vp Pli 197 The body is by nature repulsive. Perception of the bloated [corpse-stage] in the body, [etc.,] in brief, the nine [corpse-stage] perceptions, these are repulsive ideas.

And this venerable one, undisgusted with the repulsive, abides devoted to the pursuit of keeping in being Mindfulness Occupied with the Body; for his cognizance has no repulsion through his having abandoned disgust.

804. (ii) How does he abide percipient of the repulsive in unrepulsive ideas? To all the world the body is unrepulsive. This venerable one abides with perception of it as ugly. That is how he abides percipient of the repulsive in unrepulsive ideas.

805. (iii) How does he abide percipient of the unrepulsive in repulsive-and-unrepulsive [ideas]? It is repulsive to all the world that shaven and with bowl in hand there wanders for alms among the clans this venerable one with golden-coloured unrepulsive body. Therein he is percipient of the unrepulsive with cognizance accompanied by dispassion. That is how he abides percipient of the unrepulsive in repulsive-and-unrepulsive ideas.

806. (iv) How does he abide percipient of the repulsive in [unrepulsive-and-]repulsive ideas? In [the case of] ideas such as the female form that are un-repulsive to one percipient of beauty [therein], and [in the case of] ideas such as the discoloured and festering [corpse-stages] that are repulsive to one disgusted [by them], therein this venerable one abides percipient of the repulsive.

PTS vp En 268 807. (v) How does he avoid both the repulsive and unrepulsive and abide in onlooking-equanimity mindful and aware? In [the case of] ideas such as the female form that are unrepulsive to one percipient of beauty [therein], and in [the case of] ideas such as the discoloured and festering [corpse-stages] that are repulsive to one disgusted [by them], avoiding both these, he abides [seeing them thus]: (This is not mine, this is not I, this is not my self). PTS vp Pli 198 That is how he avoids both and abides in onlooking-equanimity mindful and aware.

808. Another way. (iia) All foolish ordinary men have perception of the unrepulsive in life-in-a-world in the triple element [of existence]. Herein, the venerable Sāriputta abides percipient of the repulsive. That is how he abides percipient of the repulsive in unrepulsive ideas.

809. (ia) How does he abide percipient of the unrepulsive in repulsive ideas? All Initiates are percipient of here—where?—in the triple element, in all the world. With regard to that [world] one who has reached the plane of Him Who Has Done and has verified the fruits of concentration abides percipient of the unrepulsive. What is the reason? Because there is no [longer] any [reason why] he should arouse perception of the repulsive for the purpose of abandoning any world [since that has been completed by him].

810. (iva) How does he abide percipient of the repulsive in repulsive-and-unrepulsive ideas? In the [case of] life-in-a-world in the triple element there is that constancy of repulsion which [Non-Returners] without lust for the plane of the sensual-desire world have [towards that world, and] constancy of unrepulsion PTS vp En 269 [they have towards] the form-element and formless element: and as to that the venerable Sāriputta abides percipient of the repulsive. That is how he abides percipient of the repulsive in

repulsive-and-unrepulsive ideas.

811. (iiia) How does he abide percipient of the unrepulsive in repulsive-and-unrepulsive ideas? Whatever there is from another of verbal modes ill-spoken and unwelcome, that speech is repulsive [to the ordinary hearer (?)] but as to the speaker with regard to such [speech] such person has perception of the unrepulsive. With regard to that [kind of speech] the venerable Sāriputta, having verified it by direct acquaintanceship, abides percipient of the unrepulsive. That is how he abides percipient of the unrepulsive in repulsive-and-unrepulsive ideas.

812. PTS vp Pli 199 (va) How does he avoid both the repulsive and the unrepulsive and abide in onlooking-equanimity mindful and aware? When someone does not see ideas consisting in misconduct as such, those are unrepulsive [to him]. Herein, the venerable Sāriputta considers thus: "Ideas consisting in misconduct have unwished-for ripening; ideas consisting in good conduct lead to amassing", but after taking good conduct to lead to dispersal and by taking misconduct to have unwished-for ripening, avoiding both these, he abides in onlooking-equanimity.

813. Then again: (ivb) he abides percipient of the repulsive in repulsive-and-unrepulsive ideas. Craving is a repulsive idea. What is the reason? It is because creatures (sattā) are clung (sattā) by two ideas: they are clung to physical nutriment by craving for taste, and they are clung to contact (presence) by perception of pleasure. Herein, the venerable Sāriputta abides percipient of the PTS vp En 270 repulsive in physical nutriment and he abides percipient of pain in contact (presence). That is how he abides percipient of the repulsive in repulsive-and-unrepulsive [ideas].

814. (ib) How does he abide percipient of the unrepulsive in repulsive ideas? Exhaustion of craving is the unsurpassed extinction: therein foolish ordinary men have perception of repulsiveness and perception of being killed. Herein the venerable Sāriputta has perception of unrepulsiveness and perception of non-ill-will, having seen for himself with understanding. That is how he abides percipient of the unrepulsive in repulsive ideas.

815. (iiib) How does he abide percipient of the unrepulsive in repulsive-and-unrepulsive ideas? PTS vp Pli 200 There are those who are percipient of the repulsive in extinction and are percipient of the unrepulsive in fame and renown. The venerable Sāriputta, who understands with right understanding of how the gratification, the disappointment, and the escape come to be, herein abides *//* percipient of the unrepulsive.

816. (vb) How does he avoid both the repulsive and the unrepulsive and abide in onlooking-equanimity mindful and aware? According as he sees it, approval is an unrepulsive idea, and according as he sees it, resistance is a repulsive idea; herein the venerable Sāriputta, owing to his abandoning of approval and resistance, */ avoiding both the repulsive and the unrepulsive, /* abides in onlooking-equanimity mindful and aware.

PTS vp En 271 817. This is the fivefold unsurpassed Keeping of the Faculties in Being.

This is the Thread-Demonstration.

818. (1) Herein, what is the Mode of Conveying a Teaching? What is taught in this Thread? Herein, it can be stated that a pleasant abiding here and now is taught, likewise liberated cognizance and reviewing, and the idea of the higher understanding is taught.

819. (2) Herein, what is the Investigation? When [people] abide contemplating the body, their cognizance does not abide with approval and resistance, and when someone does not delight in approval and resistance his cognizance will become even (?), so this is the power of keeping in being. This is the Mode of Conveying an Investigation.

820. (3) Herein, what is the Mode of Conveying a Construing? Owing to keeping the body in being and owing to keeping cognizance in being he will not slight companions in the divine life at all. There is this construing. This is the Mode of Conveying a Construing.

821. (4) Herein, what is the Mode of Conveying Footings? PTS vp Pli 201 Keeping the body in being is the footing for the first Foundation of Mindfulness. Cognizance's being as even as earth is the footing for the contemplation of impermanence.

PTS vp En 272 822. (5) Herein, what are the Characteristics? In that he abides with cognizance as even as earth, he abides also contemplating himself as even as earth. What does “as even as earth” mean? Like those unassociated with shuddering owing to resemblance to a rock, so, too, this [venerable one] is as even as earth owing to ashamedness [of this body]. This is the Characteristic.

823. (6) Herein, what is the Mode of Conveying a Fourfold Array? What is the venerable one's Purport in this prose-exposition? It is that all Arahants who wish for the keeping of the Faculties in Being will arouse earth(-like) evenness. This is the purport.

824. (7) Herein, what is the Conversion? There is no plane of conversion.

825. (8) Herein, what is the Analysis? That he who abides contemplating the body will obtain cognizance as even as earth is unilaterally [always so]. What is the reason? Those who have [their virtue] torn, etc., rent, etc., do not obtain cognizance as even as earth; but all mindfulness occupied with the body [ends in (?)] extinction and the fruit [of the Path] in the Initiate's keeping-in-being. This is the Analysis,

826. (9) Herein, what is the Mode of Conveying a Reversal? Those who will abide contemplating the body, for them too may arise taints and fever of distress with the body as condition. This is the Mode of Conveying a Reversal.

827. (12) Herein, what are the Ways of Entry? In the case of creatures the five categories are made ways of entry, and the twenty-two faculties likewise. The mind faculty is the mind PTS vp En 273 element and mind base; the concentration faculty is the idea element and the idea base. This is the Mode of Conveying Ways of Entry.

828. PTS vp Pli 202 (13) Herein, what is the Mode of Conveying a Clearing Up? The four that should be kept in being by the mind have all been kept in being. That which can be reached by the mind in abandoning has all been reached, and since the instigation was for the purpose of that, that purpose has been cleared up. This is the Mode of Conveying a Clearing Up.

829. (14) Herein, what are the Terms of Expression? This concentration is described by a unity. The six bodies are described by a unity; [for] the five faculties with form [beginning with the eye] are the form-body, the six bodies of feeling are the feeling-body, the six bodies of perception are the perception-body, the six bodies of choice are the choice-body, and the six bodies of consciousness are the consciousness-body; and all these are the "idea-body" as it is called. These are the Terms of Expression.

830. (15) Requisite? skill in attainment and skill in steadiness are the cause, and skill in resort and skill in health are the condition; skill in emerging is the cause and the health the condition. Pleasure is the cause and non-affliction the condition. This is the Requisite.

831. (16) Herein, what is the Coordination? As earth remains indifferent whether what is pure is thrown [on it] or whether what is impure is thrown [on it], so the body remains indifferent to both agreeable contacts (presences) and disagreeable contacts (presences), and so cognizance remains indifferent to resistance-contact or to pleasant: feeling.

This PTS vp En 274 Thread is analysed with its similes by an analysis (?) for a person who gains knowledge from what is condensed. Herein, there is no opportunity for a coordination.

