Pe 9 — VIII. The Moulding of the Guide-Lines

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Text

The Piṭaka-Disclosure

VIII. The Moulding of the Guide-Lines

PTS vp En 328 1041. PTS vp Pli 242 (No past beginning is evident of ignorance) and (of craving for being): herein, (no past beginning is evident of creatures shut in by ignorance and fettered by craving).

1042. Herein those creatures who are fettered by craving have much cleaving and weak insight, while those creatures with prominent views have much insight and weak cleaving.

1043. Herein, creatures of craving temperament have insisted upon perception of creatures and do not see rise and subsidence; they see self in the five categories. Some see self as possessed of form or form in self or self in form; that is how they see each of the five categories by means of the other categories. But when creatures with pronounced views thereof are exercizing insight, they see the categories directly as self: they see form as self thus “,‘What is form is self; what I am is form”; and he who sees form’s destruction is an annihilationist. So the first instances of each of the five categories belong with the annihilation view thus (What is soul is physical frame), and with the three last terms in the case of each single category [the instance] belongs to eternalism thus (Soul is one, physical frame another).

PTS vp En 329 1044. When those of craving temperament go forth into homelessness outside this [Dispensation] they abide devoted to the pursuit of sensual pleasures. And those of view temperament with that outcome [i.e. likewise gone forth] PTS vp Pli 243 abide devoted to the pursuit of self-torment. It is owing to that same pleasure in views that outsiders' range is [only] that much.

1045. Herein, when creatures of view temperament find a way of entry into the Noble Ones' True Idea and Outguiding Discipline, they become Followers by Ideas; but when creatures of craving temperament find a way of entry into the Noble Ones' True Idea and Outguiding Discipline, they become Followers by Faith.

1046. Herein, when creatures of view temperament hold the view that there is wrong in sensual desires, so long as the underlying tendencies with regard to sensual desires are not eradicated they abide devoted to pursuit of self-torment. To them the Master, or some hearer [of his], teaches as follows “There is no meaning (aim) in sensual desires”, and they, who already did not seek sensual desires, thus easily relinquish sensual desires without cleaving to them through mental pain. Hence “pleasant way” is said.

1047. But creatures of craving temperament cleave to sensual desires. To them the Master, or some bhikkhu, teaches as follows “There is no meaning (aim) in sensual desires”, and they, since those are dear to them, relinquish with pain. Hence “painful way” is said.

1048. So all these creatures combine together under the two Ways, under the Painful and the Pleasant.

1049. Herein, creatures of view temperament are of two kinds: with blunt faculties and with keen faculties.

Herein, creatures of view temperament with keen faculties renounce with pleasure and actualize swiftly, hence “pleasant way with swift acquaintanceship” is said. And herein, since creatures of view temperament with blunt faculties actualize more sluggishly as compared with the first[-mentioned kind] with keen faculties, PTS vp En 330 they renounce with pleasure and actualize sluggishly, hence “pleasant way with sluggish acquaintanceship” is said.

Herein, creatures of craving temperament are of two kinds: with keen faculties and with blunt faculties. PTS vp Pli 244 Herein, creatures of craving temperament with keen faculties renounce with pain and actualize swiftly, hence “painful way with swift acquaintanceship” is said. And herein, since creatures of craving temperament with blunt faculties actualize more sluggishly compared with the first[-mentioned kind] with keen faculties, they renounce with pain and actualize sluggishly, hence “painful way with sluggish acquaintanceship” is said.

1050. These are the four Ways, with no fifth and no sixth. Whoever they are that have attained extinction or will attain extinction, it is by these four Ways, not by any other.

I. Play-of-Lions Guide-Line

1051. This Way, having been demonstrated in defilement by a tetrad [thus], can be demonstrated in the Noble Ideas by a tetrad-path. This is called (I) the Play-of-Lions Guide-Line.

