

PITAKA-DISCLOSURE

THE PĪṬAKA-DISCLOSURE

(PĒṬAKOPADESA)

UNESCO COLLECTION OF REPRESENTATIVE WORKS

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THE PITAKA-DISCLOSURE (PETAKOPADESA)

According to
KACCĀNA THERA

Translated from the Pali by
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THE PĪṬAKA-DISCLOSURE

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EDITORIAL NOTE

Before he died, in March, 1960, Ñāṇamoli Bhikkhu ¹ had finished, for the Pali Text Society, his translation of the *Nettipakaraṇa* and had sent his typescript to me including the Introduction, the notes, the four Indexes, and the Appendix. So, there to be printed and published, was a whole book, provided, too, with the complete critical apparatus the translator had designed and executed for it. It was published as *The Guide*, PTS Translation Series, No. 33, in 1962.² The translation of the *Petaṅkopadesa* has not been so fortunate in all these respects. It was while he was working on the *Netti* that, finding he had constantly to refer to *Pe*, the Bhikkhu Ñāṇamoli decided to translate this work also. His typescript, which forms the present volume, was sent to me from the Island Hermitage at Dodanduwa in Ceylon after his death in accordance with written instructions he had left there and in accordance with the assurances he had made to me from time to time that this book also was intended for publication by the Pali Text Society—a project it is proud to undertake.

When I received this typescript I found he had finalized the translation itself no less than all the notes except for filling in some two dozen references.³ I have been able to supply most of these, though a few still escape me, such as the exact reference to *D. ii* in § 232, references in §§ 370, 430, and 535, and a reference in note 692/1.

Naturally it was a very great thing to have the main body of the work and all the notes in their finished form, also to find that the List of Similes, the List of Quotations, and the Appendix were ready for printing. There was moreover hand-written material for ten Sections of the Introduction. Of these all but three had been carefully revised. These three exceptions are Sections III, IX, and XI. Section III, *Mistakes in the Texts*, had a note attached to it calling it “uncorrected draft” but, ignoring too a further note which said it needed “heavily and drastically cutting down”, I have presented it below more or less as I found it. It seemed

1 He was an Englishman who was ordained into the Saṃgha in Ceylon in 1948 and lived at the Island Hermitage from then till he died.

2 See my remarks there on p. lxiii.

3 These are not the Untraced References spoken of in Section VIII of the Introduction to this book and listed on pp. 384–5.

unwise to tamper with it. I have also kept the numbering of the sub-headings as I found it though it tallies with neither of the lists of corruptions the translator had drawn up ; both of these lists now appear in this Section.

For Section IX there were rough notes only, written on scraps of paper. Practically all of these notes now appear in this Section, for the sake of their intrinsic interest and for the method they indicate, even in their incomplete state, for intelligent textual criticism. Whether, under the heading *Non-Pali spellings and forms* the Bhikkhu Ñāṇamoli would have arranged the entries alphabetically had he lived I have no means of telling. I have ventured to make no alterations as I know he disliked them.

It is a matter for great regret that there seemed to be no material at all for Section XI (General) which, judging by a list he had made of the Sections for the Introduction, he had planned to write. Perhaps the notes I have included at the end of Section IX really belong to what would have been Section XI ; they were not marked in any way. But if they were meant in fact for Section XI then they provide some indication of points that might have been considered there in detail.

The Introduction therefore was not in a completely finished form. Nevertheless, the translator had to a large and valuable extent written about *Pe* in his Introduction to *The Guide*, a brilliant examination of various of its problems which most certainly should be consulted. Yet, unfinished though it may be, the Introduction to the *Piṭaka-Disclosure* still offers the student of the archaic *Peṭakopadesa* a sound basis for some rational comprehension of why the work was composed and what, in its capacity as “ guide ” and “ disclosure ”, it endeavoured to clarify and lay down ; at the same time it refers to many topics of importance and interest that are further discussed in the abundant notes. These would also be of inestimable value to anyone who at any time were to try to reconstitute this very corrupt but rewarding text.

On the other hand, material for both the General Index and the Glossary was totally lacking. That the translator had certainly regarded them as necessary is evident from his type-written page listing the General Contents of the *Piṭaka-Disclosure*. In the event, I regarded the making of the General Index and the Glossary as my responsibility. In compiling the former I sought to follow the General Index to *The Guide* as faithfully as possible. The two books

are, if not exactly a pair, then readily comparable. Perhaps in order to emphasize or demonstrate this, the Bhikkhu Ñāṇamoli rendered the same Pali words by the same English words throughout both these volumes. Their substance and their subject-matter covers a wide field of closely packed technical terms, each one of which merited an entry in the Index.

Now that these two works have been translated with such great insight, the interpretations they put on the many verse and prose passages they adduce stand out with a clarity illuminating not only the inner meaning of these passages themselves but, through them, many another context, ideally the whole Pali Canon, as well.

I. B. HORNER.

London, 1962.

TRANSLATOR'S INTRODUCTION

I. *The Piṭaka-Disclosure*

The *Peṭakopadesa* (translated “Piṭaka-Disclosure”) and the *Nettipakaraṇa* (translated “The Guide”⁴) set forth a method, the same in both cases, for composing commentaries on the Buddha's Utterance as recorded in the Suttas. It has been established (in the Introduction to the translation of the *Nettipakaraṇa*) that *Peṭakopadesa* is the older prototype of the other work and not, as had been supposed, its continuation.

The later *Netti*, with its more polished and economical presentation of the method, its text later rectified and fixed by Ācariya Dhammapāla in the 6th Century A.C., with its commentary by him and its 15th (?) Century *Tīkā*, quite eclipsed the older work. It would seem, in fact, that only veneration for the illustrious name connected with both books by tradition saved the *Pe* from the fate that overtook Upatissa Thera's *Vimuttimaggā*, superseded by Buddhaghosa Thera's *Visuddhimaggā*, the older work being eventually lost in Pali and existing today only in Chinese versions.⁵ There are still those who teach the *Method* using the *Netti* and its commentaries; but the *Pe* has remained through the centuries, and remains, in complete neglect, copied from time to time, but unread and uncorrected (till this century when a Burmese Thera compiled a commentary on it). Its very old unedited material has been kept frozen with all the mistakes of a single ancient MS.

The earliest extant treatise in Pali on how to make commentaries is unrevised by Ācariya Buddhaghosa or any of his successors. It belongs to a period long before him, being composed presumably in India quite probably before the 1st Century B.C.

(The name⁶ *Peṭakopadesa* presupposes a *piṭaka* of which this is the *upadesa*. The word *piṭaka* in the metaphorical sense of a “basket of scripture” appears in a single phrase repeated in

4 Translated by Nāṇamoli Bhikkhu and published as *The Guide* in *PTS*. Translation Series, No. 33, 1962 (I.B.H.).

5 Since Nāṇamoli Bhikkhu wrote this Introduction two events have occurred connected with *Vimuttimaggā*: (1) the first translation into English has been made under the title *The Path of Freedom*, translated from the Chinese by the Rev. N. R. M. Ehara, Soma Thera, and Kheminda Thera, Colombo, 1961; (2) a palm-leaf MS. of the work written in Sinhalese characters has been found in Ceylon (I.B.H.).

6 (Among the many notes for this Introduction left by the late Bhikkhu Nāṇamoli I found one which I decided to insert here. It is enclosed by brackets. I.B.H.)

various Suttas (e.g. *A.* ii, 191 ; *M.* i, 520) but is not applied to the Buddha's Utterance in the Suttas. The word *peṭakīn* appears in an inscription at Sāñcī (2nd or 1st Century B.C.) in the sense of "one who knows the Piṭaka(s)". The words *Tipiṭaka* and *Piṭakattaya* are found in Pali only in the Commentaries of Ācariya Buddhaghosa and his followers. Since the Sāñcī inscription uses the word *peṭakīn*, the *Petākopadesa* could, on that count, be as early as the 2nd Century B.C. or even perhaps a little earlier). For the history of Pali literature and exegesis this rather dry work is thus a valuable and indeed unique document. In its rather copious exemplifying material it represents the oldest layer of exegetical thought in the Theravāda outside the actual Canon (excluding perhaps the *Milindapañha*), a layer considerably older than that represented even by the *Netti* (itself prior to the main Pali commentaries).

What has been established in some detail elsewhere (see Introduction to *The Guide*) need only be summarized here. The *Netti* is a "revised and improved" version of the older *Pe*. Though dates are quite uncertain, the *Pe*'s mnemonic verses (the *Netti* has none) suggest a period when the oral transmission of books was still in full vogue (in Ceylon the Tipiṭaka was committed to writing in the 1st Century B.C.). The marked difference in style between the two works suggests separation by a considerable distance in time or place or both. Both works set forth the same method. Its object is to set up scaffolding for building commentarial edifices. Ancient tradition attributes this method to the Buddha's disciple Mahākaccāna Thera, an attribution which modern European scholarship rejects. There is nothing whatever to indicate who were the compilers of the two works which present the method and exemplify it. The *Pe* itself, however, claims that the name of its author or originator is Kaccāyanagotta (§ 8) or Mahākaccāyana (terminals of Chs. I, III-V, VII, VIII, and conclusion). It is suggested in two different ways that he was personally known to and approved by the Buddha (terminals of Chs. I, VI) ; he is called Jambuvanavāsī (terminals of Ch. III, and the conclusion)⁷ and Suttavebhangī (terminal of Ch. VIII).

⁷ Cf. Jambu/Jambudīpa and Vanavāsī/Vanavāsa an ancient town on the coast of N. Kanara halfway up the Malabar coast (Lamotte, pp. 327-8). Any connexion ? (I do not know whether Nānamoli Bhikkhu intended the last two sentences above, beginning with "The *Pe* itself", to go into his Introduction ; they were on a loose piece of paper. The note about Jambu/Jambudīpa etc. given here is his. I.B.H.)

II. *Texts*

The *Pe* has been printed three times in Pali, twice in Burmese script, and once in Roman script by the Pali Text Society. A third Burmese script edition can be reckoned if the Modern Commentary is also counted as one. There is no printed edition in Sinhalese script.

All these editions are found, on examination, to be full of mistakes, some very gross, a great proportion of which are common to all editions. The 1949 *PTS.* edition (though with some minor mistakes of its own) is the most useful as a document since it exhibits well, with a generous mass of variant readings, the general state of the MSS. and how they fall into two main groups, with none able to correct the huge number of errors common to all. Its four MSS., one in Sinhalese script (on paper and consequently modern) and three Burmese, are referred to respectively as *S.*, *B*₁, *B*₂, and *B*₃. The latter two, which closely agree, furnish its basic text. Against them an enormous number of variants are provided by *S.* and *B*₁, largely in agreement together. Thus two, and only two, distinct sets of MSS. are shown by the *PTS.* edition. Also in virtually every instance where *S.* and *B*₁ differ from *B*₂ and *B*₃ their version is worse and often consists not only of words wrong in context but often of meaningless jumbles of syllables. All this simply indicates that all four MSS. stem originally from a single (presumably rather dilapidated) ancient MS. containing the mistakes common to all, from which have descended one set of "good" copies represented by *B*₂ and *B*₃, and another set based on a bad copy of the same single original or its offspring, represented by *S.* and *B*₁. The first set can be called Type I and the second Type II. A supposed original MS. may have been imported into Burma (Thaton ?) from Ceylon or S. India at an early date, all other Indian and Sinhalese MSS. having been subsequently destroyed by time and neglect, without offspring.

The first Burmese printed edition (1917) gives a text, without alternative readings, which is very close to the *PTS.* edition as based on *B*₂ and *B*₃. It shows only a few quite minor variants and so belongs to Type I. But its consistent concurrence with the *PTS.* basic text in all major mistakes is not unimportant in view of the independence of its MS. sources.

The text as accepted and presented by the modern commentary (1926) is virtually that of the first Burmese edition. The presence of many mistakes in the texts is noted by it and a large number of

emendations are put forward by the commentator, using his own good judgment. So here is a further text of Type I with modern revisions.

The second Burmese printed edition (1956) is also a text of Type I. It presents a few differences from the *PTS.* basic text and first Burmese edition, and it also gives a meagre number of variant readings in footnotes. These (too few to form a picture) are shown as from the following sources: “*ka*” (= “various Burmese books”), “*I*” (= “English book”, i.e. *PTS.* edn., and not, it seems, without an occasional mistake in citation, see, e.g. n. 399/1), “*Sī*” (= “Sinhalese book”: strangely only two such references cited on pp. 176 and 179; since there is no printed Sinhalese edn. and since even modern Sinhalese MSS. are very rare indeed it would have been interesting to know more about this), and “*kām*” (= “Cambodian book”: cited only once on p. 210, see Transl. n. 201/2). Given the decision to include variant readings, the extremely small number chosen seems very inadequate in view of the state of the texts as observed by the commentator. Some of the commentator’s good emendations (see, e.g. n. 615/1) are ignored by the editors of this second Burmese edition. Again, on comparison with the first Burmese and the *PTS.* editions, a certain number of instances are found in it where quotations traced to Sutta texts have been corrected to agree with the Piṭaka version (e.g. § 194). It would have been helpful here to know if these corrections were based on any MS. authority or were made on the editors’ judgment alone, but in the absence of any footnote to such effect the reader is left to form his own opinion as best he can. It would also have been helpful to know if other instances where this text differs (sometimes helpfully, sometimes not) from the *PTS.* and the first Burmese editions and the Commentary are based on MSS. authority; but in most cases there is no note.

Besides the three printed editions, the translator was also able to have access to a Sinhalese palm-leaf MS. It was examined only in regard to certain major corruptions common to all editions and given a very general survey. This clearly established that it belonged to Type II with some additional errors of its own of a minor nature (see nn. 4/1, 4/3, 18/1, 19/1, 52/1, 619/1, 1002/3, 1027/1, 1027/2).

In general, texts of Type II can be disregarded altogether since their contribution consists almost invariably in adding the con-

fusion of absolute nonsense to the garblings consistent in all Type I texts. Their interest lies in the fact that they confirm all the major mistakes in those of Type I. Consequently no use could be made of variants provided by Type II texts. Of the variants to the *PTS.* edn. provided by Type I texts, only those which were helpful have been used in the translation and its notes, though in some doubtful passages all readings have been given when they differed. The translator's attempts at a restoration of the text will be discussed below.

III. *Mistakes in the Texts*

When the best is made of Type I texts as they stand they present a rather fantastic number of errors. Seeing how gross and frequent they are, it is remarkable that the sense can be made to emerge quite satisfactorily, and, with the exception of the lost end of Ch. VI, there is nothing really insoluble in it. Some general discussion of these mistakes is necessary in justification of the translation and the restorations suggested. They fall roughly under the following heads :—

1. Wrong word-division
2. Wrong punctuation
3. Wrong syllables and groups of syllables
4. Insertion of syllables
5. Wrong repetition of phrases
6. Omission of syllables
7. Omission of words or phrases
8. Inversion of phrases
9. Substitution of words
10. Forward and backward displacement of a sentence
11. Rearrangement of Schedules irrespective of detail that follows
12. Displacement of a palm-leaf
13. Reversal of a palm-leaf
14. Loss of a palm-leaf
15. Intrusion of an extraneous palm-leaf

Some of them need discussion but others will be obvious from the respective notes referred to. The amount of corruption varies greatly in different parts of the book. *PTS.* pp. 1–5, 6–28, 112–139, and Ch. VIII are reasonably free from it but, for instance, pp. 29–42 and Chs. III, V, and p. 146 to the end of Ch. VI and most of Ch. VII are full of corruptions.

(The Bhikkhu Ñāṇamoli had drafted another list of headings of *Varieties of Corruption*. It is as follows) :—

1. Discrepant versions, § 491/518 ; *Sīlamūlaka* (p. 44/88)
2. Corruption of letters, § 246 *paññ-* for *pañc-*
3. Corruption of words, §§ 302, 305
4. Substitution of words, §§ 43, 246, 305, 676
5. Insertion of letters, § 829 *vi(ci)riyam*
6. Inversion of words or phrases, § 305 (*na hāpeti . . .*)
7. Omission of words, §§ 324, 363 (*satindriyam*)
8. Omission of phrases, §§ 194, 323, 514, 591–3
9. Mispunctuation, § 281 ff.
10. Exchange of blocks (reversal of ola-leaf), Ch. VII, §§ 374–9, 380–4
11. Intrusion of extraneous ola-leaf, Ch. VII
12. Loss of ola-leaves, Chs. VI–VII
13. Displacement of ola-leaves, Ch. VI
14. Insertion of reduplications, §§ 91, 485
15. Muddle of *mātikās*, §§ 21, 194
16. Mistaken attempts at improvement. All *PTS*'s, *S.*, and *B*₁

(Ñāṇamoli Bhikkhu's notes then proceed as follows) : *N.B.*—The modern Sinhalese alphabet does not go back beyond the 9th Century or so and before that was a form of brahmi. Similar considerations apply to the modern Burmese alphabet. Consequently early copyists' mistakes of the kind consisting in misreading a letter will not follow the same lines as the familiar modern Sinhalese or Burmese mistakes of this sort.

1. *Wrong Syllables and Words.* (§ 164) *Balavam bālopamasuttam yam āsāya vā vedanīyam kammam gāhati tathā ce pi yam yam pāpakammam anubhoti . . . bhāvitacitto bhāvitakāyo bhāvitapañño Mahānāmo aparittacetaso* (*PTS.*, *B*₁, *B*₂ all agree to the letter). The passage as it stands suggests something on the following lines :
 “The strong child (fool) simile (or § 193 ‘the salt-barb simile’) or the action which is to be felt through need even if one experiences any evil action . . . Mahānāma had kept cognizance in being, kept the body in being, kept understanding in being with not little heart”—which is rather nonsense and not at all what the author meant. On the strength of the word *Mahānāmo*, the Commentary has identified this passage with a Sutta at *S. v*, 408–10, where the name *Mahānāma* appears, and attempts to explain the words *balavam bālopamasuttam* (“a strong fool-simile sutta”—sic) by that

'Sutta. But in the mnemonic in § 193 this quotation is represented by the words *atha loṇasallopamaṃ*. Now the words in the quotation in § 164, *bhāvitakāyo bhāvitacitto bhāvitapañño* with *aparittacetaso*, suggest instead the Sutta at *A. i*, 249, lines 30–31, on *pāpakamma* (lines 18 and 21). That this Sutta is meant is shown by the simile of the *loṇaphala* (*N.B.*—*loṇasalla opamaṃ*, the salt-barb simile, in § 193) and so *balavaṃ bālopamaṃ* can be corrected to *loṇaphalopamaṃ* (the salt-grain simile). The misleading word *Mahānāma* (proper name) then turns out to be a corruption of *mahattā* at *A. i*, 249, line 31. With this there is no doubt that the amended version must read: *Loṇaphalopamasuttam: yathā yathā vedanīyaṃ kammaṃ karoti tathā tathā vedanīyaṃ vipākam anubhoti . . . bhāvitacitto bhāvitakāyo bhāvitapañño mahattā aparittacetaso*. While the identification is thus unmistakable, once made, this is a rewritten version of the Sutta, not a proper quotation. The instance is a good one since the garblings in it are identical in all printed editions (even the MSS. of Type II only disagree on the first two words: *PTS.* and *S.* *lavakaṃ bālosamaṃ* and *Ba.* *lavaṇaṃ sallosamaṃ*); once identified it is easily corrected, and it shows the extent of the corrections needed on occasion, and how the Type II MSS. agree on the discordant chaotic alternatives they offer.

Another, on which all editions agree in the main, remains a puzzle. In § 156 occur the words *Nandiko* (so *PTS.* and *Ba.*; *Bb.* *nandiyo*) *Sakko isivuttapuririkāmaekarakkhe suttaṃ* (Type II MSS. have: *PTS.*'s *S.* *paririkā ca eka-* and *Ba.* *parikkhāya ca eka-*). *Bb.* has *-vuttha* for *-vutta*. See n. 156/2. The identification with the Nandiya Sutta at *A. v*, 334 f. does not solve all these difficulties. Commentary explains as follows: (see *Cy.* on *PTS.*, p. 45, line 8). The passage at *PTS.*, p. 87, lines 20–1 (= *Ba.*) *Yo tu na c' eva te sappurisaṃ uggavādinī* is corrected in *Bb.* to the version at *A.* without reference to *Ba.* or *PTS.*

For other like instances see nn. 192/2, etc.

Of mistakes of this type belonging to the presumed single original MS. from which all the extant MSS. must have descended, some may have been in the original MS., presuming it to have been a Sinhalese one taken to Burma, and the rest will have arisen in the transcribing of it into Burmese script by a copyist.

A classification of these correctible mistakes of this nature does not seem to show any particular tendency. For instance, in modern Sinhalese script (as used on palm-leaf MSS.) the following confusions

are common : na/ta, ca/va, cc/d, bb/n, and less easy g/bh, s/p,* while in modern Burmese script v/g/p, t/bh/s, dhu/ra are the easiest. That the more unfamiliar the subject-matter the more likely are mistakes is well instanced in this work. But, before trying to apply this method, it has to be admitted that the assumed prototype MS. may well have been written in Ceylon and then transcribed in Burma before the appearance of the modern Burmese and Sinhalese scripts. Both are ultimately derived from a form of the Indian Brahmi script, the Ceylon form of which was in use in the Island, apparently, till about the 7th Century A.C., when transition to the modern ("sounded") alphabet began to take place. The modern alphabet, with some differences, began by about the 13th Century A.C. The modern Burmese script probably does not go back, in its present form, beyond the time of King Anawrahta (11th Century). The Ceylon MS. might have been first transcribed in Thaton before its conquest or in Upper Burma after that. The question thus of the scripts in which these "original" mistakes of syllables and words took place looks as if it must remain undecided. They can only be rectified by whatever means is to hand ; by identified quotation or allusion or by cross-reference to another part of the work when recognized, or by the needs of the context judged according to the general trends of the *Pe* itself and of the Suttas as a whole.

2. *Omission of a Word, Sentence or Clause.* There is the omission in all editions (not checked in *Sā.*) of the clause No. 13, Injunction and Means, in both the Schedule (§ 72) and the detail (§ 155). That this is an omission is shown by the quotation from the *Pe* at *NettiA* p. 42 where it is included but only the verse-quotation given (see n. 155/4 and Appx. No. I, end). (*cuto ti* for *cutopapattī ti*, § 283, cf. p. 6).

The words missing in § 194 alike in both *PTS.* and *Ba.* are replaced in *Bb.* (whether on the authority of a MS. or by the editor's judgment is not shown). That the version in *Bb.* is right is shown by the detail that follows this Schedule.

There are other similar instances in §§ 514, 538, 591, etc;

3. *Wrong repetitions of a line or half-line* occur in several instances. The worst instance is in § 91 which contains two long ones (see n. 91/1). All editions agree to the letter, only *PTS's* Type II MSS. adding some confusion of their own, and a single instance of a variant in its Type I *Bb.* (*PTS.*, p. 31, n. 8). This is rectifiable by a

'study of the subject-matter's pattern (by making up a table) and excising the repeated matter (as shown in n. 91/1). That the paragraph makes perfect sense after the excision of the repetitions (obvious enough once detected) without any adjustment is clear justification for this correction. Another (corrected by Commentary) appears in § 955 where the words *te akatasattā lokā majjhena vemattatāya paññattā. Katamo parikkhāro* from §§ 958–9 are wrongly repeated.

4. *Rearrangement of a Schedule* with consequent disruption of reference to the detail that follows occurs in § 21. This has a curious feature in that it substitutes for a system of 6 dyad and 4 triad combinations another, superficially rather similar, of 12 pairwise combinations. All editions agree (with only one discordant note from PTS's Type II MS. S.). The restoration is easy from the heads of the detail that follows on PTS., pp. 13–19 (§§ 49–58).

5. *Forward or backward displacement of a sentence or phrase.* There are several of these. Two occur in §§ 815–817. In another, between §§ 891 and 892 the words *Imāni cattāri saccāni* appear displaced five lines up in all editions, corrected by Commentary. A bigger instance occurs on PTS., p. 196, where the contents of §§ 801 and 802 have changed places. All editions agree. That this is a mistake is plain from the continuity of the sense.

6. *Displacement of a palm-leaf.* One of these occurs at the end of Ch. VII. It is a double one. First, the two final examples are interchanged, and then part of the first is displaced into the second. See §§ 985, 994, 1027. All editions agree; only Commentary corrects. Another is the displacement of the end of Ch. VI backwards to the middle of it, see §§ 569–72, and n. 619/1. Some further displacements in some MSS. only are noted on PTS., pp. 137–42 and 188–93, which corrects them.

7. *Intrusion of a palm-leaf from another MS.* A palm-leaf from a *Sumangalavilāsinī* MS. intrudes into the middle of § 1002 (see n. 1002/3); all editions agree and Cy. accepts. The obviousness of the intrusion, once it is noticed and traced, the fact that when it is excised the two ends put together make, with a minor adjustment, the good sense required, and that this agrees with the version of this treatment appearing in the *NettiA*, remove all possible doubt here. This is the only such intrusion.

8. *Loss of palm-leaves.* This must have occurred at the end of Ch. VI and with the opening phrase of Ch. VII as indicated in

nn. 619/1 and 620/1. Lastly, there is the absurd mistake, which all editions insist on presenting, in the name of Ch. VIII ; see n. 1041/1. This must have arisen quite recently since initial titles and page-headings are a European conceit.

IV. Restorations

The modern Commentary, alive—and how could it not be—to the corruptness of the text, observes as follows (p. 353 in relation to the muddle at the end of Ch. VII) : *Tattha yaṃ yaṃ vattabbam atthi / suttaṃ pi atthi kamokkamam / suttaṃ pi atthi sankaram / padam pi atthi kamokkamam / padam pi atthi sankaram / suttatthe pi atthe kamokkamo / suttattho pi atthi sankaro / Hārasampāto pi atthi kamokkamo / hārasampāto pi atthi sankaro / evaṃ taṃ taṃ vattabbam tena tena hārasampātalakkhaṇena vicinitvā vicinitvā asankaram nijjaṭam suparisuddhatthāne yutte yeva hi sati yuttatthāne nikkhepiya ṭhapaṇessāma / suttaṃ pi suttattham pi hārasampātam pi yathāsāsanapaṭṭhāne tathā āgatanayānukkamena vaṇṇāyissāma // na hi agatigamanam ariyehi gandhabbam dhammam samvaṇṇantena nāma īdisena bhavitabban ti manasikatvā dhammam yeva garuṃ katvā // kena kāraṇena? // Yena hi ekena pi akkharena padena pi dunnikkhitto attho pi dunnayo hoti duggahito / ten' assa sāsanaṃ antaradhānāya samvattati (see A. ii, 147) // yenāpi ekenakkharenāpi sunikkhitto attho pi sunayo hoti sugahito ten' assa sāsanaṃ anantara-dhānāya samvattati //*

It is with these sentiments in mind that the translator has attempted restorations of the text in the notes to this translation beyond what the Commentary suggests. For this a few useful minor corrections are furnished by *Bb.* but they are only a drop in the ocean. The Commentary, however, is, in general, and in spite of its rather opulent length and wordiness, greatly helpful to an extent to which the notes to this translation do not do justice. Constantly it keeps coming to the rescue with ingenuity and judgment on numberless occasions. Only in certain instances its explanations seemed unacceptable, as for example in § 164 where, misled by the corruptions, “*balavaṃ bālopamaṃ*” and “*Mahānāma*”, to a wrong identification of a Sutta, it has explained accordingly (see p. xvi above); or in the case of the confusion at the end of Ch. VI, where it constitutes an extra chapter called “*Pakiṇṇaka*” (see § 619) between Chs. VI and VII, and treats the material of §§ 619–620 as a single sentence (as shown in all edns.), whereas this is where the

break between the material of Ch. VI and that of Ch. VII comes. Its explanation of *kāramahattā*, see n. 409/2, seems rather out of keeping with this early work and there is no reason to accept, as it does, this strange reading. Sometimes it seems to overlook the considerations of context, as in its acceptance of and comment on the phrase *Mahāvibhango aciratapānādo*, see n. 192/2. Other instances where it was necessary to differ from it are mentioned in the notes. This apart, however, the translator would pay a willing tribute to the careful and helpful work of a greatly respected Burmese scholar.

In making the restorations in the notes the translator has used all available aids. Where quotations from the Suttas are concerned and these can be traced, restoration is made easy. But at the same time it seemed not always justifiable simply to replace the Piṭaka version for the garbled one without careful consideration. For instance, in the case of §§ 43 and 304, a circumspect treatment of the quotation produces a version that is free from corruptions but differs quite a little from the Piṭaka version ; and such may indeed have been the version used by the compiler who had a variant before him or in his memory. Such as these therefore have been left in a state restored to good grammar and sense but not (as in *Bb.*) replaced outright by the Piṭaka version as we have it now (correct and better though that may be).

Displacements of sentences and paragraphs and whole sections (see above, p. xix) can be rectified by simple considerations of the flow of the sense.

Some corrupt passages can be found to be doubled elsewhere in an ungarbled form (e.g. §§ 91, 485), in which case a restoration is not difficult, it being not hard to judge the better version. And likewise the "Schedules" and the mnemonic verses against their detail help to correct each other.

Other corrupt passages have to be judged on their merits in the contexts in which they appear and a restoration can often be attempted after consideration of what meaning the whole context, immediate and distant, requires that the corrupt passage embedded in it should have.

While familiarity with the *Netti* is essential in restoring the text, nevertheless care has to be taken not to introduce into the *Pe* ideas that are peculiar to the later *Netti* (such as, say, the 4 kinds of co-ordination in Mode 16, which are not in the *Pe*).

Sometimes, as in § 117, a knowledge of the tenets likely to have been handled has to be relied on. These are, of course, the least certain and depend most on the translator's opinion ; but if such a version can be produced which is not too far from the garbled one, word for word, this is a good indication that it is about right.

These are general considerations. The particular cases are dealt with in the notes. The first reaction to the work as it stands in these texts is (because one is used to the general reliability of normal Pali texts) to be over-timid in restoration ; but after repeated experience of drastic amendments unquestionably to be made on tracing certain quotations, the timidity wears off, and then over-boldness has to be guarded against in restoring meaningless or dubious passages in the body of the text. No restoration or alteration has been made without very careful consideration. The test of a restoration is that it must, as it were, "fall into place," make good sense where there was either none or bad sense, and fit both the immediate context and the whole work.

With all the necessary restorations, some of which may well need revision and adding to, the text as a whole is nowhere incomprehensible, and is indeed fairly straightforward. It is claimed that this translation, even including the at present unrestorable § 329, both makes good sense and represents closely what the author intended to convey. There is no reason to suppose he wrote nonsense. The only inescapable difficulty is the loss of the end of Ch. VI.

V. *The "Disclosure" and its Elements*

(a) *The Form in which the "Disclosure" is set out.* The *Pe* has eight Chapters, while the *Netti* has three summaries and four Chapters. The first Section of *Pe* Ch. I summarizes part of the Method, which summary is supplemented by the verses to the Sections of Ch. V, and by material at the end of Ch. VIII. All this summary material has been used by the *Netti*'s author for his three initial summaries. The *Pe*'s Ch. II presents classifications of Suttas and corresponds to the *Netti*'s Ch. IV. Its Ch. V, exemplifying the 16 Modes in a treatment showing each separately, corresponds to the *Netti*'s Ch. II. Its Ch. VII, exemplifying the 16 Modes combined on single passages, corresponds to the *Netti*'s Ch. III. Its Ch. VIII, setting out the 5 Guide-lines, corresponds to *Netti*'s Ch. IV. Its Chs. I (except for its first Section, see above),

III, IV, and VI are no more than introductory to the Chapters that immediately follow them, and their material has almost all been absorbed by the *Netti* into its first two Chapters variously under the 16 Modes.

The work contains a number of part-summaries (*mātikā*, *uddāna*, etc.) which are listed at the beginning of the *Detailed Contents* of this translation (q.v.), and it is mainly on the basis of them that the translation is divided into heads and sub-heads.

(b) *Elements of the Method*. The Method proper, as set out summarily or partly in the first Section of Ch. I, and finally in Chs. II, V, VII, and VIII, consists of the following elements. The Buddha's Teaching—the "Thread"—as a whole is in its individual "Threads" classifiable under three alternative comprehensive groupings (Ch. II). Since any individual "Thread", when reworded in explanation of it, must be reworded in agreement, not in conflict, with the Teaching as a whole, and since the Teaching as a whole is enormously bulky, 16 *Modes of Conveying* a communication (§ 8) are set up so as to represent together the Teaching as a whole. When an individual "Thread" is then expanded and explained in accordance with these 16, the resulting new material for a commentary should thereby escape conflict with the Teaching as a whole. The 16 are set out separately in Ch. V and are combined on single "Threads" in Ch. VII. These 16 Modes deal only with *phrasing*. For guiding such acceptable and established phrasing to the *meaning-as-aim* (namely liberation from suffering) prescribed by the Teaching as a whole, 5 *guide-lines* (§§ 10 and 1107–1109) are set forth in Ch. VIII. Of these five, three (§§ 1101 and 1107–1109), which are alternative, deal with guiding the tested phrasing to the verbal expression of its meaning-as-aim, while the other two, both in combination with one of the other three, have the respective functions of separating the phrasing (corrected by the 16 Modes) into ethical unprofit and profit (§ 1101), and then subsuming that ethically separated phrasing (§ 1111) under a pair of tetrads, or a pair of triads, or a pair of dyads, of *Root-Terms*, so that they can be guided to the meaning-as-aim by one or other of the three meaning-guide-lines. Of these three meaning-guide-lines, the first, which uses the tetrads, is called the *Play of Lions*; the second, which uses the triads, is called the *Trefoil*; and the third, which uses the dyads, is called the *Conversion of Relishing*. These Pairs of Tetrads, Triads, and Dyads are the 18 *Root-Terms*, nine unprofitable and

nine profitable, as set out in §§ 11 and 1101 ff. (For further details see Introduction to *The Guide*.)

The whole Method with its exemplification is conceived simply for the purpose of correct rewording of known ideas. It is composed for the help of those who already intellectually know the Buddha's Teaching and the ideas contained in it. It is not intended as a means to discover anything new or to prove any conclusion at all, and if used for such purposes it is misused. Again, it is addressed not to those who do not yet know but wish to learn the Buddha's Teaching but, on the contrary, to those who wish to explain and expand the Teaching they have already intellectually learnt to those who do not know and wish to learn. Providing as it does a compendious substitute for the hugely bulky Suttapiṭaka as a testing measure, its object is simply to avoid wrong exegesis that may unwittingly lead to contradictions and to straying out of the Teaching as a whole. (See *The Guide*, Introduction, Section 5, for comparison of the form of the two books and for further details of the Method they both set forth.)

VI. *Rendering of Technical Terms*

This subject is treated at length in the Introduction to *The Guide* (q.v.). The same renderings have been used throughout in this translation of the *Pe* in order to facilitate comparison.

VII. *The Pali Commentaries' Debt to the Pe*

The Pali Commentaries' indirect debt to the *Pe* is their direct debt to the *Netti*. This, which is very large indeed, is discussed in the Introduction to *The Guide*. Their direct debt to it is limited to the quotations and allusions collected in the Appendix to this translation (q.v.).

VIII. *Quotations from the Tipiṭaka, etc. in the Pe*

See the list of quotations. There are some 211 traced quotations and 42 untraced, of which latter 17 are verse and 27 prose. Only 1 verse and 5 prose out of the untraced are shared with the *Netti*'s untraced quotations (check with the *Netti* (translation) Introduction⁸). As far as possible the same Sutta references have been given for the traced quotations as in the *Netti* Translation.

⁸ (The words in brackets are an instruction the translator wrote to himself, I.B.H.)

* The *Pe* has the habit of giving one verse and one prose quotation to illustrate its headings as in Chs. I, II, III, its Ch. VI taking up (with one exception) pairs of quotations already used in Ch. II.

Its way of presenting quotations is often disagreeably abbreviated, and lacking the *Netti*'s orderly precision. It often summarizes them (e.g. § 57 (a rare exception to the 1-verse-1-prose rule), §§ 74, 76, etc.). Sometimes it appears to rewrite a quotation as at § 43 (the *Sn.* verse but not as given in *Bb.* whose emendation of the *Sn.* text version does not seem authorized by a MS.), or § 188 (verse) or perhaps the author had variant texts. Sometimes it seems as if the quotations were made from memory. An instance of rewriting involving notable changes is found in § 273 (the *Samyutta* quotation—see nn. 273/6 and 273/7). In § 184 the prose quotation is stated so over-abbreviatedly (even after restoration) as to obscure what is meant, which the *Netti* shows properly. A *Majjhima* text is abbreviated in § 204. In § 395 the word *taco* is replaced by *chavicammam*. Also §§ 796 and 76.

The *Pe*'s choice of quotations is not invariably happy, e.g. its choice in § 185 for the heading *Our own Statement and someone else's Statement* is rejected by the *Netti*'s author and replaced by others, using this quotation in its § 187—also § 200-1. The *Netti* (§ 847-8) also rejects, under its parallel head, the quotations chosen by the *Pe* in its § 80, though the reason why is not clear.

Explicit references are made to the (*Cūḷa*) "*Niddesa*" (§ 283), the "*Anguttara*" (§ 53), the "*Ekuttarika*" (= *Anguttara* : §§ 22, 31), the "*Samyutta*" (§§ 28, 35, 43, 49, 74, 159), to the *Udāna* (§ 175, not traced), and to individual *Suttas* (§§ 174, 192), to the *Majjhima Nikāya* (§ 271), to the *Pañcanikāya* (§ 45), the "*Maggavibhanga*" (§ 353), the *Mahākammavibhanga* (§ 702) and to the *Aṭṭhakavagga* (§ 884).

The only quotation that seems neither traceable nor properly restorable is that in § 329 (*PTS.*, p. 92).

IX. *Special Features* ⁹

Some Terms and Expressions of doubtful establishment (possible corruptions)

ananvemāni (*PTS.*, p. 101)

anupulla (ger.) (*PTS.*, p. 109)

⁹ The Bhikkhu Nāṇamoli left rough notes only for Section IX.

palika (*PTS.*, p. 142)

bujjhitassa (pp. in gen.) opposed to buddha (*PTS.*, p. 204)

kilesomaṃ (§ 260)

anāgamī (= anāgata) (*PTS.*, p. 177)

kitapaññatti (only in *Bb.*, others defective) (§ 389)

dve puggalakatāni (§ 142)

anajj(h)abhāvanā, anajj(h)abhāvo (*PTS.*, p. 35, line 10 ; p. 40, line 19)

Some Terms accepted by Commentary but certainly corruptions

mahāvibhango aciratapānādo (§ 192)

isivutt(h)apuririkāma-ekarakkhe (*PTS.*, p. 45)

kāramahattassa (*PTS.*, p. 105)

bhava-apevirittā (*PTS.*, p. 106)

nioṭṭhāna (§ 556)

tatth'abhicchedo (*PTS.*, p. 108)

Special Terms

2 pariññā (§ 444)

4 upādānāni with bhavopādāni (§ 342)

2 atthā : purisattho vacanattho (*PTS.*, p. 182)

Misuse of Similes

3rd jhāna simile (§ 418)

Wrong Order

4 paṭisambhidā, (§§ 103–106)

10 Tathāgatabalāni (§ 96 ff.)

4 perversions ¹⁰ (§§ 415, 513, 1063)

4 saññā (§§ 480, 505 ff.)

Non-Pali spellings and forms ¹¹

duve (for dve) 1, 4, 228 (but dve 5, 86, 258)

sutamayī (for sutamayā) 5, 245, 747, 1017, 1025, 1035 (but -mayā 858)

cintāmayī (for cintāmayā) 5, 245, 747, 1017, 1025, 1027, 1035, 1038

bhāvanāmayī (for bhāvanāmayā) 245, 747, 1017, 1086

yad uccate (for yaṃ vuccate) 714

¹⁰ *vipallāsa*.

¹¹ The numbers after each entry are paragraph numbers.