V. Type of Thread Dealing with Corruption and Dealing with Morality

1st Example

832. Herein, what is the type of Thread dealing with corruption and dealing with morality?

How one does not grow, does not increase, in profitable ideas, this disappointment the Blessed One teaches [with the] words

Rain soddens what is covered up

But then

[What is open it soddens not,]

So open out what is covered up

That rain may never sodden you.

so one should open out so as to [be safe] from that disappointment.

833. PTS vp Pli 203 [The Thread's Meaning.]

It is in virtue of three ideas that there is no rain-soddening in virtue of perception of ugliness one is not rain-soddened by lust, in virtue of Loving-kindness one is not rain-soddened by hate, in virtue of insight one is not rain-soddened by delusion. In this way, whatever idea is the opposite of that [unprofit], in such ideas one will reach fulfilment, and any unprofitable idea which is the opposite of that idea, by that one will not be rain-soddened.

PTS vp En 275 834. Another way. It is the ideas where emergence [from transgression] is not possible by oneself that are taught [by the phrase] "Rain soddens what is covered up", though they have that [means] whereby they can [be emerged from]. Again, [in the second part of the verse] it is taught how also to keep in being, to purify, the cognizance of one who tends, leans and inclines to seclusion [from defilement so that] he enters upon maturity, growth, and abundance in profitable ideas. Like a blue or a white or a red lotus in water [when (?)] the moon comes in the bright half [then (?)] through the day or through the night only its increase is to be expected, not its diminution; in suchwise is this kind of cognizance not rain-soddened.

835. Another here also. An uncheating, unfraudulent, undeceitful, straight man reveals himself as he is. Herein, it is when someone conceals unprofitable ideas that overrun his cognizance that "'rain soddens what is covered up". But when one who is an unfraudulent, uncheating, undeceitful, straight man reveals himself as he is, his cognizance is not rain-soddened by unprofitable ideas.

This is the Thread's meaning.

836. (1) Herein, what is the Teaching? Here the ten unprofitable courses of action are taught in rain-soddening and the ten profitable courses of action in non-rain-soddening. For one is not purified by unprofitable [ideas], PTS vp Pli 204 according as was said by the Blessed One (Bhikkhus, it is by defilement of cognizance that creatures are defiled).

PTS vp En 276 837. (2) Herein, what is the Investigation? Whose cognizance is thus rain-soddened, that would be an ordinary man's (?); but one who has the straight-resulting concentration (?) would open it? up (?) for the purpose of emergence therefrom again (?). This is the Investigation.

838. (3) Herein, what is the Construing? Cognizance that is not being rain-soddened thus emerges [from the defilement], and being emerged, it becomes established in profitable ideas. There is this construing.

839. (4) Footings? "Rain soddens what is covered up": the covered up is the footing for the kinds of non-restraint. "But what is open it soddens not": the uncovered-up is the footing for the kinds of restraint. "So open out what is covered up That rain may never sodden you": is the footing for confession.

840. (5) Characteristics? “Rain soddens what is covered up”: whatever ideas have a single characteristic with the covered-up cognizance are all rain-soddened. “But what is open it soddens not”: whatever ideas have a single characteristic with the uncovered are all not rain-soddened. This is the Mode of Conveying Characteristics.

841. (6) Herein, what is the Mode of Conveying a Fourfold Array? What is the Blessed One's Purport in this Thread? Those who have confessed unprofitable ideas in their cognizance will make amends according to the True Idea. This is the Blessed One's purport herein. This is the Fourfold Array.

PTS vp En 277 842. PTS vp Pli 205 (7) Conversion? What is covered up is of two kinds: [it is that in the case] of the negligent [i.e. ordinary men and] of those incapable of concealment through their having the straight-resulting concentration [i.e. Initiates] (?). Herein, [when there is] lack of faith conceit increases taints. And through lack of faith one comes to negligence. Through negligence one despises and comes to pride. And this is said by the Blessed One ([And] for the proud, the negligent, [While they are such] their taints increase). [Now] these are the four assumings and the four assumings are the five categories of assuming: These are the truths of Suffering and Origin. That is why one should “open what is covered up”. With the abandoning of the cause by which the taints increase the taints are abandoned. Herein, lack of faith is abandoned through diligence, and pride through the abandoning of agitation-and-worry. In him two ideas, namely quiet and insight, come to fulfilment: [this is the Path.] The exhaustion of those taints is Cessation. These are the four Truths. This is the Conversion,

843. (8) Herein, what is the Mode of Conveying an Analysis? “Rain soddens what is covered up” is not unilaterally [always so]. What is the reason? Someone may have stopped as in the Initiates' case, according as is said by the Blessed One:

Although the Initiate can still do evil

By body or by speech or by the mind,

Yet he can never hide it, and this fact

Is of one who has seen the State [of Peace].

Although PTS vp En 278 his [i.e. the Initiate's] cognizance may be affected by hindrances through these [evil acts], yet that can be demonstrated as not a condition for rain-soddening [in his case]. This is the Mode of Conveying an Analysis.

844. (9) Herein, the Reversal? “Rain soddens what is covered up”: [when] someone has any [such (?)] ideas, all that are not opened up are rain-soddened. “But what is open it soddens not”: rain does not sodden what is uncovered. This is the Mode of Conveying a Reversal.

845. (10) Herein, what are the Synonyms? The “covered up” is the shut in, shut off, sealed off, closed off, covered over, buried away (?). “But what is open it soddens not”: he who

has abandoned these ideas PTS vp Pli 206 has removed them, not endured them, made an end of them. This is the Mode of Conveying Synonyms.

846. (11) Herein, what are the Descriptions? "Rain soddens what is covered up" is described in terms of what deals with corruption. "But what is open it soddens not" is any function connected with the True Idea described by a description in terms of the way. "So open out what is covered up" is described by a description in terms of instruction, "That rain may never sodden you" is described by a description in terms of source (?). This is the Mode of Conveying Descriptions.

847. (12) Herein, what is the Mode of Conveying Ways of Entry? "Rain soddens what is covered up": There are three defilements, PTS vp En 279 namely lust, hate, and delusion. In the case of the categories these are the determinations category, ... etc. ...; these are as demonstrated earlier in the cases of the categories, elements, and bases. This is the Mode of Conveying Ways of Entry.

848. (13) Herein, what is the Mode of Conveying a Clearing Up? The instigation with which this Thread was uttered has been completed.

849. (14) Terms of Expression? "Rain soddens what is covered up" is described by a unity. What is the reason? Since this diversity namely that rain soddens, and for him it rain-soddens and thus it rain-soddens, is described by characteristics that are qualities shared in common, the description is in terms of a unity.

850. (15) Herein, what are the Requisites? There are two causes and two conditions for its being rain-soddened: concern with what is unprofitable, and delight in having oneself [well (?)] spoken of. These are the two causes; and unreasoned attention, and relinquishment of profitable ideas, these are the two conditions.

851. (16) Herein, what is the Coordination? "Rain soddens what is covered up": he sees indecision in whether [not] to accept that not to confess the covered-up is of no concern. [Now] with the unprofitable root [delusion thus] unevident, owing to wondering, PTS vp Pli 207 and with craving, these defects increase. So interpreting it thus, these are determinations consisting in determinative-acts. With determinations as condition, consciousness; ... down to ... PTS vp En 280 ageing-and-death. This is the coordination. And again, while with the teaching thus [in the form of Arising] his unprofitable ideas attain maturity, growth, and abundance, [nevertheless] with Cessation of his determinations [...] This is the Coordination.

2nd Example

852. ((i) Four types of persons: the dark with a dark supreme value, ...).

853. [The Thread's Meaning.]

(i) Herein, what is “dark”? “,‘Dark” is gloom, as stated by the Blessed One (Just as in gloom [so] fearful that a man does not see his own element (?), so too, as to unknowing there is dark as gloom; there one has no faith about evil with its action and its ripening). So it is any thus-characterized unknowing, dark, ignorance, delusion, whereby creatures do not understand how it is. So it is called “dark”. [And] that is dark for the three eyes, namely for the fleshly eye, for the heavenly eye, and for the eye of understanding: for these three eyes. Here dark is demonstrated as unknowing.

854. Herein, what is unknowing? It is unseeing in the eight instances, namely unknowing [about the four Noble Truths,] unknowing about past finiteness, unknowing about future finiteness, unknowing about past-and-future finiteness, unknowing about [specific conditionality in the forms of unknowing about] cause and unknowing about condition. When someone is possessed of this unknowing, the outcome is this: that he does not know “This should be cultivated, … … this should PTS vp En 281 not be given attention”. It is by that kind of dark that he is demonstrated as “dark”; just as he is called “deluded”, so this (?). [Now] the dark by which that type of person is called “dark” PTS vp Pli 208 is the dark by which, when uneradicated, when unsevered, he comes to have that for the ultimate, has that for his supreme value, which is why this type of person is called “dark with a dark supreme value”.

855. (ii) */ Herein what is the “dark with a bright supreme value”? /* The True Idea is the only supreme value to be given attention (?). [Hearing it] he gives ear prepares his cognizance for knowledge. And he likes pondering those ideas. He sees with understanding-consisting-in-what-is-heard. *//* He comports himself in that kind of understanding. When he comports himself thus, he has that for his supreme value. This type of person is called “dark with a bright supreme value”.

856. Herein, how does that type of person have a “bright supreme value”? Herein, the light of knowledge that is inseparable from the idea of one willing to hear about an idea that is a guide-line of the opposite kind to that same dark is what is called “bright”. This is the type of person that is “dark with a bright supreme value”.