Unprofitable

1052. Herein, there are:

1. Four Nutriments,

2. Four Perversions,

3. Assumings,

4. Bonds,

5. Ties,

6. Taints,

7. Floods,

8. Barbs,

9. Steadying-Points for Consciousness,

10. Goings on Bad Ways.

1053. In this way the collation of the Thread is [made] under the four Nutriments.

Herein, PTS vp En 331 1. physical nutriment and contact as nutriment are abandonable by one of craving temperament, while mind-choice as nutriment and consciousness as nutriment are abandonable by one of view temperament.

[2.–10. Similar paras for each tetrad.]

1054. 1–2. The first nutriment is the first perversion, the second nutriment the second perversion, the third nutriment the third perversion, the fourth nutriment the fourth perversion. These are the four perversions with no fifth and no sixth, and the measure is the four nutriments.

2.–3.—9.–10. So with all the [rest of the] ten terms.

1055. [1.–2. ...]

2.–3. Herein, one steadied in the first perversion assumes sensual desires; this is sensual-desire assuming. One steadied in the second perversion assumes future being; this is virtue-and-duty assuming. One steadied in the third perversion assumes a view; this is view assuming. PTS vp Pli 245 One steadied in the fourth perversion assumes the categories as self; this is self-theory assuming.

1056. 3.–5. Herein one steadied in sensual-desire assuming ties with covetousness; this is the body-tie of covetousness. One steadied in virtue-and-duty assuming ties ill will; this is the body-tie of ill will. One steadied in view assuming ties misapprehension; this is the body-tie of misapprehension. One steadied in self-theory assuming ties when diversifying; this is the body-tie of insistence that this is truth.

1057. 5.–6. While he is tying the defilements that assail him are called remorse, and the remorse is underlying tendencies. Herein, PTS vp En 332 the taint of sensual desire is due to the body-tie of covetousness, the taint of being is due to the body-tie of ill will, the taint of views is due to the body-tie of misapprehension, and the taint of ignorance is due to the body-tie of insistence that this is truth.

1058. 9.–7. These four taints, when they come to abundance, are floods, that is why they are called floods. Herein the taint of sensual desire is the flood of sensual desire, the taint of being is the flood of being, the taint of ignorance is the flood of ignorance, and the taint of views is the flood of views.

1059. 7–8. These four floods, when they have entered the inclination and are accompanied by underlying tendency, are called barbs, and they strike the heart and remain there. Herein, the flood of sensual desire is the barb of lust, the flood of being is the barb of hate, the flood of ignorance is the barb of delusion, and the flood of views is the barb of views.

1060. 8.–9. Consciousness gripped by the four barbs is steadied on the four ideas: on form, on feeling, on perception, or on determinations. These are the four steadying-points for consciousness. Herein, when infected by the barb of lust, consciousness passing on is steadied on form; when infected by the barb of hate … passing on … on feeling; when infected by the barb of delusion … passing on … on perception; PTS vp Pli 246 when infected by the barb of views, consciousness passing on is steadied on determinations.

1061. 9–10. By means of the four steadying-points for consciousness they go the fourfold bad way: through will, through hate, through fear, and through delusion. It is owing to lust that one goes the bad way through will, owing to hate that one goes the bad way through hate, owing to delusion that one goes the bad way through delusion, and owing to view that one goes the bad way through fear.

PTS vp En 333 1062. So this action and these defilements are the cause of the roundabout.

The Directions—Unprofitable

1063. Herein these are the four directions.

(i) Physical nutriment, the perversion that there is beauty in the ugly, sensual-desire assuming, the bond of sensual desires, the body-tie of covetousness, the taint of sensual desires, the flood of sensual desires, the barb of lust, form as steadying-point for consciousness passing on, the going a bad way through will: this is the first Direction.

1064. (ii) Contact as nutriment, the perversion that there is pleasure in the painful, virtue-and-duty assuming, the bond of being, the body-tie of ill will, the taint of being, the flood of being, the barb of hate, feeling as steadying-point for consciousness passing on, the going a bad way through hate: this is the second Direction.

1065. (iii) Mind-choice as nutriment, the perversion that there is self in the not-self, view assuming, the bond of views, the body-tie of misapprehension, the taint of views, the flood of views, the barb of views, perception as steadying-point for consciousness passing on, the going a bad way through fear: this is the third Direction.