- paridāgha (for pariḷāha) 28, 47, 947 ff. (but pariḷāha 826, paridāha 651, 738, paridahanti 714)
 Ekuttarika (for Anguttara) 22, 31 (see *Miln.*, p. 392; cf. Ekottarāgama, Lamotte, p. 169–71)—but Anguttara 53
 jhānapāramitā (principal virtue of the fifth Mahāyāna Bodhi-sattva stage, Skr dhyānapāramitā, Obermiller, p. 35, n. 2) 600, No. xv, 619 (not a term current in Pali)
 anajjhā-bhāva(nā) 114, 137
 ājīvaka, aññājīvaka (in sense of taṃ jīvaṃ taṃ sarīraṃ and aññaṃ jīvaṃ aññaṃ sarīraṃ) 137, 138
 Saṃyuttake (for Saṃyutta-nikāye) 28, 35, 43, 159, 160
 sāni (for saka- in *Dh.* 240) 31, 170
 kālaṅkata (for kālakata) 35, 83
 kālaṃ kiriyaṃ (for kālakiriya) 468
 anekadhātūhi (for anekadhātūsu) 55
 mama (for mayā) 55
 ceti (for cāti = ca + iti) 63
 niddesayati (for niddis(s)īyati) 66
 niccaṃ iti (for niccan ti) 66
 sīlavataṃ (for sīlabbatam) 82 (but sīlabbatam 138)
 cha abhiññe (for chaḷabhiññe) 85
 akammaṣsa viharitā 604
 akammaṣsa viharissa 82
 tthitakappi as arahant 93
 paṭivedhanabhāvo as arahant 93
 cetanābhabbo as arahant 93
 rakkhaṇābhabbo as arahant 93
 sace ceteti na parinibbāyi, no ce ceteti parinibbāyi as arahant 93, cf. 950
 sace anurakkhati na parinibbāyi, no ce anurakkhati parinibbāyi as arahant 93
 pubbulho (for bubbulo) 173, twice (note Burmese spellings of this word favour pupphulo)
 vācākamma (for vacīkamma) 237
 dānamayikaṃ (for dānamayaṃ) 199, 984, 994
 dosajanitena (for dosajena) 201
 sabhaggato (for sabhā-gato) 204
 parisaggato (for parisā-gato) 204
 samaggata (for samatā-gata) 819
 khalu (for kho) 208

- asubhāya upaparikkhā (for asubhassa u-) 210
 anagghāta (for anāghāta) 501
 nibbatti (for nivatti) 234
 pahīneyya (for pahātabba) 257, 258, but pajahitabbā and
 pahātabbā 262
 anāgāmī (for anāgata) 258, 712
 upadisiyati (for upadissati) 258
 byādhimatta (for na adhimatta) 268
 anuññātam-khamam (for anuññātakhamam) 273, but anuññāta-
 khama at end of 273
 gati (in sense of scope) 347
 anomattiya 389, anomaddiya 600 (non-lapse)
 appamāṇa (for appamaññā) 562, 602, 1070
 abhibhūmi-āyatana (for abhibhāyatana) 602
 palirodha (for paḷibodha) 615, but paḷibodha 609–10
 lokika (for lokiya) 72, 123, 165, 217, 312, 691, 709, 724, 988, but
 lokiya 81, 214
 adhina (for adhīna) 362, 733
 manosankhāra (for citta-) 790
 paccate (middle form) 857
 makkha (for vi-) 861
 ajjhosanna (but ajjhosita elsewhere) 911

Words reliably established

	<i>PTS. Pe p.</i>	<i>Para. No.</i>
vipurisa	91, 92	321, 322
pariyesiyanto (ppr. pass.)	93	334
nirutti . . . niropayitabbam	92	327
orambhāgiyāni indriyāni	179	723 (but see n. 723/1)
vāretabbā (4 mahābhūtāni)	103	393
pīḷhā (pl.)	109	425
atha . . . atha (for yadi . . . yadi)	78	269
uttila (m.)	75	258
ālapati (unusual use)	96	355
abhinīhita	38	125

The verse at § 278 does not distinguish clearly what the function of this *hāra* (conveying) is, i.e. to show the Teaching as the four Truths, and it does not distinguish it from *vicaya*.

§ 279 f. makes the whole of Ch. I redundant, which has been corrected in *Netti*, by absorbing all the exposition of the four Truths under the first *hāra* (cf. § 283). Also the mention here of the "18 Root words" is out of place.

It is quite impossible that the *Pe* *Desanā-hāravibhanga* (*Pe*, p. 81-2) could have been composed either by the same person or after the *Netti* *Desanāhāravibhanga* (*Netti*, p. 5). Similarly the *Vicayahāravibhanga*.

The *Pe* *Adhiṭṭhānahāra* forgets to mention *sattādhīṭṭhāna* etc., in Ch. II, an omission corrected in *Netti* *Adhiṭṭhānahāra*.

Theories of Causality and Conditionality

In Ch. III a three-membered causal (*word illegible*¹²) is used in connexion with the Six Roots (§§ 198 f., 208, 211, 245, 370). This consists of the cause (*hetu*), which has an outcome (*nissanda*) in this same life, and a fruit (*phala*) upon reappearance (*nibbatti*) in the next existence. Though the three terms are found here and there in the Suttas, they are not apparently specifically organized, as here. This is then given as a threefold division of Dependent Arising (§ 375).

Cause (*hetu*) and condition (*paccaya*) are differentiated (§ 312 ff.) and defined. But the definitions of cause and condition in § 402 ff. do not seem adhered to in § 830.

Nissanda = physical causality, and *phala* = moral causality.

The *sotāpanna* and *sakadāgāmi* need not have any *jhāna* for their paths and fruitions. The *anāgāmi* and *arahant* must have at least the first *jhāna* for their paths and fruitions (see e.g. § 741-2)—this is the meaning of *vītarāgabhūmi*.

X. Quotations from the Pe in the Pali Commentaries

Quotations from the *Pe* in the Commentaries are given as an Appendix (q.v.). There may be others as well but all those traced have been included.

The name in the form "*Peṭake*" is used in introducing some of these quotations, some of which are not found in the *Pe* now. This has led to a suggestion that the term *Peṭaka* might refer to another work now lost (P. V. Bapat, *VM.*, p. xliii f.); but this can

¹² It might be "action".

be ruled out since the term is used in the *NettiA* of a quotation traceable in the *Pe* (Appx., quotation No. 1). Accordingly, as to the other quotations attributed to the “*Peṭaka*” by the Commentaries but not found in the *Pe* as it exists now, two explanations are possible. The one is that there may have been variant versions of the *Pe* current at the time the Commentaries were composed, some of which lacked the missing quoted passages, and the *Pe* version today is the descendant of one of them. (There are differences in the version in No. 1 as compared with the *Pe* texts; similarly there are even today some texts of the *Milindapañha* which contain paragraphs lacking in other texts.) The other is that the missing passages were from that part of the end of Ch. VI which is now lost. The explanation may actually be either or both. The work calls itself *Peṭakopadesa* (§§ 71, 193, 249, 435, 1040, 1112) and *Peṭaka* (§ 572).

Appx. Quotation No. 1. Seven paragraphs from the *Pe* cited by *NettiA* (*Pe*, pp. 44–6) but with some differences from the published *Pe* texts. First, some sentences in the *Pe* texts are missing in the quotation. It can be assumed with practical certainty that this is simply due to abbreviation by Ācariya Dhammapāla, who merely wanted to illustrate a point, and this would also explain why some paragraphs are out of order in the quotation as compared with the present *Pe* text.

The first paragraph in the quotation (equivalent to § 161 and missing clause) fortunately supplies a deficiency in the *Pe* text, which is obvious. The citation of the same second Piṭaka text from the *Dīgha* in this paragraph is made differently in the *NettiA* quotation. This may be due to Ācariya Dhammapāla’s sense of editorship (cf. *Netti*, p. 200 ff.).

The second paragraph in the quotation from the *Pe* (cf. § 162) gives the same two Piṭaka citations, the second being again more tidily presented; but in both instances the observations found in the present *Pe* texts are missing in the *NettiA* quotation. This can be put down to abbreviation by Ācariya Dhammapāla, whose object in quoting was to illustrate a point.

The third paragraph in the quotation has the same heading as that in *Pe* § 163, but only a verse Piṭaka citation is given and that is a different one from the one found in the present *Pe* texts. This could be accounted for by assuming that a variant version was before the quoter, containing a different illustrative verse. It seems

less likely that the quoter would have changed the verse because he disagreed with its employment under this head.

The fourth paragraph (see § 164) simply gives the heading and the same verse citation but no more.

These four paragraphs in the quotation follow the order of the present *Pe* texts.

After a passing sentence there follow in the *NettiA* three more paragraphs quoted from the *Pe*, two of which correspond to *Pe* §§ 155, 156 but in reverse order and the third, not in the *Pe*, supplies part of a paragraph which examination of the composition of the *Pe*'s list of headings shows it ought to contain for completeness both in the Schedule (§ 72) and the detail between § 155 and § 156 as they appear in the present *Pe*. The headings and the Piṭaka citations in the first two agree with the present *Pe* text, but no prose citation or observation is quoted in any of the three. The verse citation in the third paragraph (heading missing in the present *Pe*) is found also at *Pe* § 51 in a different context.

Appx. Quotation No. 2. This passage, which would seem to be prose rather than verse, is missing from the present *Pe* texts. It sums up the aim of the *Modes* in Combined Treatment (Ch. VII) and reflects a similar sentence introducing the *Modes* in Separate Treatment (Ch. VI, § 277). Since the opening words of Ch. VII are missing along with the end of Ch. VI, it can be fitted in here with question.

Appx. Quotation No. 3. This passage is not found in the *Pe* texts now. Its subject-matter suggests it could have come from the regions of §§ 560–99 or § 654 or from the missing end of Ch. VI. That it was highly regarded as a statement is evidenced by the fact that it is quoted in no less than four commentaries and referred to twice in another, involving three different commentators.

Appx. Quotation No. 4. Found only in the *Niddesa* Commentary is really rather puzzling. If it belongs to the *Pe* at all and the attribution is not a mistake, it must either belong to the missing portion of Ch. VI, or have been found only in some versions whose descendants have not survived.

Appx. Quotations Nos. 5–7. These are strictly rewritten passages rather than direct quotations from the *Pe*, though their similarity is obvious. No source is acknowledged for Nos. 5 and 6, while No. 7 is attributed to “the Ancients” (porāṇā).

*Appx. Quotation No. 10.*¹³ Differences from the present *Pe* text are only such tidyings up as might be expected from a meticulous commentator quoting a poorly copied MS. It would be interesting to know, which is impossible unfortunately, whether the corrections which Ācariya Dhammapāla's quotation of this paragraph in his *Netti* Commentary show against the present *Pe* texts might indicate the amount of work he did in cleaning up the *Netti* texts which he edited and commented on.

Appx. Quotation No. 11. This is not so much a quotation as a tidied up and partly rewritten (version) of the 16 Sections of the *Pe*'s Ch. VII. The way in which Ācariya Dhammapāla has done this suggests a tacit criticism by him of the manner in which the same two Sections are presented in the *Pe* itself.

13 In Nāṇamoli's MS. this and the next are both called No. 11. I think I am right in attributing the remarks in this paragraph to No. 10 (I.B.H.).

LIST OF ABBREVIATIONS

(References are to page-numbers in *PTS.* editions unless otherwise stated)

<i>A.</i>	Anguttara-Nikāya
<i>Ba., Bb.</i>	Burmese-script printed edns. of <i>Pe</i>
<i>CPD.</i>	Trenckner's Critical Pali Dictionary (Copenhagen), vol. 1
<i>Cy.</i>	Modern Commentary on the <i>Pe</i>
<i>Dh.</i>	Dhammapada (verse no.)
<i>D.</i>	Dīgha-Nikāya
<i>Dhs.</i>	Dhammasaṅgaṇī (para. no.)
<i>Iti.</i>	Itivuttaka
<i>Jā.</i>	Jātaka
<i>M.</i>	Majjhima-Nikāya
<i>MA.</i>	Commentary on M (Papañcasūdanī)
<i>Netti</i>	Nettippakaraṇa
<i>NettiA</i>	Commentary on <i>Netti</i> (by Dhammapāla Ācariya) (Part <i>PTS. Netti</i> edn., rest Sinhalese-script Hewavitarne edn.)
<i>Pe</i>	Peṭakopadesa
<i>PTS.</i>	Pali Text Society
<i>PED.</i>	Pali Text Society's Pali-English Dictionary
<i>Ppn.</i>	"Path of Purification," English Translation of the Visuddhimagga, Colombo
<i>Ps.</i>	Paṭisambhidā-magga
<i>PṭṭI.</i>	Tika Paṭṭhāna
<i>Vbh.</i>	Vibhanga
<i>Vis.</i>	Visuddhimagga
<i>S.</i>	Saṃyutta-Nikāya
<i>Sa.</i>	Sinhalese-script Palm-leaf MS. of <i>Pe</i>
<i>Sn.</i>	Suttanipāta (verse no.)
<i>Thag.</i>	Theragāthā (verse no.)
<i>Ud.</i>	Udāna

TEXTS USED

Peṭakopadesa

1. Printed Latin-script edition, published by the Pali Text Society, London, 1949 (referred to as *PTS.*).
2. Printed Burmese-script edition, published by the Zabu Meit Swe Press, Rangoon, 1917 (referred to as *Ba.*).
3. Printed Burmese-script Chatṭhasangīti Piṭaka edition, Rangoon, 1956 (referred to as *Bb.*).
4. Palm-leaf MS. in Sinhalese script, belonging to the Library at the Valapola Vihāra, Pānadura, Ceylon (referred to as *Sa.*).

Peṭakopadesa-Atṭhakathā, Modern 20th-century Commentary on the *Peṭakopadesa* composed in Burma, published by the Ratanasiddhi Pitaka Press, Mandalay, 1926. (This is the only commentary, since no ancient one appears to have ever existed ; the reference to a commentary to this work in the *Gandhavamsa* (*JPTS.*, 1886, p. 65) is almost certainly a mistake by the author of the *G.*) (referred to as *Cy.*).

THE PĪṬAKA-DISCLOSURE

CONTENTS IN DETAIL

(Note : The following "schedules", etc., are found in the body of the work, which give the contents of parts of it ; some are terminal and refer back while some are initial and refer forward) :—

	<i>Para.</i>	<i>Range.</i>	
	284	Gives number of heads under which Truth is presented in Chs. I–VII	
Ch. I	16	Initial schedule for §§ 22–58	
	47	Terminal mnemonic verse for §§ 22–42	
	61	Terminal summary of heads presenting Truth-combinations	
	71	Terminal mnemonic verse for §§ 49–58	
Ch. II	72	Initial schedule heads for 3 Groupings in Ch. II ; refers to §§ 73–80 and 152–92	
	111	Terminal summary of knowledge of instance and non-instance ; refers back to §§ 97–109	
	151	Terminal mnemonic verse for §§ 73–80	
	193	Terminal mnemonic verse for §§ 152–92	
Ch. III	194	Initial schedule for §§ 195–248	
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Ch. IV	276	Terminal mnemonic verse for §§ 250–75 (4 headings)	
Ch. VI	436	Initial summary for §§ 437–45 (Section I)	
	548	Terminal summary for §§ 446–547 (Section II)	
	549	Initial summary for §§ 550–? (Section III)	
	600	Initial schedule of heads for §§ 601–19	
Ch. VIII	1112	Terminal mnemonic verse for §§ 1041–111)	

* * *

CHAPTER I.—THE DISPLAY OF THE NOBLE TRUTHS

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<i>Para.</i>		<i>p. and line</i>
1	Homage	1 ¹ –4
I. INTRODUCTION		
2–7	The Arising of Right View	1 ⁵ –2 ²⁷
8–15	The Guide in the Search	3 ¹ –5 ²²
II. THE DISPLAY OF THE NOBLE TRUTHS		
16–21	1. SCHEDULE AND DEFINITIONS	5 ²² –6 ²⁰
	2. ILLUSTRATIVE QUOTATIONS	
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	[A] Suffering's Specific Characteristics	
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35–6	(b) 2 Shared	9 ¹³ –22
37–8	Discussion	9 ²³ –10 ⁴
39–41	[B], [C], [D], 3 remaining Truths—Unshared	10 ⁵ –21
42	[ABCD] 4 Truths—Shared	10 ²² –11 ¹²
43	Extinction Element	11 ¹³ –16
44–6	Discussion	11 ¹⁷ –27
47	Mnemonic verse (§§ 22–42)	12

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<i>Para.</i>		
48-58	ii. <i>Miscellaneous Truths—Shared</i> (AB, AC, AD, ABC, ABD, ADC, BC, BD, BCD, CD)	13 ¹ -19 ¹¹
59-70	Discussion	19 ¹³ -21 ¹⁴
62-70	All-inclusive Treatments	
71	Mnemonic verse (§§ 49-58)	21 ¹⁵ -22 ³
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75	3. Penetration	
76	4. the Adept	
77	5. Corruption and Morality	
78	6. Corruption and Penetration	
79	7. Corruption, Penetration and the Adept	
80	8. Morality and Penetration	
81	Discussion of the 4 basic types of Thread	29 ² -4
82	(1) Corruption—3 kinds	29 ⁵ -14
83	(2) Morality	29 ¹⁴ -20
84-8	(3) Penetration—Initiates	29 ²¹ -30 ^{end}
89-95	(4) the Adept—10 kinds	31 ¹ -32 ¹¹
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130-5	(1) Corruption	39 ⁶ -40 ⁹
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141	(3a) Seeing	41 ⁷ -14
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167	25. Belonging to and Dissociated from Worlds				
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169	27. Ripening				
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223–35	<i>The 6 Roots—Shared</i>	67 ¹⁶ –69 ¹⁷
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450	Faculty—Word-Meaning	
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	[xvi. (?) missing]	
	[<i>Concluding Section iv</i> (?) (missing)]	
	[Here insert the verses quoted in <i>NdA</i> . (see Appx. no. 4) (?).]	
	Here insert §§ 569–72 with Conclusion of Chapter VI (displaced backwards in all edns.).	

CHAPTER VII.—THE 16 MODES OF CONVEYING IN COMBINED TREATMENT

[Here insert opening para. of Ch. VII quoted in *NettiA*, but missing in all edns. (see Appx. no. 2 and n. 620/1.)]

	1. <i>Type of Thread Dealing with Corruption</i> (begins with the words “ <i>Kāmesu sattā . . .</i> ”)	
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	The Thread’s Meaning—Eternalist and Annihilationist Views	176 ²⁶⁻¹⁷⁸ ⁴

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732-72	Prose Example (see § 75) (begins with the word " <i>Silāni . . .</i> ")	182 ² -190 ¹²
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	<i>4. Type of Thread Dealing with the Adept</i>	
773-95	Verse Example (see § 76)	190 ¹³ -194 ^{end}
774-79	The Thread's Meaning—Progress to the Unshakability of Arahantship	190 ¹⁴ -192 ⁶
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901-37	Prose Example (see § 78)	218 ⁵ -223 ¹⁴
902-21	The Thread's Meaning—Action and the Production of Active-Determinations (begins with the word " <i>paccayo . . .</i> ")	218 ⁵ -221 ¹⁹
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961-86	Prose Example (see § 79)	228 ¹ -231 ¹²
962-6	The Thread's Meaning—Commentary	228 ³ -229 ⁵
	<i>8. Type of Thread Dealing with Morality and Dealing with Penetration</i>	
983-1011	Verse Example (see § 80) (words " <i>Tattha—bhavati</i> ") (words " <i>sa nibbuto—Dutiyena padena</i> ") (words " <i>saṃyamato veram na ciyatī ti avera—samāropaṇā</i> ")	237 ⁵⁻¹⁶ 234 ¹¹ -235 ²⁸ 237 ¹⁶ -241 ²⁹
984-92	Demonstration of the Thread—Commentary	
1012-39	Prose Example (see § 80) (words " <i>Pañc'ānisamsā—tehi</i> (sic, but read <i>ni-</i>) ") (words " <i>yan ti</i> (sic, but read <i>-yyanti</i>)— <i>samāropānāya bhūmi</i> ")	231 ¹³ -234 ¹¹ 235 ²⁹ -237 ⁴

<i>Trsln.</i>		<i>PTS. edn., p. and line</i>
1013-23	The Thread's Meaning—5 kinds of Persons (Note: The 2 examples in the last heading have exchanged places in all edns., and a portion of the verse example is found in the middle of the prose example. Also the whole passage from the word " <i>dutam pesetvā</i> " (239 ⁸) to " <i>mahā</i> " (240 ¹⁹) is an intrusion, see n. 1002/3.)	
1040	Conclusion	241 ³⁰⁻³¹

CHAPTER VIII.—THE MOULDING OF THE GUIDE-LINES

(for title of this Chapter see n. 1041/1)

1041-50	Introductory—Craving and Ignorance : the Roundabout (cf. <i>Netti</i> Trsln. § 644) : Craving-Temperament and View-Temperament, Behaviour in Corruption (cf. <i>Netti</i> §§ 645-7), Behaviour in Cleansing : Blunt and Keen Faculties (cf. <i>Netti</i> §§ 669-71) : the 4 Ways	242 ¹ -244 ¹⁰
1051-77	<i>The Play-of-Lions Guide-Line</i> (cf. <i>Netti</i> § 672)	244 ¹⁰ -249 ⁸
1052-69	<i>Unprofitable</i>	244 ¹³ -247 ⁸
1052	10 Tetrads under the 4 Nutriments (cf. <i>Netti</i> § 674)	
1053	Tetrads abandonable by the 2 Temperaments (cf. <i>Netti</i> § 676)	244 ¹⁶⁻¹⁹
1054	Subsumption of Tetrads (cf. <i>Netti</i> § 675)	244 ²⁰⁻²⁴
1055-61	Progressive relationships of Tetrads (cf. <i>Netti</i> §§ 686-96)	244 ²⁵ -246 ⁶
1062	Action and Defilement cause the Roundabout (cf. <i>Netti</i> § 673)	246 ⁷⁻⁸
1063-9	<i>The 4 Directions—Unprofitable</i> (cf. <i>Netti</i> § 697)	246 ⁹ -247 ⁸
1070-8	<i>Profitable</i>	
1070	10 Tetrads under the 4 Ways (cf. <i>Netti</i> § 713)	247 ⁹⁻¹⁶
1071	Progressive Fulfilment of Tetrads (cf. <i>Netti</i> § 715)	247 ¹⁷⁻²⁹
1072-8	<i>The 4 Directions—Profitable</i> (cf. <i>Netti</i> § 724)	247 ³⁰ -248 ²¹
1077	Pairing-Off of Tetrads or "Play"—The Plotting-of-Directions Guide-Line (cf. <i>Netti</i> § 739)	248 ²² -249 ⁴
1077	The 4 Fruits of the Monk's State are its end, according to the 4 Directions	249 ⁵⁻⁸
1078-87	<i>The Trefoil Guide-Line</i>	249 ⁹ -253 ²³
1078	4 Types of Person defined by the 4 Ways (cf. <i>Netti</i> § 741) reduced to 3 Types (cf. <i>Netti</i> § 745)	249 ¹⁰⁻²²
1079	Instruction, etc., graded to the 3 Types (cf. <i>Netti</i> §§ 746-52)	249 ²² -end
1080-5	<i>Unprofitable</i>	250 ¹ -251 ³
1080-1	10 Triads (no. 2 missing in all edns. ; cf. <i>Netti</i> § 753)	250 ¹⁻¹⁹
1082-4	Progression of Triads	250 ²⁰ -251 ²⁹
1085	Subsumption of Triads	251 ³⁰ -252 ³
1086-90	<i>Profitable</i>	
1086-90	10 Triads (cf. <i>Netti</i> § 754)	252 ⁴⁻¹³
1087-9	Progressive fulfilment of Triads (cf. <i>Netti</i> § 754)	252 ¹⁴ -253 ¹⁷
1090	Subsumption of Triads	253 ¹⁸⁻¹⁹
1090	The 3 Gateways to Liberation are its end	253 ¹⁹⁻²³

<i>Trsln.</i>		<i>PTS. edn., p. and line</i>
<i>Para.</i>		
1091-1100	<i>The Conversion of Relishing Guide-Line</i>	253 ²⁴ -255 ²⁰
1091	The 3 Types of Person, who were 4 by the 4 Ways, are 2 by the 2 temperaments of Craving and Ignorance (cf. <i>Netti</i> §§ 751-2)	253 ²⁴ -254 ⁵
1092-6	<i>Corruption</i>	254 ⁶⁻²⁷
1092	10 Dyads (cf. <i>Netti</i> § 756)	254 ⁶⁻¹¹
1093-5	<i>2 Directions—Unprofitable</i>	254 ¹²⁻²²
1096	The 1st 2 Truths (cf. <i>Netti</i> §§ 648-65)	254 ²³⁻⁷
1097-9	<i>Profitable</i>	254-255 ¹¹
1097	10 Dyads (cf. <i>Netti</i> § 757)	254 ²⁹ -255 ⁴
1098-9	<i>2 Directions—Profitable</i>	255 ⁵⁻¹¹
1100	Abandoning The Heart-Deliverance due to Fading of Lust and the Understanding-Deliverance due to Fading of Ignorance are its end	255 ¹²⁻²⁰
	<i>General</i>	
1101	The <i>Play-of-Lions</i> has 8 Root-Terms, 4 Unprofitable and 4 Profitable The <i>Trefoil</i> has 6 Root-Terms The <i>Conversion of Relishing</i> has 4 Root-Terms	255 ²¹ -256 ⁴
1102	9 Root-Terms are Unprofitable and 9 Profitable (see § 11)	256 ⁵⁻¹²
1103-6	Collation of Root-Terms under Guide-Lines	256 ¹³ -258 ⁴
1107-9	The Respective Fruits of the 3 Guide-Lines	258 ⁵⁻¹⁴
1110	<i>The Plotting-of-Directions</i> Guide-Line	258 ¹⁵⁻¹⁷
1111	<i>The Hook Guide-Line</i>	258 ¹⁸⁻²¹
1112	Mnemonic verse	258 ²² -259 ¹⁶
1112	Conclusion of Ch. VIII	259 ¹⁷⁻¹⁹
1113-4	Justification	259 ²⁰ -260 ¹⁴
	Conclusion of <i>Pitaka-Disclosure</i>	260 ¹⁵⁻¹⁶

THE PĪṬAKA-DISCLOSURE

Namo tassa bhagavato arahato sammā sambuddhassa

[CHAPTER I

The Display of the Noble Truths

I. INTRODUCTION

The Arising of Right View]

1. [1] Homage to the Fully Enlightened Ones, who see the ultimate meaning (aim), who have reached perfection in the qualities beginning with virtue.
2. There are two causes, two conditions, for the arising of a hearer's right view : they are another's utterance sequential upon truth, and reasoned attention in oneself (cf. *A. i*, 87).
3. Herein, what is *another's utterance* ? It is any teaching, advice, instruction, talk about truth, in conformity with truth, from another. The Truths are four : they are Suffering, Origin, Cessation, and the Path. Any teaching, showing, divulging, analysing, exhibiting, displaying (cf. *M. iii*, 248) these four Truths is called another's utterance in conformity with truth.
4. Herein, what is *reasoned attention in oneself* ? What is called reasoned attention in oneself is any reasoned attention given to the True Idea as taught, without adducing ¹ any external object ; this is called reasoned attention. That mood, when reasoned, is a doorway, a directive, a means (?).²

Just as a man is capable of arriving at kindling when on dry ground he rubs a dry ³ sapless log with a dry upper fire-stick ⁴—
[2] Why is that ? Because of his arriving at fire with reasoning—so too when he gives attention ⁵ to this teaching of the undistorted True Idea of Suffering, Origin, Cessation, and Path, this is called reasoned attention, [occurring spontaneously] as the three similes [in the Mahā-Saccaka Sutta] occurred [to the Bodhisatta] not having been previously heard, previously unheard, [by him]. Now

4/1 *Ba.*, *Bb.* : *anabhinīharitvā* ; *Sa.* supports *PTS*.

4/2 The words *Tamākāro yoniso dvāro vidhi upāyo* are missing in *Bb.* Their meaning is obscure and they may be either a corruption or an intrusion.

4/3 *Sa.* (incorrectly) *sukke*.

4/4 “ *Uttarāraṇī*—upper fire-stick ” is not in *PED*. This simile, borrowed from *M. Sutta* 36, is used in quite a different way here.

4/5 Read *evam eva* for *evam ev'assa* (?).

the [first] two [of the three] similes [beginning] “ Whoever is not without lust for sensual desires ” ⁶ must be treated as [applying to] unreasoned attention, but in the last ⁷ it is well ⁷ stated [for application to reasoned attention].

5. Herein, another’s utterance and reasoned attention in oneself: these are the two conditions. Understanding that arises owing to another’s utterance is called understanding consisting in what is heard; understanding that arises owing to reasoned attention in oneself is called understanding consisting in cogitation: these are the two kinds of understanding recognizable. And the two conditions [mentioned] first: these are the “ two causes, two conditions,¹ for the arising of a hearer’s right view ” (§ 2).

6. Herein, that one who does not cognize the meaning (aim) of another’s utterance when taught sequential upon truth will be one who experiences the meaning (aim: see *M. i*, 37, 320): no such instance is found. And that one who does not experience the meaning (aim) will give reasoned attention: no such instance is found. But that one who cognizes the meaning of another’s utterance when taught sequential upon truth will be one who experiences the meaning: such an instance is found. And that one who experiences the meaning will give reasoned attention: such an instance is found. This is the cause, this is the object, this is the means, for the hearer’s outlet, there is no other.

7. [If] this [hearing] is not conjoined with cognizing the Thread’s meaning (aim), then by following only the sound of the utterance without cognizing the meaning of another’s utterance no one can arrive at any more-than-human idea worthy of a Noble One’s knowing and seeing. Therefore meanings must be sought by one desirous of attaining extinction [of lust, hate, and delusion].

[*The Guide in the Search*]

8. [3] Herein, the consecutive order of the search is this: Sixteen Modes of Conveying, five Guide-Lines, and eighteen Root-Terms. Here is a mnemonic verse:

4/6 “ *Yo hi koci* ” here must allude to the “ *Ye hi keci* ”, etc. at *M. i*, 241.

4/7 *Cy.* accepts reading *pacchimesu vuttam* and analyses into *pacchimaṃ esu* (*esu* = *etesu*), but this does not seem very satisfactory. Read preferably *pacchime suvuttam*, since it is only the last of the three similes in *M. 36* that is used here.

5/1 Repunctuate: . . . *imā dve paññā veditabbā purimakā ca dve paccayā. Ime . . .*

Sixteen Conveyings [as] a guide.¹
Five Guide-Lines for the Dispensation's
Search, and eighteen Root-Terms [too],
Kaccāyanagotta demonstrated.²

9. Herein, what are the sixteen *Modes of Conveying* ? They are :

1. a Teaching,
2. an Investigation,
3. a Construing,
4. Footings,
5. Characteristics,
6. a Fourfold Array,
7. a Conversion,
8. an Analysis,
9. a Reversal,
10. Synonyms,
11. Descriptions,
12. Ways of Entry,
13. a Clearing up,
14. Terms of Expression,
15. Requisite,
16. Co-ordination.

These are the sixteen Modes of Conveying. Here is a mnemonic verse :

As Teaching, as Investigation,
Construing, Footings, Characteristics,
Fourfold Array, and then Conversion,
Analysis, Reversal too,
As Synonyms, and as Descriptions,
As Ways of Entry, Clearing Up,
Expression, Requisites—fifteen—
Co-ordination : sixteen Conveyings.¹

8/1 See *Netti* trsln. Introduction for argument that this verse is the original and is quoted from here at *Netti* p. 1 ; the word “*netti*” is not a proper name here but in its ordinary sense as a noun. It does not refer to the later *Nettippakaraṇa*, which took its name from this verse.

8/2 This differs slightly from the *Netti* version, where *Mahā-Kaccāna*, instead of *Kaccāyanagotta* here.

9/1 See *Netti* pp. 1–2.

10. Herein, what are the five *Guide-Lines* ? They are :

- i. the Conversion of Relishing,
- ii. the Trefoil,
- iii. the Play of Lions,
- iv. the Plotting of Directions,
- v. the Hook.

Here is a mnemonic verse :

Reversal of Relishing comes first,¹
 In second place the Trefoil follows,
 The Lions' Play is the name they give
 To the third Guide-Line, and they named
 The fourth of Guide-Line formulas
 The Plotting of Directions, then
 The Hook is what they call the fifth :
 That is how all five Guide-Lines go.

11. Herein, what are the eighteen *Root-Terms* ? They are :

[4] Ignorance ;
 Craving,
 Greed,
 Hate,
 Delusion ;
 Perception of Beauty,
 Perception of Pleasure,
 Perception of Permanence,
 Perception of Self ;
 Quiet,
 Insight ;
 Non-Greed,
 Non-Hate,
 Non-Delusion ;
 Perception of Ugliness,
 Perception of Pain,
 Perception of Impermanence,
 Perception of Not-Self.

These are the eighteen Root-Terms.

Herein, nine terms are unprofitable, wherein all unprofit is collated

10/1 This order is changed in Ch. VIII. See *Netti* p. 2 for this verse.

(cf. §§ 468 ff., 1104 f., and 1113); and nine terms are profitable, wherein all profit is collated (cf. §§ 490 ff., 1104 f., and 1113).

What are the nine unprofitable terms, wherein all unprofit is collated? *Ignorance* . . . down to *Perception of Self*: these are the nine unprofitable terms, wherein all unprofit is collated.

What are the nine profitable terms, wherein all profit is collated? *Quiet* . . . down to *Perception of Not-Self*: these are the nine profitable terms, wherein all profit is collated.

These are the eighteen Root-Terms. 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.
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.¹

12. Of these eighteen Root-Terms, the nine unprofitable terms are the Origin of Suffering, while the profitable terms are the Way Leading to Cessation of Suffering. And accordingly, the fruit of the Origin is Suffering, while the fruit of the Way Leading to Cessation of Suffering is Cessation. [5] These are the four noble Truths, which were taught by the Blessed One at Benares.

13. Herein, while the letters, the terms, the phrases, the moods, the language, and the demonstrations, of the Noble Truth of Suffering, are of ungauged measure (see *A. ii*, 182), they are taught nevertheless by an explaining, displaying, divulging, analysing, exhibiting, and describing, of that very meaning. And so of all the Truths.¹

14. Accordingly each one of the Truths must be searched as to its letters, terms, phrases, moods, language, and demonstrations, of ungauged measure : the phrasing for variety of meaning, and also

11/1 Read *PTS. Pe* p. 4, lines 22-4 as verse ; see p. 259, where repeated.

13/1 See *Netti* p. 8 (§§ 49-52).

the meaning for variety of phrasing. For < *were any monk or divine to say thus "Having rejected this Suffering, I shall describe another Suffering, that would have but his words for basis, and were he questioned, he could never substantiate it"* > (cf. *S. v*, 428). Such are the Truths.

15. And whatever Thread, Song, Prose-Exposition, Verse, Exclamation, Saying, Birth-Story, Marvellous-Idea, or Question-and-Answer, was uttered by the Blessed One between the night of his finding full enlightenment and the night of his attaining complete extinction is all the Wheel (Blessing) of the True Idea set rolling (made to occur) [by him] (cf. *A. ii*, 24). Nor is there anything whatever of the teaching of the Enlightened Ones, the Blessed Ones, that is outside the Wheel (Blessing) of the True Idea. The whole of that Thread must be sought among the Noble Ideas. Herein, in the discerning [of the four Truths] there is the pentad¹ ending with "light"

These four Noble Truths in detail² are as follows.

*

[II. THE DISPLAY OF THE NOBLE TRUTHS]

1. Schedule and Definitions

i. the 4 Truths—Unshared]

16. [A] Herein, what is *Suffering*? It is < (1) *Birth* . . . (2) *ageing* . . . (3) *sickness* . . . (4) *death* (13) *in short, the five categories for assuming are suffering* > (*S. v*, 428; *D. ii*, 305).¹

[a. Suffering's specific Characteristics—Unshared]

17. [A] Herein is a demonstration of its [specific] characteristics : [6] (1) *Birth* has the characteristic of causing to be manifest (cf.

15/1 *Bb.* : *ālokasabbāni* with no stop to follow. *Cy.* accepts reading as in *PTS*. *ālokasatāni* and explains by *ālokasammāni*, glossing "sata" by "taccha, bhūta, sata, sacca"; but the word is almost certainly a corruption of *ālokapañcakam* or *ālokapariyosānam* alluding to the five items ending with *āloka* applied to each truth in the Sutta under review (*S. v*, 420 "Dhammacakkappavattanasutta"), namely "cakkhum udapādi, ñāṇam . . . paññā . . . vijjā . . . āloko udapādi". Correct therefore accordingly.

15/2 *Ba.*, *Bb.* : *thāvarāni*. This word means "firm", which is not at all satisfactory here. More likely it is a corruption of *vitthāritāni* referring to the detail that follows immediately here.

16/1 This abbreviated quotation supplies the heads for defining the first Truth from *S. v*, 428, but strangely no similar definitions of the other three Truths are included in this chapter, where the absence of definitions of the members of the eight-factored Path is conspicuous.

§ 469), (2) *ageing* the characteristic of overripening (cf. §§ 368–9), (3) *sickness* the characteristic of painfulness as pain (see § 64), (4) *death* the characteristic of decease, (5) *sorrow* the characteristic of change in and dissociation from the loved (cf. § 469), (6) *lamentation* the characteristic of constant crying out (cf. § 469), (7) *pain* the characteristic of oppressing the body (§ 469), (8) *grief* the characteristic of oppressing cognizance (§ 469), (9) *despair* the characteristic of burning by defilement (cf. § 469), (10) *association with the loathed* the characteristic of meeting the disagreeable, (11) *dissociation from the loved* the characteristic of losing the agreeable, (12) *not gaining [one's wish]* the characteristic of frustration of purport, (13) *the five categories for assuming* have the characteristic of non-diagnosis (see §§ 22–34 for details).

[b. *Suffering's specific Characteristics—Shared*]

(14) *Ageing-and-death* has the characteristic of overripening and decease, (15) *decease-and-reappearance* has the characteristic of decease and manifestation ¹ (see §§ 35–6 for details).

[i. cont. 3 *Remaining Truths, etc.—Unshared*]

18. [B] *Origin* has the characteristic of making relinking occur ¹ (see § 39 for details).

[C] *Cessation* has the characteristic of abandoning origin ² (see § 40 for details).

[D] *Path* has the characteristic of severing underlying tendencies (see § 41 for details).

[4 *Truths—Shared*]

19. [ABCD] *Suffering* has the characteristic of sickness, *Origin* the characteristic of generating,¹ *Path* the characteristic of being the

17/1 Nos. (14) and (15) are “shared headings” in which more than one characteristic appears. Here *patubhāvacuti-* must be a mistake for *cutipātubhāva-*.

18/1 Here *-nivattana-* must stand for *-nibbattana-*; at any rate the meaning must be “making occur”, not “turning back” or “stopping”. *Sa.* has the absurd *paṭisandhinimaggo santalakkhaṇo samudayo* (cf. *PTS.* p. 6, n. 9).

18/2 *Samudayaparijānana-* must be a corruption of *samudayappajahana-*; *pahāna* is appropriate to the second Truth, *pariññā* to the first (see *S.* v, 428). *Bb.* has *samudayaparijahana-*.

19/1 Read *sañjanana-* for *sañjānana-* (though all edns. and *Sa.* agree).

outlet, and *Cessation* the characteristic of peace (see § 42 for details).
 20. And the *extinction element without trace left* has the characteristic of cessation consisting in non-relinking (see § 43 for details).

[ii. *Miscellaneous Truths—Shared*]

21. [AB] Suffering and Origin,
 [AC] Suffering and Cessation,
 [AD] Suffering and Path,
 [ABC] Suffering and Origin and Cessation,
 [ABD] Suffering and Origin and Path,
 [ADC] Suffering and Path and Cessation,
 [BC] Origin and Cessation,
 [BD] Origin and Path,
 [BCD] Origin and Cessation and Path,
 [CD] Cessation and Path (see §§ 49–58 for details).¹
 Herein, the Threads are as follows.