PTS vp En 282 857. Herein, it may be stated [as follows]: This type of person, who is “dark with a bright supreme value”, if he obtains a good friend such as will keep him from unprofit and encourage him in only keeping what is profitable in being, and teach him the true object of faith thus: “These ideas are profitable, these ideas are unprofitable; these ideas are blameworthy, these ideas are blameless; these ideas are to be cultivated, these ideas are not to be cultivated; these ideas are to be kept in being, these ideas are not to be kept in being; these ideas should be entered upon and abode in, these ideas should not be entered upon and abode in; these ideas should be given attention, these ideas should not be given attention”; and when the mindfulness faculty ripens with perception according as [this] this is perceived [to be so], then he understands thus: “These ideas are profitable, these ideas are unprofitable; these ideas are blameworthy, these ideas are blameless; these ideas are to be cultivated, PTS vp Pli 209 these ideas are not to be cultivated; these ideas are to be kept in being, these ideas are not to be kept in being; these ideas should be entered upon and abode in, these ideas should not be entered upon and abode in; these

ideas should be given attention, these ideas should not be given attention".

858. He is willing to hear those ideas, he gives ear, prepares his cognizance for knowledge, and he likes pondering those ideas. Being possessed of understanding-consisting-in-what is heard, he comports himself with that kind of understanding. When he comports himself thus he comes to have that as the ultimate, to have that for supreme value. This is called the "dark person with a bright supreme value".

PTS vp En 283 859. (iii) Herein, what is the "bright person with a dark supreme value"? The light of knowledge that is inseparable from the idea of one willing to hear about an idea that is a guide-line of the opposite kind to that same dark is what is called "bright". What is he called? In regard to understanding, he is called "wise": he understands thus: "These ideas are profitable, these ideas are unprofitable; these ideas are blameworthy, these ideas are blameless; these ideas are to be cultivated, these ideas are not to be cultivated; these ideas are to be kept in being, these ideas are not to be kept in being; these ideas should be entered upon and abode in, these ideas should not be entered upon and abode in; these ideas should be given attention, these ideas should not be given attention".

860. But here he cultivates evil friends, obeys the power of evil friends, he increases unprofitable ideas and abandons profitable ideas. Owing to this negligence, giving no attention to perception of conditions, he cultivates unmindfulness and unawareness. He increases the dark, which is the opposite [of that same light]; overcome (transcended) by dark, he has a dark supreme value, has dark as the ultimate. PTS vp Pli 210 This is called the type of person that is "bright with a dark supreme value".

861. (iv) Herein, what is the "bright person with a bright supreme value"? Herein, it may be stated as follows: This type of person, with a good friend for his support, is one who is an able seeker after what is profitable. Approaching good friends, he asks, he questions thus: "What is profitable? What is unprofitable? What is blameworthy? What is blameless? What is to be cultivated? What is not to be cultivated? What is to be kept in being? What is not to be kept in being? What should be entered upon and abode in? What should not be entered upon and abode in? What should be given attention? What should not be given attention? How is there corruption? How is there cleansing? How is PTS vp En 284 there occurrence? How is there arising? How is there a tether [i.e. bond of responsibility for action]? How is there liberation? How is there an origin to embodiment? How is there a cessation to embodiment?", and it being taught how it appears established here, when he practises [rightly] accordingly, he understands thus: "These ideas are profitable, these ideas are unprofitable; … and so on down to … how there is an origin to embodiment; how there is a cessation to embodiment" to be given in detail. He [rightly] practises (?) those ideas, and thus he increases vision (?), knowledge, science, light. That type of person comes to have that as the ultimate, that as supreme value. This is called the "bright person with a bright supreme value".

862. (ia) Herein, what is the "dark person with a dark supreme value"? He is one who illustrates the unprofitable idea, who, owing to keeping that in being, shows reappearance in inferior destinations. He comes to have that as the ultimate, that as supreme value. This

is called the “dark person with a dark supreme value”.

(iia) Herein, the “dark person with a bright supreme value”? By the dark he shows the ripening of unprofitable action, yet he may have a good friend through whom he abandons unprofitable ideas and increases profitable ideas. PTS vp Pli 211 Herein, since he shows reappearance in the superior destinations, having that as the ultimate, he is therefore said to have a “bright supreme value”.

(iiia) Herein, the “bright person with a dark supreme value” shows the ripening of profitable action. Yet by association with bad friends, by waiting on bad friends, by obeying the power of bad friends, he increases the unprofitable idea. Owing to the keeping of that in being he shows reappearance in inferior destinations, [he comes to have] that as the ultimate, hence he is called “bright with a dark supreme value”.

(iva) Herein, the “bright person with a bright supreme value”? PTS vp En 285 Owing to brightenedness he shows reappearance in superior destinations, [he comes to have] that as the ultimate, hence they say that he is “bright with a bright supreme value”.

863. (i–ivb) By the “dark” person he shows the ripening of unprofitable kinds of action; by the “,‘bright” one he shows the ripening of profitable action. By the “dark” he shows the eight wrongnesses, by the “bright” he shows the eight rightnesses. By the “bright with a dark supreme value” he shows the ten unprofitable courses of action; by the “bright with a bright supreme value” he shows superiority; by the “dark with a bright supreme value” he shows the idea not to be mortified; by the “dark with a dark supreme value” he shows the idea to be mortified.

This is the Thread-Meaning.

864. (1) Herein, what is the Mode of Conveying a Teaching? What is taught in this Thread? Herein it may be stated that in this Thread profitable and unprofitable ideas (actions) are taught and the ripening of profitable and unprofitable ideas (actions) is taught, and the occasion for the difference in the destinations of inferior and superior creatures is taught. This is the Mode of Conveying a Teaching.

865. (2)–(3) Herein, what is the Mode of Conveying an Investigation? PTS vp Pli 212 He who exists coessentially with the ripening of unprofitable action is steadied therein through having assumed unprofitable ideas: such investigation is construable. He who exists coessentially with the ripening of profitable action is steadied therein through having assumed unprofitable ideas: such investigation is construable. This is the Investigation and the Construing.

PTS vp En 286 866. (4) Herein, what is the Mode of Conveying Footings? [By] the “bright” type of person [he shows] the footing for reviewing, while [by] the “dark” type of person he shows the footing for non-contemplation of disappointment in dark. By the “dark with a bright supreme value” he shows the footing for diligence. By the “dark” he shows the footing for ignorance and for [wrong] view. By the “bright with a dark supreme value” he

shows the footing for negligence and [wrong] view. These are the Footings.

867. (5) Herein, what is the Mode of Conveying Characteristics? With the “dark with a dark supreme value”, when cognizance is demonstrated as “dark” all defiling ideas are demonstrated. With the “bright with a bright supreme value”, when science is demonstrated all ideas siding with enlightenment are demonstrated. By the “bright with a dark supreme value”, negligence is demonstrated. By the “dark with a bright supreme value”, diligence is demonstrated. This is the Mode of Conveying Characteristics.

868. (6) Herein, what is the Mode of Conveying a Fourfold Array? What is the Blessed One's Purport in this Thread? [It is this:] even those creatures that belong to low-born clans, on hearing this will undertake and carry out profitable ideas, and those creatures that belong to high-born clans, on hearing this teaching of the True Idea, will so much the more undertake and carry out profitable ideas. This is the Mode of Conveying a Fourfold Array.

869. (7) Herein, what is the Mode of Conveying a Conversion? The craving given existence by ignorance is the Origin [of Suffering]. The “dark with a dark supreme value” is Suffering. These are two Truths, namely Suffering and Origin. Whatever Thread-idea the “bright” is described by, PTS vp Pli 213 that idea is the footing for the understanding faculty. By means of such non-delusion the three profitable roots come to fulfilment, which is the footing for heaven.

PTS vp En 287 870. (8) Herein, what is the Analysis? “Dark with a dark supreme value” is not unilaterally [always so]. What is the reason? There is the “dark” kind, and [yet its] existence [is] in a state with future reappearance as the “bright” type of person owing to profitable [action] to be felt in some future period; and there is the “bright” kind, and [yet its] existence [is] in a state with future rearising as the “dark” type of person owing to unprofitable [action] to be felt in some future period.

871. (9) Reversal? In the case of the “dark” types, the opposite is the “bright” types (?).

872. (10) Herein, what are the Synonyms? He who is “dark” is thus practising for his own affliction through lack of faith, is a fool, unskilled [in profit], unexpert, uncontemplating of disappointment. He who is “bright” is practising for his own welfare, is wise, skilled [in profit], expert, and a contemplator of disappointment. These are the Synonyms,

873. (11) Herein, what are the Descriptions? This [“dark”] person is described by a description in terms of ripening; he is described by [a description in terms of] the state of being gripped in the unprofitable. The “bright” type is described by a description in terms of reappearance due to profitable ideas and by a description in terms of ripening of profitable ideas.

874. (12) Ways of Entry? With ignorance as condition, determinations; … down to … ageing-and-death; and ignorance is the footing by demonstration. With the arising of science, … down to … cessation of ageing-and-death [this is the way of entry by dependent arising.] And these two ideas are included in the determinations category. The idea

element and the idea base are the footing, by demonstration, in the case of the elements, [etc.].

PTS vp En 288 875. (13) Herein, what is the Clearing Up? It is the instigation of this Thread as taught.

876. PTS vp Pli 214 (14) Terms of Expression? When the Blessed One spoke of the “dark” type [for instance] he does not teach a single type of person; [but rather] in so far as creatures have destination he demonstrates as “dark” in the plural those who have reappeared there through an action (idea) consisting in misconduct. “Bright” is reappearance due to profitable actions (ideas) in the case of all creatures, and all that is what he refers to as “bright”. With this unity as condition this is a description in terms of reasoned attention of the four persons as principal entity-types.