1066. (iv) Consciousness as nutriment, the perversion that there is permanence in the impermanent, self-theory assuming, the bond of ignorance, the body-tie of insistence that this is truth, the taint of ignorance, the flood of ignorance, the barb of delusion, determinations as steadying-point for consciousness passing on, the going a bad way through delusion, this is the fourth Direction.

1067. So the plotting of the first Direction by the first term of [each of] these ten Threads is called (IV) the Plotting of Directions. PTS vp Pli 247 Surveying on the unprofitable side by means of (2) the four Perversions after associating the defilement is the plane of the Plotting of Directions on the unprofitable side.

PTS vp En 334 1068. As to the first terms of these ten Threads, what is the meaning (aim) of these ideas? The meaning (aim) is one, only the phrasing is different. Likewise the second, likewise the third, likewise the fourth.

1069. This is the first collation. All defilements in the four terms [in each tetrad] can be inserted under this abbreviation.

Profitable

1. four Ways,

2. four Meditations,

3. four Foundations of Mindfulness,

4. four Abidings—heavenly, divine noble, imperturbable,

5. four Right Endeavours,

6. four Wonderful and Marvellous Ideas,

7. four Expressions,

8. four kinds of Concentration—concentration due to will, concentration due to energy, concentration due to cognizance, concentration due to inquiry,

9. four Ideas Dealing with Pleasure—no other than enlightenment factors, no other than ardour, no other than faculty restraint, no other than relinquishment of all,

10. four Measureless States.

1071. 1–10. Herein, the painful way with sluggish acquaintanceship kept in being and made much of fulfils the first meditation. The first meditation fulfilled fulfils the first foundation of mindfulness. The first foundation of mindfulness fulfilled fulfils the first abiding. The first abiding fulfilled fulfils the first right endeavour. The first right endeavour fulfilled fulfils the first wonderful and PTS vp En 335 marvellous idea. The first wonderful and marvellous idea fulfilled fulfils the first expression. The first expression fulfilled fulfils concentration due to will. Concentration due to will fulfilled fulfils faculty restraint. Faculty restraint fulfilled fulfils Loving-kindness.

So [with the other three terms in each tetrad] down to … Relinquishment [fulfilled] fulfils the fourth measureless State.

The Directions—Profitable

1072. (i) Herein, the first way and first meditation and first foundation of mindfulness and first abiding and first PTS vp Pli 248 right endeavour and first wonderful and marvellous idea, and the expression of truth, and concentration due to will, and faculty restraint, and the measureless state of Loving-kindness: these are the first Direction.

1073. (ii) The painful way with swift acquaintanceship and the second meditation and second foundation of mindfulness and second abiding and second right endeavour and second wonderful and marvellous idea, and the expression of generosity, and concentration due to cognizance, and ardour, and the measureless state of compassion: these are the second Direction.

1074. (iii) The pleasant way with sluggish acquaintanceship and the third meditation and third foundation of mindfulness and third abiding and third right endeavour and third wonderful and marvellous idea, and the expression of understanding, and concentration due to energy, and enlightenment factors, and the measureless state of gladness: these are the third Direction.

1075. (iv) The pleasant way with quick acquaintanceship and the fourth meditation and fourth foundation of mindfulness and fourth abiding and fourth right endeavour and fourth wonderful and marvellous idea, and the expression of peace, and concentration due to inquiry, and relinquishment of all, and the measureless state of onlooking-equanimity: these are the fourth Direction.

1076. It is this plotting of these four directions that is called (IV) the Guide-Line of Plotting of Directions,

The Pairing off or “Play”

PTS vp En 336 1077. Herein, the pairing off is this: Four Nutriments and four Ways, four Perversions and four Foundations of Mindfulness, four Assumings and four Meditations, four Bonds and Abidings, Ties and Right Endeavours, Taints and Wonderful-and-Marvellous Ideas, Floods and Expressions, Barbs and Concentrations, PTS vp Pli 249 Steadying-points for Consciousness and Ideas Dealing with Pleasure, four Goings on Bad Ways and four Measureless States. This is the construing of the profitable and unprofitable by opposites.