[2. *Illustrative Quotations*

i. *the 4 Truths—Unshared*

[A] *Suffering—Specific Characteristics* (§ 16)
 a. *Unshared*]

22. (1) [As verse example :]

< *Right from the first day a man
 Has been conceived inside a womb
 He cannot but go ever on,
 Nor going can he once turn back* > (*Jā.* iv, 494),

[and as prose example :] the Thread in the *Ekuttarika*, namely
 < *Ānanda, there are these [eight] kinds of reappearance in taking
 [a new existence]* > (*A.* iv, 239).

This is birth.

21/1 This part of the Schedule is quite corrupt but easily restored from the details that exemplify it (§§ 49–58). Instead of what is found at *PTS. Pe* p. 6, ll. 16–20 (all edns. agree) read therefore as follows : *Dukkhañ ca samudayo ca, dukkhañ ca nirodho ca, dukkhañ ca maggo ca, dukkhañ ca samudayo va nirodho ca, dukkhañ ca samudayo ca maggo ca, dukkhañ ca maggo ca nirodho ca, samudayo ca nirodho ca, samudayo ca maggo ca, samudayo ca nirodho ca maggo ca, nirodho ca maggo ca.* Some ancient copyist has substituted a simple pair-combination without regard to what follows.

23. (2) Herein, what is ageing ?

[7] < *Not having ever led a life divine
Or riches gained in youth, they meditate
As do old lapwings¹ that have quite used up
The [stock of] fishes [living] in their pond* > (Dh. 155),

[and] *the Five Forewarning Signs [of death] among the gods* (Iti. 76).
This is ageing.

24. (3) Herein, what is sickness ?

< *And therefore whence, O King, thyself
Dost even thou feel “ This is ageing ” ?
O Warrior Noble, 'tis fruit of action,
Because this world escapes not action* > (),¹

[and] < *There are three kinds of sick* > (cf. A. i, 120).
This is sickness.

25. (4) Herein, what is death ?

< *Just as the pots of clay the potter makes,
Though they be small or big or baked or raw,
All end in breakage : such is mortals' life* > (D. ii, 120 ; cf. Sn. 577),
< *See how they are stricken in the thing they love,
Like fishes in the puddles of a failing stream.
Seeing this, let him wander without craving aught,
And countenance no longing for existences* > (Sn. 777),

[and] *the Udakappana Sutta* (Iti. 113-4).¹
This is death.

23/1 PED. gives “ heron ” for *koñca* under that word, but “ curlew ” for it under *kuntani*. In Ceylon and Burma it is identified with the common Indian black-and-white peewit called *kiralā* in Sinhalese and *titira* in Burmese. Herons have other names. The bird often spends the day dozing beside a pond.

24/1 This verse is corrupt here, cf. *uddāna* at PTS. p. 12, first half of line 4. Bb. and Cy. have

sāmaṃ tena kuto (kato ?) rāja / tuvaṃ pi “ jarāyaṇ ” ti vedesi //
khattiya kammaṣṣa / phalo (sic) / loka na hi kammaṃ paṇayati //

25/1 Here *udakappana*, but the *uddāna* has *nadīdakappana* (sic). The *Iti*. identification is certainly right, and for “ *nadīda-* ” read perhaps *nadiya-* or as here, but “ *-kappana* ” needs explaining.

26. (5) Herein, what is sorrow ?

< *He sorrows here, sorrows hereafter,
In both wise sorrows the evil-doer ;
He sorrows and he mourns to see
What he with his own acts defiled* > (Dh. 15),

[and] the *three kinds of misconduct* (Iti. 54).¹
This is sorrow.

27. (6) Herein, what is lamentation ?

< *Those who in sensual desires have many a want,
Are eager, rash and mean, dwell in unrighteousness ;
[8] With suffering's intrusion on them, they lament :
“ Whatever will become of us after we die ? ”* > (Sn. 774),

[and] the *three failures* (A. i, 268).
This is lamentation.

28. (7) Herein, what is pain ?

< *Stakes of steel even a hundred,
Each one suffered separately* > (M. i, 337),
< *Each one as 'twere burning, blazing,
Spluttering with a mass¹ of flame* > (),

[and] the Thread in the *Saṁma-Saṁyutta* among the *Saṁyuttas*,
namely < *Great indeed is that fever* > ² (S. v, 451).
This is pain.

29. (8) Herein, what is grief ?

< *At the mercy of his thoughts
He meditates as does a miser ;
When he hears how others blame him,
Such a man will be abashed* > (Sn. 818),

[and] < *There are these two ideas that cause regret* > (Iti. 30).
This is grief.

26/1 See § 168.

28/1 Read *accisaṅghāta-m-ākulā* (?).

28/2 The word *paridāgha* occurs below at §§ 947–8, 1081 ; and §§ 651, 738 (*paridāha*).

30. (9) Herein, what is *despair* ?

< *Just as a goldsmith's furnace burns
Only within and not without* > (cf. *Jā.* vi, 189, 437, 442),
< *So too my heart is all afire,
Hearing the Lotus has been born* > (),

[and] the *three fires* (*Iti.* 92).
This is despair.

31. (10) Herein, what is *association with the loathed* ?

< *As the rust-stain that grows out of the iron
Devours the iron wherefrom it takes its growth,
So are led habitual transgressors
By their own acts to a bad destination* > (§ 170 ; *Dh.* 240),

[and] the Thread in the Twos of the *Ekuttarika* : < *There are these
two who misrepresent a Perfect One* > (*A.* i, 59 f.).¹
This is association with the loathed.

32. [9] (11) Herein, what is *dissociation from the loved* ?

< *Just as a man on waking sees no more
Someone that he had met during a dream,
So too no more the person loved he sees,
Who passes onward when his time is up* > (*Sn.* 807),

[and] < *Those gods, knowing the True Idea, are instructed by means
of the three statements* > (*Iti.* 76 ; § 23).
This is dissociation from the loved.

33. (12) *Not to get one's wish* ?

< *Desire-borne and wilful, if his desires elude him,
He becomes as deformed as if pierced by a barb* > (*Sn.* 767),¹

[and] *Māra's three daughters* (*S.* i, 124).¹

31/1 This seems a rather strained illustration of the heading.

33/1 Note the untidy beginning and lack of concluding sentence. Also the two quotations are in reversed order in the text, which is corrected in the rendering.

34. (13) *In short, the five categories for assuming are suffering.*

< *The eye, the ear, also the nose,
The tongue, the body, and the mind* > (Iti. 28-9),¹
< *And these are the dread world-stuff [here],
Whereto cling ordinary men* > (),

[and] < *Bhikkhus, there are these five categories* > (S. iii, 160 f.).
This is suffering.

[b. Characteristics—Shared]

35. (14) *What is ageing-and-death ?*

< *Short is this life indeed, one dies
Within a century of years ;
Or even if life flows untroubled,
Still of old age one dies at last* > (cf. Sn. 804),

[and] the *Pasenadi Samyutta Thread* in the *Samyutta* : < *My lady is dead* > (S. i, 97).

This is ageing-and-death.

36. (15) *Herein, what is decease-and-reappearance ?*

< *All creatures will [most surely] die
Because the end of life is death.
According to their acts they go
Reaping the fruit of their own acts* > (cf. S. i, 97).¹

This is decease-and-reappearance.

*

37. [A] The Noble Truth of Suffering can be demonstrated as shared (§§ 35-6) and as unshared (§§ 22-34), knowing suffering as to [its specific] characteristics, [doing so] by means of these Threads and by means of others [10] contained in the ninefold Thread ¹ that are similar to each ² [respectively].

34/1 To illustrate the " five categories " by the " six bases " is rather odd.

36/1 The prose quotation is lacking.

37/1 Bb. : *suttam tam*.

37/2 Read *etasadisehi* or *ekekasadisehi* for *ekasadisehi* (?).

38. Verse should be assessed by verses, prose-exposition should be assessed by prose-expositions (cf. §§ 13–15).

This is Suffering (see §§ 16–17).

*

[i. cont.—the Remaining Truths, etc, Unshared]

39. [B] Herein, what is the *Origin of Suffering* (§ 18) ?

< *Clung to desires, clung with sensual clinging,¹
Seeing nothing blameworthy in fetters,
Assuredly those clung with fetter-clinging¹
Will never cross the vast abounding flood* > (Ud. 75),

[and] a Thread dealing with the *four taints* (D. ii, 81).

This is the Origin of Suffering.

40. [C] Herein, what is *Cessation of Suffering* ?

< *In whom deceit dwells not nor yet conceit,
Greedless, unneeding, and unhankering,
With anger quenched, extinguished in himself,
He is a divine, he is a monk, a bhikkhu* > (cf. Ud. 29),

[and] < *There are these two kinds of deliverance : heart-deliverance due to fading of lust and understanding-deliverance due to fading of ignorance* > (A. i, 61).

This is Cessation.

41. [D] Herein, what is the *Path* (§ 18) ?

< *This is the only path, no other,
For the purification of seeing* > (Dh. 274),
The Noble Eight-Factored Path ;¹
< *It is the bewilderment of Māra* > (Dh. 274),

[and] < *Bhikkhus, there are these seven enlightenment factors* > (S. v, 77).

This is the Path.

39/1 Bb. following Ud. text omits *dasa* in both instances. See correct reading in § 175. *Satta* in Pali means both “creature” (or “a living being”) and “clung” (as pp. of *sajjati*), etc.; the pun is frequently exploited. Read *mahantam* for *mahaṇṇavāṇam* in last line.

41/1 The words “*ariyo aṭṭhangiko maggo*” here do not belong to the Dh. verse, see § 177.

[4 Truths—Shared]

42. [ABCD] Herein, what are the *four Noble Truths* (§ 19) ? ¹

< *Ideas that draw their being from a cause,
Their cause a Perfect One has told
And their cessation too :*

Such is the Great Monk's doctrine > (Vin. i, 40).

[11] [Now here] the “ideas that draw their being from a cause” are [A] *Suffering*, the cause is [B] *Origin*, the Blessed One's statement [D] the *Path*,² [and] that [statement is also] [C] *Cessation*.

[And] < *Whoever they are that abide contemplating gratification in ideas provocative of fetters, their craving as defilement increases ; with craving as condition assuming ; . . . that is how there is an arising to this whole category of suffering . . .* > (A. i, 50–1). Herein, any fetter is [B] *Origin* ; any ideas provocative of fetters, and any sorrow and lamentation, pain, grief and despair are [A] *Suffering* ; any contemplation of < *disappointment* > in ideas provocative of fetters is [D] the *Path* ; that < *he is freed from birth, from ageing, from sickness, from deaths, from sorrows, from lamentations, . . . down to . . . from despairs* > (A. i, 51) is [C] *Extinction*.

These are the four Truths.

43. Herein, what is the *Extinction Element Without Trace Left* (§ 20) ? ¹

< *Of one who has gone out there is no equal ;²
That whereby one might word him there is not :
With all ideas' obliteratedness
Obliterated too are ways of wording* > ³ (cf. Sn. 1076),

[and] the *Godhika Saṃyutta* (S. i, 120) in the *Saṃyutta*.

These are the unshared Threads (see §§ 16–20).⁴

42/1 For the heading see § 61.

42/2 Cy. has *maggo* for *dhammo*, which amendment must be right.

43/1 See § 61 for why this heading is placed here.

43/2 Read *pamāṇaṃ* as in Sn. text for *samānaṃ* here, or is this a “genuine” variant reading ? See next note.

43/3 This version differs rather a lot from the Sn. text. While there are obvious copyists' mistakes, it is hard to explain as a mistake the changing of the Sn. version “*yena naṃ vajju, taṃ tassa natthi, sabbesu dhammesu samūhatesu samūhatā vāda-pathā pi sabbe* into *taṃ hi vā natthi yena naṃ paññapeyya sabbasaṅgānaṃ samūha-tattā vidūsitā vā dasa tassa sabbe* (Bb. : *vidū/sitā vādasat'assa sabbe*), which looks like a badly remembered version of the original, subsequently corrupted. There seems no reason for the space left in PTS. in the third line (PTS. p. 11; n. 9).

43/4 i.e. “unshared Threads” demonstrating the four Truths, not the specific characteristics of the Truth of Suffering as in §§ 22–36.

44. Wherever the Truths are demonstrated, there the meaning can, by finding the way of entry¹ from the Truth-characteristic, be sought from the phrases of ungauged measure, [doing so] by means of phrasing that has parallel occurrence with (conforms to) the meaning and again by means of meaning that has parallel occurrence with (conforms to) the phrasing there : while the phrasings of each [Truth] are of ungauged measure, the four Noble Truths can nevertheless be demonstrated by Threads according as they are presented (see §§ 13–14 and 187).

45. Verse should be assessed by verses included in the Five Collections¹ and prose-exposition by prose-expositions (cf. § 38).

46. These are the Unshared Threads. [12] Here is a mnemonic verse for them :

47. Right from the first day a man,
 Eight reappearances by taking (§ 22) ;
 The five kinds of forewarning signs,
 • The fishes in their pond used up (§ 23) ; (1)
 And therefore whence, O King, thyself,¹
 There are three kinds of ailing gods (§ 24) ;
 Just as the pots of clay the potter,
 Just as the Nadikappana² Sutta (§ 25) ; (2)
 He sorrows here, sorrows hereafter,
 And there are three kinds of misconduct (§ 26) ;
 Those who want many sense-desires,
 And the three kinds of failure, too (§ 27) ; (3)
 Stakes of steel even a hundred,³
 And then the fever vast to cross (§ 28) ;
 And at the mercy of his thoughts,

44/1 Read *otāretvā* for *ohāretvā*, cf. parallel passage at p. 19, l. 13. Repunctuate and read whole passage as follows : . . . *otāretvā aparimāṇehi byañjanehi so attho pariyesitabbo tattha atthānuparivattibyañjanena puna byañjanānuparivatti-atthena : tassa ekamekassa aparimāṇāni byañjanāni imehi . . .*

45/1 Perhaps this is the earliest mention of *five nikāyā*.

47/1 *Bb.* : *sāmaṃ tena* ; see n. 24/1.

47/2 See n. 25/1.

47/3 Read *satam āsi* with the verse in § 28 (?).

- And likewise those that cause regret (§ 29) ; (4)
 Just as the goldsmith's furnace burns,
 And the three fires that are displayed ⁴ (§ 30) ;
 The rust-stain that grows out of iron,
 Misrepresenting Perfect Ones (§ 31) ; (5)
 Gods are instructed in three ways,
 And like a meeting in a dream (§ 32) ;
 And Māra's daughters three as well,
 Pierced by a barb he is deformed (§ 33) ; (6)
 The eye, the ear, the nose besides,
 Five categories are displayed (§ 34) ;
 Short is this life indeed one dies,
 My lady Mallikā ⁵ has died (§ 35) ; (7)
 All creatures will [most surely] die,
 Which is decease-and-reappearance (§ 36) ;
 They muchly cling to sense-desires,
 And then with the four taints as well (§ 39) ; (8)
 In whom deceit dwells not at all,
 And two sorts of deliverance (§ 40) ;
 This is the only path no other,
 Enlightenment factors well taught (§ 41) ; (9)
 Ideas whose being has a cause,
 And those who fetters contemplate (§ 42) ; ⁶
 Of one gone out there is no equal,
 Godhika has attained extinction (§ 43).⁶ (10)
 These are the ten mnemonic verses for them.

*

[ii. *Miscellaneous Truths—Shared* (see § 21)]

48. [13] Herein, there are [also] these shared Threads, in which Threads Truths shared forwards and backwards and in mixed fashion are taught.

49. [AB] Herein, the beginning is this (see § 21) :

< *By ignorance is the world shut in,
 'Tis undisplayed through miswishing and neglect,
 And hankering smears it, I say ;
 Suffering is its greatest fear* > (Sn. 1033).

47/4 Bb. : *pakāsītā* for *pakāsiyā*.

47/5 Read *Mallikā* for *mahallikā* ; see *S.* text.

47/6 These two couplets are (wrongly) in reverse order in *Pe.*

Herein, the “ignorance” and “miswishing” are [B] *Origin*, the “greatest fear” is [A] *Suffering*. These are the two Truths of Suffering and Origin.

[And] the prose-exposition in the *Citta-Samyutta* in the *Samyutta*, namely < *Fetter and ideas provocative of fetters* > (S. iv, 281). Herein, the “fetter” is [B] *Origin* and the “ideas provocative of fetters” are [A] *Suffering*.

These are the two Truths of *Suffering and Origin*.

50. [AC] Herein, what is *Suffering and Cessation* ?

< *When a bhikkhu's craving for being
Is severed and his guide-leash cut,
Exhausted is his round of births,
His being now is unrenewed* > (cf. *Iti.* 94 ; *Ud.* 46 ; *Sn.* 746).

Herein, the cognizance is [A] *Suffering* ; the severance of craving for being is [C] *Cessation*, of which [the words] “Exhausted is his round of births, His being now is unrenewed” are the demonstration. [And] < *Bhikkhus, there are these two kinds of deliverance : heart-deliverance due to fading of lust and understanding-deliverance due to fading of ignorance* > (§ 40). The cognizance [here] is [A] *Suffering*, and the deliverance is [C] *Cessation*.¹

These are the two Truths of *Suffering and Cessation*.

51. [14] [AD] Herein, what is *Suffering and Path* ?

< *Seeing the body [as frail] as 'twere a jar,¹
Fortifying the heart as 'twere the town,
Fight Māra with the sword of understanding ;
While holding what is won, be unattached* > (*Dh.* 40).

Herein, the body in the figure of a “jar”¹ and the heart in the figure of “the town” are [A] *Suffering*. The [injunction] to “fight

50/1 It seems rather incongruous that this same quotation that was used in § 40 to illustrate only the 3rd Truth should be used again here to illustrate the 1st and 3rd Truths.

51/1 The word *kumbha* has 3 meanings in the *Abhidhānappadīpikā*, namely a pottery vessel for water (*Abhp.* 457), a feature of an elephant's head (363, 853), and a measure of volume (483). *DhA.* explains here as the first and glosses by “*kulāla-bhājana-sadisam*”. *Cy.*, however, gives four meanings for *kumbha*, namely “*udaka-kumbha, hatthi-kumbha, kubbila-kumbha, and rāja-kumbha*”, which latter, in the sense of “*rañño nivesanam*”, it claims is what is meant by “*kumbha*” here. *DhA.* has been followed in the translation.

Māra with the sword of understanding” is [D] the *Path*. These are two Truths.

[And] < *Bhikkhus, what is not yours should be abandoned* > (M. i, 140). The abandoning² is [D] the *Path*, and the ideas pertaining to self that are to be abandoned, namely “form” down to “consciousness”, [are [A] *Suffering*].³

This is Suffering and the Path.

52. [ABC] Herein, what is *Suffering and Origin and Cessation* ?

< *Whatever sorrows, lamentations, pain
Of many kinds, are found here in the world :
That they exist is owed to something dear ;
With naught held dear they never come to be* > (Ud. 92).

The “sorrows, lamentations and pain of many kinds” owed to love are [A] *Suffering*. The love is [B] *Origin*. The outguiding of will and lust therefore and their nullification is [C] *Cessation*. These are three Truths.

[And] < *The Wanderer Timbaruka* >¹ (S. ii, 22) has recourse¹ to [the two extremes, namely that pleasure and pain are] < *made by oneself* > [or] < *made by another* > (S. ii, 22); what this inquiry is about is [A] *Suffering*. [15] [And the reply, namely] < *Without adopting these two extremes, there is a middle way : With ignorance as condition, determinations ; . . . down to . . . with birth as condition, ageing-and-death* > (S. ii, 23): this is [A] *Suffering* too and it is [B] *Origin*; for the “consciousness, name-and-form, six bases, contact, feeling, being, birth, and ageing-and-death” there are [A] *Suffering*, while the “ignorance, determinations, craving, and assuming” there are [B] *Origin*: so this is the “made by oneself” that is being inquired about,² and [so] what in Dependent Arising is not³ [A] *Suffering* is demonstrated as [B] *Origin*. < *With cessation of ignorance, cessation of determinations ; . . . down to . . . cessation*

51/2 “*Yā saṃyojanā*” must be a corruption here, almost certainly of *Yam pahānam*, judging from the context.

51/3 Read . . . *viññāṇam, idaṃ dukkham. Idaṃ dukkhaṃ ca maggo ca.*

52/1 Read *Timbaruko paribbājako (yam) pacceti* (see Bb. and Cy.) for *Tibbadukkhā paribbājako pacati*. Sa. has *Timbarukkho* (cf. PTS. p. 14, nn. 18, 21).

52/2 Bb.: *vimamseyyā ti*, but PTS.’s seems the right reading.

52/3 The sense requires *yaṇ ca paṭiccasamuppāde na dukkham, eso samudayo niddittho*.

of ageing-and-death > (cf. S. ii, 23) is [C] Cessation. These are the three Truths of Suffering, Origin, and Cessation.

53. [ABD] Herein, what is *Suffering and Origin and Path* ?

< *How could a man to sense-desires stoop
Who has seen pain and that wherefrom it sources ?
Who knows they make for needing in the world
Should mindful train in guiding them away* > (cf. S. i, 117).

“ Who has seen pain ” : this is [A] *Suffering*. That wherefrom it comes to be is [B] *Origin*. The seeing whence it comes to be down to “ should train in guiding it away ” is [D] is the *Path*. This is three Truths.

[And] the Thread in the Cattle-Herd Simile, in the *Elevens* of the *Anguttara* (A. v, 347). Herein, any¹ state of a “ perceiver of form ” (A. v, 351, l. 8), and the “ sixfold base ” (A. v, 351, l. 24), and how he “ covers up wounds ” (A. v, 352, l. 3), and the “ watering-place ” (A. v, 352, l. 16), and how he attains the “ rare happiness and gladness associated with the True Idea ” (A. v, 352, l. 18), and the “ fourfold basis of selfhood ” (A. v, 352, l. 27 = 4 Foundations of Mindfulness) : [16] these are [A] *Suffering*. In so far as he is [not] a “ picker-out of grubs ” (A. v, 351, l. 22), this is [B] *Origin*. The state of a “ perceiver of form ”, the “ picking out of grubs ”, the “ covering up of wounds ”, the “ knowledge of the road ” (A. v, 352, l. 25), and the “ skill in pastures ” (A. v, 352, l. 29) : these are [D] the *Path*. The remaining ideas are presence-causes, presence-condition, presence-supports, since the state of a “ milker who leaves some [for the calf] ” (A. v, 353, l. 1) and the “ extra offerings ” (A. v, 353, l. 12) are ideas that are conditions for good-friendship, while the “ knowledge of the road [as the eight-factored path] ” is the cause [for attaining extinction]. This is three Truths.

54. [ADC] Herein, what is *Suffering and Path*¹ and Cessation ?

< *Mindfulness-turned-to-the-body being established,
A bhikkhu, when restrained in the six bases
For contact, and when always concentrated,
Can come to know extinction in himself* > (Ud. 28).

53/1 Read *yā ca* for *yā vā*.

54/1 Read *maggo* for *samudayo*.

Herein, there is the mindfulness occupied with the body, and the sixfold base wherein² All (see *S. iv*, 17) are [A] *Suffering*. The mindfulness-occupied-with-the-body and the restraint-consisting-in-virtue and the concentration there whereon the mindfulness is [established]: these are the understanding category; and that and the virtue category and the concentration category are [D] the *Path*. The extinction knowable by one who abides thus is [C] *Cessation*. This is three Truths.

[And] < *Two ideas should be kept in being by one established in virtue : they are quiet and insight* > (cf. *A. i*, 100). Herein, the ideas conascent with cognizance are [A] *Suffering*. The [17] quiet and the insight are [D] the *Path*. The heart-deliverance due to fading of lust and the understanding-deliverance due to fading of ignorance are [C] *Cessation*. This is three Truths.

55. [BC] Herein, what is *Origin and Cessation* ?

< *Yearning, longing, expectant-relishing,
Enticements on the several elements based,
Hankering,¹ whose being is rooted in unknowing :
To all that with its root I put an end* > (cf. *S. i*, 181).

“ Whose being is rooted in unknowing ” with what precedes it is [B] *Origin*. “ To all that with its root I put an end ” is [C] *Cessation*. This is two Truths.

[And] < *It is through not discovering, not penetrating, four ideas* > (*A. iv*, 105) can be quoted in detail with respect to the Noble Ones’ virtue, concentration, understanding, and deliverance. Herein, the non-discovery, non-penetration, of these four ideas is [B] *Origin*. The penetration of the guide-to-being is [C] *Cessation*.

56. [BD] Herein, what is *Origin and Path* ?

< *Whatever streams are in the world,
They are shut off by mindfulness ;
The streams’ restraint I tell, whereby
They can be sealed, is understanding* > (*Sn.* 1035).

54/2 Read *yattha* for *yathā* (?).

55/1 *Cy.* has *sajāṇīyaṃ* for *sajātiyaṃ* and comments thereon ; but *Bb.* substitutes *pajappitā* as at *Netti* p. 24, giving no *vl.* ; the *Netti* version is probably the right one here.

“Whatever streams” is [B] *Origin*. The understanding and the mindfulness as shutting off and sealing are [D] the *Path*. This is two Truths.

[And] The *Saṅcetaniya Sutta*:¹ Dalhanemi (Firm-hub) the wheel-right demonstrated by the six months [for making one pair of chariot wheels in] (see *A. i*, 110 ff.). Herein, the bodily action with crookedness, with flaws, with faults, [18] the having crookedness, having flaws, having faults (*A. i*, 112–13), are [B] *Origin*; and likewise with the verbal action and mental action (*A. i*, 112–13). Then there is the uncrooked, flawless, faultless; the uncrookedness, the flawlessness, the faultlessness, are [D] the *Path*. These are the two Truths of Origin and Path.

57. [BCD] Herein, what is *Origin and Cessation and Path*? < *The supported is liable to dislodgement. The unsupported is not liable to dislodgement. When there is no liability to dislodgement, there is tranquillity. When there is tranquillity, there is no bent-for-naming. When there is no bent-for-naming, there is no-coming-and-going. When there is no coming-and-going, there is no decease-and-reappearance. When there is no decease-and-reappearance, there is no here or beyond or in-between. This is the end of suffering* > (*Ud.* 81).¹ Herein, the two kinds of “support” [namely craving and ignorance] are [B] *Origin*. The no-support and no-bent-for-naming² are [D] the *Path*. The no-coming-and-going, no-decease-and-reappearance, and “this is the end of suffering”, are [C] *Cessation*. These are three Truths.

[And] < *When there is non-remorse . . . etc. . . . down to . . . [the stipulate for] knowing and seeing of deliverance* > [is lacking] (*A. v*, 313), namely / The eleven general supports for the deliverances with lack of stipulate: this is [B] *Origin*. And then the provision of the stipulate, namely < *When there is non-remorse, then for him who is provided with non-remorse . . . knowing and seeing of deliverance*

56/1 The name “*Saṅcetaniya-sutta*” for this *Sutta* remains unexplained. There is no doubt that the *A.* ref. is correct, and the ref. at *PTS.* p. 17, n. (d) wrong.

57/1 The quotation as it stands in *PTS.* and *Ba.* is badly confused. *Bb.* replaces the *Ud.* text’s version, which is the correct one. Contrary to the rule both quotations are in prose here. Read *Nissitassa calitaṃ anissitassa calitaṃ natthi, calite asati passaddhi, passaddhiyā sati nati na hoti, natiyā asati āgutigati na hoti*, etc., as in *Ud.* (= *Netti* p. 64). The corrupt state of the *Pe* text here (the corrected *Bb.* excepted) is an instructive instance showing misspelling and inversion of clauses, which can be restored from the text quoted.

57/2 Read *anati* for *arati*, see last note.

is provided with the stipulate > then this [stipulate] is [D] the *Path*,⁸ and any deliverance is [C] *Cessation*. These are the three Truths of Origin, Cessation, and Path.

58. [CD] Herein, what is *Cessation and Path* ?

[19] < *By the truth of his own making,*

*Gone of himself by that to extinction, crossed beyond doubt,
Knowing non-being in the world meanwhile,
With renewal of being exhausted : such is a bhikkhu* >
(cf. Sn. 514).

“ By the truth ” is [D] the *Path*. “ With renewal of being exhausted ” is [C] *Cessation*. These are two Truths.

[And] < *Five bases for deliverance . . . Either the Master taught the True Idea or some learned companion in the divine life* > (A. iii, 21) can be quoted in detail. < *When gladness is produced in him who experiences the meaning and happiness is produced in him who is gladdened, . . . down to . . . becoming dispassionate, his lust fades away* > : this [D] is the *Path*. The < *deliverance* > is [C] *Cessation*. So the [rest of the] five Bases for Deliverance in detail. These are the two Truths of Cessation and Path.

These are the shared Threads (§§ 21, 48).

59. After finding the way of entry as to the penetration [of them] and as to the characteristic [of each] by means of these shared Threads according as they are presented [in the Threads cited], other Threads can be demonstrated provided one does not misapply [them].

60. Verse should be assessed by verses, prose-exposition by prose-expositions (cf. §§ 38, 45).

57/3 This passage is badly corrupted. *Anupatthitakāyasati* must be a corruption of *avippaṭisāre asati* (see A. text) here and 2 lines below. The text cited here must apparently be the Suttas at A. v, 313 ff., which begin “ *Dussīlassa . . . sīlavippannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati, . . . hatūpanisaṃ vimuttiñāṇadassanaṃ* ”, the opposite (profitable) para having “ *. . . avippaṭisāre sati . . . upanisasampannaṃ hoti vimuttiñāṇadassanaṃ* ”, each having 11 clauses. Read therefore perhaps as follows : “ *Avippaṭisāre asati — pe — [hatūpanisaṃ hoti vimuttiñāṇadassanaṃ]* ” */ *ekārasa hatūpanisavimuttiyo* /*, *ayaṃ samudayo*. *//* *Yā ca upanisasampadā* : “ *avippaṭisāre sati avippaṭisampanassa sopanisaṃ* (or *upanisasampannaṃ*) *hoti yāva vimuttiñāṇadassanaṃ* ”, *ayaṃ maggo*. There is an inversion of clauses (marked *//*) here as in the first part of this paragraph.

61. And these shared [Threads given above, namely the 6 dyads and 4 triads (§§ 49–58)] are ten [of the possible twelve] augmentations.¹ This is the miscellaneous demonstration.² Then there are also (a) the one shared tetrad-demonstration (§ 42), and (b) the one [standing for] an all[-inclusive demonstration (§ 43)], as one part [representing any of] the five [mentioned above, namely the 4 triads and 1 tetrad] with the six [dyads] too. These two augmentations (?) ² and the previous ten [make up] the twelve Truth-augmentations.

62. Up to this point, however, there has been [actually] no all[-inclusive] Thread [quoted]. By one who is diligent that—either prose-exposition or ¹ verse—can after searching be demonstrated ² without using the way of entry by these twelve augmentations. Here is a brief [demonstration].

63. [A] All *Suffering* meets together under seven terms. What seven? All Suffering can be demonstrated by the following terms: (1) *association with the loathed* (§ 31) and (2) *dissociation from the loved* (§ 32); for that the two supports are the body and cognizance, hence it is called (3) < *bodily suffering* and (4) *mental [suffering]* > (see *M. i*, 302), and there is no suffering (pain) that is neither bodily nor mental; [so] all suffering can be demonstrated by the two terms “bodily” and “mental”. It is also comprised by (5) *painfulness as pain*, (6) *painfulness in determinations*, and (7) *painfulness in change* (*D. iii*, 216); so this suffering is all comprised also by these three terms. Accordingly this threefold suffering, and the twofold suffering as bodily and mental, and the twofold suffering

61/1 For the term *parivaddhaka* see *VbhA*. The meaning is: any plural combination made up from the single members of a set.

61/2 In order to unravel this puzzle, which is intended as an *aide-mémoire*, it has first to be remembered that from a set of four items (here A, B, C, D) 12 simple combinations follow, namely 6 dyads (AB, AC, AD, BC, BD, CD), 4 triads (ABC, ABD, ACD, BCD), 1 tetrad (ABCD), and a 12th which is a “negative tetrad” (not-A-not-B-not-C-not-D; see *NettiA* p. 185, Sinh. ed.), i.e. “representative tetrad”. This sentence is thus intended to show how all the 12 combinations have been covered: 10 of the 12, namely the 6 dyads and 4 tetrads are disposed of in §§ 49–58 (the “miscellaneous section”), the 1 tetrad is in § 42, and the 1 “negative” or “representative” is that in § 43 (regarding “extinction without trace left” as “beyond the 4”). Read and punctuate therefore as follows: *Ime ca sādharmaṇā dasa parivaddhakā, */ ayaṇ ca paṇṇakaniddeso /*. Eko va catukkaniddeso sādharmaṇo, *//* ekaṇ ca pañca-chasaha’v’ekadesasabbam: ime dve parivaddhakā purimakā ca dasa, ime dvādasa parivaddhakasaccāni.* (*parivajjanā* looks like a corruption of *parivaddhakā*).

62/1 Read *vā* for *viya* (?).

62/2 Read *niddisitabbam* (?).

as association-with-the-loathed and dissociation-from-the-loved [make up] the sevenfold suffering.

64. [B] Herein [all] *Origin* is threefold, without fourth, without fifth. How threefold ? Craving, view,¹ and action.

65. Herein, while craving is the origin of being,¹ it is action that is the origin of the inferiority or superiority of one thus generated. So any inferiority and superiority in the [various] kinds of being [existence] and destinations is² comprised by the three kinds of painfulness (§ 63), and also the body with its consciousness [belonging] to one shut in by ignorance and fettered by craving for being (see § 1041), which body having been procured owing to the two roots [craving and ignorance], is comprised by the three painfulnesses too.

66. Likewise, view can be arrived at from perversion. That can be demonstrated as sevenfold ; the single perverting is demonstrated as [occurring through] the three [Things perverted] and having four objects of perversion (§§ 479 ff.).

Herein, what is the single perverting ? It is distorted apprehension, way of entry by rejection [of the fact], such that it apprehends distortedly that there is permanence in the impermanent, and so [with the rest of] the four perversions. While this [perverting] is one, what is perverted is perception, cognizance, and view.

What are the four objects of perversion ? [21] They are the body, feeling, cognizance, and ideas.

67. When someone goes by the perversions thus his unprofitable [cognizance] increases. Herein, the perversion of perception increases the unprofitable root hate, the perversion of cognizance increases the unprofitable root greed, and the perversion of view increases the unprofitable root delusion.

68. Herein, the fruit of the unprofitable root hate is the three wrongnesses, namely wrong speech, wrong action, and wrong livelihood ; the fruit of the unprofitable root greed is the three wrongnesses, namely wrong intention, wrong effort, and wrong concentration ; the fruit of the unprofitable root delusion is the two wrongnesses, namely wrong view and wrong mindfulness.

64/1 It is unusual to count *ditṭhi* under *samudaya*, the 2nd *sacca*.

65/1 Repunctuate and read as follows : *Tattha taṇhā'va bhavasamudayo, kammaṃ tathā-nibbattassa hīṇapaṇītatāya samudayo. Iti. . .*

65/2 Read *sā* for *yā*.

69. Thus this unprofitable [cognizance] has cause and has condition : the perversions are the condition and the unprofitable roots are the cause.¹

70. And these same [perversion and root] in their opposite, neither less nor more, can be demonstrated as the two conditions (see also § 2 ?) in the case of [C] *Cessation* and in the case of [D] the *Path* ; [but the conditions are] four¹ as well by assuming perversion in the opposite.

71. Here is a mnemonic verse :

By ignorance is the world shut in,
 And fetters [in] the Citta [Thread] (§ 49) ;
 His craving for being has been severed,
 There are these two deliverances (§ 50) ; (1)
 The body as a fragile pot,
 What is not yours should be abandoned (§ 51) ;
 Whatever sorrows, lamentations,
 Timbaruka¹ and one's own making (§ 52) ; (2)
 Sight of suffering arisen,
 • Then the Cow-Herd Simile (§ 53) ;
 With body-mindfulness, he said,
 And quiet and insight then as well (§ 54) ; (3)
 Hankering, longing, expectant-relish,
 With non-discovery of four (§ 55) ;
 [22] Whatever streams are in the world,
 And Dalhanemi the wheelwright (§ 56) ; (4)
 Dislodgeable is one supported,
 And when there is no non-remorse² (§ 57)
 By the truth of his own making,
 And bases for deliverance (§ 58). (5)

* * *

69/1 Read as follows : *Evam akusalam sahetu sappaccayam, vipallāsā ca paccayo akusalamūlāni ca hetu.* (§ 70) *Ete yeva paṭipakkhena anūnā anadhikā dvīhi paccayehi niddisitabbā nirodhe ca magge ca ; vipallāsam upādāya parato paṭipakkhena cattāro.* (§ 71) *Tatth'imā . . .*

70/1 See n. 69/1.

71/1 See n. 52/1.

71/2 Read *avippaṭṭisāre asati* for *anupaṭṭhitakāyasati* (?), see n. 57/3.

In the Piṭaka-Disclosure pronounced by Mahā-Kaccāyana this is the first chapter called “ The Display of the Noble Truths ”.

* * *

*Taṃ jīvitam bhagavatā mādisena samuddanena tathāgatenā.*³

* * *

71/3 This concluding phrase is added only in this chapter, though cf. that in § 572. Cy. expands as follows: “ ‘ *Taṃ* ’ ti peṭakopadesam / ‘ *jīvitam* ’ ti dharamānam / ‘ *bhagavatā mādisenā* ’ ti ‘ *yathā mahākaccāyanena byākatam* / *evam mayā pi byākareyyam* ’ ti (cf. *M.* i, 114 ; 304) *bhagavato adhippāyena muddikāya lañchitena* / ‘ *tathāgatenā* ’ ti / *ettāvatā ca pana ayam peṭakopadeso jinabhāsito nāma jāto / na sāvakabhāsito / yathā hi rājayuttehi likhitam paṇṇam yāva na rājamuddikāya lañchitam hoti / na tāva ‘ rājapaṇṇan ’ ti saṅkhyam gacchati / lañchitamattam pana rājapaṇṇam nāma hoti / tathā ‘ aham pi evam eva byākareyyam ’ ti imāya jinavacane muddikāya lañchitattā ayam peṭakopadeso āhaccavacanena jinabhāsito nāma jāto //* ” Cy’s interpretation implies a translation roughly as follows: “ This being remembered by the ‘ as if (spoken) by me ’ seal by the Blessed One, by the Perfect One. ” But all the problems of this sentence—including grammar, possibility of corruption, meaning, intention, and authorship—remain unsolved.

[CHAPTER II

The Pattern of the Dispensation

I. SCHEDULES]

72. [23] Herein, what is the Pattern of the Dispensation ? ¹

[1st Grouping]

1.	Type of Thread dealing with Corruption (§ 73),
2.	„ „ „ Morality (§ 74),
3.	„ „ „ Penetration (§ 75),
4.	„ „ „ the Adept (§ 76),
5.	„ „ „ Corruption and Morality (§ 77),
6.	„ „ „ Corruption and Penetration (§ 78),
7.	„ „ „ Corruption, Penetration, and Adept (§ 79),
8.	„ „ „ Morality and Penetration (§ 80). ²

[2nd Grouping]

9. Injunction (§ 152),
10. Fruit (§ 153),
11. Means (§ 154),
12. Injunction and Fruit (§ 155),
- [13. Injunction and Means (missing),] ³
14. Fruit and Means (§ 156),
15. Injunction, Fruit, and Means (§ 157),
16. Gratification (§ 158),
17. Disappointment (§ 159),
18. Escape (§ 160),
19. Gratification and Disappointment (§ 161),
20. Gratification and Escape (§ 162),

72/1 For comparison of this chapter with *Netti* chap. iv, of like name and similar contents, see *Netti* trsln. Introduction.

72/2 These eight form the subject of Ch. VII. As a set of four items with simple combinations, this has only 4 out of the possible 12 combinations (see n. 61/2). The choice is arbitrary.

72/3 See n. 155/4.