877. (15) Herein, what are the Requisites? For unprofit having evil friends is the condition and unreasoned attention the cause; for profit having good friends is the condition and reasoned attention the cause.

878. (16) Herein, what is the Coordination? Here someone is born again in a low-born clan. Being born again in a low-born clan, he has reappeared among [inferior unprofitable] forms, sounds, odours, flavours, and tangibles, and all human use of possessions. The “bright” type has reappeared among superior profitable kinds and all human use of possessions.

VI. Type of Thread dealing with Corruption and dealing with Penetration

1st Example

879. Herein, what is the type of Thread dealing with corruption and dealing with penetration? [An example is] the verse:

The steadfast will never call that a strong bond

....

PTS vp En 289 880. [The Thread's Meaning.]

For what reason is that bond [not] strong? For four reasons: One can get free from it by [one's own] lordly position, or by riches, or else through another by petitioning, or by legal (?) procedure. But as to [the bond consisting in] “lusting for jewels and gems And concern for a wife and for children as well”, they are a mental bond for one, from which one cannot get free by [one's own] lordly position or by riches or else through another by petitioning or by legal (?) procedure, and there is no PTS vp Pli 215 agent divine or human, [to whom one could say] “Get [me] free from the bond with this”.

881. By means of the underlying tendency to lust, this bond binds one to the six external bases: craving for forms binds one to forms, ... down to ... craving for ideas to ideas. He

who is bound here in the world [of this life] is guided to the next world bound, is born bound, dies bound, and goes from this world to the next bound. He can never get free except by way of the Noble Path. For it is through finding this bond and the state of dying and the state of reappearing to be fearful that he comes to abandon will and lust. By abandoning will and lust he surmounts both this world and the other world that is its double.

882. Herein, the abandoning of determinations that are due to bondage is [elsewhere] stated thus (Having put away will for both these extremes … With chattels a Stilled One [remains] unbesmirched), since in regard to chattels consisting in children and wives he (has extracted the barb); [and PTS vp En 290 one such as] this shows the abandoning of that same craving with the abandoning of the craving's root.

883. [He does so] (Wandering diligent); for it is owing to negligence that sensual desire occurs. He who delights in the renunciation due to their abandoning is one who abides diligent. And it is with his abandoning of hope [from these] that he hopes neither for this world nor for a next world. He does not wish for anything endearing and gratifying that has this world for its support, nor does he wish for anything endearing and gratifying that has another world for its support. Hence it is said that (He hopes for neither this world nor a next). His abandoning is the “severance”.

884. [Now] the “Stilled One” [thus] demonstrated in the Chapter of Octets is the “steadfast” one here; and the “non-hoping” demonstrated in the Chapter of Octets is the “unconcern” here. So, since all these sensual desires have been taught in the [first] verse alone with craving for the chattel PTS vp Pli 216 as an objective sensual desire, hence the Blessed One teaches [in the verse that follows]

But that too they sever and wander [in freedom]

Unconcerned, and all sensual desires foregone.

885. The demonstration of this verse has been twofold: as demonstration by collation [with another verse] and demonstration by occasion. Just as this verse [as an PTS vp En 291 answer to the question asked in the Saṃyutta] is the type [of Thread] dealing with corruption and dealing with penetration, so too the answer to [the question asked in] that verse [in the Chapter of Octets] is the type [of Thread] dealing with corruption and dealing with penetration. So in the case of all verses and prose-expositions.

The Thread has been demonstrated.

886. (1) Herein, what is the Teaching? With what purport is this Thread taught? Those creatures that are of lusting temperament will abandon sensual desires: this is the Blessed One's purport.

887. (2) Herein, what is the Investigation? He who had the ten-grounded defilements has outstripped them, rejected them, put them away. How are these sensual desires as defilement tenfold? As hither-side and further-side fetters and as the ten-grounded bases

[eye-cum-forms, … body-cum-tangibles (?)]. This is the Investigation.

888. (3) Herein, what is the Construing? Those who lust are bound by the strong bond. This is the construing.

889. (4) Herein, what are the Footings? [That someone] "lusts after jewels and gems" is the footing for my-making. "Concern" is the footing for lust for past things. "But that too they sever" is the footing for keeping in being.

PTS vp En 292 890. (5) Herein, what are the Characteristics? One whose cognizance lusts after jewels and gems is attached in regard to I-making, attached in regard to my-making, and also he who lusts after children and wives, who lusts after fields and lands. PTS vp Pli 217 This is the Mode of Conveying Characteristics.

891. (6) Herein, what is the Mode of Conveying a Fourfold Array? What is the Blessed One's Purport here? It is that those who have the will for extinction will abandon craving for children and wives. This is the Blessed One's purport. *//*

892. (7) Herein, what is the Conversion? Craving for children and wives is Origin. As to categories assumed, these are simply the form-chattels in external forms (?); this is Suffering. The severance of craving is Cessation. That whereby it is severed is the Path. */ These are the four Truths /*.

893. (8) Analysis? There is no plane of analysis.

894. (9) Reversal? The opposite has [already] been demonstrated. [in the two parts of the verse].

895. (10) Herein, what are the Synonyms? The synonyms have

[already] been demonstrated.

896. (12) Herein, what are the Ways of Entry? Where there is craving, there determinations are made the way of entry. With that as condition, consciousness; … down to … ageing-and-death. What is not found (?) is ignorance: with the arising of science, cessation of ignorance; … down to … ageing-and-death.

PTS vp En 293 897. (13) Herein, what is the Clearing Up? The verse's instigation has already been cleared up.

898. (14) Herein, what are the Terms of Expression? "The steadfast will never call that a strong bond" is described by a unity, not by a diversity. There are four kinds of lust, namely lust for sensual desires, lust for form, lust for being, and lust for views, which are described by a unity.

899. (15) Herein, what are the Requisites? When people have “lust for jewels and gems” the cause of that is perception of beauty, and apprehending of the sign [of beauty] through [personal] features is its condition. Perception of ugliness is the cause whereby they are severed, and removal of apprehension of signs is the condition.

900. PTS vp Pli 218 (16) Herein, what is the Coordination? Those “lusting after jewels and gems” are confused and affected by hate as well. “But that too they sever and wander [in freedom]”: that is abandoned because of its having being diagnosed and because of its having being avoided. This is the Coordination.

2nd Example

901. [The Thread's Meaning.]

(What is chosen, what is asserted, [what is allowed to have underlying tendency]) in detail [in the three paragraphs].

PTS vp En 294 902. [The Thread's Meaning.]

[(i) First Paragraph of the Thread.] As to “what is chosen”, this is a condition for bodily and verbal action. What is the reason? It is because what is chosen is choice, and that is called “mind-action”. That choice as action is the mental kind, and that and the bodily and verbal kinds are the three kinds of action demonstrated.

903. [Now] though the bodily action and the verbal action that one instigates may [in themselves] be profitable, when one misapprehends them this is what is called “misapprehension of virtue and duty”.

904. “Asserting” is the threefold determinations, namely those consisting in merit, those consisting in demerit, and those consisting in imperturbability. With those as condition, consciousness; thus these are an “object whereby consciousness has a steadying-point”.

905. “Any perception of beauty, [perception of permanence,] perception of pleasure, and perception of self, is what is chosen”.

906. That consciousness passing on by means of form is steadied with form as its object, with form as its standing-point, comes to growth, increase, and abundance through its being infected with relishing: this is “asserting”.

907. When thus steadied in the steadying-points for consciousness, the first generating [of consciousness] is an assuming by way of an object; that is what is called “chosen”.

PTS vp En 295 908. [Then] any attachment, cleaving to, [on the part of] the formless steadied thereon is what is called “asserted”.

909. Concern for agreeable forms that are agreeable and pleasing is “what is chosen”. [For] (Whatever one chooses) among the wished-for and agreeable is the Body-Tie of covetousness, and among those provocative of resistance it is the Body-Tie of ill will, … and so all four Body-Ties.

910. PTS vp Pli 219 This is cognizance's first instance in the five strands of sensual desires. When someone is a contemplator of gratification therein [in those sensual desires] then owing to that choice of his many evil unprofitable ideas have parallel occurrence with his cognizance. [For when] a person is bound by lust through sensual desire as defilement he can be done with as [Māra] desires. This is the “asserting” in [the case of the Flood of] Sensual Desires, and so with all four Floods.

911. In so far as he abides associated with these sensual desires, with them kept in being (?), cleaved to them, this is “choice”.

912. In so far likewise as, when someone is not without lust, has a propensity for loving, when any change and alteration arise for him, then with the sorrow and lamentation, pain, grief, and despair [consequent thereon in him], that consciousness of his has parallel occurrence with pain as the [thought-]arising that what is PTS vp En 296 remembered is inseparable from the idea of its subsidence grips his cognizance; this is called “asserting”.

913. He “chooses” and “asserts” for each single steadying-point for consciousness, and that steadying-point is twofold, namely steadying-point-as-object and steadying-point-as-nutriment. Herein, the steadying-point-as-object is a condition for name-and-form; and for the steadying-point-as-nutriment and for any steadying-point for that generated renewal of being and for any steadying-point as renewal of being. Hence it is said that [in the Thread] (That becomes the object whereby consciousness has a steadying-point). With that consciousness as condition, name-and-form; … down to … ageing-and-death.

914. [(ii) Second paragraph of the Thread.] Again, he does not choose and does not assert in order that (?) [that steadying-point] may not give renewal of being in a future physical basis: this opposite is demonstrated as follows [in the Thread]: ([If] he does not choose and [if] he does not assert, yet he lets tendencies underlie), the demonstration here being the second.