This is called the Plotting-of-Directions Guide-Line. Its end is the four Fruits [of the Monk's State]. And the idea demonstrated as the first Direction in the profitable demonstration has for its end the fruit of Stream-Entry, the second the fruit of Once-Return, the third the fruit of Non-Return, and the fourth the fruit of Arahantship,

II. The Trefoil Guide-Line

1078. Herein, what is the Trefoil Guide-Line? Those who find outlet by the painful way with sluggish acquaintance and with swift acquaintance are two types of persons; and those who find outlet by the pleasant way with sluggish acquaintance and with swift acquaintance are two types of persons. Of these four types of persons, the type of person who finds outlet by the pleasant way with sluggish acquaintance and the type of person who finds outlet by the painful way with swift acquaintance are two types of persons. Herein, he who finds outlet by the pleasant way with PTS vp En 337 swift acquaintance is one who gains knowledge by what is condensed. The next type of person shared in common [with the third] is one who gains knowledge by what is expanded. The type of person who finds outlet by the painful way with sluggish acquaintance is one who is guidable. So these, having been four, are three.

1079. Herein, insight preceded by quiet is for one who gains knowledge by what is condensed. Quiet preceded by insight is for one who is guidable. Quiet and insight coupled together are for one who gains knowledge by what is expanded.

The blunt (mild) type of teaching is for one who gains knowledge by what is condensed. The keen type of teaching is for one who is guidable. The keen-to-blunt type of teaching is for one who gains knowledge by what is expanded.

The training in the higher understanding is for one who gains knowledge by what is condensed. The training in the higher cognizance is for one who is guidable. The training in the higher virtue is for one who gains knowledge by what is expanded.

That is how these types of persons have an outlet by the four ways.

Unprofitable

1080. PTS vp Pli 250 Herein, the corruption is this.

1. three Unprofitable Roots,

2. [three kinds of Object ( ),]

3. three kinds of Contact,

4. three kinds of Feeling,

5. three kinds of Mental Approach,

6. three Corruptions,

7. three kinds of Thinking,

8. three Fevers,

9. three Characteristics of the Determined,

10. three Painfulnesses.

1081. 1. Three unprofitable roots: the unprofitable root greed, the unprofitable root hate, the unprofitable root delusion.

[2. PTS vp En 338 Three kinds of object: agreeable, disagreeable, neutral.]

3. Three kinds of contact: contact to be felt as pleasant, contact to be felt as painful, contact to be felt as neither-painful-nor-pleasant,

4. Three kinds of feeling: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling.

5. Three kinds of mental approach: approach with joy, approach with grief, approach with onlooking-equanimity.

6. Three corruptions: lust, hate, delusion.

7. Three kinds of thinking: sensual-desire thinking, ill-will thinking, cruelty thinking.

8. Three fevers: the lust-born, the hate-born, the delusion-born.

9. Three characteristics of the determined: arising, steadiness, subsidence.

10. Three kinds of painfulness: painfulness as pain, painfulness in change, painfulness in determinations.

1082. Herein, what does the unprofitable root greed mould itself from? The threefold object is the agreeable, the disagreeable, and that provocative of onlooking-equanimity. The unprofitable root greed moulds itself therefrom by means of the agreeable object. So with an agreeable object there is contact to be felt as pleasant. Depending on contact to be felt as pleasant, pleasant feeling arises. Depending on pleasant feeling, the approach with joy arises. Dependent on the approach with joy, lust arises. Depending on lust, sensual-desire thinking arises. Dependent on sensual-desire thinking, lust-born PTS vp Pli 251 fever arises. Depending on lust-born fever, the determined characteristic arising arises. Depending on the determined characteristic arising, painfulness in change arises.