21. Disappointment and Escape (§ 163),
22. Gratification, Disappointment, and Escape (§ 164).

[3rd Grouping]

23. Belonging to Worlds (§ 165),
24. Dissociated from Worlds (§ 166),
25. Belonging to Worlds and Dissociated from Worlds (§ 167) ;
26. Action (§ 168),
27. Ripening (§ 169),
28. Action and Ripening (§ 170) ;
29. Demonstrated (§ 171),
30. Undemonstrated (§ 172),
31. Demonstrated and Undemonstrated (§ 173) ;
32. Knowledge (§ 174),
33. the Knowable (§ 175),
34. Knowledge and the Knowable (§ 176) ;
35. Seeing (§ 177),
36. Keeping in Being (§ 178),
37. Seeing and Keeping in Being (§ 179) ;
38. Inseparable from the Idea of Ripening (§ 180),⁴
39. Not Inseparable from the Idea of Ripening (§ 181),
40. Neither Inseparable from the Idea of Ripening Nor Not
Inseparable from the Idea of Ripening (§ 182) ;
41. Our Own Statement (§ 183),
42. Someone Else's Statement (§ 184),
43. Our Own Statement and Someone Else's Statement (§ 185) ;
44. Expressed in Terms of Creatures (§ 186),
45. Expressed in Terms of Ideas (§ 187),
46. Expressed in Terms of Creatures and in Terms of Ideas (§ 188) ;
47. Eulogy (§ 189) ;
51. Expressed in Terms of Our Own Statement,
52. Expressed in Terms of Someone Else's Statement,
53. Expressed in Terms of Our Own Statement and in Terms of
Someone Else's Statement ;
54. the To-be-done,
55. the Fruit,

72/4 Read *vipākadhammadhammaṃ navipākadhammadhammaṃ nevavipākanavipākadhammadhammaṃ*, cf. §§ 180-2 and *Dhs.* p. 1.

- 56. the To-be-done and the Fruit ;
 - 48. the Agreed (§ 190),
 - 49. the Refused (§ 191),
 - 50. the Agreed and Refused (§ 192).
- These six [that is, nos. 51–56] are refused (do not count).⁵

[II. ILLUSTRATIVE QUOTATIONS

1st Grouping]

73. [24] 1. Herein, what is the type of Thread *Dealing with Corruption* ?

< *Caught in the net of sensual murk
And blocked by craving's bondage,
Fenced in by fences of neglect,
Like fishes in a funnel-trap,
They follow after ageing-and death
Just as a sucking-calf its mother* > (Ud. 76),

[and] < *Bhikkhus, there are these five hindrances* > (S. v, 60 ; cf. A. iii, 63).

74. 2. Herein, what is the type of Thread *Dealing with Morality* ?

< *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 him, as does
His shadow keep him company* > (Dh. 2),

[and] the Thread in the *Samyutta* [in which] the Blessed One [taught] to Mahānāma the Sakyan in the Sakyans' city of Kapilavatthu with guiding-detail (?) [how] that [cognizance of his at the time of his death] at the last moment would be fortified by faith and virtue and fortified by learning, generosity, and understanding¹ (S. v, 371).

72/5 The last nine terms in this group must be in the wrong order and the right order is suggested by the numbers added in the trsln. See order of detail in following paras.

74/1 This sub-para is badly corrupted in the end. Having regard to the A. text, read *saddhāsīlaparibhāvitam cittam suta-cāgapaññāparibhāvitam, tam...* for *saddhāsīlaparibhāvitam suttaṃ bhāvamāññena paribhāvitam tam...*

75. 3. Herein, what is the type of Thread *Dealing with Penetration* ?

< Above, below, in every way without lust,¹
And seeing not at all that “ I am this ” ;
Thus liberated, he has crossed the flood
Not crossed before, for non-renewal of being > (Ud. 74),

[and] Ānanda asks the Master < “ The kinds of virtue, what is their aim ? ” > (A. v, 2 ; 310).

76. 4. Herein, what is the type of Thread *Dealing with the Adept* ?

< Whose cognizance is steady as a rock
And never can be made to shudder
[25] Is free from lust for lust-provoking things,
Untroubled too by troubling things ;
Whose cognizance is kept in being like this,
How shall suffering come to him ? > (Ud. 41),

[and] Sāriputta and the Blessed One : [how] a certain elder said
< He has insulted me and is going wandering without having apologized >
and Sāriputta's exposition can be quoted, namely < Blessed One,
surely it is he whose mindfulness of the body is not kept in being, not
made much of, . . . > (A. iv, 373-8).

77. 5. Herein, what is the type of Thread *Dealing with Corruption
and Dealing with Morality* ? —

< Rain soddens what is covered up,
But what is open it soddens not.
So open out what is covered up
That rain may never sodden you > (Ud. 56) :

“ Rain soddens what is covered up ” is *corruption*. “ But what is open it soddens not ” is *morality*.

[And] < Dark with a dark supreme value, . . . > (A. ii, 85 ; S. i, 93) :
Herein, “ dark ” and “ with a dark supreme value ” are *corruption* ;
“ bright ” and “ with a bright supreme value ” are *morality*.

75/1 The Ud. text has *vippamutto*, but see PTS. Pe p. 24, n. 9 “ all MSS. *vītarāgo* ”. See §§ 711 ff., where *vītarāgo* throughout, from which it seems plain that the compiler of the Pe had that reading and not *vippamutto*. The restoration to *vippamutto* as in PTS. and Bb. (no vl.) is therefore not justified.

78. 6. Herein, what is the type of Thread *Dealing with Corruption and Dealing with Penetration* ?

〈 *The steadfast will never call that a strong bond
Made of iron or consisting of wood or of thongs,¹
But greed flushed with lusting for jewels and gems
And concern for a wife and for children as well, . . .* 〉 (S. i, 77) :

“ The steadfast will never call that a strong bond ” . . . down to . . .
“ And concern for a wife and for children as well ” is *corruption* ;
[26] 〈 *But that too they sever and wander [in freedom] Unconcerned
and all sensual desires foregone* 〉 (S. i, 77) is *penetration*.
[And] 〈 *What is chosen* 〉 and 〈 *what is asserted* 〉 (cf. S. ii, 65 f.) and
〈 *name-and-form's finding a footing* 〉 (S. ii, 101 f.) : With these
four (?)² terms, *corruption* ; with the four (?)² [in the negative
paragraph], *penetration*.

79. 7. Herein, what is the type of Thread *Dealing with Corruption, Dealing with Penetration, and Dealing with the Adept* ?

[Verse example :]

〈 *This¹ world is born to anguish and subject to painful contact,
It is sickness that it calls self ;²
For however it conceives [it],
'Tis ever otherwise than that.
Maintaining its being other than that,
The world clings to being, expectantly relishing only being,
[But] what it relishes brings fear,
And what it fears is pain.
Now this divine life under the Blessed One³ is lived in order to
abandon being.*

78/1 Taking *pabbaja* as *pabba-ja*.

78/2 Two similar and connected quotations are confused here, and it is not evident what the “ four ” are ; “ three ” is required by the *S.* text.

79/1 There are some discrepancies between this quotation as given here and as given in § 938. The two versions when “ married ” with their discrepancies removed also differ rather from that at *Netti* pp. 156 f. and again from that at *Ud.* 33. *Ba.* and *PTS.* agree. *Bb.* imports the *Netti* version with no note to say whether any MS. supports it. The trsln. follows the *Pe* version which it is easy to reconstruct from the two examples. The best version, however, is the *Netti*'s.

79/2 § 941 when corruptions have been rectified favours reading *rogam vadati attato*.

79/3 The word *bhagavati* here is not in *Netti*, *Ud.* or *Bb.*

Whoever ⁴ have declared escape from being [to come about] through [love of] non-being, none of them, I say, escape from being. Whoever ⁴ have declared liberation from being [to come about] through [love of some kind of] being,⁵ none of them, I say, are liberated from being. It is by depending on the essentials of existence ⁵ that this suffering has actual being : with exhaustion of assuming in all ways suffering has no actual being.

[27] See this wide world subjected to ignorance,
Which is, which delights to be, never freed from being :
[Yet] whatever the kinds of being that occur in any way,
anywhere,
All these are determinations, impermanent, pain[-haunted],
inseparable from the idea of change.
So when a man thus sees
With right understanding how it is,
Craving for being is abandoned,
He no more expectantly relishes non-being.⁶
[That is the utter exhaustion of all craving,
That is the remainderless fading, cessation, that is extinction.]
That bhikkhu being quenched through not assuming,
His being comes no more to a renewal,
Transcended is Death's being, the battle won,
One such as this outstrips all [modes of] being (cf. Ud. 32-3).

[Now as to the words] ⁷ " This world is born to anguish . . . down to . . . [And what it fears is] pain " is corruption by craving ⁸ (see § 82). [The passage] " Whoever have declared escape from being [to come about] through [love of] non-being, none of them, I say, escapes from being. Whoever have declared liberation from being [to come about] through [love of some kind of being], none of them,

79/4 *Ye vā pana keci* here and two lines below, but at *Pe* p. 223 *Yehi kehici*. Read *Ye hi keci* in the first instance and *ye vā pana keci* in the second.

79/5 These two sentences are in the reverse order of that in the *Netti* and the *Ud.*, which being so, read *bhavana* for *vibhavana* here ; then reverse the order perhaps. Read also *upadhim paṭicca* for *upadhi paṭicca*.

79/6 At this point the *Netti* and *Ud.* (and *Bb.*) include the lines *Sabbaso taṇhāsaṅkhayo asesavirāgaṇirodho nibbānaṃ* omitted here and in § 938, but the comment that follows in Ch. VII shows that the omission is a mistake or an abbreviation.

79/7 *Bb.* introduces the words *Yam punaggahaṇaṃ* to open this para, but they belong where they appear in *PTS.* (p. 27, l. 19). Read *santāpajāto* here for *santāpaājāto*.

79/8 Read with *Bb.* *taṇhāsaṅkilesa* for *taṇhā ti saṅkilesa*.

I say, is liberated from being" is *corruption* by view (see § 82). That corruption by view and corruption by craving are both *corruption*.⁹ Then to go back again, [the words] "Now this divine life under the Blessed One is lived in order to abandon¹⁰ being . . . down to . . . With exhaustion of assuming in all ways [suffering] has no actual being"¹¹ are *penetration*. [28] [The words] "That bhikkhu being quenched . . . down to . . . One such as this outstrips¹² all [modes of] being" deal with the *Adept*.

[Prose example :] < *Four kinds of persons* > (A. ii, 5), (i) "One who goes with the stream" is *corruption*, (ii) "One who has steadied himself" and (iii) "One who goes against the stream" are *penetration*, and (iv) "One who . . . stands of firm ground" is the *Adept's* plane.

80. 8. Herein, what is the type of Thread *Dealing with Morality and Dealing with Penetration*?

< *Merit will grow for one who gives,
No risk is stored for one restrained,
One who is skilled abandons evil,
With exhaustion of lust, hate, delusion,
He attains complete extinction* > (Ud. 85).

[Here] "Merit will grow for one who gives, No risk is stored for one restrained" is *morality*. "One who is skilled abandons evil, With exhaustion of lust, hate, delusion, He attains complete extinction" is *penetration*.

[And] < *Five rewards can be expected when ideas that have entered the ear are consolidated by word of mouth, looked over by the mind, and well penetrated by [right] view* :¹ (i) Here someone has heard many ideas, remembered and not forgotten them, consolidated them by word of mouth, looked over them with the mind, penetrated them well by [right]

79/9 Genders are mixed up here.

79/10 *Bhavanipphahānattham* must be a mistake for *bhavappahān-* or *bhavavip-pahān-*, see p. 26, l. 15 (and p. 225, last line).

79/11 Read *sambhavo* for *sambhavā*.

79/12 Read *upaccagā* for *upajjhagā*.

80/1 At PTS. p. 231 and in the A. text all these locatives are genitives. See A. v, 343 for *dhammarāga* ("lust for the True Idea").

view, then when he devotes himself, strives and makes efforts, he reaches distinction here and now ; (ii) and if he reaches no distinction here and now, he reaches it when ill ; (iii) and if he reaches none when ill, he reaches it on the occasion of his time of dying ; (iv) and if he reaches none on the occasion of his time of dying, he reaches it when a god ; (v) and if he reaches none when a god, then through lust for the True Idea he reaches Hermit Enlightenment > (cf. A. ii, 185). Herein, “ he reaches . . . here and now ” is *penetration*. [29] That he “ reaches Hermit Enlightenment ” in a future existence is *morality*.

81. These [are eight of the] sixteen types of Thread¹ completely encompassing² all the Dispensation : the ninefold Thread is analysed into these sixteen Thread-types. And this ninefold Thread is for one with understanding, not for one without understanding, for one devoted, not for one undevoted.³

[Discussion

1. Corruption—3 kinds]

82. Normally in the world corruption haunts [even] one who abides without action.¹ That corruption is threefold as (i) corruption by craving, (ii) corruption by view, and (iii) corruption by misconduct.

[Now] when he comes to stand out above (iii) that [last-named type of] corruption, then corruption establishes itself in the ideas [that he heard, and] it establishes itself in ideas belonging to the worlds, since he is unskilled² as to what is seen there.

If he misapprehends that virtue [owed to his climbing out of corruption by misconduct] and that view, then he has (i) corruption by craving.³ But if it occurs to him thus < *By means of this virtue or*

81/1 For this arithmetic see *NettiA* (p. 128, Sinh. ed.). It is the same as that in n. 61/2 above. Only eight out of the possible sixteen (4 simple, 11 combinations, and 1 “representative” or else 1 “negative tetrad”).

81/2 *Atigaṇhanto* would, if correct, mean literally “more than taking”; not in *CPD*.

81/3 Period and new para after *ayuttassa*.

82/1 The meaning of the rather odd expression *akamma-vihārī* is clear from its use below, see n. 604/1.

82/2 Read *tatthākusalo* for *Tattha kusalo* and place period after *diṭṭhato*, no stop before *tattha*.

82/3 Begin new sentence with *Sace* and no semicolon after *ca*.

duty . . . or divine life I shall be some god or other > (A. iv, 562 ; M. i, 101 ; S. iv, 180), then he has wrong view, and that is (ii) his corruption by wrong view.

[2. Morality]

83. But if he is established in virtue and his ¹ virtue-and-duty ² is not misapprehended,¹ then he being virtuous,³ that [virtue-and-duty] of his,³ being taken in a reasoned manner,⁴ generates < *non-remorse* ⁵ . . . down to . . . *knowing and seeing of deliverance* > (§ 75, 2nd quotation). And that good conduct thus ⁶ conduces to his morality, [that is, to his moral progress] either here and now or on the occasion of his completing his time,⁶ or in other categories ⁷ in some future existence. That is why this is called the type of Thread Dealing with Morality.

[3. Penetration]

84. Herein, [when,] being steadied in the virtues, his cognizance is without hindrances,¹ [then] the Blessed One teaches him that True Idea for the abandoning of the embodiment-view.

85. [Finally] he reaches the supreme goal,¹ extinction : he reaches the supreme extinction either with intervals between sessions,² or else in a single session [he reaches all] the six Acquaintanceships.³

86. [30] Herein, those persons who [first] reach [extinction] in the Noble Ones' True Idea are of two kinds : the Follower by Faith and the Follower by Ideas (see M. i, 479 ; S. iii, 225 ; also § 141 below).

Herein, the Follower by Ideas is < *one who gains knowledge from*

83/1 Resolve *aparāmatṭhassa* into *aparāmatṭham assa* and read *pi* for *hi*.

83/2 *Sīlavatam* here = *sīlabbatam* ; note spelling.

83/3 *Tassa* . . . *sīlavato* is gen. of *so* . . . *sīlavā*, not to be confused with *sīlabbatam* (*sīlavatam*).

83/4 Here *yoniso* alludes directly to *yoniso-manasikāra* as attention given to specific conditionality.

83/5 Read *avippaṭṭisāram* for *abhippaṭṭi*.

83/6 Period after *-dassamam*. Read . . . *dhamme kālaṅkatassa vā tamhi yeva, aparāpariyāyena vā aññesu khandhesu, evam-su tam sucaritam vāsanāya samvattatī ti* . . .

83/7 "Categories" beginning with "form" ; "other", i.e. those five reassumed in another existence.

84/1 Read with Bb. *vinīvaraṇacittam* for *pi nīvaraṇa*.

85/1 Read with Bb. and Cy. *accantaniṭṭham* for *accantadiṭṭhim*.

85/2 *sāsanantarena* = *sa* + *āsana* + *antara* in instr.

85/3 i.e. the five Supernormal Powers and Arahantship as exhaustion of taints (see, e.g. M. Sutta 6).

a condensed statement > while the Follower by Faith is < guidable > (*A. ii*, 135 ; *Pug.* 41).

Herein, one who gains knowledge from a condensed statement is of two kinds : one may have keen faculties and another blunt faculties (see *A. ii*, 149 ; also § 141). And herein, one who is guidable is of two kinds : one may have keen faculties and another blunt faculties.

87. Herein, the type-gaining-knowledge-from-a-condensed-statement with blunt faculties and the guidable-type with keen faculties [when classed as above under the two types] are unequal¹ in their faculties ; [but when] they are subtracted [respectively] from the type-gaining-knowledge-from-a-condensed-statement and from the guidable-type, they, [being then regardable as] equal in their faculties, [constitute a third type, namely] the < one who gains knowledge from an expanded statement > (*A. ii*, 135 ; *Pug.* 41). These are thus the three person-types, without fourth and without fifth :² the type-gaining-knowledge-from-a-condensed-statement, the type-gaining-knowledge-from-an-expanded-statement, and the guidable-type (cf. §§ 719, 1078).

88. Herein, the person of the type-gaining-knowledge-from-a-condensed-statement, [whether] the faculties he obtains [are blunt or keen], when, being steadied on the plane of seeing,¹ he reaches the fruit of Stream-Entry, he is a Single-Seed, the first type of Stream-Enterer (*A. i*, 233 ; *Pug.* 16).

Herein, the person of the type-gaining-knowledge-from-an-expanded-statement, [whether] the faculties he obtains [are blunt or keen], when, being steadied on the plane of seeing, he reaches the fruit of Stream-Entry, he is a Clan-to-Clan, the second type of Stream-Enterer (*A. i*, 233 ; *Pug.* 16).

Herein, the person of the guidable-type, [whether] the faculties

87/1 Read with *Bb. asamindriyā* and *samindriyā* respectively for *asadhindriyā* and *sadhindriyā*. cf. passage at *SA. iii*, 234 f.

87/2 Read with *Cy. . . . hoti. Ime tayo puggalā acatutthā apañcamā : ugghaṭitaññū . . .* ; for renderings of *ugghaṭitaññū*, etc., see *Netti* trsln. ; *PED.* is off the mark here.

88/1 The "Plane of Seeing" is simply a term for the path of Stream Entry. In what follows account has to be taken of the "eight Persons" distinguished by the 4 Paths and 4 Fruits.

he obtains [are blunt or keen], when, being steadied on the plane of seeing, he reaches the fruit of Stream-Entry, he is a Seven-times-at-Most, the third type of Stream-Enterer (*A. i*, 233 ; *Pug.* 16).

[Now] these three types of persons are steadied in the fruit of Stream-Entry with diversity in their faculties, [and it is with diversity of faculties in each case] that the type-gaining-knowledge-from-an-condensed-statement is a Single-Germ, the type-gaining-knowledge-from-an-expanded-statement is a Clan-to-Clan and the guidable-type is a Seven-at-Most.²

This is the type of Thread Dealing with Penetration.

[4. *The Adept*]

89. [31] Now it is if someone makes efforts additional to that that he reaches the supreme goal,¹ extinction.

90. Herein, the keen-facultied person of the type-gaining-knowledge-from-a-condensed-statement becomes two person-types on reaching the Non-Return Fruit: there is he-who-attains-extinction-early [in his next existence] and he-who-attains-extinction-late [there].

Herein, the keen-facultied person of the type-gaining-knowledge-from-an-expanded-statement becomes two person-types on reaching the Non-Return Fruit: there is he-who-attains-extinction-without-prompting-determinations and he-who-attains-extinction-with-prompting-determinations.

Herein, the person of guidable-type, on reaching the Non-Return Fruit, is an Up-Streamer-Bound-For-The-Not-Junior-Gods (cf. *S. v*, 201).

91. [But] by taking account of difference in their faculties [in the cases of] the type-gaining-knowledge-from-a-condensed-statement and the type-gaining-knowledge-from-an-expanded-statement: [then] the keen-facultied person of the type-gaining-knowledge-from-a-condensed-statement is one-who-attains-extinction-early, while the blunt-facultied one of the type-gaining-knowledge-from-a-

88/2 But cf. *Pug.* 15 on *ditthippatta* and *saddhāvimutta* there; these two person-types are ignored in the scheme set out here.

89/1 Read with *Bb. accantaniṭṭham nibbānam*.

condensed-statement is one-who-attains-extinction-late ;¹ [then] the keen-facultied one of the type-gaining-knowledge-from-an-expanded-statement is one-who-attains-extinction-without-prompting-determinations, while the blunt-facultied one of the type-gaining-knowledge-from-an-expanded-statement is one-who-attains-extinction-with-prompting-determinations. The guidable-type¹ is the Up-Streamer-Bound-For-The-Not-Junior-Gods.

92. So the five kinds of Non-Returner, the Once-Returner as sixth, and the three kinds of Stream-Enterer (§ 88), make up nine kinds of Initiate.¹

93. Herein, the keen-facultied person of the type-gaining-knowledge-from-a-condensed-statement becomes two person-types on reaching Arahantship : the Both-Ways-Liberated and the Liberated-By-Understanding (*Pug.* 14).¹

Herein, the blunt-facultied person of the type-gaining-knowledge-from-a-condensed-statement becomes two person-types on reaching Arahantship : the Aeon-Delayer (cf. *Pug.* 13) and the Essence-Of-Penetration ().¹

91/1 This para as it stands is mostly meaningless, but as soon as it is recognized to contain two large mistaken copyist's repetitions and these are excised, order is at once restored. Restore *PTS.* p. 31, ll. 9-22 as follows by deleting what is shown in small print: *Tattha neyyo puggalo anāgāmiphalaṃ pāpuṇanto uddhamsoṭṭa akaniṭṭhagāmī hoti.* (New para) *Ugghaṭṭitaññū ca vipaṇcitaññū ca indriyanānattena : Ugghaṭṭitaññū puggalo tikkhindriyo antarāparinibbāyī hoti, ugghaṭṭitaññū mudindriyo uddhamsoṭṭa akaniṭṭhagāmī hoti. Ugghaṭṭitaññū ca vipaṇcitaññū ca indriyanānattena : Ugghaṭṭitaññū puggalo tikkhindriyo sasaṅkhāraparinibbāyī hoti. Tikkhindriyo anantarāparinibbāyī hoti. Ugghaṭṭitaññū mudindriyo upahaccaparinibbāyī hoti. Vipañcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti, vipañcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti. Neyyo upahaccaparinibbāyī hoti, vipañcitaññū tikkhindriyo asaṅkhāraparinibbāyī hoti. Vipañcitaññū mudindriyo sasaṅkhāraparinibbāyī hoti, neyyo uddhamsoṭṭa akaniṭṭhagāmī hoti.* All that is then needed is to remove the intruding repetitions and the text makes perfect sense, the sense in fact required. Besides the obviousness of the two repetitions when isolated, they involve impossible combinations easily recognizable as such.

92/1 *Nine* Initiates do not seem to appear elsewhere so enumerated. They are normally reckoned as seven, namely the holders of the four Paths and the first three Fruits (see *Pug.* 14).

93/1 This exposition begins by including, from the seven types of person given in *M. Sutta* 70 and elsewhere, the *saddhānusārī* and *dhammānusārī*, but it entirely omits the three, namely *saddhāvimutta*, *diṭṭhippatta* and *kāyasakkhī*, going on to deal with only the last two, namely the *ubhatobhāgavimutta* and *paññāvimutta*. The term *paṭivedhabhāva* (" Essence-of Penetration ") seems peculiar to this work ; *thitakappī* (" Aeon-Delayer ") appears at *Pug.*, but only applied to the *sotāpanna*, not to the *Arahant*.

[32] Herein, the keen-facultied person of the type-gaining-knowledge-from-an-expanded-statement becomes two person-types on reaching Arahantship: the Able-By-Choice and the Able-By-Guarding (cf. *Pug.* 12).²

Herein, the blunt-facultied person of the type-gaining-knowledge-from-an-expanded-statement becomes two person-types on reaching Arahantship: the No-Extinction-Attainer-If-He-Chooses-Extinction-Attainer-If-He-Does-Not-Choose and the No-Extinction-Attainer-If-He-Guards-Extinction-Attainer-If-He-Does-Not-Guard ().³

Herein, the person of guidable-type who is not ⁴ devoted to the pursuit of development is One-Liable-To-Fall-Away,⁵ or else owing to his being One-Certain-In-Action () ⁶ he becomes a Level-Head (*Pug.* 13).

94. These are nine types of Arahants.

95. This is the fourfold Thread, namely that Dealing with Corruption (§ 82), . . . that Dealing with the Adept (§§ 89-94).

[The 10 Powers of a Perfect One]

96. Now a Perfect One has a tenfold Power¹ that occurs with regard to these person-types. How tenfold? Here when the

93/2 The two terms *cetanābhabba* and *anurakkhanābhabba* (instead of *rakkhabhabba* here) appears in the *Pug.*, but nowhere else apparently; there they are restricted to attainers of *jhāna*, not applied to Arahants at all.

93/3 These two do not seem to be found elsewhere, cf. § 950.

93/4 The sense requires *ananuyutto*, not *anuyutto*.

93/5 The term *parihānadhamma* ("liable to fall away") is in the *Pug.* (pp. 11-12), but there applied only to the attainer of *jhāna*, not in connexion with the Paths, though *sekhassa parihāni* appears at *A.* iii, 116. For the wrong view that an Arahant can fall away, see *Kv.* 69 ff.; 398 (trsln. pp. 64 ff.; 228); while it is clear that the term as used here is not applied to an Arahant, nevertheless the use of it in connexion with any path-attainer has no support outside this work. This whole passage is not admitted to the *Netti*, whose comparable treatment (p. 190) is much briefer and stricter.

93/6 The term *kammaniyato*, though not current outside this work in this connexion, would be derivable from the Sutta description of the Stream-Enterer ("niyato, sambodhiparāyano"), but that applies to all Stream-Enterers.

96/1 For the Sutta version see, e.g., *M.* i, 69-71. For another version, nearer the Piṭakas than this but still differing both in order and detail, see *Netti* pp. 92-103. Here the 10 Powers are more out of order than in the *Netti* and sometimes stray in detail a long way from the Piṭaka presentation.

Enlightened Ones, the Blessed Ones, have not yet set rolling the Wheel of the True Idea (see § 15), gods' sons of great influence issue forth (?) ² to implore them thus < *Let the Sublime One teach the True Idea* > (*M.* i, 168 ; *D.* ii, 36-7). And he ³ [the newly Enlightened One], on surveying the world with the unsurpassed Enlightened One's eye, sees three classes of creatures : the certain-of-rightness, the certain-of-wrongness, and the not-certain.⁴

[1. *Knowledge of Instance and Non-Instance*]

97. Herein, that the certain-of-rightness class might enter into wrong mindfulness (?) : ¹ no such instance is found. That it might attain extinction ² without a teacher : no such instance is found. That it might enter upon an attainment [of concentration] : ³ such an instance is found.

98. Herein, that the certain-of-wrongness class will practise noble right practice : ¹ no such instance is found. That it will practise ignoble wrong practice : such an instance is found.

[33] Herein, (1) that the not-certain class, when rightly practising,² will go to the certain-of-rightness class : ³ such an instance is found. (2) That, when wrongly practising, it will go to the certain-of-rightness class : ³ no such instance is found. (3) That, when rightly practising, it will go to the certain-of-wrongness class : no such instance is found.⁴ (4) That, when wrongly practising, it will go to the certain-of-wrongness class : such an instance is found.

99. (a) That anyone will in accordance with a True Idea accuse me thus “ You,¹ a Fully Enlightened One, who are surveying these

96/2 *Atiyātā* is not in *PED.* ; *CPD.* gives “ to pass by ”.

96/3 Note singular so . . . *addasāsi* referring back to the plural *bhagavantānaṃ*.

96/4 The 3 *rāsiyo* appear at *D.* iii, 217, but not in this connexion.

97/1 All edns. have *micchāsatim* ; read *micchādittim* (?).

97/2 Read with *Bb.* *parinibbāyeyya*.

97/3 This seems to refer to the “ 8 attainments ” (of concentration) which are attainable by non-followers of the Buddha. *Bb.* has *āpajjeyya* instead of *pajjeyya*.

98/1 Read *ariyasammāpaṭipattim*, cf. *anariyamicchāpaṭipattim* in next line.

98/2 Read *sammāpaṭipajjamāno*.

98/3 Read *-rāsim* with *Bb.*

98/4 The third clause here in all edns. is a repetition of the first. What is plainly intended is the 4th possible combination, so read here (*PTS.*, p. 33, ll. 4-5) . . . *vijjati*.

(3) *Sammāpaṭipajjamāno micchattaniyatarāsim gamissatī ti n'etaṃ thānaṃ vijjati*.

(4) *Micchāpaṭipajjamāno micchattaniyatarāsim gamissatī ti thānaṃ etaṃ vijjati*.

99/1 Read *te* for *me*.

three [classes] with the unsurpassed Enlightened Ones' eye, have not discovered these ideas " : ² no such instance is found (cf. *A. i*, 186).

100. (b) That anyone will in accordance with a True Idea accuse me,¹ claiming [as I do] to be without lust, of having taints still unexhausted : ² no such instance is found (cf. *A. i*, 186).

101. (c) That after the teaching of the True Idea to this not-certain class it will not be seen [to conduce] to the complete exhaustion of suffering in him who gives it effect : ¹ no such instance is found (cf. *A. i*, 187).

102. (d) That a hearer of mine belonging to the not-certain class, being thus ¹ advised, will not verify any progressive distinction : no such instance is found.

103. (ii) That whoever of the many kinds of gods, naga-serpents or spirits with their many languages ¹ a Stilled One tames ¹ [in those languages] will go to a further shore other than the further shore ¹ stated¹ by the definition of ideas [in the language of the texts] : no such instance is found : The Discrimination of Ideas.¹

104. (iii) That [a Stilled One] should not master those languages uttered by creatures as [their] language : ¹ no such instance is found : The Discrimination of Language (cf. § 356).

99/2 cf. *M. i*, 71. 100/1 Read *me* for *te*. 100/2 cf. *M. i*, 72. 101/1 cf. *M. i*, 72. 102/1 Read with *Bb. Tathā* for *Tattha*.

103/1 The four Discriminations (*paṭisambhidā*) are out of their normal order here, and this exemplification is peculiar to this work. The word *dharmapaṭisambhidā* at *PTS.*, p. 33, l. 21 concludes what precedes it, instead of introducing what follows ; so with the other three. This para. is corrupt. The meaning intended seems to be that although gods, etc., are "tamed" by the Buddha in their "various languages", the goal they thereby reach is no different from that—i.e. that "*dhamma*"—taught by him in his normal tongue to men. A tentative restoration might therefore be: *Yaṃ kho muni nānappakāranānāniruttīnaṃ devanāgayakkhānaṃ dameti (so) dhammavavatthānena vuttapārato aññaṃ pāraṃ gamissatī ti n'etaṃ thānaṃ vijjati : dhammapaṭisambhidā. Bb. has dameti dhammavavatthānena where PTS. has dhamme ti dhamme vavatthāne na.*

104/1 *Ba.*, *Bb.* : *sattasattaniruttiyo* instead of *sattasutta-*. "*Satta*" can mean many things according to which root it is traced to. Here the first probably means "creatures" and the second is pp. of *sapati* ("to utter", not only "to curse" as in *PED.*, cf. pass. *sappati* at *Vis.* 481 and use at *Ud.* 45). Accepting the *Ba.-Bb.* reading, the sense is "creature-uttered languages".

105. (i) That [such] language [so used by him] should not intimate that meaning to those hearers who delight in the path that is not uneven (unrighteous):¹ no such instance is found: [34] The Discrimination of Meanings.

106. (iv) That when influential gods' sons approach and ask [a Stilled One] questions, the meaning might not be perspicuous¹ to him because of his being bodily or mentally oppressed or because of his being embarrassed through palsy of a hand or lameness of a foot:² no such instance is found: The Discrimination of Perspicuity.

107. That wherein¹ quieting (?)² of these is, therein³ non-quieting (?) of these is: no such instance is found. That wherein⁴ destruction of these is not, therein⁵ destruction of these will be: no such instance is found. [And as] for Origin, so for Cessation.⁶

108. The ten unprofitable [and profitable] courses of action.¹

105/1 *Abhisamagga-ratānaṃ*: the first part is not in the dicts.; possibly a corruption of *avisama-magga-ratānaṃ* or of *abhisamaya-ratānaṃ*.

106/1 Neither *paribhājiyati* (*Bb.*) nor *paṭibhājiyati* (*Ba.*, *PTS.*) is in *PED*. Accepting the second, this serves as verb for the *paṭibhāna* ("perspicuity") of the 4th Discrimination.

106/2 See *A. i.*, 107; *kunīti* ("palsy") is not in *PED*.

107/1 *Bb.*: *Yamhi* as one word.

107/2 *Cy.*: *santaṃ* for *taṃ*, see *asantaṃ* in next line.

107/3 Read *tamhi* with *Bb.*

107/4 *Bb.*: *yam hi* as in *PTS.*, but read *yamhi* here too.

107/5 Read *tamhi* with *Bb.* and *Cy.* (*Ba.* is non-committal since it does not separate its words mostly). In this para. *Cy.* takes *santaṃ* to mean "quieting" instead of "presence" (i.e. "real", "existent"), and as "quieting of these (kinds of action)" and "wherein" to be the successive 4 Paths. Thus *Cy.* takes it that the kinds of action quieted by the first path cannot exist unquieted in the second, etc.; otherwise *santaṃ* and *asantaṃ* could mean "presence" and "absence" and *tesaṃ* ("of these") could mean "in these (Noble Persons)". The meaning intended might be the very simple one, that it is nonsense to say of those (Noble Persons), in whom there is liberation, that there is none in them (cf. §§ 99–100), and in the second sentence it is nonsense to say of those (ordinary men), in whom there is no destruction of craving and wrong view, that there will be that destruction in them while still ordinary men. Or else this might refer to the phrases *imasmim sati idaṃ hoti . . .* and *imasmim asati idaṃ na hoti* (*M. i.*, 262, 264).

107/6 That this para. is intended to represent Dependent Arising is shown by the retrospective "Schedule" in § 111, so the words *evaṃ samudayassa nirodhāya* must conclude it. See next note.

108/1 That this must be a separate para. and should read *Dasa kusalākusalakammapathā* is indicated in § 111. For the 10 see *M.*, i, 47; cf. *M.*, iii, 66–7.

109. That womankind will be Māra or [Sakka] Ruler [of Gods] or a High Divinity or a Perfect One or a Wheel-Turner [Monarch]; no such instance is found. That a male may be a Wheel-Turner or Sakka Ruler of Gods : such an instance is found.¹

110. So such power, such knowledge, as this is called the Knowledge of Instance and No-Instance, the first Power of a Perfect One.

111. That can be demonstrated by the three classes (§§ 97–8), the four Intrepidities (§§ 99–102),¹ the four Discriminations (§§ 103–6), Dependent Arising in [its] occurrence and standstill (§ 107), and what happens in unprofitable and profitable ripening (§ 108), and for the female and the male on reappearance ² (§ 109).

A Perfect One knows this Power thus.

[2. Knowledge of the Way that Leads Anywhere]

112. Now as to the certain-of-rightness class [out] of [those three classes] which [were mentioned above (§§ 97–8)], this is not ¹ the Way that Leads Anywhere, this is the way that leads only to extinction. Likewise also ² the certain-of-wrongness class, which is not the Way that Leads Anywhere, this is only [35] the way leading to origin of embodiment. It is this [not-certain class, which], when steadied in a way [going] here or there, goes ³ to extinction, goes ³ to the state of unease, and goes ³ to the divine and human states, or may go anywhere according to whatever way it may practise : this is the Way that Leads Anywhere.

109/1 cf. *M.* iii, 66.

111/1 The four Intrepidities (*vesārajja*) differ here markedly from the Sutta version (as at *M.* i, 71–2).

111/2 This para. is a “schedule” referring back to §§ 97 onwards. Read here *kusalākusala vipākesu* (see *M.* iii, 66–7). The set of “instance-no-instance” given here only partly corresponds with those given in the Suttas.

112/1 Read *rāsi nāyaṃ* with *Bb.* for *rāsinā yaṃ*.

112/2 The words *Tattha siyā* are normal usage in the later commentaries for introducing an objector’s argument. This would go with the *hotu* below (p. 35, l. 1). But the context does not warrant a discussion. Instead of *Tattha siyā* . . . etc., read perhaps *Tathā pi yo micchattaniyato rāsi, esā pi na sabbatthagāmini paṭipadā, sakkāyasamudaya gāmini paṭipadā yevāyaṃ [35] paṭipadā hoti. Ayaṃ* . . . (for genders *yo* . . . *esā* see *Netti* trsln. n. 64/1 on this grammatical rule : here *yo* is governed by the masc. *rāsi* while *esā* is governed by the f. *paṭipadā* in apposition with *rāsi*, notwithstanding that *esā* refers back in meaning to the masc. *rāsi*).

112/3 Read *gacchati* for *gacchanti* in all 3 instances.

113. Knowledge of how it is herein, is called Knowledge of the Way that Leads Anywhere, the second Power of a Perfect One.¹

[3. Knowledge of Difference of Belief]

114. Now this Way that Leads Anywhere [is followed by those] of differing beliefs : some [believe] in sensual desires (cf. *M. i*, 130), and some in performance of difficult feats, some are devoted to self-torment (cf. *M. i*, 92 f.), some rely on [belief in] purity through the roundabout [of rebirths] (cf. *M. i*, 81 f.), some [believe in] ineffectuality¹ [of action (?)].

115. Knowledge of how creatures come to be bound down¹ by [the habit of] this or that kind of temperament understands how the world's varied field of beliefs² comes to be.

116. This is the third Power of a Perfect One.¹

[4. Knowledge of the Different Elements]

117. Herein, when creatures are of such a belief,¹ that [belief of theirs] they repeat, keep in being and make much of. When they repeat (?) it² [thus], believing in it, that element sustains them.

113/1 This 2nd power here corresponds to the 2nd at *Netti* 97 and 3rd at *M. i*, 70.

114/1 *Anajjhābhāvanā* (*Bb.* : *anajjā-*) is not in the Dicts. ; the word reappears on p. 40, l. 19 as *anajjhābhāvo* (so also *Bb.*). The two contexts indicate that the same term belongs to both. Both contexts seem to suggest the meaning of "fruitless" or "ineffective". *Cy.* says "*Cakkhudhāturūpadhātucakkhuvinnāṇadhātu-ādīnaṃ nirodhasamvattanikaṃ bhāvanam bhāvetum anajjhāsāya*", which means "Owing to disinclination to keep in being such contemplation as conduces to the cessation of the eye-element, etc."; but is the assimilation to *ajjhāsāya* justified? If *anajjhābhāvanā* were the original form it could be traced to $\sqrt{ajj}$ "to get", "to obtain", see *Khpa.* 223 : "*ajjitabbo ajjanāraho . . . upajjetabbo ti attho*", and then *anajja* here would mean "unattainable" or "non-existent", i.e. there is no purification, such as they imagine, obtainable through a roundabout of births, so their "keeping in-being", their practice, is ineffectual. But perhaps read *anajjhācārā* in both instances.

115/1 Read *nibbaddhānaṃ*.

115/2 Read with *Bb.* *anekādhimuttigataṃ* for *anekavimuttigataṃ*.

116/1 This 3rd power here corresponds to the 4th in the *Netti* and 5th at *M. i*, 70.

117/1 Read *Tattha sattā tadadhimuttā bhavanti, taṃ āsevanti . . .* for *Tattha sattānaṃ adhimuttā bhavanti āsevanti . . .*

117/2 *Ba.*, *Bb.*, *Cy.* all have *kammupasayānaṃ*, which *Cy.* accepts and glosses by *kammapatiṭṭhānaṃ*. But although it might be a corruption of *kammūpagānaṃ* or even *kammasamādiyamānaṃ*, it is almost certainly a corruption of *tadāsevamānaṃ*, in view of what immediately precedes.