915. What he had formerly “chosen” and had “asserted” is [still] uneradicated, and with that as condition there is [still] this steadying-point for consciousness. PTS vp Pli 220 Or else his underlying tendencies reveal themselves, and with that as condition renewal of being is generated for him.

PTS vp En 297 916. Or else he does not bother (?) to assert (?) [any preference for] houses with a refined (?) living-standard (?). Since he does not bother (?) to assert (?) it, he is thus [re-]born in houses of low standard (?). That guides him to assert [preference]. Any such determinations chosen and asserted are objects, both the choice and the assertion for the purpose of (?) generating a physical basis being an object for consciousness.

917. As by choice and by assertion aspiring creatures “that already are” (that already have existence) choose and assert, not so those “that yet seek to be”, who neither choose nor assert. What are the “creatures that already are”? They are those actually (?) born, and the egg-born already broken out of the egg, and the moisture-born, [all] so long as they have not yet reached dissolution [of the body]; it is these that “already are”. What are those “that yet seek to be”? They are those traversing the roundabout while still in the womb or in the egg; it is these latter that “neither choose nor assert”: and yet their renewal of being is generated by underlying tendency. Those “that already are” are “frail”, while those “that yet seek to be” are “firm”. It is the “frail” that choose and assert, while the “firm” neither choose nor assert; and yet they still pursue the roundabout owing to underlying tendency.

PTS vp En 298 918. Another way: there are the Noble Persons who are Initiates. Herein, they neither choose nor assert, yet they appear again owing to underlying tendency.

919. Another way: there are subtle breathing things in the soil and in water that do not come within the eye's horizon; and they neither choose nor assert, yet they pursue the roundabout owing to underlying tendency.

920. Another way: all outsider (?) mendicants are over-estimators (?). They neither choose nor assert, and yet they pursue the roundabout owing to underlying tendency.

921. [(iii) Third paragraph of the Thread.] ([If] one no more chooses, and no more asserts and no more lets tendencies underlie, PTS vp Pli 221 then there is no object whereby consciousness might have a steadying-point).

[With the words] “He no more chooses” he shows eradication of obsession, and with “he no more lets tendencies underlie” he shows eradication of underlying tendencies.

With “he no more chooses” he shows abandoning of gross defilements, and with “he no more lets tendencies underlie” he shows abandoning of subtle defilements.

With “he no more chooses” he shows the plane of seeing (?), with “he no more asserts” he shows the Once-Returner and the Non-Returner, and with “he no more lets tendencies underlie” the arahant.

With PTS vp En 299 “he no more chooses” he shows abandoning by means of the Virtue Category's opposition, with “he no more asserts” he shows abandoning by means of the Concentration Category's opposition, and with “he no more lets tendencies underlie” he shows abandoning by means of the Understanding Category's opposition.

With “he no more chooses” he shows abandoning of determinations consisting in demerit, with “he no more asserts” he shows abandoning of determinations consisting in merit, and with “he no more lets tendencies underlie” he shows abandoning of determinations consisting in imperturbability.

“He no more chooses” is the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty, “he no more asserts” is the final-knowledge faculty, and “he no more lets tendencies underlie” is the final-knower faculty.

“He no more chooses” is a blunt Keeping of Faculties in Being, “he no more asserts” is a medium Keeping of Faculties in Being, and “he no more lets tendencies underlie” is an outstanding Keeping of Faculties in Being.

This is the Thread-meaning.

922. (1) Herein, what is the Teaching? Here the four Truths are taught in the Thread.

923. (2)–(3) (i) “What is chosen and what is asserted”: There is, [still] that object [whereby] cognizance finds a standing-point: such investigation is construable. (ii) “He does not choose and does not assert”: there is still that object in the underlying tendency whereby consciousness has a standing-point: such investigation is construable. (iii) “He no more chooses and no more asserts”: with the abandoning of underlying tendencies he PTS vp En 300 does not seek any steadying-point for consciousness: such investigation is construable. This is the Investigation and the Construing.

924. (4) Herein, what are the Footings? PTS vp Pli 222 The [previous] obsession of choice is the footing for the [subsequent] obsession of choice. The asserting is the footing for assuming. The underlying tendency is the footing for obsession. The keeping in being of destruction of will and lust for these is the [footing for the] abandoning of lust for being.

925. (5) Herein, what are the Characteristics? “What is chosen” is what is felt (?), “what is asserted” is what is taken up, cognized, the consciousness of that, also the object, also the condition.

926. (6) Herein, what is the Fourfold Array? Here in the Thread what is the Blessed One's Purport? It is that those who do not wish for renewal of being will not choose and will not assert. This is the purport.

927. (7) Conversion? The choosing, the asserting and the underlying tendency [on the one hand], and the abandoning of the steadying-points for consciousness [on the other] are two Truths, [respectively Origin and Path].

928. (8) Analysis? There is no plane of Analysis.

929. (9) Reversal, however, is the Thread with the opposition [contained in its three paragraphs].

PTS vp En 301 930. (10) Herein, what are the Synonyms? The Choice is mind-choice of forms down to mind-choice of ideas. “Underlying tendency” is the seven underlying tendencies.

931. (11) Descriptions? “Choice” is described by a description in terms of obsession. “Asserting” is described by a description in terms of assuming. “Underlying tendency” is described by a description in terms of cause. “Steadying-point for consciousness” is described by a description in terms of cause-of-rearising. The severance of the choice and assertion and underlying tendency is described by a description in terms of the outguiding of will and lust. With the first two paragraphs [of the three in this Thread] dependent origination [and] specific conditionality [are described respectively]; by the last one, stopping.

932. (12) Ways of Entry? With the [first] two paragraphs there are Suffering and Origin. With the last one, the Path and Cessation.

933. (13) Clearing Up? The Thread's instigation is cleared up [already].

934. PTS vp Pli 223 (14) Terms of Expression? As expression (?), “what is chosen” is all described by a unity. As assuming, “what is asserted” is described by a unity. “Consciousness” is described by a unity.

PTS vp En 302 935. (15) Reguisites? A beautiful object and unreasoned attention [given to it] are a condition by cause-conditionality for the choice. For consciousness the idea that is its steadying-point is a condition by object-conditionality, while attention is a condition for it by cause-conditionality.

936. (16) Herein, what is the Coordination? This Thread deals with what is perceived (?). Herein, “he chooses” can be demonstrated as cognizing. Then owing to its having a steadying-point, with consciousness as condition, name-and-form; … down to … ageing-and-death. This is the coordination.

937. As to “there is no object whereby consciousness might have a steadying-point” it can be demonstrated thus: With cessation of consciousness, cessation of name-and-form; … down to … cessation of ageing-and-death.

VII. Type of Thread Dealing with Corruption, Dealing with Penetration, and Dealing with the Adept.

1st Example

938. Here, what is the type of Thread dealing with corruption, dealing with penetration, and dealing with the Adept?

[The words] (This world is born to anguish, … down to … whoever have declared liberation from being [to come about] through [some kind of] being) deal with corruption. [The words] (It is by depending on the essentials of existence that this suffering has actual being … down to … His craving for being comes to be PTS vp En 303 abandoned. And he no more expectantly relishes non-being) deal with penetration. [The words (That] bhikkhu being quenched, through not assuming, no more his being comes to be renewed … [down

to] ... one such as this outstrips all kinds of being) deal with the Adept.

939. [The Thread's Meaning.

(i) Corruption.] Herein, "born to anguish": the anguish is that it is born to lust, born to hate, and born to delusion, and thus [with the words] "the world is born to anguish" he shows how these creatures stand.

940. The "contact" is threefold, namely to be felt as pleasure, to be felt as pain, and to be felt as neither-pain-nor-pleasure. Herein, contact to be felt as pleasure brings the anguish of lust, that to be felt as pain brings the anguish of hate, and that to be felt as neither-pain-nor-pleasure brings the anguish of delusion. PTS vp Pli 224 And according as the Blessed One said to Hatthaka Āḷavaka in the Anguttara (Householder's son, such kinds of lust-born, hate-born, and delusion-born anguish as those whereby one sleeps in pain are absent in me).

941. "It is sickness that it calls self" he who is anguished by these kinds of anguish obtains the threefold perversion, namely (1) perversion of perception, (2) perversion of cognizance, and (3) perversion of view. Herein, (1) perversion of perception is that there is beauty in the ugly, (2) perversion of cognizance is that there is pleasure in the painful, and (3) perversion of view is that there is permanence in the impermanent and that there is self in the not-self.

PTS vp En 304 942. Similarly, the perversion of cognizance [and those of] perception and view, these are the threefold [logical (?)] thinking: (a) thinking based on [the affective state of] cognizance is a perversion, (b) thinking based on perception is a perversion, and (c) thinking based on view is a perversion, too.

943. Herein, the plane for the perversions' province of predominance is ignorance; for according as [ignorance (?)] perceives it, according as it cognizes, according as it perceives and cognizes, and according as liking chooses, these four as the [three] perversions whereby creatures call "self" the fourfold ground for selfhood that is [in fact] a sickness [and] a boil. Thus the words "it is sickness that it calls self" are a conversion [to the opposite]; for "however it conceives [it] 'Tis [ever] otherwise than that", it conceives that there is beauty, which is not so, and likewise pleasure, permanence, and self. "Maintaining its being otherwise [than it conceives]": while being, it aspires to future being; hence it is said [here] that it "clings to being".

944. "Expectantly relishes only being, but what it relishes brings fear": [by this] he demonstrates the five categories; for sorrow, lamentation and pain with that fear as condition will be kept in being for him.

Up to this point corruption.

945. [(ii) Penetration.] "Now this divine life PTS vp Pli 225 is lived in order to abandon being": The outguiding of will and lust is the abandoning of the three [kinds of being].