1083. What does the unprofitable root hate mould itself from? The unprofitable root hate moulds itself therefrom by means of the disagreeable object. So with a disagreeable object there is contact to be felt as painful. Depending on contact to be felt as painful, painful feeling arises. Depending on painful feeling, the approach with grief arises. Depending on the approach with grief, hate arises. PTS vp En 339 Depending on hate, ill-will thinking arises. Depending on ill-will thinking, hate-born fever arises. Depending on hate-born fever, the determined characteristic alteration of the steadied arises. Depending on the determined characteristic alteration of the steadied, painfulness as pain arises.

1084. What does the unprofitable root delusion mould itself from? The unprofitable root delusion moulds itself therefrom by means of the object provocative of onlooking-equanimity. So with an object provocative of onlooking-equanimity there is contact to be felt as neither-painful-nor-pleasant. Depending on contact to be felt as neither-painful-nor-pleasant, neither-painful-nor-pleasant feeling arises. Depending on neither-painful-nor-pleasant feeling, the approach with onlooking-equanimity arises. Depending on the approach with onlooking-equanimity, delusion arises. Depending on delusion, cruelty thinking arises. Depending on cruelty thinking delusion-born fever arises. Depending on delusion-born fever, the determined characteristic subsidence arises. Depending on the determined characteristic subsidence, painfulness in determinations arises.

This is the demonstration of the three kinds of corruptions.

This is called the Trefoil Guide-Line on the unprofitable side.

1085. So three unprofitable roots with no fourth, with no fifth, [three objects] three kinds of contact, three kinds of feeling, … down to … painfulness in determinations. PTS vp Pli 252 Whatever is on the unprofitable side all combines in the three unprofitable roots.

Profitable

1086. Herein, what is the profitable side?

1. Three Profitable Roots,

2. three kinds of Understanding: understanding consisting in what is heard, understanding consisting in cogitation, understanding consisting in keeping in being,

3. PTS vp En 340 three kinds of Concentration: with thinking and exploring, … etc.,

4. three Trainings: training in higher virtue, … etc.,

5. three Signs; sign of quiet, sign of exertion, sign of onlooking-equanimity,

6. three kinds of Thinking: renunciation thinking, … etc.,

7. three Faculties: the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty, … in detail,

8. three Approaches: approach with renunciation, approach with non-ill-will, approach with non-cruelty

9. three Searches: search for sensual desires, search for being, search for a divine life,

10. three Categories: the virtue category, the concentration category, the understanding category.

1087. Herein, the profitable root non-greed fulfils understanding consisting in what is heard. Understanding consisting in what is heard fulfilled fulfils concentration with thinking and exploring. Concentration with thinking and exploring fulfilled fulfils training in higher cognizance. Training in higher cognizance fulfilled fulfils the sign of quiet. The sign of quiet fulfilled fulfils renunciation thinking. Renunciation thinking fulfilled fulfils the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty. The I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty fulfilled fulfils the approach with renunciation. The approach with renunciation fulfilled abandons the search for sensual desires. The abandoning of the search for sensual desires fulfils the concentration category.

1088. The profitable root non-hate fulfils understanding consisting in cogitation. Understanding consisting in cogitation fulfilled fulfils concentration without thinking and with only exploring. PTS vp Pli 253 Concentration without thinking and with only exploring fulfilled fulfils training in higher virtue. Training in higher virtue PTS vp En 341 fulfilled fulfils the sign of onlooking-equanimity. The sign of onlooking-equanimity fulfilled fulfils non-ill-will thinking. Non-ill-will thinking fulfilled fulfils the final-knowledge faculty. The final-knowledge faculty fulfilled fulfils the approach with non-ill-will. The approach with non-ill-will fulfilled abandons the search for being. The abandoning of the search for being fulfils the virtue category.

1089. The profitable root non-delusion fulfils understanding consisting in keeping in being. Understanding consisting in keeping in being fulfilled fulfils concentration without thinking and exploring. Concentration without thinking and exploring fulfilled fulfils training in higher understanding. Training in higher understanding fulfilled fulfils the sign of exertion. The sign of exertion fulfilled fulfils the final-knower faculty. The final-knower faculty fulfilled fulfils the approach with non-cruelty. The approach with non-cruelty fulfilled fulfils the search for a divine life. The search for a divine life fulfilled fulfils the understanding category.