What is that ? It is the sensual-desire element,³ the renunciation element, the ill-will element,³ the non-ill-will element, the cruelty element³ and the non-cruelty element that are believed in. Any other element beyond [namely the undetermined element beyond the determined element (see *M.* iii, 63)] they do not see ; < *obstinately misapprehending*⁴ and *insisting upon that alone, they assert* “ *Only this is the true, the other is wrong* ” > (*D.* ii, 282), as was said by the Blessed One to Sakka Ruler of Gods.

118. Knowledge of how it is herein, is called the fourth Power of a Perfect One.¹

[5. *Knowledge of Ripening of Action*]

119. Herein, whatever element¹ [they believe] best, that they instigate through the body and through speech. The instigation is mental [choice] while the choice-as-action is [36] is bodily and verbal.² Because of the mentalness of the instigation³ a Perfect One understands the action-sequence thus “ By this creature, who has such elements, such action was done, that being in the past period ; with this as cause, such ripening of it is ripening now or will ripen in the future period ”. He understands the presently arisen period thus “ This person, who has such elements, is doing this action through craving and view ; with this as cause, its ripening will be generated not only here and now but also either on the next reappearance or in some future state ”. He understands [the future period] thus “ This person will do such action ; with this as cause

117/3 Sentence corrupt. Perhaps restore on the following lines : *Katarā pan'esā dhātu ? Kāmadhātu nekkhammadhātu byāpādadhātu abyāpādadhātu vihiṃsādhātu avihimsādhātu* (see *M.* iii, 63) *adhimuttā bhavanti ; aññatarā . . .* ; the text as it stands in all edns. is meaningless here.

117/4 Having regard to the *D.* text cited, read *tad eva thāmasā parāmassa* for *tad eva thānaṃ mayā jarāmarāssa* ; a good example of a bad corruption easily corrected.

118/1 This 4th power here is the 3rd in the *Netti* and 4th at *M.* i, 70 ; though nos. 3 and 4 are here stated so vaguely as to be scarcely distinguishable.

119/1 Read *dhātum* with *Bb.*

119/2 See treatment at *Netti* 43 ; “ *cetasika-kamma* ” here = *mano-kamma* and “ *cetanā-kamma* ” = *vacī-kamma* and *kāya-kamma* together. This division seems peculiar to the *Pe* and the *Netti*. The genders are corrupted in this sentence and need correcting.

119/3 Read *ārambhacetasikattā* as one compound.

such ripening of it will be generated". There are ⁴ <four undertakings⁵ of action: (i) this kind of undertaking⁵ of action has presently arisen pleasure and ripens as pleasure in the future; (ii) . . . etc. . . . > (cf. *M.* i, 305).

120. So he understands this past, future, and presently arisen undertaking of action as to cause and as to instance, and the variety in its ripening, and the highness and lowness, the inferiority and superiority [of creatures]. This is called the Knowledge of Ripening of Action, the fifth Power of a Perfect One.¹

[6. Knowledge of Corruption, etc., in the cases of the Meditations, etc.]

121. Herein,¹ whatever undertaking of action creatures are undertaking,² therein he understands thus "When a person is a believer in [efficacy of] action and of lusting temperament, his cognizance (?)³ comes to fulfilment by means of the renunciation element. When he is occupied ⁴ with the field of lust, his first meditation ⁵ is corrupted; but if he again makes further efforts, then he is pursuing the way dealing with distinction [but doing so] on the mental level whose field of cleansing is the [first] meditation; for his meditation ⁶ is [then still] only of the kind dealing with loss.⁶ Once steadied in the first meditation, then the second meditation comes to be his cleansing. And then, when he desires to enter upon the third [37] meditation, the joy faculty invades his cognizance and remains

119/4 The words *iminā hetunā yā* here seem to be a mistake, perhaps for *imāni hetūni yāni* (?), but perhaps omit the first two words.

119/5 Read *dharmasamādānāni* and *dharmasamādānaṃ* respectively as in the *M.* text for *kammaṭṭhānāni* and *kammaṭṭhānaṃ*, see *kammāsamādānaṃ* 2 and 6 lines below, where read also *dhamma-* for *kamma-* most likely.

120/1 This 5th power corresponds to the 5th in the *Netti* and the 2nd at *M.* i, 70.

121/1 *Bb.* : *Tathā*.

121/2 Read *samādiyaṇṭā*.

121/3 Read *nekkhammadhātunā cittaṃ pāripūriṃ gacchati* (?); renunciation of sensual desire gives the 1st Meditation.

121/4 Read *yuñjamānassa* for *suññamānassa* (?).

121/5 The four heads to be looked for here are (i) *jhāna*, (ii) *vimokkha*, (iii) *samādhi*, and (iv) *samāpatti* (see description of this power at *M.* i, 70; cf. *Netti* 99 and also *MA.* ii, 30 for variant details).

121/6 Read *tassa hi jhānaṃ hānabhāgiyaṃ yeva* (?), cf. p. 37, l. 5. (This is one of the four sorts of concentration given at *Ps.* i, 49, namely *hānabhāgiya*, *thiti-*, *visesa-*, and *nibbedhabhāgiya*); stop after *yeva* and after *gacchati* (l. 25). The reason why the meditation "deals with loss" here is because this meditator is regarded as not yet steadied in it, he relapses back into sensual-desire cognizance.

steady. That happiness ⁷ of his remains steady indicating the third meditation but not as dealing with distinction. If he understands how the escape is in its case, then in the same way the fourth ⁸ meditation comes to be the cleansing too. [Now] there are the ideas [namely] the factors of the third meditation (see § 566) that deal with the loss of the fourth meditation,⁹ and where these ideas are produced it is by [the surmounting of] them that the fourth meditation is indicated ¹⁰ as the cleansing. Similarly the Formless (?) Attainments,¹¹ the four Concentrations (?),¹² the three Gateways to Liberation, and the eight Liberations.

(i) *Meditations* : ¹¹ the four Meditations.

(ii) *Liberations* : the eight liberations (*M.* ii, 12–13) and the three Gateways to Liberation (*Ps.* ii, 48).

(iii) *Concentration* : the four kinds of concentration (§ 595), namely concentration through will, concentration through energy, concentration through cognizance, and concentration through inquiry.¹²

(iv) *Attainments* : the four Formless (?) Attainments.¹¹

So when a person is of lusting temperament, such is the corruption of his meditations, liberations, [concentrations,] and attainments.¹³ Likewise for one of hating temperament and for one of deluded temperament. And when a person is of lusting temperament, such is his cleansing.¹⁴

121/7 “Happiness” (*pīti*) is a factor of the 1st 2 Meditations but not of the third, and from the standpoint of the second, the third is the “distinction” or “cleansing” by abandoning the excitement of its “happiness”.

121/8 Read *pajānāti, tathā tassa* for *pajānāti Tathāgatassa*.

121/9 The factors of each successive Meditation, as given in this work, which differs from the *Vis.* in this, are set out in §§ 564 ff.; in each case it is the factors left behind in order to reach the higher Meditation that are the “factors dealing with loss” for that higher Meditation.

121/10 Read *ādissati* for *dissati* (?).

121/11 *Ajjhāsayasamāpattiyaṃ yā* here and *ajjhāsayasamāpattiyo* below are perhaps both a corruption, possibly of *arūpasamāpattiyo*. Read and punctuate this whole passage tentatively as follows: *Evam arūpasamāpattiyo (?) catasso samādhīyo (?) tīṇi vimokkhamukkhāni aṭṭha vimokkhā. “Jhānāni” ti cattāri jhānāni. “Vimokkhā” ti aṭṭha ca vimokkhā tīṇi ca vimokkhamukkhāni. “Samādhī” ti cattāro . . .*

121/12 Elsewhere these 4 belong to the 4 *iddhipādā*, but see § 1070.

121/13 Read *imesaṃ jhāna-vimokkha-samādhī-samāpattinaṃ evarūpo saṅkilesa rāgacaritassa puggalassā ti evaṃ . . .*

121/14 Read *vodānaṃ* for *dānaṃ* with *Bb.*

122. So knowledge of how it is herein, which is not shared [by disciples],¹ is called the sixth Power of a Perfect One.

[7. *Knowledge of the Disposition of Creatures' Faculties*]

123. Herein, a Perfect One understands thus " Ideas belonging to worlds and ideas dissociated from worlds acquire the name ' faculty ' when dealing with keeping-in-being in dependence upon the plane of [respective] predominance. They acquire the name ' power ' in dependence upon the mind-faculty as confirmed mind-faculty (cf. *Ps. i, 17*); they acquire the name ' energy ' in dependence upon the element of instigation (see *S. v, 66*) ", so such being his ¹ knowledge, he also made the teaching of the True Idea thus " These persons are possessed of these ideas, according to the mood and according to the constituent of the leaning and inclination in the beliefs they possess ".

124. [38] This is called Knowledge of Variety in the Faculties, Powers, and Energy, of other creatures, other persons, the seventh Power of a Perfect One.

[8. *The Recollection of Past Life, 9. The Heavenly Eye*]

125. Herein, by means of two powers a Perfect One understands the destination, in the planes and the worlds, etc., of those who have fetters and of those who are Initiates, [understanding it] in the past roundabout by means of the Recollection of Past Life [and understanding their] decease and reappearance now in this presently arisen [roundabout] by means of the Heavenly Eye. Thus these two powers are directed ¹ to the Heavenly Eye: that which ² was the Heavenly Eye's province in the past period becomes Mindfulness's province now.

126. So there is knowledge of his own past life in various ways and different aspects, and of others in the present period by means of the Heavenly Eye. These are two Powers of a Perfect One: Past Life the eighth and the Heavenly Eye the ninth.

122/1 For the Unshared Knowledges see *Ps. i, 121 f.*

123/1 Read *Iti'ssa-d-eva* (*assa* refers to *tathāgatassa*).

125/1 Read *abhinīhatāni* as pp. of *abhinīharati* (see *D. i, 76*).

125/2 Read *yo* for *so*.

[10. Knowledge of Exhaustion of Taints]

127. Again, a Perfect One understands the meditation of noble persons to be a cleansing and dealing with penetration thus “ This person, having by means of this Path, by means of this Way, here and now verified and entered upon the heart-deliverance and understanding-deliverance that are taintless through exhaustion of taints, abides [therein]”. Such is the knowledge about the exhaustion of [his] own taints and the appropriate four-plane [knowledge] of those coefficient with view¹ [exhausted by the Stream-Enterer] down to [that of those exhausted on the plane] of the nine kinds of Arahants (§ 94), the exhaustion of taints [occurring] limitedly² for Initiates and unlimitedly for Arahants. Herein, heart-deliverance is taintless with respect to two taints, namely the taint of sensual desire and the taint of being, while understanding-deliverance is taintless with respect to two taints, namely the taint of views and the taint of ignorance.

128. The knowledge of these two deliverances,¹ how they come to be, [39] is called Knowledge of Exhaustion of Taints, the tenth Power of a Perfect One.

[The 4 Types of Thread as 5 Types]

129. Steadied in these ten Powers, a Perfect One teaches the Dispensation in five types [of teaching] thus : (1) that dealing with corruption, (2) that dealing with morality, (3a) that dealing with seeing, (3b) that dealing with keeping in being,¹ and (4) that dealing with the Adept.

[1. Corruption]

130. Herein, non-greed is the escape from corruption by craving (§ 82), non-delusion is the escape from corruption by view (§ 82),

127/1 *Diṭṭhekaṭṭhānaṃ* is presumably gen. pl. adj. agreeing with *āsavānaṃ*, see *Ps. i*, 33.

127/2 For *odhiso*, which refers to the specifically limited progressive abandonment of taints in the 1st 3 Paths, see *M. i*, 37 (*yath'odhi*) and *MA. i*, 172.

128/1 *Cy.*, *Ba.* : *diṭṭhīnaṃ vuttinayaṃ nayathābhāvaṃ* (*Ba.* : *-bhūtaṃ*), *Bb.* : *dvinnam vimuttīnaṃ yathābhūtaṃ*, which has been followed in the trsln.

129/1 “ Seeing ” as the 1st Path and “ Keeping-in-Being ” as the other 3 represent 2 aspects of the single type called “ Penetration ” in § 72.

and the three profitable [roots together] are the escape from corruption by misconduct (§ 82). Why? Because there are these three kinds of mental misconduct, namely (i) covetousness, (ii) ill will, and (iii) wrong view.

131. Herein, (i) *covetousness* as mental misconduct assists the bodily action consisting in taking-what-is-not-given, and it aids all the speech-action anchored thereto, namely false speech—all speech that denies reality and what is, all contempt and domineering—and [it aids] covetousness as a root of unprofit. In the case of the [corresponding] good conduct, the good conduct is the choice of abstention ¹ from the false speech, from the taking-what-is-not-given, and from the covetousness.

132. Herein, (ii) *ill will* as mental misconduct aids the bodily action consisting in killing-breathing-things, and it aids all that verbal action consisting in refuting by “dragging to and dragging fro and jolting up” (cf. *M. i*, 228),¹ [and] malicious speech [and] harsh speech.

133. (iii) *Wrong view* as mental misconduct gives purpose to (?) wrong view, covetousness and ill will, and in one who has any wrong view at all, his misconduct (?),¹ whether born of lust or born of hate, is all given being by wrong view. It is for this reason that wrong view ² aids misconduct in sensual desires. The speech-action it aids is gossip.

134. [40] These are the three kinds of misconduct. As to the unprofitable roots: the covetousness is greed, the ill will is hate, and the wrong view is delusion. These aid the eight Wrongnesses. It is when these three unprofitable roots are curbed that the tenfold

131/1 Read *sucarite sucaritaṃ musāvādā adinnādānā abhiṃjāya viraticetanā. Tattha . . .*

132/1 Read *ākaddhana-parikaddhana-niddhunandropanaṃ*, having regard to the *M.* text. For *āropanaṃ* instead of “*rocanam*” here see *M. i*, 229: “*vādaṃ āropessatīti*”. *Niddhunana* for “*nibbandham*” here too is suggested by *M. i*, 229, l. 1.

133/1 *Cāgo* makes no sense here; what is needed is some word meaning “misconduct”. Perhaps read *c’āgu*.

133/2 Read *micchādipphī* and repunctuate.

profitable¹ comes to fulfilment. From that threefold corruption by misconduct (§§ 130–4) the type of Thread Dealing with Morality is the escape.

135. Herein,¹ this demonstration is based on the plurality² [of covetousness, ill will, and wrong view; and] it is in order for the greed, hate, and delusion also to correspond (?); that greed has prominence (pride of place) here for that reason; or else greed [has it because it] is [normally so] described among those [three] ideas [considered as roots].

[2. Morality]

136. Herein, the unprofitable root delusion is ignorance. That has insisted on form in four ways: one who goes by ignorance < sees form as self, or self possessing form, or form in self, or self in form > (M. i, 300).

137. Herein, the first¹ term in [each of the four conjectures in] the embodiment-view belongs² with annihilationism [in the following ways:] < The soul is what the physical frame is > (M. i, 484), the

134/1 Read *dasavidham kusalam* for *dasavidham akusalamūlam* (?). Cy. accepts the reading and makes up the “10” out of the “8 *micchattāni*” plus the “3 *akusalamūlāni*”, which make 11, but it argues, since the 1st *micchatta* (wrong view) = the 3rd *akusalamūla* (delusion), these being one only, there are 10. This seems far-fetched. What is meant as “fulfilled” here would seem simply the 10 profitable courses of action (*dasa kusalakammaṭṭhāni* = *dasa kusalāni* = *dasavidham kusalam*), and the negative prefix and the word *mūla* have crept in through a copyist's error.

135/1 The point of this sentence seems to be to provide an explanation why *lobha* comes first (*ussado*) and *moha* last (*lobha* = *abhiṭṭhā* and *moha* = *avijjā*) in what precedes, namely the three kinds of mental unprofitable action and the three unprofitable roots while in the exposition that follows based on the embodiment view and in Dependent Arising *moha* (= *avijjā* = *micchādiṭṭhi*) appears first as the single root.

135/2 The sentence seems corrupt and the terms *bahusitā* (sic, Bb. *bahusito*) *niddeso* and *asitum* (inf. to *atthi*?) are questionable. Read *ussado* for *ussādo* with Bb. Perhaps restore as follows: *Tattha so bahusito niddeso; yathā lobho doso moho pi, tathā asitum (?) lobho ussado tena kāraṇena, tesu vā dhammesu lobho paññāpīyati.*

137/1 Read *paṭhamam* for *katamam*, cf. *pacchimasatthikappānam* (sic) *tīṇi padāni* 3 lines below. For this division of the “20-based embodiment-view” see *MA. ii*, 361, which seems based on this work's presentation. The “first term” in each of the five groups of four positions identifies self with form, or feeling, etc., but each category being impermanent, the identification so conjectured makes the self so identified impermanent too, hence “annihilationist”.

137/2 Read *bhajāti* for *vadati*, cf. *bhajāti* 4 lines below.

no-existence [of giving, etc.] view (see *M. i*, 402), the fortuitous-arising view (*D. i*, 28), and [the view that] *< one acts, another experiences [the action's ripening] >* (*S. ii*, 20). The last three terms of the self-conjectures³ in the Embodiment-View (see § 136) belong with eternalism [in the following way:] *< The soul is one, the physical frame another >* (*M. i*, 484), and the no-causists (see *M. iii*, 78) fall [under this head] because of the likelihood that the doctrine of no-ought-to-be-done will be suffering (see § 82), and also the ineffectuality of actions,⁴ [so (?)] is included (?).⁵

138. Herein, the live-out-the-soul-ists¹ describe eighty-six (?) kinds of purification² through the roundabout (cf. *M. i*, 81) [misapprehending it thus:] *< Only this is true, the other is wrong >* (§ 117).

139. Herein, just as the embodiment-view has four grounds in form (§ 136),¹ so it has twenty grounds in [all] the five categories. The soul-is-another-ists belong² with the eternalness of the embodiment-view and belong with the holders of the eternalist doctrine. They misapprehend virtue and duty [41] thus: *< By means of this . . . I shall be some god or other >* (§ 82). This is misapprehension of virtue and duty.

140. Herein, in the embodiment-view *< he sees form as self >* (§ 136), and he doubts, is uncertain, disbelieves, is not confident, about whether *< the soul is what the physical frame is >* (§ 137) in the future period and in the past period (see *M. i*, 8): this is imperfection in one steadied in [matters only] dealing with morality.

137/3 Read probably *pacchima-attakappānaṃ* for *pacchimasatthikappānaṃ*; the number "60" does not arise here at all.

137/4 See n. 114/1.

137/5 The expression *sabbañ ca mānati* (*Bb.*: *mānaya*) looks like a corruption. *Cy.* implies a misreading by glossing as follows: "'*Sabbañ ca mānati*' *ti sabbo pana ānitaḥ*."

138/1 *Ājīvaka*: does this use of the word occur elsewhere? Also, as contrasted here with *aññājīvaka* 2 lines below, the author has obviously in mind "*taṃ jīvaṃ taṃ sarīraṃ*" and "*aññaṃ jīvaṃ aññaṃ sarīraṃ*".

138/2 Read *suddhiṃ* for *suddhi*.

139/1 Read *yathā rūpe sakkāyadiṭṭhi sā catuvatthukā, evaṃ . . .*

139/2 Read (partly following *Cy.*) . . . *visativatthukā. Sakkāyadiṭṭhikā sassataṃ bhajanti, aññājīvaka ca sassatavādike bhajanti, sīlabbatam parāmasan-[41]-ti*: "*Iminā . . .*"

[3a. Seeing]

141. Herein, he abandons all uncertainty by means of the faith faculty. He sees rise and subsidence by means of the understanding faculty. He gives cognizance singleness by means of the concentration faculty. He instigates by means of the energy faculty. By means of these five ¹ faculties, as a follower by Faith (see § 86) he arouses the straight-resulting concentration (see *Sn.* 226), since he is certain ² in the confidence that is due to undergoing (see *M.* i, 37 ; 320) ; and by means of these faculties when purified, as a Follower by Ideas (see § 86), he arouses the straight-resulting concentration owed to independence of others ³ (cf. *M.* i, 234), < *he understands how it is that " This is Suffering ", . . .* >, [and so with the other three] Truths ⁴ (*M.* i, 183).

This is the type of Thread Dealing with Seeing.

[3b. Keeping-in-Being]

142. Herein,¹ of the five hither-side fetters (see *D.* iii, 234), three fetters (see *M.* i, 34) are abandonable by Seeing (see *M.* i, 7) ; [while the other] two [are] altogether abandoned ² when done by two person-types.

143. Herein, the three roots of unprofit abandonable by Keeping-in-Being, discarded [in the progressively] higher [stages], still generate six kinds of being.¹

144. Herein, when among these [three roots] covetousness and ill will have been attenuated,¹ and six kinds of being have come to

141/1 The copyist has left out the mindfulness faculty and its function. Also the remaining faculties are out of their normal order.

141/2 Read *niyato* for *nirato* (as in regular description of Stream-Enterer, see, e.g. *M.* i, 34).

141/3 Read *aparapaccayatāya* for *appaccayatāya* (cf. *S.* ii, 17).

141/4 Read *evam sabbasaccāni* for *saccāni* (?).

142/1 Read *Tatha* for *Tassa* (?).

142/2 The rather odd expression '*dve puggalakatāni*' (corruption ?) seems to refer to the first two, i.e. Stream-Enterer and Once-Returner.

143/1 This division into kinds of " being " seems peculiar to this work. " 6 " seems to refer to the remaining 3 higher Paths and Fruits.

144/1 Read *tesu abhijjhā-byāpādesu tanukatesu* for *tesu abhijjhāya ca byāpādesu tanukam tesu*. This refers to Once-Return.

grips² with exhaustion, while two kinds of being³ still remain. When this covetousness and ill will are altogether exhausted and only one kind of being remains,⁴ that being is generated by conceit.⁵

145. Now although here [in the Arahant Path, which is the last stage of the Initiate] there are also the other four [further-side fetters besides conceit], namely the defilements of lust-for-form, lust-for-being, ignorance, and agitation, since these are given their being by conceit as positionality,¹ all [42] [these seven kinds of Initiate] have no power to stop the conceit “I am”, [and so] one should instigate the abandoning of the conceit “I am”. But he whose taints are exhausted² [by his reaching the Arahant’s Fruit] is beyond this.

[4. The Adept]

146. While the [type of Thread] Dealing with Seeing¹ [has regard] to five kinds of Initiate persons,² and the type of Thread Dealing with Keeping-in-Being [has regard] to three who are practising the

144/2 *Ba., Bb., Cy.:* *parikkhayā mariyādaṃ*; but read certainly *parikkhayā pariyādānaṃ*. Here Non-Return is referred to.

144/3 i.e. the Path and Fruition of Arahantship.

144/4 This refers to the Arahant Path, the seventh and last Initiate’s state, and last of the types included under the head “Penetration”.

144/5 i.e. the “Conceit ‘I am’” (*asmi-māna* = *māna-samyojana*), *māna* being one of the 5 further-side fetters abandoned in the Fruition of Arahantship. See *mānābhisaṃyama* (*M. i*, 12).

145/1 All this should be taken in the light of the *Khemaka Sutta* (*S. iii*, 126 ff.).

145/2 *Khīṇāsu na ca te idaṃ uttari dassanabhūmiyaṃ pañcasu . . .*: instead of *khīṇāsu na ca te*. *Cy.* reads *khīṇāsunaccate* and resolves into *khīṇaṃ āsā ūno accate*: it says “‘*Khīṇan*’ *ti khayaṃ ‘ūno loko . . . taṇhādāso*’ *ti* (*M. ii*, 68) *āgatatthāne loko ‘taṇhāya dāso*’ *ti vuccati* // *ettha āsā lokassa ‘taṇhā*’ *ti vuccati* / *tattha ūno lokassa ‘atitto*’ *ti vuccati* / *ettha ūno taṇhāya ‘atitto*’ *ti vuccati* // ‘*accate*’ *ti atīte ‘atītāyate*’ *ti vuttaṃ hoti* // *tasmā yassa āyasmato taṇhādāsabyālokaṃ āsā-saṅkhato ūno khayaṃ atītāyate* //”. *Bb.* ignores this ingenious but rather desperate exegesis and has *khīṇesu na ca tesu idamuttaridassanabhūmiyaṃ pañcasu* (cf. *PTS.*), which does not help at all. Perhaps read quite simply *Khīṇāsavā pana te idam-uttari. Dassana-* . . . (Or *Khīṇāsavo pana idam-uttari. Dassana-* . . .) The possessor of the Fruit of Arahantship is beyond the Initiate stage of “Penetration” and is described by the last type of Thread, that Dealing with the Adept.

146/1 The last sentence must end with . . . *idam-uttari*. (See last note.) *Dassana-bhūmiyaṃ*, a mistake for *dassanabhāgiyaṃ*, begins the new sentence (and para.). See also *Netti* 189, l. 27.

146/2 i.e. the 2 belonging to the Stream-Entry Path, namely the Follower-by-Faith and Follower-by-Ideas (§ 86), and the 3 belonging to its fruit, namely the Single-Seed, Clan-to-Clan, and Seven-at-Most (§ 88).

way and two who stand in the fruit,³ beyond these there is the type of Thread Dealing with the Adept, which has regard to (?) the plane of Him Who Has Done,⁴ and this is the fifth type of Thread.

[The Ninefold Thread—General]

147. This Thread ¹ [in general] is taught of three types of persons : of the ordinary man, of the Initiate, and of the Adept. That Dealing with Corruption and that Dealing with Morality [are taught] of the ordinary man, that Dealing with Seeing and that Dealing with Keeping-in-Being of the five kinds of Initiates (§ 146), and that Dealing with the Adept demonstrated last ² (§ 146) of all Arahants.

148. Now ¹ this [Thread shown above as] fivefold (§§ 130–146) can be sought in the twenty-seven moods (§ 72, nos. 22–45 and 47–9), its range being among those and not ¹ beyond them. Again with abbreviation : that [Thread] falls into fifty ¹ moods, which fifty moods demonstrated in the Dispensation, when abbreviated, fall into ten ¹ moods, which, while remaining in the presentation of the Noble Truths, fall into eight ¹ moods, that is, into the four [unshared and four] shared,² which are the plane of the Modes of

146/3 i.e. the Paths of Once-Return, Non-Return, and Arahantship, and the Fruits of Once-Return and Non-Return.

146/4 *Katthaci bhūmisu nipīḷiyati* (Bb.: . . . *nipīḷiyati*) : Read *katāvībhūmiṃ* for *katthaci bhūmi-* (see § 548); and for *-su nipīḷiyati* some verb meaning “deals with” is needed. Or else read *katāvībhūmiyaṃ* for *katthaci bhūmisu* and take *nipīḷiyati* as a corruption of a passive verb meaning “is applicable in the case of” (perhaps some form of *nipatati*).

147/1 Read probably . . . *Idaṃ pañcamam suttam*. (End of para.) *Idaṃ ca suttam tinnaṃ puggalānam desitam : puthujjanassa . . .*

147/2 Read *Yaṃ pacchima-* for *Yaṃ paṭhama-*.

148/1 Read and punctuate as follows : . . . *arahantānam*. *Tam pana pañcavidhā sattavīsam ākāre pariyesitabbam : etesu tassa gati, na tato uttari. Taṃ ca kho saṅkhepena paññāsāya ākāresu patati ; ye paññāsā ākāra sāsane niddiṭṭhā, te saṅkhipiyantā dasahi ākārehi patanti ; ye ariyasaccanikkhepe ṭhitā, te saṅkhipiyantā aṭṭhasu ākāresu patanti ; catūsu ca sādharmaṇesu yā hārasampātabhūmi, te saṅkhipiyantā pañcasu suttesu : saṅkilesabhāgiye . . .* “27” must refer to the 9 triads (nos. 22–49 omitting no. 46) in § 72. “50” perhaps refers to the “26 persons” (see *Netti* 190) and “19 persons” (*Netti* 190) and “5 persons” (*Netti* 191), which total 50 ; otherwise there is no total of 50 in § 72, since Group 3 totals either 49 (omitting the 2 “extra” triads) or 55. The “10” are perhaps the 6 simple terms (nos. 9–11 and 15–17) in the second Grouping in § 72 plus the 4 Truths (see *Netti* 8, where these 6 terms are equated with the 4 Truths). The “8” may be nos. 1–8 in § 72.

148/2 If “*sādharmaṇesu*” is correct, nos. 5–8 in § 72 may be meant.

Conveying in Combined Treatment (Ch. VII).³ These when abbreviated fall into the five types of Threads, into that Dealing with Corruption, that Dealing with Morality, that Dealing with Seeing,⁴ that Dealing with Keeping-in-Being,⁴ and that Dealing with the Adept (§§ 130–146). These when abbreviated fall into the four types of Threads, into that Dealing with Corruption, that Dealing with Morality, that Dealing with Penetration, and that Dealing with the Adept (§ 72, nos. 1–4). These when abbreviated fall into three types of Threads, into that Dealing with the Ordinary Man, that Dealing with the Initiate, and that Dealing with the Adept (cf. § 147). These when abbreviated fall into two types of Threads, into that Dealing with Penetration and that Dealing with Previous Devotion (§ 149), [43] according as it was said by the Blessed One: *< It is with two aims in view that Perfect Ones, arahants and fully enlightened, teach the True Idea, that is, Thread, song, . . . etc. . . . The Teachers [do so] conceiving that those possessed of previous devotion will easily attain mastery and conceiving that the previous devotion will [conduce] to creatures' remembering > ()*.⁵

149. Herein, bearing in mind the idiosyncrasies of one's own understanding¹ in regard to the eightfold Thread-abbreviation,² the construing can be done here and there wherever one is able, and after so construing [the phrasing] here and there, the Thread's meaning can then be demonstrated.

150. No one can demonstrate how the Thread's meaning is without having lent an ear (?).¹

148/3 Presumably this alludes to the fact that the same 8 heads and illustrative quotations (with an exception) are used in the 1st Grouping of Ch. II and in Ch. VII.

148/4 Read obviously *dassanabhāgiye bhāvanābhāgiye* for *bhāvanābhāgiye nibbedhabhāgiye*.

148/5 Repunctuate: . . . *pubbabhāgiye ca*, [43] *yathā vuttam bhagavatā*: “Dve . . .

149/1 This must be what is meant, though the literal rendering would be “seeing the variety of one's own understanding”.

149/2 Read *aṭṭhavidhe* for *atthavidhe*. The allusion seems to be to nos. 1–8 in § 72 referred to in § 148.

150/1 Read at least *na hi sativedanam anodhāretvā sakkā yena kenaci suttassa attho yathābhūtam niddisitum*; but perhaps better read *na hi sotam anodahitvā sakkā . . .*, etc.; for idiom “*sotam odahati*” and “*ohitasoto*” see *M. i*, 480. The use of *sati* and *vedanā* in such a context is quite strange.

151. Here is a mnemonic verse for the first Threads :

- Caught in the net of sensual murk,
And five in-shutting hindrances (§ 73) ;
Ideas are heralded by mind,
And then the Sakyan Mahānāma (§ 74) ; (1)
Above, below, quite without lust,
What is the various virtues' aim (§ 75) ;
Whose cognizance is like a rock,
The Upatissa Question beginning (2)
“ Whose mindfulness of body [is not] ” (§ 76) ;
Covered, dark dark-supreme-value (§ 77) ;
That is not strong, and what is chosen ¹ (§ 78)
And “ This world ” and all the rest, (3)
And the four kinds of persons too (§ 79) ;
Merit will grow for one who gives,
And ideas entered by the ear (§ 80) :
These are their mnemonic verse. (4)

*

[2nd Grouping]

152. 9. Herein, what is *Injunction* ?

< Now if thou art afraid ¹ of pain
And pain thou findest disagreeable,
Then do no sort of evil act
In public or in secrecy > (S. i, 209),

[and] < Rādha, do not look back . . . to past form . . . > (;
cf. *Netti* 30) ² can be quoted in detail.*//* ³

This is called Injunction.³

151/1 Read *cetayitam* for *cetasikam*.

152/1 *S.* text and *Netti* both have *bhayatha* and *mākattha* instead of *bhayasi* and *mākāsi* here.

152/2 *Netti* has *anapekkho* and *hoti*, though *hohi* is required.

152/3 The termination “ *Ayam vuccati ānatti* ” should come directly after the Rādha-quotation. The quotation beginning “ *Sīlavantena* ”, marked *//* in the trsln., is the prose quotation for the next heading (§ 153), whose two quotations have got into reverse order as well. This is corrected in the trsln.; see *uddāna*-verse in § 193.

153. 10. Herein, what is *Fruit* ?

< *The True Ideal guards him that walks therein,
As does a big umbrella in time of rain ;
The Ideal's reward when walked in right is this :
Who walks therein has no bad destination* > (Jā. iv, 54),

*/ [and] [44] < *Ānanda, one who is virtuous does not have to choose
"How shall I have no remorse?"* > (§ 75) /*.¹

This is Fruit.

154. 11. Herein, what is *Means* ?

< [*And then besides*] *not-self are all ideas* " :
*And so when he sees thus with understanding,
He then dispassion finds in suffering ;
This path it is that leads to purification* > (Dh. 279),

[and] the prose-exposition in the Sevens, namely < *When a bhikkhu possesses seven factors, then even were Himalaya King of Mountains to move . . . what need to speak of mere ignorance?* > (cf. A. iii, 311).

This is Means.

155. 12. Herein, what is *Injunction and Fruit* ? ¹

< *Now if thou art afraid of pain
And pain thou findest disagreeable,
Then do no sort of evil act
In public or in secrecy* (§ 152).
*For if thou doest ² and wilt do ²
An evil act [no matter what],
Thou wilt no safety find from pain,
Even by flight to future states* > (S. i, 209).

The *Injunction* is in the first verse and the *Fruit* in the second.

[And] < *Two ideas should be kept in being by one established well in*

153/1 See n. 152/3. The A. text and *Netti* 144 have *Sīlavato Ānanda na cetanā karaṇīyā*, of which the version here is a corruption. Another, different, corruption appears in § 311.

155/1 This passage is quoted in the *NettiA* (Sinh. ed., p. 42) as from the *Pe*, with some differences in the order of the headings. See Appx. For *bhayasi*, etc., see n. 152/1.

155/2 *Netti* (p. 131) and S. text both have *karissatha karoṭha vā* instead of *karosi vā karissasi* here. Also *vo* for *te* and *pamuttyatthi* for *pamokkh'atthi* and *palāyatam* for *palāyato*. The *Pe* readings are unusually consistent here.

virtue . . . > (§ 54). The keeping of cognizance in being and the keeping of understanding in being are the *Injunction* and the ³ fading of lust is the *Fruit*.⁴

156. [45] 14. Herein, what is *Fruit and Means* ?

< *When a wise man, established well in Virtue,
Keeps Cognizance in being and Understanding,
Then as a bhikkhu ardent and sagacious
He succeeds in disentangling this tangle* > (S. i, 13).

The *Means* is the first half-verse and the *Fruit* is the second half-verse. [And] Nandiya¹ the Sakyan desirous of abiding in the town dwelt in [for the Rains] by the Seer²: the Thread in the Elevens³ (?) from the start down to in regard to the Six Ideas and further in regard to the Five Ideas (A. v, 334–7). That which is the task to be done is the *Means*; that⁴ his cognizance is liberated from the taint of sensual desire, and from all taints (?) in the good destinations (?)⁵ is the *Fruit*.⁵

This is Fruit and Means.⁵

157. 15. Herein, what is *Injunction and Fruit and Means* ?

< *Look upon the world as void,
Mogharāja, constantly mindful;
With self-view thus eliminated
You may outstrip Mortality* > (Sn. 1119).

155/3 Read *āṇatti yā ca* for *yā ca āṇatti*.

155/4 The head “Injunction and Means” is missing in all edns. and in the schedule (§ 72), but it is quoted at *NettiA*, p. 42 (see Appx., quotation no. 1, end), though only the verse quotation is reproduced there, namely that already quoted in § 57. This head is needed to complete the set in the 2nd Grouping and to bring the number of heads given in detail to 50 (see § 284).

156/1 This sub-para. is badly corrupted. The Sutta referred to is that at A. v, 334–7. Read *Nandiyo* for *Nandiko*.

156/2 *Isivuttapuririkāma* (sic; Bb. has -*vuttha*-) looks like a corruption of words referring to the beginning of the Sutta. Perhaps read something like *isivuttha-pūretukāmo* or *vassūpagantukāmo*.

156/3 *Ekarakkhe* looks like a corruption of *Ekuttarike* (= *Anguttare*, see §§ 22 and 31) or of *Ekādasake* (“in the Elevens”).

156/4 Read *Yaṇ ca tassa* for *asahagatassa* (?).

156/5 The phrase . . . *muccati ti sabbāsu chasu tisu ayam upāyo ca phalaṇ ca* seems both corrupt and defective. Possibly read something like . . . *vimuccati tathā sabbāsavehi pi sugatīsu* (?), *idaṃ phalaṃ. Ayam upāyo ca phalaṇ ca*. “*Sugatīsu*” as a restoration of *-su tisu* could refer to the eventual liberation of the Stream-Enterer and those above him without ever going to the “states of unease”. The line in the *uddāna*-verse referring to this quotation is also corrupt, see n. 193/3.

“Look upon the world as void, Mogharāja” is the *Injunction*.
 “Constantly mindful” is the *Means*. “With self-view thus eliminated, You may outstrip Mortality” is the *Fruit*.

[And] < *Bhikkhus, keep concentration in being. Bhikkhus, a bhikkhu when concentrated understands form as impermanent. Seeing thus, a noble hearer is liberated from birth . . . etc. . . . and despair* > (cf. S. iii, 13). Here also the three.¹

158. 16. Herein, what is *Gratification* ?

< *When a mortal desires, if his desire is fulfilled,
 . . .* > (Sn. 766),

[46] [and] < *It is with True Ideal conduct, with righteous conduct, with profitable conduct, as the causes that one is divine. Thus it is that here some creatures on the dissolution of the body, . . . reappear in a good destination, in the heavenly world* > (cf. M. i, 285–6).

This is Gratification.

159. 17. Herein, what is *Disappointment* ?

< . . .
*If his desires elude him,
 He becomes as deformed as if pierced by a barb* > (§ 33),¹

[and] the *Simile of the Mountain* in the *Pasenadi Saṃyutta* (S. i, 100–102).

This is Disappointment.

160. 18. Herein, what is *Escape* ?

< *He that shuns desires, as a snake’s head with his foot,
 And is mindful, evades this attachment to the world* > (Sn. 768),

[and] the *Thread* in the *Saṃyutta* : the *Pāricchattaka* [tree (?)] with the bleached foliage, with the spear (?) ¹ foliage (cf. S. v, 238 ?).

This is Escape.

157/1 Presumably the three terms of this heading.

159/1 The words *kāmesu ve haññate sambhāma c’eva* (Bb. . . . *sabbā mucceva*) are simply a bad corruption of *te kāmā parihāyanti sallavidhho ca (ruppati)* at Sn. 767 (see § 33) quoted under this head at *Netti* 6. This sudden needless corruption in a relatively clear page is odd. Restore accordingly.

160/1 There is nothing about foliage (*-palāso*) in the S. text, and *sannipalāso* does not seem to mean anything (cf. *sattisimbalivano ? Jā. v, 453*).

161. 19. Herein, what is *Gratification and Disappointment* ?

< *Whatever actions a man does,
'Tis those that he sees in himself* > ();
< *And good is for the doer of good
And evil for the evil-doer* > (S. i, 227).

Herein, what the evil-doer experiences is [*Disappointment*, while what the doer of good experiences is] ¹ *Gratification*.

[And] the prose-exposition in the Octads on < *Gain and non-gain*, > etc. (D. iii, 260). Herein, the non-gain, non-fame, censure, and pain, there are the *Disappointment*, while the gain, fame, praise, and pleasure, these are the *Gratification*.

162. 20. Herein, what is *Gratification and Escape* ?

< *Merit's ripening is pleasant
And brings success to one's intent,
And so one soon can reach the peace
Supreme that is extinction* > ().