While “it is [by depending on] the essentials of existence that this suffering has actual being” PTS vp En 305 , since that pain will be kept in being for anyone who relishes being, he stated the abandoning of that pain thus “With the exhaustion of all kinds of assumption suffering has no actual being”: what he calls “assumption” as demonstrated here is the four perversions. Of that the first perversion is sensual-desire assumption, the second is view-assumption, while the third is virtue-and-duty assumption and self-theory assumption. Their exhaustion is pain's having no more actual being, [and with this] he states the cessation of pain that has the essentials of existence for its source. “So when a man thus sees with right understanding how this is, [his] …”: he has no craving for being. By “He no more expectantly relishes non-being” he alludes to the plane of seeing. By “That is the utter exhaustion … extinction” he explains two deliverances: fading of lust and fading of ignorance.

946. [(iii) The Adept.] By “That bhikkhu … [no more] his..” he alludes to the extinction element without trace left. This is the demonstration of the Thread's meaning.

947. (2)–(3) Herein what is the Investigation? When someone has a fever then while he is feverish he has no seeing how it is and finds no dispassion. This is the Investigation and the Construing.

PTS vp En 306 948. (4) Footings? lust-born fever is the footing for the pleasure faculty and for the joy faculty, hate-born fever is the footing for the pain faculty and for the grief faculty, delusion-born fever is the footing for the onlooking-equanimity faculty and for the grief faculty.

949. (5) Herein, what is the Mode of Conveying Characteristics? “Subject to [painful] contact” [implies also] subject to feeling and subject to perception and subject to determinations, “For however it conceives [it]” whether by the sign of beauty, or by the sign of pleasure, or by the sign of permanence, or by the sign of self, it conceives that there is beauty in the ugly, and all [the rest]. When lust-born fever is stated [all] the four fevers are stated, namely the lust-born, the hate-born, the delusion-born, PTS vp Pli 226 and the view-born, “It is sickness that it calls self” it calls all the fifty terms—impermanent, painful, and so on—[self].

950. (6) Herein, what is the Fourfold Array? What is the Blessed One's Purport in the Thread here? Those who do not remain with fever do not expectantly relish being; those who do not expectantly relish being will attain extinction. This is the Purport.

951. (7) Herein, what is the Conversion? With the [section] dealing with corruption he demonstrates Suffering and Origin. With that dealing with penetration, the Path and Cessation.

952. (8) Herein, what is the Analysis? “Born to anguish”, born to sickness, “it is sickness that it calls self”: that is not unilaterally [always so]; for there may be one who is born to anguish PTS vp En 307 (is anguished) through inattention yet he does not call the sickness self.

953. (9) Herein, what is the Reversal? It is with the reversal of plane for the purpose of showing the proposition and its opposite.

954. (10) Herein, what is the Mode of Conveying Synonyms? "It is sickness that it calls self": it is a barb that it calls self, ... and all the fifty terms can be cited.

955. (11) Herein, what are the Descriptions? ",'Born to anguish" is the footing for grief; he describes all that by a description in terms of synonyms. "It is sickness that it calls self": he describes the perversions by a description in terms of defilement. "What it expectantly relishes brings fear": the perversions are described by a description in terms of presentation.

956. (12) Herein, what are the Ways of Entry? "Born to anguish" is the three unprofitable roots. They, being determinations, are included in the determinations category; in the case of the elements, the idea element; in the case of the bases, PTS vp Pli 227 the idea base; in the case of the faculties, the femininity faculty and masculinity faculty.

957. (13) Herein, what is the Clearing Up? The Thread's instigation has been cleared up already.

PTS vp En 308 958. (14) Herein, what is the Mode of Conveying Terms of Expression? Fever: Those worlds described [first] by a description in terms of a unity as "clinging [to being]" are the worlds described in the middle by a description in terms of a diversity, doing without the clinging (?).

959. (15) Herein, what are the Requisites? "Born to anguish": unreasoned attention is the cause and the perversions are the condition. Herein, self is insisted upon by way of two kinds of ideas: namely cognizance and cognizance-concomitant ideas for one who is misapprehending both distortedly.

Another way: perception of not-self eradicates perception of self [conceived] by means of cognizance-concomitant ideas.

Another way: there is perception of impermanence by means of cognizance-concomitant ideas but no perception of not-self thus: (This is called "cognizance" and "mind" and "consciousness") down to (For long has this been cleaved to thus: This is mine, this is I, this is my self). Herein, such (?) seeing (?) is perception of self. What is the cause, what the condition, for that? I-making is the cause, my-making is the condition.

960. (16) Herein, what is the Coordination? By "this world is born to anguish" the unprofitable consciousness he alludes to is the condition for name-and-form; ... down to ... ageing-and-death. This is the coordination.

"So when he sees with right understanding how it is, [his] ..." is the abandoning of the unprofitable. Herein, there is cessation of PTS vp En 309 ignorance; with cessation of ignorance, ... down to ... cessation of ageing-and-death. This is the coordination.

2nd Example

961. PTS vp Pli 228 (Four kinds of person: (1) one who goes with the stream, (ii) one who goes against the stream, (iii) one who has steadied himself, and (iv) one who has crossed over, gone to the further shore, and stands on firm ground as one divine).

962. [The Thread's Meaning.]

Herein, (i) he who goes with the stream (cultivates sensual desires and does evil actions). In so far as he cultivates sensual desires this is the unprofitable root, greed. And it is since he is swept along by sensual desires, which are the streams of craving, that he is called one who “goes with the stream”. Any person who, because of his going with that [stream], with that as condition, with that as cause, does unprofitable action by body and speech is called one who “does evil action”. He has three streams: embodiment-view, uncertainty, and misapprehension of virtue and duty. In virtue of these three streams he reappears in the triple element [of existence]: in the sensual-desire element, in the form element, in the formless element.

963. In the opposite sense, (ii)-(iv) he who Does not (cultivate sensual desires) does not misapprehend virtue and duty, with the abandoning of the embodiment-view he sees how there is disappointment in sensual desires. Since he [instead] cultivates these ideas [of renunciation] and since, with that as condition he “stands as one divine',”, as it were, an Arahant, accordingly it is the Arahant who has “gone to the further shore” of that [stream]. One “gone to the further shore”, who “stands on firm ground”, has the extinction element with trace left.

PTS vp En 310 964. With (i) “one who goes with the stream” he states the non-abandoning of the fetters to be abandoned by seeing. With (ii) “one who goes against the stream” he states the abandoning, in the fruit of Stream-Entry, the defilements coefficient with wrong view. With (ii) “one who has steadied himself” he states the abandoning of the five hitherside fetters.

965. Herein, with (i) “one who goes with the stream” he states one who is confused about the path, with (ii) “one who goes against the stream” and with (iii) “one who has steadied himself” he states one who is wise owing to the path, and with (iv) “one gone to the further shore” it is those hearers PTS vp Pli 229 who are Adepts and also Fully Enlightened Ones that are stated.

966. With (i) “one who goes with the stream” he states the way leading to the origin of embodiment, with (ii) “one who goes against the stream” and with (iii) “one who has steadied himself” he states the way leading to cessation of embodiment, and with (iv) “one gone to the further shore” it is the Adept-Arahant ideas that are stated.

This is the Thread-meaning.

967. (1) Herein, what is the Teaching? In this Thread the four Noble Truths are taught, and the surmounting of the worlds of the triple element.

968. (2) Herein, what is the Mode of Conveying an Investigation? He who cultivates sensual desires would do evil, he who does not cultivate sensual desires would not do evil, and it is he who has crossed beyond both these planes who has “gone to the further shore”; any such inquiry is the Investigation.

969. (3) Construing? Any inquiry into whether this construes in the Threads or does not construe is the Construing.

PTS vp En 311 970. (4) Footings? With one who “goes with the stream” there is the footing for the seven fetters. For the doing of what is unprofitable the footing is the roots of the unprofitable, with one who “goes against the stream” there is the footing for seeing how things are. With one who has “steadied himself” there is the footing for invincibility. “Gone to the further shore”: there is the footing for the plane of Him Who Has Done.

971. (5) Herein, what is the Mode of Conveying Characteristics? He who “goes with the stream” owing to craving also goes owing to all defilements. He who makes efforts “against the stream” of craving also makes efforts against the stream of defilements. He who has “steadied himself” is also steadied bodily and also steadied verbally and mentally. This is the Mode of Conveying Characteristics.

972. (6) Herein, what is the Fourfold Array? What is the Blessed One's Purport here in the Thread? It is that those who will not delight in the way leading to going with the stream will make efforts for that going against the stream … down to … in the plane of Him Who Has Done.

973. PTS vp Pli 230 (7) Conversion? The four Truths are taught in the Thread here.

974. (8) Herein, what is the Mode of Conveying an Analysis? That “he who cultivates sensual desires and he who does evil actions is one who goes with the stream” is not unilaterally [always so]; for also a Stream-Enterer may cultivate sensual desires and may do evil actions connected therewith; but although the Initiate thus also may do such evil actions as demonstrated in the Thread yet he is not one “going with the stream”. [So] This is declarable [only] after analysis.

“And PTS vp En 312 he does not cultivate sensual desires and he does no evil action and he is one who goes against the stream” is not unilaterally [always so]. All those outside [the Dispensation] who are lust-free with regard to sensual desires do not cultivate sensual desires and they do no evil yet they go with the stream, they do not go against the stream. This is the analysis.

975. (9) Herein, what is the Mode of Conveying a Reversal? It is the opposition demonstrated.

976. (10) Synonyms? In the case of sensual desires they are sensual desires as things and sensual desires as defilement, and they are forms, sounds, odours, flavours, and touches, and they are chattels consisting of children, wives, bondsmen, and workmen.