1090. So these are the three ideas on the profitable side, and all profitable ideas are demonstrated by the three triad-demonstrations. Their end is the three Gateways to Liberation. Herein, with the first the Dispositionless, with the second the Void, with the third the Signless.

This is called the second Guide-Line, the Trefoil.

III. The Conversion-of-Relishing Guide-Line

1091. Herein, there are three types of person, one who gains knowledge from what is condensed, one who gains knowledge from what is expanded, and one who is guidable. Of these three types of person, those types of person who find outlet by the pleasant way with swift acquaintance and the pleasant way with PTS vp En 342 sluggish acquaintance are two types of person, and there are two types of person PTS vp Pli 254 who find outlet by the painful way with swift acquaintance and by the painful way with sluggish acquaintance. These, who are four in virtue of that distinction [according to the four ways], are two, namely as one of view temperament and one of craving temperament.

Corruption

1. Ignorance and Craving,

2. Consciencelessness and Shamelessness,

3. Unmindfulness and Unawareness,

4. Hindrances and Fetters,

5. Cleaving and Insistence,

6. I-making and My-making,

7. Faithlessness and Unamenability to Correction,

8. Idleness and Unreasoned Attention,

9. Uncertainty and Covetousness,

10. Not Hearing the True Idea, and Non-Attainment.

Directions—Unprofitable

1093. Herein, ignorance and conscienceless ness and unmindfulness and hindrances and cleaving and I-making and faithlessness and idleness and uncertainty and not hearing the True Idea: this is one Direction.

1094. Craving and shamelessness and unawareness and fetters and insistence and my-making and unamenability to correction and unreasoned attention and covetousness and non-attainment: these are the second Direction.

1095. Of the ten dyads the ten first terms impart a single meaning and they are the first Direction on the black side. The ten second terms of all the dyads are the second Direction.

PTS vp En 343 1096. So the unprofitable ideas state of being a source (?) of suffering is Origin. Whatever idea name-and-form resides in is Suffering. So this Origin and this Suffering are the two Truths of Suffering and Origin, which is the first demonstration of the Conversion of Relishing.

Profitable

1097. Herein, what is the profitable side?

1. Quiet and Insight,

2. Science and Good Conduct,

3. Mindfulness and Awareness,

4. Conscience and Shame),

5. Abandoning of I-making PTS vp Pli 255 and Abandoning of My-making,

6. Right Effort and Reasoned Attention,

7. Right Mindfulness and Right Concentration,

8. Understanding and Dispassion,

9. Attainment and Hearing the True Idea,

10. Joy and Practice in accordance with the True Idea.

Directions—Profitable

1098. Herein, quiet and science and mindfulness and conscience and abandoning of I-making and right effort and right mindfulness and understanding and attainment and joy: these ideas are one Direction.

1099. Insight and good conduct and awareness and shame and abandoning of my-making and reasoned attention and right concentration and dispassion and hearing the True Idea and practice in accordance with the True Idea: these are the second Direction.

1100. So on the profitable side and the unprofitable side the Conversion of Relishing Guide-Line has four Directions. Now of these, the [ten] first unprofitable of the unprofitable side that come to abandonment by means of the profitable come to be abandoned PTS vp En 344 by means of the [ten] first terms on the profitable side. With their abandoning the heart-deliverance due to fading of lust [is the end]. And the [ten] second unprofitable terms of the unprofitable side that come to abandoning, come to be abandoned by means of the [ten] second terms on the profitable side. With their abandoning the understanding-deliverance due to fading of ignorance is the end.

The Three Meaning Guide-Lines

1101. Of these three Guide-Lines, the first Guide-Line is called the Play of Lions. It has eight terms, four of which are profitable and four unprofitable; these eight terms are eight of the Root-Terms. The second [Guide-Line], as a meaning Guide-Line [too], is the Trefoil. That guides by means of six ideas, since it guides by means of [three] profitable roots and [three] unprofitable roots. So these six terms and the first[-mentioned] Root-Terms are fourteen of the eighteen Root-Terms. PTS vp Pli 256 Herein, the last Guide-Line is the Conversion of Relishing. That guides by means of four ideas: by ignorance and craving, and by quiet and insight. These four ideas [complete] the eighteen Root-Terms demonstrated under the three Guide-Lines.