The “ merit's ripening ” and the “ success to one's intent ” are the *Gratification*, while that one can “ soon reach the peace supreme that is extinction ” is the *Escape*.

[And] < *For a great man possessed of the thirty-two characteristics of a great man there are only two destinations . . .* > (D. ii, 19). [From] “ If he lives on in the household life, [47] he becomes a Wheel-Turning Monarch . . . ” down to “ . . . he lives on after conquering . . . ” is *Gratification*. “ If he goes forth from the household life into homelessness ” is the *Escape* from all gratification (?).¹

This is *Gratification and Escape*.

163. 21. Herein, what is *Disappointment and Escape* ?

< *Knowing fear of that assuming* ¹
*Which gives birth and death their being,
He generates no more assuming* ²
With birth's and death's complete exhaustion > (cf. Sn. 741).

161/1 The omission represented by what is contained in square brackets here is evident ; cf. version at *NettiA* (Sinh. ed.) pp. 40–1, where this is quoted with some variations. See Appx.

162/1 Bb. : *oghena*. Cy. accepts *osadhena* and glosses by *orodhena*. But perhaps a corruption of *assādena*.

163/1 Cy. : *ādinnaṣṣa bhayaṃ* (for PTS.'s *ādīnavassa ayaṃ*) and resolves into *ādinnaṣṣa bhayaṃ* ; Ba. : *adānaṣṣa bhayaṃ* ; Bb. : *ādānaṣṣa bhayaṃ*. The context favours the last in the sense of *upādānaṣṣa bhayaṃ*. cf. Sn. text.

163/2 Ba. : . . . *na nipalayaṭi* ; Bb. : . . . *nibbattaṭi* ; Cy. arrives at *ādātum na nipalayaṭi* glossed by *nipataṭi*. Read *anādāya na nibbattaṭi* (?)

In the first half-verse the actual being of birth and death is the *Disappointment*. That he “generates no more assuming With birth’s and death’s complete exhaustion” is the *Escape*.

[And] < *This world has surely happened upon woe since it is born and . . . dies . . . down to . . . how will there be an end to this suffering?* > (S. ii, 104 ff.) or beyond. Here the scrutiny (S. ii, 104) is the *Disappointment*. From “he goes forth knowing wants” down to the “ancient city, a royal capital” (S. ii, 105) is the *Escape*.

This is Disappointment and Escape.³

164. 22. Herein, what is *Gratification and Disappointment and Escape*?

< *For pleasing sense-desires, many and varied,
In many a different way constrain the heart ;*

...

So I went forth to homelessness, O King,

...

Best is the Monk’s State Incontrovertible > (M. ii, 74).

As to [the words] “for pleasing sense-desires, many and varied”, this is *Gratification*. As to “in many a different way constrain the heart”, this is the *Disappointment*. As to [48] “So I went forth to homelessness, O King, . . . Best is the Monk’s State Incontrovertible”, this is the *Escape*.

[And] the Thread with the *Simile of the Salt-Crystal*¹ (A. i, 248–9) : according as² each action one does³ is experienceable, so is its ripening³ experienceable.³ Herein, by action experienceable as pain, he shows *Disappointment* [with the words] “By one who has not kept the body in being” down to “petty-hearted”⁴ (see

163/3 This para. quoted at *NettiA* (p. 41) differs completely there. See Appx.

164/1 *Balavaṃ bālopamaṃ* here is represented in the *uddāna*-verse (§ 193) by *Loṇasallopamaṃ*. That, with the words *bhāvitacitto*, *parittacetaso*, *aparittacetaso*, etc., in this sub-para., gives the clue to identification with the Sutta at A. i, 250. Read therefore *Loṇaphalopamaṃ* in both instances. *Cy.*, misled by the word “*Mahānāma*” (*PTS.* p. 48, l. 8 ; a corruption, see n. 164/6) has identified this wrongly with the Sutta at S. v, 408–10 ; but that Sutta has none of the details mentioned above and offers no explanation of the title in any form.

164/2 Read *yathā yathā* (as in the A. Sutta) for *yaṃ āsāya vā* (?).

164/3 Read *karoti*, *tathā tathā vedaniyaṃ vipākaṃ* for *gāhati tathā ce pi yaṃ yaṃ pāpakammaṃ* (?).

164/4 *Parittacetaso* : the rest of the sentence as presented here requires *parittacetasā*. The A. text has *paritto appātumo* instead.

A. i, 248-9). By action experienceable as pleasure he shows *Gratification*,⁵ which is like the preceding [clause]. As to "One who has kept cognizance in being, kept the body in being, and kept understanding in being, is great in himself,⁶ not petty-hearted" (A. i, 248-9), this is *Escape*.

*

[3rd Grouping]

165. 23. Herein, what is the type of Thread *Belonging to Worlds* ?

< For evil action when performed,
Like new milk, does not turn [at once] ;
It follows like a lurking spark
The fool, burning him later on > (Dh. 71),

[and] the four < *Goings on a Bad Way* > (A. ii, 18).

This is the type of Thread *Belonging to Worlds*.

166. 24. Herein, what is the type of Thread *Dissociated From Worlds* ?

< Whose faculties are well and truly quieted,
Like horses by a charioteer well trained,
With [all] conceit in him abandoned, taintless,
Then even to the gods he will be dear > (Dh. 94),

[and] < *Bhikkhus, I shall teach you the Noble Superior Right¹ Concentration* > (M. iii, 71).

This is the type of Thread *Dissociated From Worlds*.

167. 25. Herein, what is the type of Thread *Belonging To Worlds and Dissociated From Worlds* ?

< As pierced by a down-falling spear,
As though he had his head on fire,
A mindful bhikkhu sets about
Abandoning lust for sense desires > (S. i, 53).

164/5 Read *assādaṃ dasseti* for *assādeti* (?).

164/6 Read *mahattā* for *Mahānāma*, as the A. text shows, which has *aparitto mahattā appamāṇavihārī*, here changed and corrupted to *mahānāma-aparitta-cetaso* (sic).

166/1 *Paṇīto* is not in the M. text.

“ As pierced by a down-falling spear, As though he had his head on fire ” *belongs to worlds*. “ A mindful bhikkhu sets about Abandoning lust for sense desires ” is *dissociated from worlds*.¹

[49] [And] < *Bhikkhus, if there is will for physical nutriment* > (cf. S. ii, 101) *belongs to worlds*, while < *If there is no will [for it]* > is *dissociated from worlds*.

168. 26. Herein, what is *Action* ?

< *Someone who kills a breathing thing,
Who speaks false speech, who in the world
Takes [to himself] what is not given,
Who goes too with another's wife,
Who has the habit to indulge
In drinking spirituous liquor* > (Dh. 246-7),
< *Unless he these five risks¹ abandons,
He is proclaimed unvirtuous* > (),

[and] < *Bhikkhus, there are these three kinds of misconduct* > (§ 26).
This is *Action*.

169. 27. Herein, what is *Ripening* ?

< *Full sixty thousand years gone by* > (Jā. iii, 47)
< *In ripening in such a form* > (),

[and] < *Bhikkhus, there are [the hells] with the six bases for contact ;
bhikkhus, whatever are [the hells] with the six bases providing contact
are all* > (cf. S. iv, 126).¹

This is *Ripening*.

167/1 In the S. text this verse is spoken by a god and the statement in it is corrected by the Buddha in the verse that follows, not quoted here ; both verses are quoted at *Netti* 146. The first verse, quoted here, is not “ dissociated from worlds ” and its citation as such here is a mistake, since the temporary abandoning of sensual desires by *jhāna* is a *worldly* state, and so does not exemplify the heading. The Buddha corrects this by substituting the abandoning of the Embodiment-View in the second verse. The slip is a notable one.

168/1 *Bb.*, *Cy.* : *pañca verāṇi* instead of *pañca nīvaraṇāni*, as in § 200.

169/1 For this over-abbreviated quotation see *Netti* 180. That ref. shows how the relevant line in the *uddāna*-verse (§ 193) applies to this para., which is unevident as it stands here.

170. 28. Herein, what is *Action and Ripening* ?

< *As the rust-stain that grows out of the iron
Devours the iron wherefrom it takes its growth,
So too are led habitual transgressors
By their own acts to evil destinations* > (§ 31).

[Here from] “ As the rust-stain that grows out of the iron ” down to “ by their own acts ” is *Action*. “ Are led . . . to evil destinations ” is *Ripening*.

[And] < *When one practises the way rightly with regard to four, namely mother, father, a Perfect One, [50] and a Perfect One's disciple* > (A. ii, 4): the practice of the way rightly is *Action*, while that [thereby] he reappears among gods is *Ripening*.

This is *Action and Ripening*.

171. 29. Herein, what is the *Demonstrated* type of Thread ?

< *With faultless parts and a white awning
The chariot turns on a single spoke ;
See how it moves quite undisturbed :
The stream is cleft, there are no bonds* > (S. iv, 291),

and the meaning ¹ [thereof] that the householder Citta demonstrated to the monks (S. iv, 292): this is how the meaning of this verse was demonstrated.

[And] the eleven terms in the *Cattle-Herd Simile* (§ 53): < *That is how a bhikkhu perceives form . . . down to . . .* ² [how he] *makes extra offerings* > (§ 53), these eleven terms, as stated, are the meaning demonstrated of the simile.

172. 30. Herein, what is an *Undemonstrated* meaning ?

< *Seclusion is bliss for one content,
And who has heard the truth, who sees.
Non-affliction is bliss in the world,
Restraint towards [all] breathing things.
Fading of lust is bliss in the world
Surmounting sensual desires.
Outguiding the Conceit “ I am ”,
That indeed is the bliss supreme* > (Ud. 10):

This is *Undemonstrated*.

[And] the < *Eight Thoughts of a Great Man* > (A. iv, 229): this is *Undemonstrated*.

171/1 Read *yañ ca attham* for *yam vā Cittam*. 171/2 Read *hoti yāva* for *hoti ; yā ca*.

173. 31. Herein, what is *Demonstrated and Undemonstrated* ?

< *With clear eyes, with countenance bright,
Majestic, erect as a flame,
In the midst of this body of monks
Thou shinest like unto the sun* > (Sn. 550).

[51] [From] “ With clear eyes ” down to “ Thou shinest like unto the sun ” is *Demonstrated*. That he with the clear eyes is the Blessed One, and how he has clear eyes, how he has a fine face, how he has a divine body, how he is erect as a flame,¹ and how he shines, is *Undemonstrated*.

[And] the prose-exposition of the *Lump-of-Froth Simile* (S. iii, 140 f.): By “ as a lump of froth is, so is form ; as a bubble is, so is feeling ; . . . down to . . . consciousness ” the five categories are *Demonstrated* with the five similes. But the reason why ² form is similar to a lump of froth, and whether it is all [the kind that is] cognizable by the eye [only] or [also] that cognizable by the [other] four bases, [namely ear, nose, tongue, and body] and how feeling is similar to a bubble, and which kind of feeling it is, whether pleasant, painful, or neither-painful-nor-pleasant : this is *Undemonstrated*.

That is how it is Demonstrated and Undemonstrated.

174. 32. Herein, what is *Knowledge* ?

< *Best in the world is understanding,
The kind that deals with penetration,¹
The kind that rightly understands
The exhaustion of birth and death* > (cf. Iti. 35),

[and] < *There these three faculties, the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty, the act-of-final-knowing faculty, and the final-knower faculty* > (S. v, 204).

This is Knowledge.

173/1 Bb. has *patāpavatā* instead of the meaningless *hasatā-savatā*.

173/2 Read and punctuate as follows: *yathā pheṇapiṇḍo evaṃ rūpaṃ, yathā bubbuḷo evaṃ vedanā, yāva viññāṇaṃ pañcakkhandhā upamāhi niddiṭṭhā. Kena kāraṇena pheṇapiṇḍopamaṃ rūpaṃ, sabbañ ce cakkhuviññeyyaṃ aññehi catūhi āyatanehi, kathaṃ vedanā bubbuḷopamā, katarā ca sā sukhā dukkhā adukkhamasukhā vā : evaṃ esā aniddiṭṭhā.*

174/1 Read with *Iti.* text *nibbedhagāminī* and other differences ; cf. below, p. 66, ll. 12 and 14.

175. 33. Herein, what is *the Knowable* ?

< *Clung to desires, clung with sensual clinging,
Seeing nothing blameworthy in fetters,
Assuredly those clung with fetter-clinging
Will never cross the vast abounding flood* > (Ud. 75),

[52] [and] < *Possessed of four factors, on the dissolution of the body, . . . they reappear among the gods* >, namely the Kapiya (?) Thread in the *Udāna* on the Incontrovertible Confidence ().

This is the Knowable.

176. 34. Herein, what is *Knowledge and the Knowable* ?

< [*And then besides*] *not-self are all ideas :
And so when he sees thus with understanding,
He then dispassion finds in suffering :
This path it is that leads to purification* > (§ 154).

“ When he sees ” is *Knowledge*. When he establishes all ideas in the mood of not-self, this is the *Knowable*.

[And] the < *four Noble Truths* > (S. v, 425). Herein, three are the *Knowable*, while, as to the Path Truth, the Virtue Category and Understanding Category are *Knowledge*.

177. 35. Herein, what is *Seeing* ?

< *This is the only path, no other,
For the purification of seeing,
So do you practise the way therein :
This is bewilderment of Māra* > (cf. § 41),

[and] < *When a noble hearer is possessed of . . . four factors . . . , he could . . . declare himself to himself thus : “ I have exhausted [risk of birth in] the hells . . . down to . . . I am a Stream-Enterer, no longer inseparable from the idea of perdition, certain [of rightness], bound for enlightenment* > (A. v, 182).

This is Seeing.

178. 36. Herein, what is *Keeping-in-Being* ?

< *Whose faculties are well maintained in being
As to himself, without, and to all the world* > (Sn. 516)
< *Being a person of wit,¹ perceptive of form,
How then shall the deluded come to know him ?* > (),

178/1 Bb. and Cy. have *mati* in 3rd line and omit *me* in 4th. Cy. has *kimau mohagatā*. Read *naṃ* for *na* (?).

[and] < *Four traces of the True Idea : non-covetousness . . . non-ill-will . . . right mindfulness . . . right concentration . . .* > (A. ii, 29).

[53] This is Keeping-in-Being.

179. 37. Herein, what is *Seeing and Keeping-in-Being* ?

< *He that opposes none in word or mind
Or [bodily] act, who knows the True Idea,
Aspiring to the state [that brings] extinction :
'Tis he can wander rightly in the world* > (Sn. 365),

[and] < *How many ideas must be given attention by one who desires to verify the fruit of Stream-Entry ?* > the Blessed One said < *The Five Categories for assumption* > ().

This is Seeing and Keeping-in-Being.

180. 38. Herein, what is *Ideas Inseparable from the Idea of Ripening* ?

< *Whatever actions a man does
. . .* > (§ 161),

[and] < *Bhikkhus, there are these three kinds of good conduct* > (Iti. 55).

This is Ideas Inseparable from the Idea of Ripening.

181. 39. Herein, what is *Ideas Not Inseparable from the Idea of Ripening* ?

< *Form, and the felt, and then perception,
And consciousness, and choice besides :
“ This is not I, nor this my self ”,
When he sees thus his lust fades out* > (),¹

[and] < *Bhikkhus, there are these five categories* > (cf. S. iii, 47).

This is Ideas Not Inseparable from the Idea of Ripening.

182. 40. Herein, what is the *Idea neither Inseparable from the Idea of Ripening nor Not Inseparable from the Idea of Ripening* ?

< *Those who shall practise in this way
The guide-line by the Buddha taught
Will make an end of suffering
And carry out the Master's message* > ().

So the right¹ practice and cessation are both the Idea-neither inseparable-from-the-idea-of-ripening-nor-not-inseparable-from-the-idea-of-ripening.

[54] [And] < *Bhikkhus, I shall teach you a divine life and the fruits of a divine life* > (). [Here]² the divine life is the Noble Eight-factored Path, while the fruits of the divine life are the fruit of Stream-Entry down to that of Arahantship.

183. 41. Herein, what is *Our Own Statement* ?

< *No doing any kind of evil,
Perfecting profitable skill,
And purifying one's own heart :
This is the Buddha's dispensation* > (Dh. 183),

[and] < *Bhikkhus, there are these three Gateways to Liberation* >¹ ().

This is Our Own Statement.

184. 42. Herein, what is *Someone Else's Statement* ?

< *There is no loved one equal to one's child,
There are no riches equal to one's cattle,
No radiance is equal to the sun,
The sea is sure the greatest of the waters* > (S. i, 6),

[and] < *Kosiya, good sir, let there be¹ victory in battle by what is well spoken* > (cf. S. i, 22, line 25) [with] < *In fact, bhikkhus, this Sakka Ruler of Gods, making use of his own merit's fruit . . .* > (cf. S. i, 22, line 13) can be quoted in detail.

This is Someone Else's Statement.

185. 43. Herein, what is *Our Own Statement and Someone Else's Statement* ?

< *What is [already] reached and is [still] to be reached are both contaminated with dirt [in him who trains as one [still] sick] . . . For those with such a doctrine . . . there is no harm in sense-desires* >

182/1 Read *sammā-* for *samā-*.

182/2 Read *-phalāni cā ti. Brahmācariyaṃ ariyo . . .*

183/1 The 3 Gateways appear at Ps. ii, 48, but no Sutta about them in this form seems traceable.

184/1 Read *Hotu mārisa Kosiya* for *Hetunā mārisa kosi kāka*, cf. S. text, which has *Hotu Devānaṃ Inda*.

(Ud. 71). This is *Someone Else's Statement*. [Then] < *For those who do not approach either extreme, there is no describing any round*¹ [or rebirth] > (cf. Ud. 72). This is *Our Own Statement*.

[55] [And]

< *A man with children finds relish through his children,
And a property-owner likewise through his property.
These essentials of existence are a man's relish ;
Who has them not will never relish find* > (cf. Sn. 33),

which is *Someone Else's Statement*, while

< *A man with children finds sorrow through his children,
And a cattle-owner likewise through his cattle.
These essentials of existence are a man's sorrow ;
Who has them not shall never sorrow find* > (Sn. 34)

is *Our Own Statement*.

This is *Our Own Statement* and *Another's Statement*.

186. 44. Herein, what is *Expressed in Terms of Creatures* ?

< *All beings there are [and that] will come to be
Will travel on abandoning their bodies—
A skilled man knowing all that loss
Would lead the True Ideal Life Divine* > (cf. Ud. 48),

[and] < *Bhikkhus, there are three kinds of teachers : an accomplished
Perfect One, an Initiate, and one practising the way* > ().

This is *Expressed in Terms of Creatures*.

187. 45. Herein, what is *Expressed in Terms of Ideas* ?

< *What sensual bliss is in the world
Or what the bliss in heaven [then],
All is not worth a sixteenth part
Of bliss come with exhausted craving* > (Ud. 11),

[56] [and] < *Bhikkhus, there are these seven enlightenment factors* > (§ 41).

185/1 Read *vattam* for *vattate*. Here the verse and prose quotations are in reverse order.

188. 46. Herein, what is *Expressed in Terms of Creatures and Expressed in Terms of Ideas* ?

< *Unbiassed Truth is hard to see,
Penetration hard for fools to see,
For one who knows, for him that sees,
There is no relishing, I say* > (cf. *Ud.* 80).¹

“ Unbiassed Truth is hard to see, Penetration hard for fools to see ” is *Expressed in Terms of Ideas*, while “ For one who knows, for him that sees, there is no relishing, I say ” is *Expressed in Terms of Creatures*.

[And] the *Simile of the Balk of Timber on the Banks of the Ganges* (*S.* iv, 179–180) : the “ near bank ”, the “ further bank ”, the being “ thrown up on dry land ”, the “ foundering in the middle ”, the being “ seized by non-human beings ”, and the “ becoming rotten with ” (*S.* iv, 179) are *Expressed in Terms of Ideas*. [The phrase] “ Thus a bhikkhu will be inclined to extinction ” (*S.* iv, 179) is *Expressed in Terms of Creatures*.

This is *Expressed in Terms of Creatures and Expressed in Terms of Ideas*.²

189. 47. Herein, what is *Eulogy* ?

< *The Eightfold Path is the best of paths,
The four States are the best of truths,
Fading of Lust the best Ideal,
And One with Vision the best of bipeds* > (*Dh.* 273),

[and] < *Bhikkhus, there are these three foremost things . . .* > (cf. *Iti.* 87–8) : of creatures, an Enlightened One ; of ideas, the Fading of Lust ; of societies, the Community.

This is *Eulogy*.

188/1 This verse is notable both for rewriting the *Ud.* text and for corruptions. *Antam* here is a mistake for *anatam* or *anantam* (but not for “ *anattam* ” as in *PTS.* *Ud.* text, for which there seems no authority ; no oriental edition of the *Ud.* or its Commentary seems to countenance the reading *anattam* and the Commentary allows two readings, *anatam* and *anantam* only : it is very easy to mistake *anantam* for *anattam* in Sinhalese print).

188/2 The choice of quotations in this triad is tacitly criticized by the compiler of the *Netti* (pp. 164–5) by his taking others in all instances but two.

190. 48. Herein, what is the *Agreed* ?

[57] < Good is bodily restraint,
 Good too is restraint of speech,
 Good as well restraint of mind :
 Everywhere restraint is good.
 Everywhere restrained, a bhikkhu
 Is released from every pain > (Dh. 361).

This is *agreed* by the Blessed One.

[And] < Bhikkhus, there are these three [things] to be done . . . Bodily good conduct, verbal good conduct, mental good conduct > ().

This is the *Agreed*.

191. 49. Herein, what is the *Refused* ?

< There is no loved one equal to one's child,
 . . . > (§ 184)

in detail. This is the *Refused*.

[And] < Bhikkhus, there are these three [things] not to be done, which are taught [by me] after acquaintance [with them]. What [three]? Bodily misconduct, verbal misconduct, mental misconduct > ().

This is the *Refused*.

192. 50. Herein, what is the *Agreed and Refused* ?

< Let him do ¹ profit by the body ;
 His body being then restrained,
 Leaving misconduct by the body,
 Let him pursue good bodily conduct > ().

With the first two lines and with the fourth he *agrees*, while with the third line—< Leaving misconduct by the body >—he *refuses*.

[And] the four persons (?) in the Great Analysis [of Action]² (M. Sutta 136).

*

192/1 § 236 has *kare* for *kurumāno* here.

192/2 The puzzling words *mahāvibhaṅgo aciratapānādo* (all edns. agree except type II MSS. in PTS. p. 57, n. 14) suggest, from their position, that they represent the prose quotation for this heading, otherwise there is none. They are undoubtedly a corruption ; *mahāvibhaṅgo* probably stands for *Mahākammavibhaṅgo* (M. Sutta 136), as that would fit the heading here, since the Buddha there (M. iii, 212 : “*anujānāmi . . . nānujānāmi*”) states what he *agrees* with and what he *rejects* in

193. Herein, these are the mnemonic verses :

Now if thou art afraid of pain (§ 152a),
And have no relish for the future (§ 152b) ;
Like an umbrella in time of rain (§ 153a),
What purpose has the profitable ? ¹ (§ 153b) ; (1)

[58] And then not-self are all ideas (§ 154),
It would not move a man possessing ² (§ 154) ;
Thou wilt no safety find from pain (§ 155),
And also quiet and insight too (§ 155) ; (2)

Owing to lust for sense-desires
He is devoured by his thoughts ³ (§ 156b),
Enlightenment Factors kept in being,
He the tangle disentangles (§ 156a) ; (3)

Then look upon the world as void (§ 157),
And keep in being concentration ⁴ (§ 157) ;
If his desires when desiring (§ 158),
Good destination from true conduct ⁵ (§ 158) ; (4)

Deformed as if pierced by a barb ⁶ (§ 159),
Crushing from all the four directions (§ 159) ;
And also he that shuns desires (§ 160),
The Pāricchattaka Simile (§ 160) ; (5)

Whatever actions a man does (§ 161),
The worldly eight ideas displayed (§ 161) ;
And merit's ripening is pleasant (§ 162),

others' statements about ripening of action. The term *aciratapānādo* could then be a bad corruption of the words *tathāgatassa nāṇaṃ* (*M.* iii, 212) or *cattāro puggalā* (*M.* iii, 209), or perhaps *cattāri nāṇāni*. The *uddāna* verse is in a muddle here too and cannot help. *Cy.* interprets quite differently : “ ‘ *Mahāvibhaṅgo* ’ *ti mahanto ca so vibhaṅgo cā ti mahāvibhaṅgo / sāsanaṇaṇṇānayo / kittāvatā nu kho mahā vibhaṅgo ? ‘ Aciratapānādo ’ / ettāvatā kho mahā vibhaṅgo / na c’eva pariyosāno atthi na ca ādī ti adhippāyo //*.” This, taking as it does the sentence to be a (rather abrupt) concluding remark summing up the “ vastness ” of the whole chapter, leaves unexplained why there is then no prose quotation for this heading, and it avoids explaining the second word while accepting the reading.

193/1 Read *kusalāni kimatthake* (?).

193/2 Read *samannāgato pi cālaye* (?).

193/3 The lines *kāmacchandam upādāya yo so vitakkehi khajjati*, which are so placed that they must refer to the second quotation in § 156, have no connexion with it or the text quoted, but suggest the *Meghiya Sutta* (*Ud.* 34–7). They must therefore be a corruption.

193/4 Read *samādhībhāvi bhāvaye* (?).

193/5 Read *suggatim* (?).

193/6 Read *Te kāmā parihāyanti* for *haññate sambhamā c’eva*, see n. 159/1.

- No third alternative exists (§ 162) ; (6)
 Knowing the fear from that assuming (§ 163),
 That is it born and that it dies (§ 163) ;
 Sense-desires are many and varied (§ 164),
 The Simile of the Salt-Crystal ⁷ (§ 164) ; (7)

*

- For evil actions when performed (§ 165),
 And he that goes by the bad ways (§ 165) ;
 Whose faculties are truly quieted (§ 166),
 And the Noble (?) concentration (?) ⁸ (§ 166b) ; (8)
 As pierced by a down-falling spear (§ 167),
 When consciousness has a steadying-point ⁹ (§ 167) ;
 Someone who kills a breathing thing (§ 168),
 And then misconduct of three kinds (§ 168) ; (9)
 Full sixty thousand years gone by (§ 169),
 And difficult to find the moment ¹⁰ (§ 169b) ;
 And as the stain upon the iron (§ 170),
 And in the four Right Practices (§ 170) ; (10)
 With faultless parts and a white awning (§ 171),
 The Simile of the Cattle-Owner (§ 171) ;
 Seclusion bliss for the contented (§ 172),
 And when the [eight] thoughts are well taught (§ 172) ; (11)
 The Simile of the Lump of Froth (§ 173b) ¹¹
 With clear eyes and bright countenance (§ 173a) ; ¹¹
 Best in the world is understanding (§ 174),
 Three faculties with none besides (§ 174) ; (12)
 [59] Such creatures clung to sense-desires (§ 175),

193/7 Read *atha loṇaphalopamaṃ*, see n. 164/1.

193/8 The line *tath'eva pañca ñāṇiko* must, by its position, refer to the second quotation in § 166, but the words have no connexion with the quotation and so must be a corruption (for something like *ariyo sammāsamādhiko* ?).

193/9 The relevance of this to the quotation is only apparent from the full version given in the *Netti*.

193/10 Again, the relevance is only apparent when the full quotation is given, as in the *Netti*.

193/11 These two lines are in reversed order.

- Uncontroverted confidence ¹² (§ 175b) ;
 [Besides,] not-self are all ideas (§ 176),
 The Noble Truth as it is taught (§ 176) ; (13)
 This is the only path, no other (§ 177),
 Declares himself Stream-Enterer (§ 177),
 Whose faculties are kept in being (§ 178),
 And traces of the True Idea (§ 178) ; (14)
 [Opposing none] in words or mind (§ 179),
 Impermanent five categories (§ 179) ;
 Whatever actions a man does (§ 180),
 There are three kinds of conduct good (§ 180) ; (15)
 Form and feeling and perception ¹³ (§ 181),
 Five categories are displayed (§ 181) ;
 He that shall practise in this way (§ 182),
 And then the fruits of life divine (§ 182) ; (16)
 No doing any kind of evil (§ 183),
 Gateways to Liberation taught ¹⁴ (§ 183b) ;
 There is no loved one like one's child (§ 184),
 The gods and the asura demons (§ 184) ; (17)
 The already reached, the not yet reached (§ 185),
 Relish and sorrow everlasting (§ 185) ;
 Whatever beings are and will be (§ 186),
 What kinds of teachers are displayed (§ 186) ; (18)
 Out guiding sensual bliss in the world ¹⁵ (§ 187a),
 Seven enlightenment factors taught (§ 187b) ;
 Unbiased Truth is hard to see ¹⁶ (§ 188),
 [The Balk-of-Timber Simile] ¹⁶ (§ 188b) ; (19)
 The Eightfold is the best of paths (§ 189),
 And then the three foremost described (§ 189) ;
 And good is bodily restraint (§ 190),

193/12 See § 175, where *apaṇṇakapasādanīyaṃ* but here *atha vaṇṇo rahassa vā*, which shows corruption.

193/13 Read *saññā* for *paññā*.

193/14 Read *vimokkhamukhāni desitā*.

193/15 These two half-lines should read *vinayaṃ kāmāsukhaṃ loke, bojjhaṅgā ca sudesitā*, and they refer respectively to the two quotations in § 187. They are repeated in error in the last two lines of the *uddāna*-verse and should be deleted there, as in the trsln.

193/16 The *uddāna*-verse is out of order here. The words in the last line *duddasam anatañ c'eva* (so read) should follow here with a half-line to refer to the Balk-of-Timber Simile in § 188, represented presumably by the corrupt and defective *parāparañ ca*.

And what is to be done as taught (§ 190) ; (20)
 There is no loved one like one's child (§ 191),
 And what should not be done as taught (§ 191) ;
 Let him do profit by the body (192a),
 [The Great Analysis of Action] ¹⁷ (§ 192b). (21)

* * *

In the Piṭaka-Disclosure the second chapter called the “ Pattern of the Dispensation ” is completed.

* * *

193/17 With the deletion here of the wrongly repeated words *vinayaṇ ca kāmā-sukhaṃ loke, bojjhaṅgā ca sudesitā* (see n. 193/15) and the replacement higher up where they belong of the words *duddasam anataṇ c'eva, parāparaṇ ca* (see n. 193/16), the *uddāna*-verse ends with the incomplete half-line *kāyena kusalam abhirato* (see § 192) and lacks the completing half-line to refer to the second quotation (see n. 192/2).

[CHAPTER III
Terms of Expression in the Thread
 I. SCHEDULES]

194. [69] Herein, what are the Thread's *Terms of Expression*? ¹
 [They are :]

[i. *the 6 Roots*]

1. Expression in terms of greed,²
2. " " " hate,
3. " " " delusion ;
4. " " " non-greed,
5. " " " non-hate,
6. " " " non-delusion ;

[ii. *the 3 kinds of Action*]

7. " " " bodily action,
8. " " " verbal action,
9. " " " mental action ;

[iii. *the 5 Faculties*]

10. " " " the faith faculty,
11. " " " " energy faculty,
12. " " " " mindfulness faculty,
13. " " " " concentration faculty,
14. " " " " understanding faculty.

[II. ILLUSTRATIVE DETAILS

i. the 6 Roots

(a) *Unshared Quotations*]

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

< *With a man engrossed in thoughts,
 And strong in lust, and beauty seeing,
 Then grows his craving more and more
 The while he makes his bondage firm* > ² (Dh. 349).

194/1 The title of this chapter is *suttādhīṭṭhānaṃ*, not *satt-* as in *PTS*.

194/2 *Bb.* and *Cy.* have been followed. The text of this "schedule" as it appears in *Ba.* and *PTS.* is badly corrupted though easily restored from the subsequent detail to which it refers.

195/1 Read with *Bb.* *lobhādhīṭṭhānaṃ* for *rāg-*.

195/2 *Eso gālhaṃ* looks like a mistake for *esa kho daḥhaṃ*.

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

In this way whatever the idea presented as the Root,¹ that idea alone should be taken up here ;² for the Blessed One does not teach an idea other than the idea he is instigated by. [Of] someone who thinks sensual-desire thinking, he demonstrates that same thinking by sensual-desire thinking. By “ strong in lust ” he demonstrates that same thinking’s object. By “ and beauty seeing, Then grows his craving more and more ” he demonstrates that same lust [61] as craving for sensual desires. By “ The while he makes his bondage firm ” he demonstrates that same [lust] as the fetter of craving.

197. That is how it should be assessed in the case of verses, and likewise in the case of prose-expositions (see § 38).

198. Herein, the Blessed One demonstrates a single idea in three ways : as to Outcome, as to Cause, and as to Fruit (see § 375). [For example :]

< When giving, a man is dear and many frequent him,¹
The name he gets is good, his fame increases,
He enters an assembly undismayed ;
A man intrepid, without avarice > (A. iii, 40).

199. “ When giving ” any gift, which is the [ground for] making merit consisting in giving, this is the *Cause* herein (cf. § 402). And that “ many frequent him ”,¹ and that—[with the words] “ good name ”¹—a good name spreads abroad in the world, and that he is dear and agreeable to many people, and that he dies without

196/1 i.e. as one of the 6 roots listed in the Schedule (*rāga* = *lobha*).

196/2 *Bb.* (following *Cy.*) has *uggāvahitabbo* ; but *PTS.* readings seems preferable.

198/1 Against the *A.* text *janinda* here is a corruption of *bhajanti naṃ*, which read.

199/1 Read and repunctuate (cf. *Bb.*) : . . . *dānamaya-puññakiriyaṃ tathā hetu. Yañ c’etaṃ “ bhajanti naṃ bahu kittin ” ti yo ca . . .*

remorse :² this is the *Outcome*. That, on the dissolution of the body he reappears among the gods, is the *Fruit*.³

This is expressed in terms of greed.⁴

200. 2. Herein, what is that expressed in terms of hate ?¹

< Someone who kills a breathing thing,
Who speaks false speech, who in the world
Takes [to himself] what is not given,
Who goes too with another's wife,
Who has the habit to indulge
In drinking spirituous liquor > (§ 168),
< Unless he these five risks abandons,
He is proclaimed unvirtuous > (§ 168),
< And on the body's dissolution
The stupid man appears in hell > ().

201. "Someone who kills a breathing thing" : one who is affected by hate kills a breathing thing. "Who speaks false speech" : also one who speaks false speech owing to vexation by hate. "Who has the habit to indulge In drinking spirituous liquor" : there is a source for hate, [62] and he who indulges¹ in drinking spirituous liquor finds, like him who goes with another's wife,² that enemies spring up.³ "Unless he these five risks abandons" [refers to] the transgression⁴ of the five training precepts ; and this is a description of them when they are all hate-born.³

199/2 Read *avippaṭṭisāri* for *abhippaṭṭisāri*.

199/3 This identification of *nissanda* with "outcome in this life" and of *phala* with "fruit in future lives" is notable and perhaps confined to this work. For further development of a causal theory, see §§ 402 ff.

199/4 *Bb.* has the correct *lobhādhiṭṭhānaṃ* here.

200/1 This heading, missing in *PTS.* and *Ba.*, is correctly included by *Bb.* and *Cy.* The quotation is not happily chosen, since it illustrates all three unprofitable roots, not only hate, which is why parts of it have to be ignored in § 201 and parts given a special interpretation.

201/1 *Bb.* : *anuyuñjati* for *abhiṇijjhati*.

201/2 *Bb.* gives *vl.* of *yathāpamuditavihārī* as from a Cambodian source ("kāma"), the only *vl.* from this source. That this source (whether MS. or printed edn. is not stated) should provide only one *vl.* for the whole work (no other is cited by *Bb.*) seems strange.

201/3 See n. 200/1. This limitation to hate alone seems unjustified and also confuses hate in enemies for the drinker with hate in the drinker himself.

201/4 *Samatikkamana* instead of *vitikkamana* in the sense of "transgression of a rule" is not usual.

202. And this idea too can be demonstrated as to cause, as to outcome, and as to fruit (§ 198–9).

203. < *There are three fool's characteristics of a fool . . . He is a speaker of the ill-spoken,¹ a cogitator of the ill-cogitated, a doer of the ill-done* > (*M.* iii, 163).

204. Herein, that he is aggressive by body or by speech, this is his state of a “doer of the ill done”.¹ And likewise the false speech he speaks as already demonstrated is his state of a “speaker of the ill-spoken”. And that he intends the mental misconduct consisting in ill-will, this is his² state of a “cogitator of the ill-cogitated”. Since he is possessed of these fool's characteristics, he exists with the three types of pain and grief [correspondingly] born therefrom. And when he has gone to a meeting or gone to an assembly he talks the type of talk born therefrom.³ And when this tenfold course of unprofitable action⁴ beginning with killing breathing things comes into being, with that as source he experiences pain and grief. Furthermore, when he sees a felon who has offended the king⁵ arrested by the king and put to death, then it occurs to him “If the king knew⁶ about me, he might have me put to death too” (cf. *M.* iii, 163–4), and with that as source [63] he experiences pain and grief. Furthermore < *when a fool is on his chair . . . down to . . . that will be my destination* > (cf. *M.* iii, 164–5), with that as source he experiences pain and grief.⁷

205. Accordingly, the fool's characteristic is the *cause*, the three [corresponding] kinds of pain born therefrom are the *outcome*, and that on the dissolution of the body he reappears in hell is the *fruit* (cf. § 198–9).

This is expressed in terms of hate.¹

203/1 Read with *Bb.* *dubbhāsitaḥāsī ca*.

204/1 Read and punctuate . . . *dukkatākamakāritā. Yaṃ yathā ca . . .*

204/2 Read . . . *byāpādaṃ, idam assa duccintitacintitā. Yaṃ . . .*

204/3 Read *tajjaṃ kathaṃ katheti* (*kathaṃ* here = acc. of *kathā*).

204/4 Read *-kammaṃpatho*.

204/5 Read *rājāparādhikaṃ*.

204/6 Read *jāneyya* for *PTS's janeyya* (*Bb.* : *gāheyya*).

204/7 The material from the *M.* Sutta is much abbreviated and rewritten.

205/1 So *Bb.* The terminal sentence is wanting in *PTS.* and *Ba.*

206. 3. Herein, what is that *expressed in terms of delusion* ?

< *Were one to go the round [of births]
As much as a hundred thousand aeons
Or even more than that [besides],
Travelling on from womb to womb
Never accepting the Buddhas' word,
Accepting determinations as self,
That one shall make an end of pain,
Is [utterly] impossible* > ().

207. He who is pursuing the roundabout [of births] which has no recognizable end (see *S. ii*, 178) < *is born and dies* > (*D. ii*, 30) has ignorance for his cause.¹ And the purposes of determinative-acts have ignorance for their condition. That the unseeing of the Buddhas' word is ignorance is demonstrated in the Thread too.² And in so far as he who is ignorant treats³ determinations as self (§ 206) [and] allows the five views⁴ in regard to the five categories thus < *This is mine, this is I, this is my self* > (*M. iii*, 19), this Thread is consequently presented under ignorance. [Now] the Master⁵ presents it thus in the Thread under ignorance. [And so] there must only be demonstrated there the unshared idea by which he demonstrates it, not any other (see § 196).⁵

208. < *Bhikkhus, whatever*¹ *monks or divines do not understand . . . "This is suffering" . . .* > [and] the [rest of the] four Truths in detail (*Iti. 104-5*). [Now] the non-understanding herein is suffering : this is the *outcome* (?).² When not understanding, he determines² the various kinds of determinations : this is the *cause* (?).² In so far as he misapprehends the type of views thus < *Only this is the*

207/1 Read *Yo'yam* and *ayam avijjā-hetuko*.

207/2 Possibly an allusion to *D. ii*, 90 (non-penetration of the 4 Truths).

207/3 Read *harati* with *Bb.* for *rahati*.

207/4 If not a corruption "*pañca diṭṭhiyo*" must mean the three, namely "*etaṃ mama, eso'ham asmi, eso me attā*" in regard to each of the 5 categories.