977. (11) Descriptions? *//* Those “going with the stream”, are described by a description in terms of defilement's taking place. Initiate persons are described by a description in terms of penetration. Non-Returners are described by a description in terms of invincibility. These are the descriptions.

978. (12) Ways of Entry? The one who “goes with the stream” is Suffering. His ideas are Suffering's Origin. Any form is the form category; so too the [rest of the] five categories; [and] dependent arising. These defilements, included in the determinations category, are described in the idea base, the idea element, and the faculties.

PTS vp En 313 979. (13) Clearing Up? The instigation whereby this Thread is taught is cleared up.

980. PTS vp Pli 231 (14) Terms of Expression? */ [By “one going with the stream”.] All ordinary men are described by a unity. /* By “one going against the stream” all Stream-Enterers are demonstrated by a unity. But there are those who “go against the stream” of the underlying tendency to lust who are Initiates too; the foremost is the person who has “steadied himself”, and they [under him] as the Lust-Free [Non-Returner], are described by a unity. He who has “gone to the further shore” is all Arahants, all Hermit Enlightened Ones, and all Fully Enlightened Ones, described by a unity,

981. (15) Requisites? For him who “goes with the stream” bad friends are the condition, obsession by sensual desire is the cause. One who “goes against the stream”: for him “there are two causes and two conditions for the arising of … down to … right view”. For him who has “steadied himself” the obtained path is the cause and the instigation is the condition, bodily and a portion of the cognizance-concomitant (?).

982. (16) Coordination? This Thread being an analysis, there is no plane of coordination.

VIII. Type of Thread Dealing with Morality and Dealing with Penetration

1st Example

983. pts-vp-pli237 Herein, what is the type of Thread dealing with morality and dealing with penetration? The verse:

Merit will grow for one who gives ….

PTS vp En 314 984. [The Demonstration of the Thread.]

“For one who gives”: the ground for making merit consisting in giving is stated, “No risk is stored for one restrained”: the ground for making merit consisting in virtue is stated. “One

who is skilled abandons evil": he states the abandoning of greed and delusion and ill will. "With exhaustion of lust, hate, delusion, He attains complete extinction": he states the outguiding of will and lust for greed, for delusion, and for ill will.

985. The verse "Merit will grow for one who gives" is the profitable root non-greed. "No risk is stored for one restrained" is the profitable root non-hate. */ ["One who is skilled abandons evil" is the profitable root non-delusion. "With exhaustion of greed, hate, delusion,] PTS vp Pli 234 He attains complete extinction": he alludes to the fruit of the path [of Arahantship] and the extinction element without trace left.

986. By the giving he alluded to the abandoning of the gross defilements, by the virtue to that of the medium, by the understanding he alluded to that of the subtle defilements, and by "With exhaustion of lust, hate, delusion, He attains complete extinction" [he alludes to] the plane of Him Who Has Done.

987. By "Merit will grow for one who gives, No risk is stored for one restrained, One who is skilled abandons evil" the path is stated. By "With exhaustion of lust, hate, delusion, He attains complete extinction" he states the highest fruit.

PTS vp En 315 988. By the three clauses "Merit will grow for one who gives, [No risk is stored] for one restrained, [One who is skilled abandons evil]" the profitable root belonging to the worlds is stated. By "With exhaustion of lust, hate, delusion, He attains complete extinction" the profitable root dissociated from worlds is stated.

989. By "Merit will grow for one who gives, No risk is stored for one restrained" he alludes to the plane of the ordinary man. By "One who is skilled abandons evil" he alludes to the Initiates' plane. By "With exhaustion of lust, hate, delusion, He attains complete extinction" the Adept's plane is stated.

990. PTS vp Pli 235 By "Merit will grow for one who gives, No risk is stored for one restrained" the way leading to heaven is stated, by "One who is skilled abandons evil" the Initiates' deliverance, and by "With exhaustion of lust, hate, delusion, He attains complete extinction" the Adept's deliverance.

991. By "Merit will grow for one who gives, No risk is stored for one restrained" he states talk on giving, talk on virtue, and talk on heavens, namely the teaching of True Ideas belonging to the worlds. By "One who is skilled abandons evil" contemplation of disappointment [is stated]. By "With exhaustion of lust, hate, delusion, He attains complete extinction" the teaching of the True "Idea that is peculiar to Enlightened Ones" [is stated].

992. "Merit will grow for one who gives": by his giving freedom from fear to breathing things the abstention from killing breathing things gives freedom from fear to creatures; in the same way all the training precepts can be cited. "No risk is stored for one restrained": he restrains cognizance by establishing it in virtue, and when he is restraining, his [cognizance] comes to fulfilment. "With exhaustion of lust, hate, delusion, He attains PTS vp En 316 complete extinction" is the two deliverances, [namely heart deliverance due

to fading of lust and understanding-deliverance due to fading of ignorance.]

This is the Thread-Demonstration.

993. (1) Herein, what is the Teaching? What is taught in this Thread? Two good destinations, namely gods and human beings, and also the five strands of sensual desire: this is the demonstration with two terms [in the verse], namely (i) "Merit will grow for one who gives" and (ii) "No risk is stored for one restrained". By "One who is skilled abandons evil" the path is stated. By "With exhaustion of lust, hate, delusion, He attains complete extinction" the two extinction elements are taught, that with trace left and that without trace left. This is the teaching.

994. (2) Investigation? "Merit will grow for one who gives": by this first term the ground for making merit consisting in giving is stated; hence [the ripening (?)] of straightway[-resulting] profitable ideas. By the second term PTS vp Pli 236 , namely "No risk is stored for one restrained", the state of no risk, no foe, and no ill will affliction [is stated]. By the third term, namely "One who is skilled abandons evil", cessation of unknowing with the arising of knowledge [is stated]. By the fourth term, with the exhaustion of lust and hate there is the heart-deliverance due to fading of lust, and with the exhaustion of delusion there is the understanding-deliverance due to fading of ignorance. This is the Investigation.

PTS vp En 317 995. (3) Construing? One who is steadied in giving fulfils in both ways: he abandons avarice, and merit grows. There is this construing.

996. (4) Herein, what are the Footings? "Merit will grow for one who gives" is the footing for the Expression of Generosity, "No risk is stored for one restrained" is the footing for the Expression of Understanding, "One who is skilled abandons evil" is the footing for the Expression of Truth, and "With exhaustion of lust, hate, delusion, He attains complete extinction" is the footing for the Expression of Peace. This is the Footings.

997. PTS vp Pli 238 (5) Herein, what are the Characteristics? "Merit will grow for him who gives, No risk is stored for one restrained": also for one who gives no risk is stored up. "One who is skilled abandons evil, with exhaustion of lust, hate, delusion he attains complete extinction": also with the exhaustion of form, also with the exhaustion of feeling, ... With exhaustion, fading, cessation, of form by means of which form someone describing a Perfect One would describe a wrong view, and so with the [rest of the] five categories.

998. (6) The Fourfold Array? What is the Blessed One's Purport here? It is that those who aspire to great properties will give gifts for the abandoning of danger that those with the will for non-risk will abandon the five risks, that those who have the will for the profitable keep the eight-factored path in being for the abandoning of the eight wrongnesses, and that those who desire to attain extinction will abandon lust, hate, and delusion. This is the Blessed One's purport.

999. (7) Conversion? Avarice in one who does not give, and risk for one unrestrained, and non-abandoning of evil, are Origin through PTS vp En 318 demonstration by opposites. With non-greed and non-hate and non-delusion as profitable, these are the three profitable roots. Their condition is the eight rightnesses. This is the Path. Their exhaustion of lust, hate, and delusion is Cessation.

1000. (8) Analysis? "Merit will grow for him who gives" is not unilaterally [always so]. For him who gives out of fear of punishment by kings, for him who gives to the virtuous using what is not allowable, no merit grows, and he gives such a gift without profit. And with gifts of rods [for punishing] and gifts of weapons it is demerit, not merit, that grows.

1001. "No risk is stored for one restrained" is not unilaterally [always so]. What is the reason? When someone sees his state here and now thus ("If kings arrested [me], they might cut my hand off, ..."), etc., he does not, by such restraint as that, unmake risk. On the contrary, it is one who undertakes thus PTS vp Pli 239 "One who kills breathing things has evil ripening here and now and in some future existence" and so with all the [ten kinds of] unprofitable [action] that he refrains with that as cause (?); It is by this kind of restraint that non-risk is stored up.

1002. (9) Reversal? "Merit will grow for him who gives": merit will not grow for one who does not give—[the kind of merit, that is,] that consists in giving . "No risk is stored for one restrained": for one unrestrained risk is made.

"One who is skilled abandons evil": one who is unskilled does not abandon it, "With exhaustion of lust, hate, delusion, he PTS vp Pli 240 attains complete extinction": without the complete exhaustion he has no extinction .

PTS vp En 319 1003. (10) Synonyms? "Merit grows for him who gives": merit also grows for him who shares, and also for him who concentrates his cognizance; also merit grows through performance of services.

1004. (11) Descriptions? "Merit grows for him who gives" is described by a description in terms of destruction with the support of non-greed, "No risk is stored for one restrained" is described by a description in terms of destruction with the support of non-hate. "One who is skilled abandons evil" is described by a description in terms of destruction with the support of non-delusion.

1005. PTS vp Pli 241 (12) Ways of Entry? In the case of the five faculties [beginning with faith], "Merit will grow for him who gives, No risk is stored for one restrained" is the virtue category made a way of entry by means of restraint. In the case of the six faculties [beginning with the eye], restraint is the concentration category. That "One who is skilled abandons evil" is the understanding PTS vp En 320 category. "With exhaustion of lust, hate, delusion, he attains complete extinction": this is the deliverance category. In the case of the elements, the idea element; in the case of the bases, the mind base.