1102. Herein, all the unprofitable converges under the nine unprofitable terms. And of these nine Root[-Terms] four are in the Play-of-Lions Guide-Line, three in the Trefoil, and two in the Conversion of Relishing. That is how they are on the unprofitable side. Herein, as to the nine profitable Root[-Terms], all the profitable is construable thereunder. Herein, in the Play-of-Lions Guide-Line there are four terms, in the Trefoil three, and in the Conversion of Relishing two. These are the nine profitable [Root-]Terms.

1103. Herein, there are four terms in the Conversion-of-Relishing Guide-Line and the eighteen Root-Terms converge there. How? PTS vp En 345 Quiet and Non-Greed and Non-Hate, and Perception of Ugliness and Perception of Pain: these five terms on the profitable side belong with Quiet. And Insight and Non-Delusion and Perception of Impermanence and Perception of Not-Self: these four terms belong with Insight. These are the nine profitable construed under two of the terms. Herein, of the nine unprofitable Root-Terms on the unprofitable side, Craving and Greed and Hate and Perception of Beauty and Perception of Pleasure: these five terms belong with Craving. And Ignorance and Delusion and Perception of Permanence and Perception of Self: these four terms belong with Ignorance. These are the nine unprofitable terms fully abbreviated. So these

three Guide-Lines are included in the one Guide-Line. That is how the eighteen Root-Terms can be demonstrated in the Conversion-of-Relishing Guide-Line.

1104. How are the eighteen Root-Terms PTS vp Pli 257 construable under the Trefoil Guide-Line? Of the nine profitable terms, Insight and Non-Delusion and Perception of Impermanence and Perception of Not-Self: these four terms are Non-Delusion; and Quiet and Non-Greed and Perception of Ugliness [and Perception of Pain] these four terms are Non-Greed and Non-Hate. That is how these nine terms can be construed under the three profitable [roots]. Herein, of the nine unprofitable terms, Craving and Greed and Perception of Beauty and Perception of Pleasure: these four terms are Greed as unprofitable Root; and Ignorance and Delusion and Perception of Permanence and Perception of Self: these are Hate. And so these nine terms are construed under the three unprofitable [roots]. That is how the eighteen Root-Terms can be demonstrated by the Trefoil Guide-Line by construing them under the profitable [and unprofitable] roots.

1105. How are the eighteen Root-Terms construable under the Play-of-Lions Guide-Line? Craving and Perception of Beauty: these are the first Perversion. Greed and Perception of Pleasure: these are the second Perversion. Ignorance and Perception of PTS vp En 346 Permanence: these are the third Perversion. Delusion and Perception of Self: this is the fourth Perversion. So these nine unprofitable terms are construed under the four terms. Herein, of the nine profitable Root-Terms, Quiet and Perception of Ugliness: these are the first Foundation of Mindfulness. Non-Greed and Perception of Pain: these are the second Foundation of Mindfulness. Insight and Perception of Impermanence: these are the third Foundation of Mindfulness. Non-Delusion and Perception of Not-Self: these are the fourth Foundation of Mindfulness. These eighteen Root-Terms have been included under the Play-of-Lions Guide-Line.

1106. The plane and the resort of these three Guide-Lines is included in each Guide-Line. When the profitable ideas or unprofitable ideas of one Guide-Line are known, the opposite can be sought out accordingly. Having sought out the opposites, that Guide-Line can be demonstrated. When that PTS vp Pli 258 Guide-Line is demonstrated, then according as one Guide-Line [is demonstrated] so can all the [three] Guide-Lines, each including the others, be demonstrated, since the eighteen Root-Terms are [all] included under each single Guide-Line: when that idea is cognized all ideas are cognized.