207/5 See *Cy.* and *Bb.* Perhaps read and repunctuate as follows : . . . *nikkhittam. Avijjāya nikkhipi taṃ evaṃ satthā sutte. Yena dhammena niddis(s)ati asādhāraṇena, taṃ yeva tattha niddisitabbam, na aññam. Ye hi . . .* This passage is applying the rule of a "single root" laid down in § 196, the "single root" to be "taken up" here being "delusion" (= "ignorance").

208/1 *Bb.* : *Ye hi keci*.

208/2 Read *abhisankharoti* for *abhisankhāro ti*. The "outcome" and the "cause" seem to have got interchanged here. The "suffering" must be the "outcome" not the "cause", etc.

true, the other is wrong > (§ 117), this too is the *outcome*. The renewal [64] of being that he generates is the *fruit*. And [so] this idea too is demonstrated as to cause, as to fruit, and as to outcome. But here [in the case of these three] some ideas [that is, fruit and outcome, may appear] shared in common, [and then] only ³ the cause, as a beginning, will be presented in a Thread. How would that be ? [For example,] < *Bhikkhus, there are these four goings on a bad way* > (A. ii, 18 ; § 165). Herein, when someone goes a bad way through will and goes a bad way through fear, this is the unprofitable root greed ; when he does so through hate, this is simply hate ; and when he does so through delusion, this is simply delusion. Thus these three unprofitable roots should be regarded as only a beginning, [that is, as *cause*.] Where one is demonstrable, there ⁴ he demonstrates one, ⁴ likewise two, likewise ⁵ three ; for when not presented as a beginning, ⁶ no cause or outcome or fruit can be demonstrated. And the verse here is this :

< *When a man strays from the True Idea
Through will, hate, fear, or else delusion,
He finds his good fame wanes away
As in its dark half does the moon* > (A. ii, 18 ; § 165).

Herein, will and fear ⁷ are greed, as demonstrated above.

This is expressed in terms of delusion. ⁸

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

< *Who contemplating ugliness
Abides, with faculties restrained,
Knowing the right amount in eating,¹
Faithful, and energetic too,
Him Māra sure no more can shake
Than can the wind a rocky peak* > (Dh. 8).

208/3 *Khalu* is here only an emphatic addition to *yeva*. The sentence means that when the “ outcome ” and “ fruit ” are not specifically stated in a Sutta they are implicit in (“ shared in common with ”) the “ cause ” in whatever way that is stated in the “ beginning ” of that Sutta.

208/4 Read *Yattha ekaṃ niddisitabbam, tattha ekaṃ (evaṃ ?) niddisiyati*.

208/5 Read *tathā dve tathā tīṇi* (?). What is referred to is the mention in a Sutta of one root or of two together or three together as the “ cause ”.

208/6 *Cy.* : *ādimhi* ; cf. *PTS.* p. 65, l. 4.

208/7 Read *Tattha chando bhayaṇ ca, ayam lobho*.

208/8 So *Bb.* Words *Idaṃ mohādhiṭṭhānaṃ* missing in *Ba.* and *PTS.*

209/1 Read *bhojanamhi* as one word.

210. Herein, the scrutiny of ugliness is the giving up [of gratification through perception of beauty] by seeing the disappointment in sensual desires. That he has restrained his faculties is the fulfilment¹ of that same non-greed by not assuming any grieving for [those sensual desires] regarded as “mine”.¹ “Knowing the right amount in eating”² is the abandoning of craving for tastes.

211. So [when] this non-greed is remembered as the basis for the state of a contemplator of ugliness, that [65] non-greed is a *cause*. When remembered as the province of guardedness in the faculty-doors, and when remembered besides as that of the state of knowing the right amount in eating, then this is the *outcome*. That “Him Māra sure no more can shake Than can the wind a rocky peak” is the *fruit*. So it is the same idea presented in the beginning that is also in the middle and the end (cf. §§ 196, 208).

212. The basis for non-greed is this : < *Bhikkhus, for the non-arising of unarisen will for sensual desires, for the abandoning of arisen will for sensual desires, I see no idea other than the sign of ugliness. Herein, in one who gives the sign of ugliness attention the unarisen will for sensual desires¹ does not arise, and the arisen is abandoned* > (cf. A. i, 4). But [in so far] as it is [only] unarisen lust for sensual desires that is gripped [in this way], the *fruit* has [both] lust for form and lust for the formless.

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

This is expressed in terms of non-greed.²

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

< *Should a man with no hate¹ in his heart kindly-love
One breathing thing only, by that he is skilled ;
But when he feels pity for all breathing things,
He has infinite scope in the merit he makes* > (cf. A. iv, 151).

210/1 Read . . . *pāripūri, yaṃ mamāyita-socitaṃ anupādāya* for *pāripūriyaṃ mama āyatanaso citaṃ anupādāya* (?).

210/2 Read *bhojanamhi*.

212/1 Read *kāmacchando* for *kāmarāgo*.

212/2 So *Bb.* ; missing in *Ba.* and *PTS*.

213/1 Read *aduṭṭhacitto* ; *Bb.* alters verse to conform with *A.* text.

214. “Should a man with no hate¹ in his heart kindly-love One breathing thing only”: this non-hate is gratification through counteraction.² “By that he is skilled”: it is owing to his being associated with that skilful (profitable) idea that he comes under the description in terms of ideas,³ namely “skilled”, just as it is owing to understanding [that he is so described] as “having understanding” and owing to wisdom [that he is so described] as “wise”. “He has infinite scope in the merit he makes”: the ripening of that is [ripening] only of [the kind of action] belonging to the worlds, not of that dissociated from worlds.

215. [66] Herein, the kindly-loving is the *cause*, that he is skilled is the *outcome*. The great merit he produces, [extending] as far as the plane of non-ill-will¹ [does], is the *fruit*. So in the case of non-hate, too,² it has been demonstrated as to cause, as to outcome, and as to fruit.

216. < *There are eleven benefits . . . from the heart-deliverance of loving-kindness* > (A. v, 342).

217. Herein, the “heart-deliverance of lovingkindness”,¹ which in the ideas of the Noble Ones is the < *heart-deliverance due to fading of lust* > (cf. A. i, 61), is the *cause* on the plane belonging to the worlds. That he < *sleeps² blissfully . . . is agreeable to human beings . . .* > (A. v, 342), these eleven ideas are the *outcome*. And that he arises in the body of [the Retinue of] High Divinity as One Who Has Not Yet Done³ is the *fruit*.

This is expressed in terms of non-hate.⁴

214/1 Read *aduṭṭhacitto*.

214/2 For *ni(g)ghāta* see *Netti* 110.

214/3 Allusion to distinction between *dhammādhīṭṭhāna* and *puggalādhīṭṭhāna* (or *sattādhīṭṭhāna*), see § 72, nos. 43–5.

215/1 Read *yāva abyāpajjabhūmiyam*. Allusion to the limit to which loving-kindness (*mettā*) is capable of reaching alone, i.e. the 3rd *jhāna* and equivalent *brahmaloka*, see *S.* v, 119–121; *Vis.* 324–5; see also n. 217/1.

215/2 Read *adose pi* for *adosehi*.

217/1 Read *mettācetovimutti* as one compound. For limitations of this see *A.* ii, 130. It is called a “cause” here since alone it is not dissociated from worlds and causes rebirth.

217/2 Read *supati* for *āyatim*, see *A.* text.

217/3 For the 4 planes ending with the *katāvibhūmi* (so read) = “plane of Him Who Has Done” see §§ 543–6.

217/4 So *Bb.*; missing in *PTS*.

218. 6. Herein, what is that *expressed in terms of non-delusion* ?

< *Best in the world is understanding,
The kind that deals with penetration,¹
The kind that rightly understands ¹
The exhaustion of birth and death* > (§ 174).

219. “Best . . . is understanding” is the basis ¹ [for non-delusion].
“The kind that deals with penetration” is the kind that deals with extinction, since ² it penetrates how things are. “The kind that rightly understands The exhaustion of birth and death” is non-delusion.

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

221. < *Bhikkhus, there are these three faculties: the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty, the act-of-final-knowing faculty, and the final-knower faculty* > (§ 174). < *Herein, what is the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty? Here, bhikkhus, a bhikkhu arouses will for the actualizing of the as yet unactualized Noble Truth of Suffering, and he makes efforts, instigates energy, exerts his cognizance, and endeavours, . . .* > () and so it should be quoted for the [rest of the] four Truths. < *Herein, what is the act-of-final-knowing faculty? [67] Here, bhikkhus, a bhikkhu understands how it is that “This is Suffering”, . . . down to ¹ the Path . . . This is act-of-final-knowing faculty* > (), and that he is taintless < *with exhaustion of taints, this is called the final-knower faculty* > ().

222. Likewise [here as in § 220] the understanding is the *cause*. That he arouses will and makes efforts, and that ¹ he understands, is the *outcome*. That whereby there is entire exhaustion ² of taints is the *cause*. That knowledge of exhaustion arises, and also knowledge of non-arising, is the *outcome*. The Arahantship is the *fruit*. Herein, the words “Birth is exhausted for me, the divine life

218/1 See n. 174/1.

219/2 Read *nibbānagāmini yaṃ*.

222/1 Read *yaṃ pajānāti (?)*.

219/1 Read *vatthu (?)*.

221/1 Read *yāva* for *yā ca*.

222/2 Read *khayo ayaṃ hetu*.

has been lived out, done is what was to be done”³ [refer to] knowledge of exhaustion [and the words] “there is no more of this beyond”³ [refer to] knowledge of non-arising. These are the three faculties.

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

This is expressed in terms of non-delusion.⁴

223. These have been demonstrated by unshared quotations (see § 195, heading).

[(b) Shared Quotations]

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

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

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

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

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

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

[68] Herein, the non-delusion is the *cause*, and that it establishes two ideas, namely the undistorted seeing [in right view] and the direct-addressing¹ [in right mindfulness], this is its *outcome*.

222/3 These two passages belong to the last half of the quotation in § 221 elided by abbreviation ; see *Netti* 171 for full version.

222/4 Missing in *Ba.* and *PTS.* ; *Bb.* inserts wrongly at end of § 234.

227/1 *Anabhilāpanam* : *abhilāpana* is normally used as explanation of the vocative case. Here, however, the Pali context requires *anapilāpanam* ; but the form here is of particular interest since it shows the Buddhist Sanskrit equivalent form, *abhilāpanam*, for which the negative *anabhi-* here must be a mistake. But the *-abhilāpana* element cannot be a copyist's mistake, and it definitely shows a non-pali influence (see, e.g. *abhilāpanatā* in Sthiramati's *Abhidharmakośa Bhāṣya* vi. 15 (*abhilāpyati*). But see *apilāpanatā* in § 754 (p. 187, l. 7).

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

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

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

229. Now here is a [relevant] verse :

< *The Stilled One dropped the being-determinant
That gives existence measured and unmeasured,
And happy in himself and concentrated,
Self-existence he sundered like a mail-coat* > (S. v, 263).

230. As to “That gives existence measured and unmeasured”, the measured is the determined and the unmeasured is the undetermined.¹ Herein, there are two ideas which, as “measured”, are determined, namely gratification and disappointment, and they are measured as follows : “In the case of sensual desires the gratification is this much, the disappointment is this much”, and he understands extinction thus “in the case of this the escape is this”. The unmeasured cannot be measured for two reasons : it is not measured as follows “This is just so much, there is not more of it past this point”, and then it is not measured in its wonderfulness by making some jewel reach it (?).²

231. Herein, the act-of-knowing and act-of-seeing that give existence to the profitable¹ are non-delusion. The rejection² of the being-determinants known therein is non-greed. [The words] “happy in

230/1 cf. *Netti* 61. The reading seems wrong as it stands here ; read *tulam saṅkhatam atulam asaṅkhatam* (?).

230/2 If *pāpunā* is not a corruption, it must be a nom. sing. masc. ppr. on analogy of *arahā* and = *pāpunanto*. *Ratanam* can mean either a jewel (cf. *KhpA.* 170 ff.) or a measure of length ; which is intended here is unclear.

231/1 *Cy.* : *atulassa* instead of *kusalassa*. Possibly not a good amendment in view of what is said in § 224 and at end of this para.

231/2 *Osiranā*, which is not in *PED.*, might be a corruption of *ossajanā*. It refers to the word *avassajī* in the verse being commented on. *Cy.* glosses by *vossajjanā*.

himself and concentrated", which deny distraction, [signify] non-hate. So these are the three roots of the profitable.

232. [69] "That gives existence measured and unmeasured": this is non-delusion: the greed for the being-determinants' meeting together,¹ which is the gratification due to right concentration (see *D. ii*,), is the *cause*. The breaking, happy in oneself, of the eggshell of ignorance (see *M. i*, 104) is the *outcome*. That is occurrence (?).²

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

234. 1-6. Up to this point this is both occurrence and stopping.¹ It occurs by means of the roots of unprofit and it stops² by means of the roots of profit, thus all the unprofitable meets together with these three [roots of profit]. For any³ [defilement] verbally demonstrated in the True Idea, too, as [say] "craving", or as anger, or as "unawareness" or "underlying tendency", as "contempt" or "domineering", as "unmindfulness", as "envy" or "avarice", as "unknowing",⁴ can be demonstrated⁵ by those [three] basic examples too,⁵ of which [defilement in general] these two-term⁶ Traces of the True Idea are demonstrated. [In fact] there is no defilement that comes to be combined and to meet together in these nine terms,⁷ which defilement is not greed and not hate and not delusion.

232/1 Read *samosaraṇalobho* (?).

232/2 The allusion is to the Enlightenment (as the "breaking of the egg-shell"), not to the *parinibbāna*. The sentence may be defective, and "fruit" is missing here, perhaps intentionally, though in that case it should have been so stated specifically.

234/1 Read *nivatti*.

234/2 Read *nivattati*.

234/3 Read *Yo* for *So* (?) (i.e. *kilesa*, see p. 69, l. 13).

234/4 If these are to be taken in "twos" (see n. 234/6) then they are out of their order, cf. *Pug.* 3-4; *A. i*, 95, etc., but the list seems slightly mixed up compared with the Suttas and compared with Ch. VII (§ 1092).

234/5 Read *tehi yeva vatthūhi niddisitabbo*. The sequence *So (sic) . . . ye (sic) ca (sic) . . . niddisitabbam* will not do (see also n. 234/3). *Vatthūhi* must refer to the 3 unprofitable roots (?).

234/6 Read *dve-vacanāni* as a compound (?) (see n. 234/4).

234/7 "Nine" must refer to the nine terms beginning with "craving" in this para.

235. And the roots of unprofit like the roots of profit can be demonstrated in the opposite sense.¹

*

[ii. *The 3 Kinds of Action*

(a) *Unshared Quotations*]

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

< *Let him do¹ profit by the body,
His body being then restrained ;
Leaving misconduct by the body,
Let him pursue good bodily conduct* > (§ 192).

[and] < *There are these three kinds of good [bodily] conduct : abstention from killing breathing things, . . . from taking what is not given, abstention from misconduct in sensual desires* >² ().

This is expressed in terms of bodily action.

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

< *The just say that what is well spoken is best ;
And speak what is right and not wrong for the second ;
And speak what is kind, not unkind, for the third ;
And speak what is true and not false for the fourth* > (Sn. 450),

[and] [70] < *There are these four kinds of good verbal conduct : . . .* > (A. ii, 141).

This is expressed in terms of verbal action.

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

< [*Let there be*] *mental acts of profit,
Let him be [well] restrained in mind,
Mental misconduct abandoning,
Pursuing good conduct in the mind* > (),

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

This is expressed in terms of mental action.

These are unshared Threads.

235/1 *Paṭikkhepena* here is probably a copyist's error for *paṭipakkhena*.

236/1 *Kare* here but *kurumāno* at § 192 (but see relevant *uddāna*-verse at § 193). This reading seems preferable, but omit *pi* in first line and read *kāyasucaritaṃ* in second.

236/2 *Bb.* has rightly *kāmesu micchācārā* for the misplaced *musāvādā* here.

[(b) Shared Quotations]

239. 7-9. Herein what are *Shared Threads* ?

< *Who guards his speech, is well restrained in mind,
Does no unprofit through the body's means,
Who purifies this triple course of action
Will win the path the Seers have divulged* > (Dh. 281),

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

This is the shared type of Thread.

240. That is how shared Threads and unshared Threads can be penetrated. After penetrating [them thus], the Thread's meaning can be demonstrated as to speech and as to body.¹

*

[iii. The 5 Faculties]

[(a) Unshared Quotations]

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

[71] < *Who in a Perfect One has faith
Immovable and well established,
Whose own good virtue is the kind
Desired and praised by Noble Ones,
With confidence in the Community,
Whose seeing has been straightened too ;
He is not one they call a pauper,
His life has not been [lived] in vain* > (A. iii, 54),

[and] all of < *Nandiya, one who has faith* ¹ *wins through, not one who*

240/1 Cy. says : " *Manena suttassa attho pana kammassa hetuvasena antogadho evā ti na vattabbo sādharāno iti pi asādharāno iti pi.*

241/1 A. text has *Saddho kho Nandiya ārādhako hoti no assaddho* ; so read here.

is faithless > (A. v, 335 ; see § 156), [and] < Might there be such confidence in (?) ² the Blessed One . . . > ().

This is expressed in terms of the faith faculty.³

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

< Instigate yourselves, launch out, devote
[Yourselves] in the Enlightened One's Dispensation ;
Scatter the armies of Mortality
As does an elephant a hut of reeds > (S. i, 157),

[and] < Bhikkhus, there are these four right endeavours > (S. v, 244).

This is expressed in terms of the energy faculty.

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

< The mindful man has always ¹ luck,
Let there be luck for the mindful man.
One mindful always ¹ comes off better,
One mindful easily succeeds > (cf. S. i, 208),

[and] < Four Foundations of Mindfulness > (S. v, 141) can be quoted in detail.

This is expressed in terms of the mindfulness faculty.

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

< O Leader of men to be tamed,
When you intend
No gods or men or even all
The whole [array
Of] breathing things can know what is
Thought in your mind,
Using the quiet concentration
Without conflict > (),

[and] [72] < Bhikkhus, there are these three kinds of concentration :
with thinking and with exploring, without thinking and with only

241/2 This sentence is probably corrupt.

241/3 So Bb.

243/1 Read *sadā* for *saddhā* in both instances.

exploring, without thinking and without exploring > (D. iii, 219 ; cf. S. iv, 360).

This is expressed in terms of the concentration faculty.

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

< *Best in the world is understanding,*
... > (§ 174), in detail,

[and] < *Bhikkhus, there are these three kinds of understanding : that consisting in what is heard, that consisting in cogitation, and that consisting in keeping-in-being* > (cf. D. iii, 219).

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

[(b) Shared Quotations]

246. < *One not without lust for sense desires*
*And whose five faculties are blunt,*¹

...

*Copy not such as him, O bhikkhu ;*²
For he is still attached thereto > ³ (cf. A. iii, 373),

[and] < *There are these five faculties* > (cf. S. v, 197-8), namely the faith-faculty, etc., see the *Indriya* [Samyutta, and] quote the Thread in detail about the three kinds of confidence due to undergoing.

These are Threads expressed in terms of the faculties shared.

247. Whichever [the faculty may be (?)], whether its context ¹ is that of profit or unprofit, the Thread [in question (?)] should be demonstrated by those terms of expression, no other idea than that should be demonstrated.

248. Herein, the shared is [only] the profitable, there is no profitable-unprofitable, as there are shared profitable roots and shared

246/1 Read with Bb. *pañc'indriyā mudū*. Bb. adds the next two lines from the A. text (authority ?).

246/2 Read with Bb. *tādisam bhikkhu mā sajjā*.

246/3 Bb. : *pubbe'va upahaññati* as in A. text (authority ?) for *tattha'so upasajjati* as in Ba. and PTS.

247/1 Bb. : *sambandham kusalassa*.

unprofitable roots (§ 234), namely < *He abandons arisen sensual-desire-thinking . . .* > (*A. v*, 348 ; cf. §§ 53, 271), and the right endeavours (§ 242)¹ are [in (?)] profitable and unprofitable [contexts (?)].²

*

249. Here is a mnemonic verse :

When a man is engrossed in thoughts (§ 195),
 Also, when giving, a man is dear (§ 198),
 [73] Someone who kills a breathing thing (§ 200),
 Three characteristics of a fool (§ 203),
 As much as a hundred thousand aeons (§ 206),
 Also whatever monks or divines (§ 208),
 Through will, hate, fear, or else delusion
 When going on the four bad ways (§ 208),
 Who contemplating ugliness (§ 209),
 And ugliness in signs as well (§ 212),
 Should a man love a single creature (§ 213),
 Lovingkindness if kept in being (§ 216),¹
 Best in the world is understanding (§ 217),
 Three faculties there are, no less (§ 224),
 The root of profit and unprofit (§ 224),
 Gives being, measured and unmeasured (§ 229).

When doing profit by the body (§ 236),
 And then the three bodily misconducts (§ 236) ;
 The just call best what is well spoken (§ 237),
 Good kinds of verbal conduct, too (§ 237) ;
 By mind ² let there be profit done (§ 238),
 Good kinds of mental conduct,³ too (§ 238) ;
 And then who always guards his speech ⁴ (§ 239),
 And the three kinds of Purity (§ 239).

248/1 The 4 Right Endeavours (corruption ?) do not appear in the *Gopālaka Suttas*, if these are referred to.

248/2 The meaning of this sentence is rather in doubt.

249/1 Read *subhāvitā* for *subhāsītā*.

249/2 Read *manena* for *kāyena*.

249/3 Read *sucaritāni* for *duccaritāni*.

249/4 Read *vācānurakkhi* for *kāyānurakkhi*.

Who in a Perfect One has faith (§ 241),
 And what is taught in coarising (§ 241) ;
 And instigate yourselves, launch out (§ 242),
 And then the state of right endeavour (§ 242) ;
 The mindful man has always ⁵ luck (§ 243),
 Makes mindfulness-foundations be (§ 243) ;
 He has no knowledge though he wishes (§ 244),
 And the three kinds of concentration (§ 244) ;
 Best in the world is understanding (§ 245),
 Three understandings are displayed (§ 245) ;
 Not without lust for sense-desires (§ 246),
 And so too the five ⁶ faculties (§ 246).

* * *

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

* * *

249/5 Read *sadā* for *saddhā*.

249/6 Read *pañc'indriyā*.

[CHAPTER IV

Investigation of Threads]

250. Herein, what is *Investigation of Threads* ?

[i. *Investigation and Construing of Threads by Profit and Unprofit*]

[A Thread] is thoroughly scrutinized as to the profitable and unprofitable ideas there according to consecutivity thus : “ How then, did he instigate this Thread [in its beginning (cf. §§ 196, 211 end, and 247)] . . . etc.¹ . . . ? Is it construable with those Threads that are fully agreed upon,² or is it not so construable ? ”

251. According as the Blessed One teaches defilement there in the beginning (see § 211),¹ it should be scrutinized as follows : “ How then, is the abandoning of those defilements taught there [too] or is it not taught ? ”² If it is not taught, then the profitable ideas [which bring about the] abandoning of those [defilements] must be sought in the [kind of divine life lived under the] Blessed One (?).

252. If, in searching,¹ one does not find where those unprofitable ideas come to [their] abandonment, then those unprofitable ideas must be reserved² [and] inquired into [further, taking the type of Thread in this case to be] that Dealing with Corruption [where no profit is explicitly taught].

253. If, when the defilements—or any one of them—are thus reserved, they [still] do not give the construing,¹ [then] the ideas

250/1 There is no indication how to fill out this “ *pe* ” in the text. The whole of this chapter is written in a consistently crabbed, difficult, and unpolished style (especially § 273).

250/2 Read *saha adhisannatthehi* as two words. (The second is not in the Dicts.) This is very likely a corruption of *adhisannittha*, i.e. “ cleared up ” or authoritatively “ fixed ” at the Councils or at Elders’ discussions ; cf. use of *sannitthāna*, etc., at, e.g. *Vis.* 466. An alternative would be *adhisanna* (pp. of *adhi* + √ *sad*) and *attha*, “ cleared in meaning ”.

251/1 *Ādimhi* must refer to the “ cause ” as given in the last ch. (see §§ 208, 211).

251/2 Repunctuate text accordingly in this and following sentences.

252/1 Read *samannesamāno* for *samannehamāno*.

252/2 *Apakaddhitabbā* : not in the Dicts. ; cf. *avakaddhayitvā* (in another but allied sense) at *Netti* 4 ; also *saṅkaddhati* (“ to collect ”) in *PED*. The meaning seems to be “ to carry forward ” (i.e. “ down ”).

253/1 Read *yojanam na deti* for *yo vā na denti* ; see n. 254/2 and n. 264/2.

belonging to the noble paths must be scrutinized as follows : “ Do these [particular] defilements come to abandonment in these [particular] planes, [namely those of Seeing and Keeping-in-Being] or do they not ? ” Now a certain [specific] number of defilements may be taught, [e.g., the ten fetters,] without any correspondingly equal number of noble ideas being taught, [e.g., the four paths.] So wherever [on the level of any one of the four paths] any defilements come to [their] abandonment, any defilements [so far] not construable as opposites of noble ideas there [in that particular plane, say, that of Seeing,] must be reserved.

254. If, when they are [thus] reserved,¹ they give the construction,² [still that Thread] must be inquired into herein [in regard to those defilements] as follows : “ Do two or three or more³ defilements come to [their] abandonment by means of any single Path ? ”

255. If, when thus inquired into, they give the construction, [then that Thread] must be scrutinized therein [in regard to those defilements] as follows : “ What is the Thread’s meaning and what is not its meaning according to the traditional [interpretation] or by what is given in the texts ? ”

256. Or even if not capable of [75] being demonstrated in this way, [still] the Thread need not [on that account alone] be the object of uncertainty (see § 264), [rather it should be further investigated] according as to whether the ideas in the beginning are profitable [instead of unprofitable (as in §§ 251 ff.)].

257. Whatever the defilements, they must be scrutinized as to how they are abandonable, whether the profitable comes first or whether it is arrived at through its opposite’s coming first. The teaching must be taken as having nothing lacking or superfluous.

258. Just as [in the case of] the first statement¹ (§§ 251 ff.), [namely

254/1 *Cy.* says : “ *Heṭṭhimā heṭṭhimā apanetvā upari-upari-bhūmiyaṃ kaḍḍhitabbā.*

254/2 Read *yojanaṃ denti.*

254/3 The “ 3 ” would be the 3 hither-side fetters abandoned by the Stream-Enterer, the “ 2 ” would then be the 2 weakened by Once-Return and abandoned by Non-Return, and the “ or more ” the 5 further-side fetters abandoned by the Arahant.

258/1 *Uttila* : not in *PED*. The meaning is suggested by the context. Perhaps from √ *vac* (cf. *uccate* § 714 and *utti*, *Abhp.* vss. 105) though the *-la* element is unaccountable if not a corruption.

that of defilement's coming first,) now [again] any noble ideas taught [for the abandoning] of any defilements must be investigated as to whether they are abandoned by these [particular] noble ideas or not. If, when so scrutinized, they are construable, then they can be accepted [as such]; but [if] they are not [so] construable, then any defilements that are not opposites [of those particular noble ideas] cannot be opposed to them. For noble ideas do not arrive at the abandonment of defilements that are future² [to them]. Neither does [any] noble idea [alone indiscriminately] bring about the abandoning of all defilements. As [for example], while loving-kindness is profitable and lust unprofitable, [yet] taking loving-kindness as profitable does not bring about the abandoning of lust; it is [in fact] ill will [not lust] that comes to abandonment by means of lovingkindness. So both sorts of defilement have to be scrutinized, and any idea [so] disclosed,³ whether profitable or unprofitable, must be reserved.⁴ If these [namely ill will and lust in this case]⁵ are construed when reserved, then there is nothing [more] to be scrutinized. Either the two defilements may be abandonable by the one noble idea,⁶ or else either one of the [two] defilements may be abandonable by two noble ideas [successively].⁷

259. Or alternatively, also when [only] one, on being scrutinized, is construed, herein it must be inquired into how it is construed, [namely by which noble idea,] or it must be inquired into why it is that the Thread cannot¹ be demonstrated; for no Thread must remain an object of uncertainty (cf. § 252).

260. [76] Any defilement's lapse¹ when any noble ideas that are

258/2 For *anāgāmi* in the sense of "future" see n. 712/1. For discussions on the abandonability of future defilements, see *Ps.* ii, 217-9; *Vis.* 687; *MA.* iii, 251. What is meant here, though, is rather the simpler notion that, say, the Stream-Entry Path does not abandon defilements abandonable only by the higher paths.

258/3 *Upadissati*; cf. title of this work *Petākopadesa* = *piṭaka* + *upadesa*.

258/4 *Cy.*: "Yo ca mettā-saṅkhāto dhammo apadisiyati kusalo vā iti, so kusalo dhammo mettāya apanetvā kadḍhitabbo atthi; yo ca rāga-saṅkhāto dhammo upadisiyati akusalo vā iti, so akusaladhammo rāgato apanetvā kadḍhayitabbo atthi."

258/5 Opposites here are: lovingkindness/hate (= ill will), renunciation/lust (= greed).

258/6 i.e. lust for sensual desires and ill will by the Non-Return Path.

258/7 i.e. lust for sensual desires or ill will, each partly abandoned (weakened) by Once-Return and fully abandoned later.

259/1 Read with *Bb.* *na nu sakkā*.

260/1 *Cy.* reads *kilesomam* (one word) and glosses with "*kilesa omaṅgo; omaggo ti vuttam hoti*". *Oma* not in *PED.*; a corruption? But cf. *avamāni* (sic) § 381.

taught must be scrutinized in both the ways [indicated above for lovingkindness (§ 253) as follows]: It seems (?) that these² [particular] defilements are taught in [this] verse or prose-exposition: How then, are these defilements abandoned by these noble ideas or are they not? Or [conversely] do these noble ideas lead to the abandonment of these defilements? [For] although unprofitable ideas do come to abandonment by means of profitable ideas, still not all unprofitable ideas come to abandonment [indiscriminately] by means of any profitable ideas [indiscriminately]. As [for example] while lovingkindness is profitable and lust unprofitable, yet, taking lovingkindness as profitable and lust as unprofitable, lust does not come to abandonment by means of lovingkindness; it is [in fact] ill will [not lust] that comes³ to abandonment by means of lovingkindness (§ 258). Consequently [defilement] does not come³ to abandonment in a [given] Thread [simply] by taking it as 'defilement' [indiscriminately], nor, [simply] by taking a [profitable] idea in a [given] Thread,⁴ [in this case lovingkindness], does that lead to the abandonment of all defilements [indiscriminately]. In fact, it is [only when] a noble idea [belonging] to a [particular] Thread is a defilement's opposite that that [defilement] comes to be abandoned by means of that [noble idea]."

261. Herein, when the profitable taught in a [particular verse] or prose-exposition in the Thread and the corruptions [taught there] do not construe—or the noble ideas [do not construe]—, these should be reserved in accordance with the parts [of the formula for scrutinizing] demonstrable in the Principal Appeals to Authority (A. ii, 167).¹

262. Herein, if, with the defilements taught—and with that noble idea among the noble ideas—, those defilements do come to abandonment, [then] it should also be scrutinized as follows: "In which [Path-]function are these defilements abandonable? In which [Path-]function¹ are these noble ideas taught? In whichever mood

260/2 Read *kira ye* as two words (?).

260/3 Read *gacchati* in both instances.

260/4 Read *sutte* for *sutto*.

261/1 Read *niddisitabbāvayavena* as one compound. The "parts" are: "These terms and phrases must (1) in the case of the Thread (*sutta*) be susceptible of being made a way of entry [to it], and (2) in the case of the Outguiding (*vinaya*) be comparable with it" (A. ii, 167; *Netti* 22).

262/1 Read *pajahitabbā, kena*.

[that is, as Seeing or as one of the stages of Keeping-in-Being] the noble ideas are taught, that is the aspect in which this defilement stands [in relation thereto]. For there is one defilement abandonable by only one ² noble idea,² not in any other way : while view and lust ² are abandonable by Seeing [in the first Path], not so ignorance [which is only abandonable by Arahantship]. And if ignorance or ideas belonging to the plane of Keeping-in-Being [i.e. the last three paths and second and third fruits] are abandonable in this way [regarded collectively under “ Keeping-in-Being ”], it is precisely that [ignorance], which belongs to the further side [fetters], which is abandoned through the kind of non-attention that is due to the deliverance’s signless [77] heart-concentration for the purpose (?) of seeing the undetermined.

263. That is how the Thread should be scrutinized [in order to verify] that it is < *with its meaning*¹ *and with its phrasing* > (*M.* iii, 280). When defilements are [of the kind] abandonable by Seeing, then the noble idea is taught in the mood of Seeing, when [they are of the kind] abandonable by Keeping-in-Being, then the noble idea is taught in the mood of Keeping-in-Being. When [of the kind] abandonable ² by [right] use [of the four requisites of the bhikkhu’s life], then the noble idea is taught in the mood of [right] use ; and so on from those abandonable by removal down to the [end of the Thread dealing with the] seven kinds of taints (*M.* Sutta 2), which can be quoted.

264. In so far as this [defilement] idea is abandonable in the various other stages [than that of Seeing],¹ the noble idea [will be appropriately] taught in another mood, [and so] that noble idea must be sought otherwise [according to the mood]. If this [defilement-]idea gives the construing ² for one when one is seeking it [thus], then in

262/2 This passage is elliptic and corrupt. Restore perhaps as follows : *Atthi hi eko kilesa eken’eva ariyadhammena na aññathā aññathā pahātabbā ; yathā diṭṭhirāgā, aviññā na dassanena pahātabbā. Sace evañ ca aviññā bhāvanābhūmikā vā dhammā bhāvanāya pahātabbā, sā yeva uddhambhāgiyā.* The end of the sentence that follows here may be corrupt too ; *Cy.* takes its five instrumentals to refer to the four Paths, but it seems rather that only Arahantship is intended.

263/1 Read with *Bb.* *sāttham*.

263/2 Read *pahātabbā* for *dahātabbā*.

264/1 Read and punctuate : ... *kātabbā. Yāva aññathā aññathā h’esa* ... ; for this expression see p. 76, l. 24 (trsln. § 262).

264/2 Read *yojanam deti* for *yo ca deseti* (see n. 253/1).

whichever mood that noble idea can be sought out, that is the mood in which the [particular] defilement is abandoned. [And so] that [noble idea] must be scrutinized therein [with respect to the seven moods mentioned above (§ 263)]. Then if it still does not construe, the [meaning of the actual] Thread [itself] which is being sought out by means of that [already] tested [other] Thread (§ 250) must be inquired into, [and] in so far as it is construable it can be accepted, but in so far as it is not construable it cannot be accepted : *< Certainly this was not spoken by the Blessed One, or it has been wrongly taken by the venerable one >* (A. ii, 167), which is demonstrable according to the [prescribed way of searching (testing) in the] Principal Appeals to Authority. What is taught by the Blessed One is according to how things are.

[ii. Investigation and Construing of Threads by Conditions]

265. Whatever the idea taught, profitable as well as unprofitable, that idea's condition must be sought out; for no idea arises unconditioned, without a condition.

266. Herein, what is the mood for the search ? Herein, this Thread [to be sought] must be inquired into as to whether this¹ idea [in question] has been stated with the cause and with the condition appropriate thereto.

267. And the condition is of three kinds : slight, medium, and outstanding.¹ Herein, when the condition is slight, the idea [conditioned] must be taken as slight. That being so,² this condition is [again] of two kinds : condition in remote relation and condition in immediate proximity (see §§ 402 ff.).

268. When the condition is slight, what is unoutstanding¹ owing to it must be sought. What is the reason ? [It may be that] a

266/1 Read with Bb. *so'yam* for *so yam* ; Cy. takes as *so ayam*.

267/1 Cy. takes "slight" here as "blunt-facultied" and refers this classification to the faculties of faith, etc., and the various paths and their functions.

267/2 Ba. : *evam satyeso paccayo* ; Bb. : *evam satyesa paccayo* ; Cy. paraphrases by *evam bhaveyya eso paccayo*.

268/1 If *byādhimattam* is traced to *byādhi* ("affliction"), no sense is made here. It is more likely a negative (?) form, *vi- + adhimatta*, cf. positive *adhimatta* ("outstanding") mentioned just above.

certain condition ² comes to occurrence (?) ³ or fulfilment through other conditions. [78] Herein, whatever the idea taught [in this Thread that is being scrutinized], the cause of that must be sought either through that [idea] or through a [Path-]function.⁴

269. [And] like the condition, the outcome (see §§ 198–9) of that idea must be sought by cause and by condition. That condition should be sought in the way that one seeks [how] the basic state was demonstrated ¹ in the terms of expression [of the particular Thread]; for there is no slight idea that has an outstanding outcome, nor ² does any outstanding outcome have a slight [condition-]idea. If ³ the slight is construable of the slight,⁴ the medium of the medium, and the outstanding of the outstanding, that can be accepted. [But] if ³ it does not [so] construe, it cannot be accepted.

270. And whatever idea the Blessed One instigates [initially] in order to teach [a particular teaching], that he teaches also in the middle and the end [of it] (see § 208): he demonstrates in the beginning the idea ¹ according as [it is given] in the terms of expression [of that particular teaching, and] only that idea [appears] much [in it] and is that Thread's end; for it is in virtue of that idea that that Thread comes to be such [as it is in type], whether verse or prose-exposition, whether small or large.

271. But as the fixing ¹ is twofold, namely fixing that is in conformity as well as fixing the [actual] teaching, [the fixing] of that idea must also be sought (tested) as to whether it is in conformity ¹ [with other Threads]. And just as the restraining of the five faculties [of the eye, etc.,] taught by the Blessed One, in having for its purpose the curbing of craving, teaches that [that idea] conveys his

268/2 Ba., Bb., Cy. : *pi paccayo* for *vipaccayo*.

268/3 Bb. and Cy. : *pariyattim vā*. Read *pavattim vā* (?).

268/4 Taking *kāraṇena* here in the sense shown at Pe 76, ll. 20, 21.

269/1 Read *niddiṭṭham* for *niddiṭṭho*.

269/2 Read *vā* for *va*.

269/3 The use of *atha . . . atha* instead of *yadi . . . yadi* is notable.

269/4 Read *mudu majjhāya* as two words.

270/1 Read *dhammam* for *dhammā*.

271/1 This para is grammatically unclear and apparently corrupt. Read here perhaps . . . *mahantaṃ vā*. *Yathā pana ṭhapanā duvidhā, anurūpan ti ca ṭhapanā desanā-ṭhapanā ca, anurūpan ti pi dhammassa pariyesitabbā*. *Yathā . . .*

wish² as³ in the simile of the *Cattle-herd Thread* [in the *Anguttara*] (§§ 53 and 248), [when tested] also by means of other Threads that the Blessed One has uttered, [namely] the thought (?)⁴ in the *Majjhima Nikāya* (*M. Suttas* 33 and 34 (?)), it conveys his wish.² This is what is in conformity with the Blessed One's teaching. So this idea has to be sought also in other prose-expositions ; for it cannot be regarded [as sought out] in [only] a single Thread. When it construes, it can be accepted.

[iii. *Investigation and Construing by the Blessed One's Agreement*]

272. Herein, what is the *agreed* (cf. § 190) ?

[When] any Thread whatever is not uttered by the Blessed One and that [Thread] is found among the Threads too, [then] according as it is uttered by whomsoever it may be, so it should be borne in mind (cf. *A. ii*, 168).

273. That Thread must be inquired into as follows : “ How then, does this [79] Thread allow of the Blessed One's agreement or does it not allow of his agreement ? ” And some Threads allow of the Blessed One's agreement¹ and some Threads do not allow of his agreement.² When someone teaches what is the Ten Powered One's³ province, [doing so] altogether without giving a way of entry [to the main ideas in his teaching (see §§ 366)],⁴ that Thread does not allow of the Blessed One's agreement (see, e.g. *M. Suttas* 22 and 136 beginning). But there is also the kind of hearer who knows the Ten Powered One's province, [doing so] either limitedly or unlimitedly, yet he does not know that power [itself] at all beyond the hearing [of it] ; as [for instance, in the case of] the divine exhorted by the venerable Sāriputta. Now that venerable one had no Knowledge of Variety in Faculties and Powers (see § 123), hence by his not knowing the Encompassing of

271/2 Read *icchāvaho ti* for *icchā va hoti* (?) and no period after.