1006. (13) Clearing Up? The instigation with which this Thread is taught is cleared up [in the Thread itself].

1007. (14) Terms of Expression? Giving is described in terms of a unity. The eight kinds of giving [beginning with] generosity, giving up, giving of the True Idea, giving of material things, … can be cited in detail: this is a diversity. But "For him who gives" is not described by a description in terms of a unity, it is described by a description in terms of the blamelessness of the liking (?). "With exhaustion of lust, hate, delusion, he attains complete extinction" is described in terms of fighting courage.

1008. (15) Requisites? For giving, gladness is the condition and non-greed the cause. For one restrained, reasoned attention is the cause and giving up the condition. "One who is skilled abandons evil": seeing how things are is the condition and obtainment of knowledge the cause. "'With exhaustion of lust, hate, delusion, he attains complete extinction": another's utterance, and reasoned attention in oneself, and the path, are the cause and the condition.

1009. (16) Coordination? The verse "Merit will grow for him who gives": for him also virtue grows and, also restraint grows. "No risk is stored for one restrained": also no other defilements are stored up, (and those taints and troubles that might arise with that as condition, they too do not arise in him).

1010. "With exhaustion of lust, hate, delusion, he attains complete extinction": with the exhaustion of lust and hate there is also the exhaustion of the underlying tendency to lust and also of those to hate and to delusion.

PTS vp En 321 1011. "He attains complete extinction" is the extinction element with trace left and the extinction element without trace left. This is the Coordination.

2nd Example

1012. (Five rewards can be expected of ideas that have entered the ear when they are … down to … well penetrated by [right] view) this Thread can be quoted in detail—When he "devotes himself" and "strives" and "makes efforts" [he (reaches distinction (i) here and now] … (i) when ill … (iii) the time of death … (iv) when a god … (v) [he reaches] Hermit Enlightenment).

1013. [The Thread's Meaning.]

"Entered the ear": this is done by hearing the true object of faith; and his cognizance is not yet thirsty for the insight into ideas that consists in the higher understanding or for complete breaking-out.

1014. And this Thread is taught of the five kinds of persons: there are the Followers by Faith (1) with blunt faculties and (2) with keen faculties and the followers by Ideas (3) with blunt faculties and (4) with keen faculties; but (v) since a person of deluded temperament

cannot devote himself, strive, or make efforts, the deliverance, according as it comes to be, according to the concentration it has (?), shows its (?) fruit at that moment, at that instant, in that period; and even if the devotee falls away or PTS vp En 322 another (?) corrupts (?) him (?), that [deliverance (?)] is still not without its pleasant ripening PTS vp Pli 232 for him either here and now or on reappearance or in some future period.

1015. Herein, if (2) the kind of person who is a Follower by Ideas [with keen faculties] has such ideas entered by the ear, then when he devotes himself he (i) reaches [distinction here and now]; but (1) the Follower by Ideas with blunt faculties reaches it (ii) when he is ill. (4) The Follower by Faith with keen faculties reaches it (iii) on the occasion of the time of death, and (3) he with blunt faculties reaches it (iv) when he is a god; but when he does not reach it as a god, then with that same lust for the True Idea, with that relish for the True Idea, (v) he [eventually] reaches Hermit Enlightenment.

1016. (i) He who devotes himself, strives, makes efforts, in regard to the [ideas that have] entered the ear perceives successive distinction, and perceiving, he reaches it [here and now]. (ii) If he gives attention thereto when ill, he reaches it when he devotes himself thereto. (iii) If he has the sense of urgency at the time of his death, he reaches it when he devotes himself thereto. (iv) But if he has no sense of urgency in any of these instances, then (when he becomes a god and enjoys pleasure he still has traces of the True Idea floating in him); he recognizes thus: ("This is the True Idea and outguiding Discipline in which we led a divine life formerly when we were human"). Then as a god he reaches it. Or else (v) through abiding in negligence due to cleaving to the five strands of heavenly sensual desires, he [eventually] by means of that profitable root reaches Hermit Enlightenment.

1017. What, owing to another's utterance, is "consolidated by word of mouth" is understanding consisting in what is heard. PTS vp En 323 Those ideas, when "looked over by the mind", are understanding consisting in cogitation. In that they are ",'well penetrated by right view" is understanding consisting in keeping in being.

1018. When [ideas] that have entered the ear are "consolidated by word of mouth", then (i)–(iii) when someone attains extinction here and now that person is an Arahant; but he who reaches it (iv) on reappearance as a god and attains extinction there is a Non-Returner. (v) He who reaches Hermit Enlightenment through that profitable root is the type of person whose actual being has for its accessories his previous devotion.

1019. PTS vp Pli 233 "Ideas that have entered the ear" is the first Base for Deliverance, "consolidated by word of mouth" is the second and third Base for Deliverance, "looked over by the mind" is the fourth Base for Deliverance, and "well penetrated by [right] view" is the fifth Base for Deliverance.

1020. "Ideas that have entered the ear, consolidated by word of mouth": having heard through his ear successive ideas he fulfils the virtue category. "Looked over by the mind": he fulfils the concentration category. "Well penetrated by [right] view": he fulfils the understanding category.

1021. “Ideas that have entered the ear”: (he has heard much …), which can be quoted in detail; this is the first Exploit of Faith. “Looked over by the mind”: (he abides much in retreat …) can be quoted in detail; this is the second Exploit of Faith. “Well penetrated by [right] view”: (… heart-deliverance that is taintless … down to … there is no more of this beyond); this is the third Exploit of Faith.

1022. By “ideas that have entered the ear” the Master shows an Initiate. By “looked over by the mind” the Master shows an PTS vp En 324 Arahant. By “Well penetrated by [right] view” the Master shows a Perfect One, accomplished and fully enlightened.

1023. By “Ideas that have entered the ear”: he shows the escape in the case of sensual desires. By “looked over by the mind” he shows the escape in the case of the form element. By “well penetrated by [right] view” he shows the escape in the case of the triple element.

This is the Thread-meaning.

1024. (1) Herein, what is the Mode of Conveying a Teaching? In this Thread the three Searches are taught: the path of quiet in sensual-desire search is through “ideas that have entered the ear”; [the path of quiet in the existence search is] through the “verbally consolidated”; the path of quiet in the divine-life search is through the “well penetrated by [right] view”.

1025. (2) Investigation? According as he is giving attention to, is investigating, what is heard he obtains understanding consisting in what is heard. According as he gives attention to the ideas as heard, then he obtains understanding consisting in cogitation. According as he gives attention to ideas here and now, then he obtains understanding consisting in keeping in being. This is the Investigation.

1026. (3) It is through what is heard that he obtains understanding consisting in what is heard, it is through cogitation that he obtains [understanding] consisting in cogitation, it is through [right] view that he obtains understanding consisting in keeping in being. There is this Construing.

PTS vp En 325 1027. (4) Footings? “Ideas that have entered the ear” is the footing for hearing the True Idea. “Consolidated by word of mouth” is the footing for devotion. “Looked over by the mind” is the footing for insight into ideas according to the True Idea, “[Well penetrated] by [right] view” [is the footing for the Path (?)].

1028. (5) [Characteristics? …] “Looked over [by the mind]” is both looked over by understanding and looked over by right view […]

1029. (6) The Fourfold Array? What is the Blessed One's Purport in this Thread? As to possessors of these three kinds of understanding, they an outlet find, thus the Dispensation gives outlet. This is the purport.

1030. (7) With no hearing and with no attention and with no penetration, the way leading to the origin of embodiment is stated. With hearing and with attention and with penetration, the way leading to cessation of embodiment is stated. This is the Conversion.

1031. (8) Analysis? Since this is unilaterally declarable, there is no plane of analysis here.

PTS vp En 326 1032. (9) Reversal? By their opposites the five rewards are five dependencies, which one reaches here and now or on reappearing or in some subsequent period.

1033. (10) Synonyms? "Ideas that have entered the ear": what is heard is also seen by the understanding faculty, and also intimated. What is "well penetrated by understanding" is also clarified.

1034. (11) Descriptions? The teaching, namely "ideas that have entered the ear", is described by a description in terms of science. Attention is described by a description in terms of gladness. [Distinctions] here and now are described by a description in terms of reward.

1035. (12) Ways of Entry? The three kinds of understanding: "Consolidated by word of mouth" is understanding consisting in what is heard, "looked over by the mind" is understanding consisting in cogitation, and "well penetrated by [right] view" is understanding consisting in keeping in being. These are the Noble Truths. The arising of science is the cessation of ignorance, which is Dependent Arising. In the case of the Faculties, the three faculties [dissociated from worlds]; in the case of the Bases, this is included in the idea base; in the case of the Elements, it is included in the idea element.

1036. (13) Clearing Up? The Thread's instigation is completed at the beginning (?).

1037. (14) Terms of Expression? The "five rewards" are described by a diversity. The ideas (?) that have "entered the ear" are the Noble Ones' Usage described by a diversity. The hearing of the ideas is described by a unity.

PTS vp En 327 1038. (15) Requisite? Paying respect [to true men] is the condition for hearing the True Idea, faith being the cause. "Looked over by the mind": experience of the meaning is the condition and experience of the idea the cause. "Well penetrated by [right] view": hearing faith's true object and attention are the condition, and understanding consisting in what is heard and in cogitation are the cause.

1039. (16) Coordination? The Thread having been analysed, there is no need (?) to produce another way, since the plane of coordination is there [already].

1040. In the Elder Mahā-Kaccayāna's Piṭaka-Disclosure the chapter on the Modes of Conveying in Combined Treatment is completed.

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