The five Guide-Lines

1107. Of these three Guide-Lines, the Play-of-Lions Guide-Line has the four Fruits [of the Monk's State] for its end: the first Direction has the first Fruit, the second Direction the second Fruit, the third Direction the third Fruit, and the fourth Direction the fourth Fruit.

1108. The Trefoil Guide-Line has the three Gateways to Liberation for its end: the first Direction has the Dispositionless, the second Direction the Void, and the third Direction the Signless.

PTS vp En 347 1109. The Conversion of Relishing Guide-Line has the Heart-Deliverance due to Fading of Lust and the Understanding-Deliverance due to Fading of Ignorance for its end. The first Direction has the Heart-Deliverance due to Fading of Lust and the second Direction has the Understanding-Deliverance due to Fading of Ignorance.

1110. These are three Guide-Lines, The Plotting of these three Guide-Lines' eighteen Root-Terms is called the Plotting-of-Directions Guide-Line.

1111. By plotting one knows that this idea belongs with this idea: such right bringing together (construction) on the profitable side and on the unprofitable side is the Hook Guide-Line.

These are the five Guide-Lines.

1112. Here is a mnemonic verse:

The nine terms, Craving, Ignorance,

And Greed, Hate, and Delusion too,

And with as well Perversions four,

Do constitute Defilement's plane.

PTS vp Pli 259 The nine terms, Mindfulness Foundations,

And Quiet, and Insight, and the Roots

Of Profit: all this profit [here]

Does constitute the Faculties' plane.

All Profit by nine terms construed,

And all Unprofit too by nine:

With nine Root-Terms for each of these

Both [sides thus total] eighteen terms.

The Guide-Line Craving and Ignorance guiding

By Quiet and Insight, and construing

Appropriately PTS vp En 348 in the Truths,

Is the Conversion of Relishing.

Guiding the profit by the roots

Of profit, unprofit by its roots,

As they are, really, not unreally,

That Guide-Line they call the Trefoil.

The wise in Guide-Lines have called that

Lions' Play which by the Faculties

Does Faith's True Objects guide, and also

By perversions the Defilements.

The Guide-Line that plots out [ideas

Of] profit here, unprofit there,

As stated in the prose expounded

They call the Plotting of Directions.

After [thus] plotting with the Plotting

Of Directions, what then selects

[All] profit [ideas] and unprofit

And guides them right is called the Hook.

The Moulding of the Guide-Lines, the Elder Mahā-Kaccayāna the Thread-analyser's showing in the Piṭaka-Disclosure, is completed.

Conclusion

1113. As to the unprofitable and profitable tetrads demonstrated in the Play-of-Lions Guide-Line, the profitable and unprofitable triads demonstrated in the Trefoil Guide-Line, and the profitable PTS vp En 349 and unprofitable dyads demonstrated in the Conversion of Relishing Guide-Line: PTS vp Pli 260 the meaning (aim) [contained] in the two profitable ideas [in the Conversion of Relishing] may be [taken as analysing] the plane of existence that is being analysed in the triads. And then all that meaning (aim) is demonstrated by three phrasing [terms, namely the three profitable roots (?)]. That range of meaning (aim) too is stated by the four terms. There is no plane to demonstrate by the twenty-eight parts [since] it is [already] demonstrated by the four terms [as the four profitable perceptions], which cover it (?).

1114. So the measure is the non-confounding of what is demonstrated. Just as all kinds of concentration can be sought [and found] in the three kinds of concentration—in that with thinking and exploring, that without thinking and with only exploring, and that without thinking and without exploring—since this is their measure, there being no fourth kind of concentration, and likewise the three kinds of understanding—that consisting in what is heard, that consisting in cogitation, and that consisting in keeping in being—since they together are demonstrated in all kinds of understanding, understanding having no fourth kind that does not consist in what is heard or cogitation or keeping in being; [so too] what is called the measure is the non-confounding of these ideas.

The Elder Mahā-Kaccayāna Dweller in the Rose-Apple Wood's Piṭaka-Disclosure is finished.

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