271/3 *Yathā* here seems in the sense of “ as for instance ”.

271/4 If the word *vitakko* is not a corruption here, it must refer to the phrase in the *Gopālaka Sutta*, namely *uppannam kāmavitakkaṃ nādhivāseti*, etc., repeated in, e.g. *M. Suttas* 2, 19, etc.

273/1 See, e.g. end of *M. Sutta* 18.

273/2 See, e.g. *M. Sutta* 9, where no approval is explicitly stated as in *M. Sutta* 18.

273/3 Read *dasabalagocaram* for *dasabalo gocaram*.

273/4 e.g. *Ariṣṭha's* statement, *M. i*, 132.

[Other] Persons,⁵ while [the divine] had more he could still have done [i.e. by attaining the Noble Path], he was made to reappear [after death in the world of High Divinity, and so the venerable Sāriputta] was not congratulated by the Blessed One (*M. Sutta* 97). And as [for instance, in the case of] the venerable Mahā-Kassapa⁶ when he advised his nephew,⁷ [though] he [the nephew] was possessed of [unprofitable] action ripening straightway [upon rebirth,⁷ the Elder] lighting a finger by a feat of supernormal power;⁸ [but since] no⁹ knowledge of how things are by cause and instance in the case of all Undertaking of Action (§ 119) existed in that venerable one, hence the Blessed One¹⁰ advised him, saying :

< *Even, O Kassapa, if thou
Wilt carry ten such luminaries,
Not even then will he see forms :
That eye does not exist in him* > (*S. i*, 199).

[And again] like a messenger who informs a creature of the king's word, so the [mere] emulator¹¹ teaches to others speech he does not [himself] understand.

A Thread which has the agreed approval (as, e.g. *M. Sutta* 18) can be accepted ; that which has not the agreed approval cannot be accepted.

[iv. Confusion of Threads]

274. Herein, what is *Mixing-Up of Threads* ?

[80] The Thread is fivefold : (1) the type of Thread Dealing with Corruption, (2) the type of Thread Dealing with Morality, (3a) the

273/5 Read *puggala-paropariyaṇ ca*.

273/6 *S.* text has *Kassapagotta*, not *Mahā-Kassapa*.

273/7 In the *S.* text it is not a *bhāgineyya* ("nephew") but a *cheta* (*SA.* : *Ceta*—explained as a "hunter" ; *PED.* must be wrong here—*SA.* says the man's mind was astray, thinking of deer-stalking, when the sermon was being preached and the miracle shown). Read *ānantariyasamannāgataṃ* for *-samannāgato*.

273/8 See *SA. i*, 290.

273/9 The sense requires a negative, read *yaṃ na sabbesaṃ . . . (?)*.

273/10 The *S.* text gives this verse as uttered by a deity, who also gave the advice, not by the Buddha at all. The divergencies of this version here from those of the *S.* text and *SA.* are notable ; they give the impression of an account of the text from inaccurate memory.

273/11 *Sesānugo* : corruption ? The meaning seems to be "one who repeats parrotwise".

type of Thread Dealing with Seeing, (3b) the type of Thread Dealing with Keeping-in-Being, and (4) the type of Thread Dealing with the Adept (see §§ 129–146). [If] one type would requite,¹ he teaches another, and he demonstrates in one type of Thread the meaning of another type of Thread. Or he demonstrates a Thread's meaning² in several moods³ [and] in the establishing of the [particular] noble idea [taught there] he divulges⁴ a meaning not there (?).⁵ He demonstrates⁶ in those dealing with Seeing the meaning of one dealing with Morality. He demonstrates in the further-side [fettors] the meaning of higher-side fettors. He demonstrates in Threads [dealing] with outstanding [faculties (?)] (see § 87) the meaning] of those [dealing] with blunt and medium faculties (?).⁷

275. So this Thread is [thus] broken up [by him]. The breaking up as to cause, outcome and fruit (§§ 198–9),¹ as to the blunt, medium and outstanding state (§§ 267–8), and as to meaning and phrasing, is what is called “Mixing-Up of Threads”. The non-breaking-up is what is called “Investigation of Threads”.

276. Herein, this is a mnemonic verse :

- (i) Untornness of the first (§§ 250–264), and then
- (ii) Condition for what comes to be,
And Outcome with¹ with Morality (§§ 265–271),
- (iii) Agreement (§§ 272–3), and then (iv) Thread-Mixing-Up
(§§ 274–5).

* * *

The Elder Mahā-Kaccāyana's fourth chapter called “the Investigation of Threads”.

* * *

274/1 “*Ārādheyya* (pot. ?)—if one would requite”; √ *rādh* has the meanings of “refreshing” (*pīṇana*) and “success” (*siddhi*). The sentence refers to failure to observe the requirements of Mode 13 (“clearing up” the *ārambha*). The two roots *rādh* and *rabh* are sometimes confused.

274/2 *Ba.* and *Cy.* : *atthi* for *attham*.

274/3 *Ākāra* here is possibly an allusion to § 262.

274/4 *Bb.* : *vivarati* for *viharati*.

274/5 *Bb.* omits *yatana*; read *yaṃ na* (?).

274/6 Read with *Bb.* *niddisati* for *dissati*.

274/7 Read *nissandānaṃ* for *indriyānaṃ* ? See § 269.

275/1 Delete *nissandena ca* repeated in error after *phalena ca*.

276/1 Read *saddhi*(ṃ) separately.

[CHAPTER V

The 16 Modes of Conveying in Separate Treatment]

[81] 277. Herein, what is the *Separate Treatment of the Modes of Conveying* ?

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

[1. The Ninefold Thread in the Mode of Conveying a Teaching]

278. Here is a verse for it :

What is taught ? Profit ? Unprofit ?
All Truths, or but one part of Truths ?—¹
Inquiring thus into a Thread,
This Mode it is Conveys a Teaching.²

279. As [shown] in the presentation of Noble Truth (Ch. I),¹ there are four Truths shared (§§ 48 ff.) and unshared (§§ 22 ff.). These are the eighteen terms (§§ 17–18).

280. As to *Suffering*, there are in brief the seven terms (§ 63) with (3) bodily and (4) mental pain, (1) association with the loathed, (2) dissociation from the loved, and the three characteristics of the determined (*A. i*, 152).

281. Herein, the three characteristics of the determined are (5–7) the three kinds of painfulness (§ 63). Arising-as-a-characteristic-of-

278/1 *Cy.* resolves *saccekadeso* as follows “ *Imassa saccam ekam eso ti padacchedo // ‘vā’ ti samuccayatthe nipāto // Tattha ‘eso vā’ ti eso kusalo vā maggo saccam ekam // Tattha ‘eso vā’ ti eso akusalo vā samudayo saccam ekam // iti etam vā maggassa nirodhaphalam saccam ekam / iti etam vā samudayassa dukkhaphalam saccam ekam iti etāni vā saccāni* ”. In this interpretation the -d- stands for a *niggahīta* (ṃ). But why not the more natural resolution into *saccānam eko deso* (i.e. “any one of the four Truths”, not only the four together, cf. *eka-desa* rule as cited at *Vis.* 561–2, 565). See § 61 for similar use of *ekadesa*.

278/2 This should be printed in verse, but no edition does so (cf. corresponding verse at *Netti* 3 and 5: *Assādādīnavatā / nissaraṇam pi ca phalam upāyo ca // āṇatti ca bhagavato / yogīnam desanā-hāro //*). It may be noted how the *Pe*’s defining-verse fails to distinguish this Mode properly from Mode 2, and how it has been altered in the *Netti*; “inquiring” is out of place and anticipated since “teaching” is what has to be demonstrated here.

279/1 Read *ariyasaccanikkhepe* for *ariyasaccāni nikkhepo* (?).

the-determined is a painfulness in virtue of the painfulness-in-determinations ; subsidence ¹-as-a-characteristic-of-the-determined is a painfulness in virtue of the painfulness-in-change ; alteration-of-what-is-steady-as-a-characteristic-of-the-determined is a painfulness in virtue of the painfulness-as-pain.

282. As to the three feeling-planes of these three characteristics of the determined, neither-painful-nor-pleasant feeling is arising-as-a-characteristic-of-the-determined ¹ and is a painfulness in virtue of the painfulness-in-determinations. Pleasant feeling is subsidence-as-a-characteristic-of-the-determined and is a painfulness in virtue of the painfulness-as-change. Painful feeling is alteration-of-what-is-steady-as-a-characteristic-of-the-determined and is a painfulness in virtue of the painfulness-as-pain.

283. So suffering can be sought for in these sixteen terms, that is, in these nine ¹ terms and in the previous seven (§ 280). Also a characteristic [of suffering] [82] is demonstrated in the *Book of Demonstrations* by eleven kinds of painfulness (*Nd2 ad Sn.* 1049 ff.). [Also] the fifteen terms, namely “ (1) *Birth* has the characteristic of causing to be manifest . . . down to . . . (15) *Decease-and-Reappearance* has the characteristic of decease and manifestation ” (§ 17) can be quoted in detail.

284. So this [Truth] is taught, and is taught how it comes to be, thus : shared and unshared Threads (§ 279) in the seven and in the ten ¹ terms (Ch. I), and in the fiftyfold (?) ² “ Pattern of the

281/1 Read and punctuate as follows : . . . *tisso dukkhatā. Uppādo saṅkhatalakkhaṇaṃ saṅkhāradukkhatāya dukkhatā. Vayo saṅkhatalakkhaṇaṃ vipariṇāmadukkhatāya dukkhatā. Thitass’ aññathattaṃ saṅkhatalakkhaṇaṃ dukkhadukkhatāya dukkhatā. Imesaṃ . . .*

282/1 Read *Adukkhamasukhā vedanā uppādo saṅkhatalakkhaṇaṃ, saṅkhāradukkhatāya ca dukkhatā. Sukhā vedanā vayo saṅkhatalakkhaṇaṃ, vipariṇāmadukkhatāya ca dukkhatā. Dukkha vedanā thitass’aññathattaṃ saṅkhatalakkhaṇaṃ, dukkhadukkhatāya ca dukkhatā. Iti imesu nava . . .*

283/1 This arithmetic counts the “ 3 painfulnesses ” twice over to make the “ 16 ”, since they appear both in the “ 9 ” and the “ 7 ”.

284/1 This para contains a kind of “ schedule ” for Chs. I–VII ; the “ 7 ” must be those in Ch. I, § 63 (cf. § 280) and the “ 10 ” those in §§ 49–58 (see § 61).

284/2 Read with *Bb. paṇṇāsatividhe* for the absurd *saññā satividhe* ; but *paṇṇāsa-ti* for *ti-paṇṇāsa*, if correct, is odd ; and in Ch. II, the total is either 56 or 50 (including the missing no. 13, see n. 155/4), according to whether the two “ extra ” triads are counted or not. On the other hand one might read *paññās’-ati-vidhe* as “ over fifty-fold ”, meaning the 50 heads plus the 6 (nos. 51–56) “ not counted ”, which is more likely.

Dispensation ” (Ch. II, § 72), and in the eighteenfold ³ “ Terms of Expression of the Thread ” (Ch. III), and in the tenfold ⁴ “ Testings of the Thread ” (Ch. IV ?), and in the sixteenfold Modes of Conveying (Chs. V and VII), and in the twenty-one-fold Investigation-Inquiry (Ch. VI ?).⁵

This is called the Mode of Conveying a Teaching.

*

[2. *The Ninefold Thread in the Mode of Conveying an Investigation*]

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

(i) Term ; (ii) questions ; (iii) asking ; (iv) what before, What after ; (v) and a verse-paraphrase's ¹
Investigation : this demonstrates
The Mode Conveying Investigation.

*

286. (i) *Term* :¹ first the term—what is the meaning of that ? When the Blessed One was asked by the venerable Ajita, that can be taken [thus] : how many terms ² are asked about ? Like what ? The verse :

< “ [Tell] what is the world shut in by
! . . . > (Sn. 1032).

How many terms are these ? Four.³ So much is the asking for an answer. The terms are answered by the Blessed One with the same

284/3 There are clearly only 14 sections in Ch. III, and even if the 3 “ shared ” subsections are added, the total is only 17, not 18.

284/4 “ *Suttavidheyyesu* ” must be either a corruption or a paraphrase of *suttavīcayesu*. cf. use of *vihita* in § 264. Ch. IV has 4 sections, the 1st of which has a mention of “ 7 ” (§§ 263–4) ; these and the remaining 3 could make up the “ 10 ”.

284/5 If Ch. VI is meant by “ *pavīcayavīmaṃsā* ”, it is impossible to check the number “ 21 ” owing to the apparent loss of the last para or paras of that ch.

285/1 Read *anugītiyā ca*.

286/1 *Cy.* refers this to the “ 6 meaning-terms ” (§ 13) beginning with “ explaining ”, but there seems no reason to exclude the “ 6 phrasing-terms ” here.

286/2 *Pada*, here rendered by “ term ” combines in all these contexts the several meanings of “ item ”, “ word ”, “ sentence ”, and “ quarter-verse ” (where “ verse ” is the rendering of *gāthā*) ; wherever a verse is involved, therefore, “ term ” must have also the technical meaning of “ quarter-verse ”. The full verse quoted in brief in § 286 has 4 such “ terms ”, which four express only one “ meaning ” in that particular instance.

286/3 Repunctuate text.

number of terms as in the asking, and these are the explaining of the terms. This is what is called “ term ”.

*

287. (ii) *Questions* : How many questions are these four terms ? One, or two, or more than that ? These four terms are one question ;¹ [for] the phrasing is subordinate to (has parallel occurrence with) the meaning (see § 44). Although the terms are several, the meaning he asks about is only one. That these four terms are subordinate is due to the phrasing, the question being only one. [83] [For with the term] “ [Tell] what is the world shut in by ? ” he asks with reference to the world. [And with the terms] “ And whereby is it not displayed ? And what is it besmeared with ? Say ” he asks about the same [world, and with the term] “ And what will be its greatest fear ? ” he asks about that same [world]. That is how the phrasing is subordinate to the meaning and how the question is only one.

Now “ question ” is of four kinds : declarable unilaterally, declarable after analysis, declarable by asking a counter-question, and unacceptable (see *A. i*, 197). Herein, [when it is asked] “ [Is] the eye impermanent ? ” that is declarable unilaterally [in the affirmative]. [When it is asked] “ Is what is impermanent painful ? ” that is declarable after analysis ; [for] there is what is impermanent and not an eye ; and also the bases that are not the eye[-base] are also impermanent, not only the eye. This is what is declarable after analysis. [When it is asked] “ Does the eye guide² the eye faculty ? ” that is declarable by asking a counter-question. [When it is asked] “ Is that eye a Perfect One ? ” that is an unacceptable question, [and likewise] “ [Is a Perfect One] apart from the eye ? ”.

This is “ questions ”.³

*

288. (iii) As to what the Blessed One is *asked* (§ 285) : he is asked about the world’s corruption. For what reason ? Because corruption

287/1 Read and punctuate as follows : *Pañhā ti imāni cattāri padāni kati pañhā, eko vā dve vā taduttari vā ? Imāni cattāri padāni eko pañho. Atthānuparivatti byañjanam hoti.*

287/2 *Netti* ; cf. *nayana* as synonym for eye.

287/3 “ *Idam pañham* ” (*sic*) is a corruption (*pañho* is masc.). The words conclude the subsection (see § 287). Read *Idam pañhā ti vuccati* (?), cf. end of § 286.

is of three kinds : corruption by craving, corruption by view, and corruption by misconduct (§ 82).

289. Herein, [with the reply]

< “ *By ignorance is [the world] shut in,*
... ” > (§ 49)

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

290. When it was said [by the Blessed One] with four terms, namely “ By ignorance is the world shut in, ... ”, then it was asked further ¹

< “ *The streams keep streaming everywhere*
... ” > (Sn. 1034),

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

[84] < *Whatever streams are in the world*
They are shut off by mindfulness ;
The streams' restraint I tell, whereby
They can be sealed, is understanding > (§ 56).

He answered those four terms with two terms.²

291. What is this that is asked ? ¹ What is asked about is the cleansing of that corrupted world.

292. The “ streams ” are the < *six bodies of craving* > (M. i, 51), which are demonstrated in the plural in virtue of all the [six external] bases. [With the question] “ What is it that shuts off the streams ? ” he asks about the abandoning of obsession. [With the question]

290/1 *Paṭipucchati*, if correct, is used here in a sense different to that laid down in § 287 ; this is not a “ counter-question ” in answer to a question but an additional question asked by the questioner after receiving an answer. Perhaps better read *paripucchati* for *pi pucchati*.

290/2 See n. 286/2. The “ 2 ” are “ mindfulness ” and “ understanding ”.

291/1 Cy. reads *Idaṃ paḍaṃ kiṃ pucchito* and explains : “ *Ime dve atthapadā* (sic) *bhagavā kiṃ pucchito.* ” But perhaps better read *Idaṃ kiṃ pucchitaṃ ?*

“ Whereby is it that streams are sealed ? ” he asks about eradication of underlying tendencies (cf. §§ 424–5).

293. Herein, the Blessed One teaches by way of mindfulness in the six doors ; for when someone abides aware with mindfulness as doorkeeper his faculties [beginning with that of the eye] are ¹ guarded. Herein, the faculties being guarded,² when there is any insight, that conduces to the complete abandonment of any streams and of that ignorance ³ [whereby] the world is shut in. That is how the streams are sealed off.⁴

294. After that, he asked further

< “ *Understanding and mindfulness*
... ” > (Sn. 1036),

having come in order to ask ¹ the Blessed One where name-and-form is set at rest. The Blessed One answered these four terms with one term :

< “ *As to the question that you ask,*
Ajita, I shall tell you [now] :
With cessation of consciousness
'Tis here that this is set at rest ’ ” > (cf. Sn. 1037).

295. What does he ask with this question ? He asks about ¹ the element of extinction without trace left. The Blessed One answered him with the element of extinction without trace left.

296. [85] Herein, with the first question (§§ 287–9) he asks about corruption, with the second question (§§ 290–3) he asks about cleansing, with the third question (§ 294) he asks about the extinction element without trace left,¹ and with the fourth question (§ 297) he asks further ² about the extinction element with trace left.³

293/1 *Sambhavanti* in such a context is unusual ; perhaps read *bhavanti*.

293/2 Read *guttesu* for *gattesu*.

293/3 Read *tassā ca avijjāya* for *tassa ca vijjāya*. Also *yo* looks like a mistake for *yena*.

293/4 Read *pihitāni pi bhavanti*. (end of para) *Tato* . . .

294/1 Read *puṭṭhum* for *puthum*. Also period before *Imāni*.

295/1 *Cy.* : . . . -*dhātum pucchati*. *Tam bhagavā* . . .

296/1 So *Cy.* Otherwise previous para is contradicted. Read therefore *anupādisesa*-here.

296/2 See n. 290/1.

296/3 Read with *Cy.* *sopādisesa*- here, see n. 296/1.

297. In addition to that [third question (§ 294)] he asked further : ¹

< “ *There are these Masters of ideas,*²
And several Initiates here :
Good sir, if asked, you have the skill
To tell me their ³ behaviour ” > (Sn. 1038).

He asks these four terms. Now how many questions are these ? ⁴
 They are those about the Arahant “ Masters of ideas ” and about the “ Initiates ”.

*

298. (iv) “ What is before, what after ” (§ 285) : the meaning is this : ¹ “ Herein, which does he ask about first and which last ? ” He asks about the Arahant first and about the ideas of the Initiate with the corresponding (?) term. The Arahants are referred to [by the phrase] “ Masters of ideas ” while the Initiates are referred to [by the phrase] “ the several ”. [With the phrase] “ You have skill to tell me their ” he asks the Blessed One a term shared in common [with both]. Now shared and unshared questions can be asked of him. The Blessed One [sometimes, as in this case,] answers [such questions] not [in the same order] as [that in which the questions are] asked.² [Here] he answers afterwards what was asked first and answers first what was asked afterwards. And what is this that he asked ? ³ He asks this : “ What is the behaviour of those [already] purified and of those [still] being purified ? ”

That is answerable as follows :

299. < “ *Sensual desires he would not want,*
He would be undisturbed in mind,
... ” > (Sn. 1039).

[Here] the Blessed One shuts off the obsessions [produced] by the

297/1 See n. 290/1.

297/2 Read here and below *sankhāta-* for *sankhata-*.

297/3 Read *tesaṃ no*, see PTS. 8 lines below.

297/4 Read *pañhā* for *pañhe* (?).

298/1 Repunctuate : ... *attho : tattha* ...

298/2 Repunctuate and read : ... *pucchitabbāni. Taṃ bhagavā vissajjeti na tathā puṭṭhaṃ : yaṃ paṭhamam puṭṭhaṃ taṃ pacchā vissajjeti, yaṃ pacchā pucchi taṃ paṭhamam* ...

298/3 Repunctuate : ... *Kiṃ ca idaṃ pucchitaṃ ? “ Visuddhānaṃ visujjhantānaṃ ca kā iriyā ? ” ti idaṃ pucchi.* It seems unlikely that two forms of the pp., namely *puṭṭha* and *pucchita*, would be used so indiscriminately ; *pucchitaṃ* here is thus possibly a corruption of *pucchi*, or should be read as *pucchi taṃ*, according to context.

thought [of sensual desires] ; but ¹ [there is also] the obsession due to disturbedness by the [other] two kinds of thoughts [namely those of ill will and cruelty] as demonstrated among the in-shuttings (hindrances).² [With the phrase] “ Skilled ³ in all ideas ” he answers about the Arahant [asked about first].

300. Now as to the verse beginning.

< *By what means does he cross the flood ?* > (cf. S. i, 53),

these are four terms [in the whole verse]. The questions are four too. [86] What is the reason ? It is because here the phrasing is not subordinate to (does not have parallel occurrence with) the meaning ¹ like Ajita's first question (§ 286 f.), where the answers were not unilaterally plural, since the questions there, though plural [in phrasing] were only one [in meaning].² Also, while in the first Ajita question the fourth was answered [after] he had already asked [the other three questions and had been answered, it is] not so [here],³ since here it is a seeking out how things come to be, and accordingly one seeks (tests) the answers ⁴ as to how things come to be, [doing so] by the term-connexion. As to the question ⁵ which he asks here again ⁵ in this way, herein, this is [simply (?)] a mood of the questioning.⁶

301. Now the verse ¹ [beginning]

< *The inner tangle and the outer tangle,*
... > (S. i, 13)

must be traced out by means of the answer to this question. How is it answered ? [Herein,] the Blessed One answers with the verse ¹

< *When a wise man, established well in virtue,*
... > (§ 156).

299/1 Ba. supports PTS. Bb. : *dve pana vitakka-anāvilatāya*. Cy. : *dve pana vitakkā āvilatāya*. The last must be right.

299/2 Ba., Bb., Cy. : *nīvaraṇesu*. So far only Initiates have been dealt with in this answer.

299/3 Read *kusalo* for *kusalā*.

300/1 Read *Na hi ettha atthānuparivatti byañjanaṃ, yathā* ... with Bb. and Cy. (cf. PTS. p. 82, l. 22 = § 287).

300/2 Bb. : *eko'va* ...

300/3 Stop after *Ajitapañhe*.

300/4 Read *vissajjanāyo* as one word.

300/5 Cy. has *pañho* for *puna*.

300/6 Period after *pucchanāyaṃ* and new para.

301/1 The construction of this sentence is somewhat mixed. Perhaps read and punctuate as follows : “ *Antojaṭā bahijaṭā* ” ti (S. i, 13) *gāthā pucchitavissajjanāya maggitabbā : Kathaṃ vissajjitā?ti. Bhagavā vissajjeti* “ *Sīle patiṭṭhāya naro sapañño* ” ti (S. i, 13) *gāthāya*.

Herein, “keeping a pure heart in being” is quiet, while “keeping understanding in being” is insight. Herein, he infers as follows : The “inner tangle and the outer tangle” are any ideas abandoned by means of quiet and insight. As to the answer herein, lust is abandoned by means of quiet and ignorance is abandoned by means of insight. The lust which has what is in oneself for its ground is the “inner tangle” while the lust which has what is external for its ground is the “outer tangle”. And the embodiment-view (§ 534) with what is in oneself for its ground is the “inner tangle” while the sixty-one² types of view with what is external for their ground are the “outer tangle”. [In fact] whatever, due to lust and to view-type, will exist there regarding what is in oneself and what is external,³ this is the “tangle”. So in brief any craving and view whatever with what is in oneself for their ground are the “inner tangle” while any craving and view whatever with what is external for their ground are the “outer tangle”.

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

< “ *Four wheels it has and has nine doors,
[’Tis full of associated greed
And born of mire, O Hero great ;
How then will there survival be ?]* ” > (S. i, 16 ; 63).

Herein, the Blessed One answered with the verse :

< “ *By severing the tie and trace,
[And evil greed for wishes, too,
And craving with its root expelling,
Thuswise will there survival be]* ” > (S. i, 16 ; 63).¹

303. What the Blessed One answers with is the Way Leading to Cessation of Suffering. With this answer the Blessed One [87] infers the defilements here from what is demonstrable by the first verse. For either the “four wheels” are the four hands and feet, and the

301/2 cf. § 318 for the number “61”, which seems confined to this work ; but “62” at § 534, the normal “commentarial” reckoning.

301/3 Bb. : *yā hi ajjhattivatthukā yā ditṭhibhāgiyena bhavissati . . .* ; Cy. : *yā hi ajjhattivatthukā yadi bāhirena bhavissati . . .* ; but perhaps, having regard to what has gone before, restore to *yā hi ajjhatabāhirarāgadiṭṭhigatena bhavissati . . .*

302/1 Having regard to the S. text quoted, read *naddhim* for *nadan ti*. The verse is given in full in the trslq, for convenience.

“ nine doors ” are the nine bodily orifices, or else ¹ the “ four wheels ” are the four assumings—and with assuming as condition, being : with cessation of assuming, cessation of being—, and the “ nine doors ” are the nine positions of conceit (*Vbh.* 389–390) ; for ² the suffering born of conceit is the [position for conceit] < *I am better* > (*Vbh.* 389) in the three triads that follow [in the *Vibhanga* text]. “ Full of associated greed ” is lust for the five strands of sensual desire. Herein, it is “ the tie ” that is answered by craving and “ the trace ” by conceit. “ Evil greed for wishes ” is lust for the five strands of sensual desire. Herein, it is < *unrighteous greed* > (*M.* i, 36) he demonstrates as “ evil ”. “ Craving with its root ” ³ is < *craving rooted in unknowing* > (). “ Expelling ” ³ is the abandoning of the craving rooted in unknowing and of view. And again any other ideas leading to the roundabout whatever that construe ⁴ for that same reason in association with the “ four wheels ” can all be demonstrated. So ⁵ this verse-answer agrees with the question.⁶

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304. (v) Now if [there is any recapitulation] with a summary,¹ then this Investigation [becomes an inquiry] into a paraphrasing-verse (§ 285) together with its prose-exposition [that it recapitulates, and this in order to see whether] the Blessed One paraphrases in verse as many terms as he presents [in the prose-exposition. For example :]

303/1 Read *Atha vā* for *Yathā* (?), taking this to refer back to the “ *vā* ” at *PTS.* p. 87, l. 2.

303/2 Passage corrupt. Having regard to the *S.* and *Vbh.* texts, restore as follows “ *navadvāraṇ* ” *ti* (*S.* i, 16) *navamānividhā* (cf. *Vbh.* 389–390) ; *mānājātikam dukkham* “ *seyyo’ham asmī* ” *ti* (*Vbh.* 389) *parato tīṇi tikāni*. “ *Puṇṇam lobhena saṃyuttenā* ” *ti* (*S.* i, 16) *pañcakāmaguṇiko rāgo*. *Tattha* “ *naddhī* ” *ti* (*S.* i, 16) *taṇhā vissajjīyati*, . . . ; the “ 3 triads ” of conceit are the “ 9 positions of conceit ” in the *Vbh.* (*Cy.*, instead of taking *dukkham se yenamhi* here as a corruption of *dukkham seyyo’ham asmī ti*, see above, alters to *dukkham seti* and so is led to identification with the “ 9 āghātavatthūni ”, which are not meant here at all).

303/3 Another corruption. *Aññāṇamūlakā taṇhā ti aññāṇamūlakā taṇhā* is unlikely to have been the original version. Perhaps read . . . *niddisiyati*. “ *Samūlakan taṇhan* ” *ti* (*S.* i, 16) *aññāṇamūlakā taṇhā*. “ *Abbuyhā* ” *ti* (*S.* i, 16) *aññāṇamūlakāya taṇhāya ca diṭṭhiyā pahānaṃ*.

303/4 No period after *yujjanti*.

303/5 Read *Tathā’yaṃ* for *tatth’āyaṃ* (?).

303/6 *Bb.* : *sameti* for *saman ti*. Perhaps restore whole corrupt sentence as follows : *Tathā’yaṃ gāthāvissajjanā pucchāya sameti*. *Yaṃ yadi* . . .

304/1 *Sandena* : *sanda* is not in *PED.* ; *Cy.* gloss. by “ *saha sannahena* ”. Corruption ?

305. < *Bhikkhus, when a bhikkhu possesses eight factors he is fit to go on a mission . . .* > (A. iv, 196). Now these eight meaning-terms presented [here in this prose-exposition] the Blessed One paraphrases in verse by six terms¹ as follows :

< *He is undismayed when come before
A parliament assembly,
He does not lose his [thread of] speech,
He does not hide his mission's aim,
He can expound views not his own,
When questioned, he is undisturbed :
A bhikkhu such as this will be
One on a mission fit to go* > (A. iv, 106).²

306. Herein, the Blessed One does not¹ paraphrase in the verse with as many terms as he presents [in the prose].

307. < *Bhikkhus, when a good friend possesses seven factors . . .* >, [and the paraphrasing-verse]

< *He is dear, revered, and venerable,
. . .* > (cf. A. iv, 32),

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

305/1 See n. 286/2 ; here the word “ *pada* ” has more the meaning of “ item ” than “ half-line ”.

305/2 PTS. p. 87, ll. 20–23 (words *Yo tu . . . to . . . arahati*) should be in verse. They are a corruption of the verse at A. iv, 196. Ba. supports PTS. ; Bb. gives verse as in the A. text with only one (Burmese source) vl., namely *byāthati* for *byathati* (A. text *byādhati*). Without simply replacing the corrupt version here by the A.-text version, which might be thought a little procrustean, a restoration might be attempted on the following lines to retain the main variants while removing the obvious nonsense (e.g. the first line “ *Yo tu na c’eva te sappurisaṃ uggavādinī* ”) :

*Yo tu na vyathati patvā parisam uggatavādinim
Na ca chādeti vacanam na ca hāpeti sāsanaṃ
Asandiṭṭhiṇ ca akkhāti pucchito ca na kuppati,
Sa ve etādiso bhikkhu dūteyyaṃ kātum arahatī ti.*

(The error, e.g. *sappurisaṃ* for *patvā parisam*, which in Latin script seems impossible, could easily arise in a damaged or unclear Burmese MS. Some other errors, easy in Sinhalese or Latin script, would be impossible in Burmese script.)

306/1 The context requires *Tattha na bhagavā* or *Tattha pana na bhagavā*. There are 8 “ terms ” in the prose and 6 in the verse.

308. So [sometimes] the verse-paraphrases with more when the presentation [in the prose] has fewer terms, or when the [prose] presentation has more terms he verse-paraphrases with fewer.¹

This is what was called “ and a verse-paraphrase’s investigation ” (§ 285).

[88] This is the Mode of Conveying an Investigation.

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[3. *The Ninefold Thread in the Mode of Conveying a Construing*]

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

Looking for right and wrong construing
In the case of the Thread’s Conveyings’
Plane, resort, outcome, demonstrates
The Mode Conveying a Construing.¹

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

311. As [for example] < *Creatures are defiled owing to a cause, owing to a condition ; there is a cause, there is a condition, for creatures’ defilement. Creatures are purified owing to a cause, owing to a condition ; there is a cause, there is a condition, for creatures’ purification* > (cf. *M. i*, 407), and the path to [that] purification is this < *Ānanda, one who is virtuous does not have to choose “ How shall I have no remorse ? ” . . . etc.* > (§ 153),¹ which prose-exposition¹ can be cited. Now what² is the cause, what is the condition, for that [path] ?

308/1 *Bahussutavā* here is certainly a corruption. Perhaps restore this confused sentence as follows: *Iti bahutarikāya vā anugītiyā anugāyati appatarikapadaṃ nikkhepaṃ, bahutarikapadaṃ vā nikkhepaṃ appatarikāya anugītiyā anugāyati. Ayam vuccati “ anugīti ca vicayo ” ti.*

309/1 Read *PTS.* p. 88, ll. 3–4 (words *Suttānaṃ . . . to . . . niddiṭṭho*) as verse. *Hārānaṃ* begins new paragraph.

310/1 Read *Ayam pucchā yujjati na yujjati ti* for *Ayam pucchā suttesu na yujjati ti* ; see corresponding verse in *Netti*.

311/1 Read . . . *pe . . . byākaraṇaṃ* for *-pe-abyākaraṇaṃ*. Compared with § 153, this quotation is another garbling. Correct to *A.* text version.

311/2 Read and punctuate as follows: *Tassa ko hetu ko paccayo ? Sīlakkhandhassa . . .*

312. There are four¹ causes and four conditions for the Virtue Category [of the Path]: (i) waiting on True Men (see *D.* iii, 276) and (ii) living in befitting places are a condition through assumptive conditionality.² (iii) When there is any old [appropriate] action,³ its ripening is a condition. (iv) And through that same conditionality,⁴ there is right direction in self-guidance, which is a cause (see § 525). So the [Path's] Virtue Category has a cause and has a condition. This is virtue belonging to worlds. But as to virtue dissociated from worlds, that has three faculties as condition, namely the faith faculty, the energy faculty, and the concentration faculty. These are a condition. The mindfulness faculty and the understanding faculty are a cause; [for] understanding generates⁵ the virtue that leads to penetration⁶ and also the virtue of [the fruit of] Stream-Entry. Hence these [faculties] are the cause, these are the condition.

313. Since, moreover, the “tranquillity” and “happiness” and “gladness” (see second quotation in § 311 in full) are a condition for concentration, and since the “pleasure” is a cause, hence the Concentration Category [of the Path] has a cause and has a condition.

314. [89] And since “one who is concentrated understands how things are” (§ 311 full version of 2nd quotation) this is understanding. For that another's utterance and reasoned attention in oneself are the cause and the condition (§ 2).

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

315. Inquiry thus “Does this [construe or does it] not construe?” (§ 310) in regard to Threads concerning what is declarable unilaterally

312/1 *Ba.*, *Bb.*, *Cy.* : *cattāri cattāri hetu paccayo ca*. But *PTS.* arrangement seems better. Genders and numbers are rather mixed up.

312/2 Read *upādāpaccayatāya paccayo*. The term *upādāpaccayatā*, if correct, does not seem to appear elsewhere; cf. *upādāpaññatti* (*PugA.*, *Ppn.* Ch. VII, n. 11, “derivative concept” = “d. description”).

312/3 For “old action” see *S.* ii, 65. Here this stands for the 3rd “*cakka*” at *D.* iii, 276, namely “having in the past made merit”.

312/4 *Ba.*, *Bb.* : *tāya paccayatāya* for *tāya paccayāya*.

312/5 *Bb.* : *jāyati* for *jāti*.

312/6 Read *paññā nibbedhagāminiyaṃ* for *paññāya nibbedhagāminī yaṃ*.

or after analysis or by a counter-question (?) (see § 287) ¹ is the Mode of Conveying a Construing.

316. And that [Mode of Conveying] can also be seen in the four Principal Appeals to Authority (§ 264).

*

[4. *The Ninefold Thread in the Mode of Conveying Footings*]

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

The victor teaches an idea,
And also what has that idea
As Footing : so with all ideas :
This is the Mode Conveying Footings.¹

318. The five strands of sensual desires are a footing for lust for sensual desires ; [for] it is said that “ In whomsoever lust for sensual desires arises, has arisen, or will arise, the footing for that lust for sensual desires is in those five [external] bases that have form [beginning with visible forms, and] not apart from them ”.¹ That is why the five strands of sensual desire are the footing for lust for sensual desires.

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

315/1 This passage is nonsense as it stands. It is a concluding sentence, and the last part (“ . . . *na yujjati* ”) can be accepted and identified as referring back to *PTS*. p. 88, l. 6 (§ 310). *Cy.* accepts *satta* as “ seven ” and reads *pañhā* for *paññā* ; it then attempts to make up the “ 7 questions ” by referring to Ajātasattu’s 6 questions in *D. Sutta* 2 plus Ānanda Thera’s question in *A. v*, 2 (§§ 75 and 311). But this is a desperate guess with no relevance. Actually, since this 3rd Mode specifically refers back to the 1st two (see § 310, confirmed at *Netti* 27, ll. 1–2, trsln. § 140), the clue lies rather in the four “ questions ” (*pañhā*) quoted at *PTS*. p. 83, ll. 5–6 (§ 287) from the *A.*, namely *ekamsabyākaraṇīya*, *vibhajjabhyākaraṇīya*, *paṭipucchābyākaraṇīya*, and *ṭhapanīya*. With these in mind and the corrupt *Pe* text running as it does “ *Iti ime tayo khandhā sahetu-sappaccayā evaṃ satta paññā ; satta byākaraṇīsu suttesu na yujjati. Ayam yutti hāro,* ” a restoration can be hazarded on the following lines : *Iti ime tayo khandhā sahetū sappaccayā. Evaṃ ekamsa-vibhajja-paṭipucchā-byākaraṇīyesu suttesu yujjati na yujjati ti vīmaṃsā, ayam yutti-hāro.* This would be no more drastic than some changes already justified by firmly identifiable texts.

317/1 *PTS*. p. 89, ll. 8–9 should have been in verse form as in *Bb.*, which has *iti yāva* for *ettāvatā*).

318/1 This might be a quotation from somewhere.

The five categories [beginning with form] are a footing for the embodiment-view. The sixty-one² types of view are a footing for lust for views.

The sensual-desire element is a footing for lust for sensual desires.³ The formless element is a footing for lust for the formless.

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

The nine grounds for annoyance (*A. iv*, 408) are a footing for ill will. The nine positions of conceit (§ 303)⁴ are a footing for conceit.

Pleasant feeling is a footing for the underlying tendency to lust. Painful feeling is a footing for the underlying tendency to resistance. Neither-painful-nor-pleasant feeling is a footing for the underlying tendency to ignorance (see *M. i*, 303).

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

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

Bodily crookedness is a footing for view. Bodily fault (*dosa*) is a footing for hate (*dosa*).⁵ Bodily coloration (?) is a footing for greed.

319. Or [in fact when] any¹ idea arises by means of any object, whether the idea is expressed in terms of creatures¹ or expressed in terms of ideas (see § 43–5), its footing is accordingly (?)¹ that whereby¹ that idea arises with an object.

320. Just as, when a man¹ finds a (?)² footing for his foremost foot, he raises his second foot and brings it forward past [that] foot, but

318/2 See n. 301/2.

318/3 The sentence to be expected for the form-element is missing in all edns., i.e. *Rūpadhātu rūparāgassa padaṭṭhānaṃ*. It should be restored.

318/4 Read *nava mānavidhā mānassa*; see § 302.

318/5 The pun (*dosa* = fault/*dosa* = hate), possible in Pali, is impossible in Sanskrit (*doṣa* = fault, *dveṣa* = hate). This triad is based on *A. i*, 112, but the form given to it here is rather odd.

319/1 Read and punctuate as follows: *Yo yo pana dhammo yena yena ārammaṇena uppajjati, sattādhittānena vā dhammādhittānena vā anusārena (?) so dhammo; tassa padaṭṭhānaṃ yena sārammaṇena so dhammo uppajjati. Yathā . . .*

320/1 The simile is presumably that of a man walking step by step. There are several corruptions as noted below.

320/2 Read *labhanto* for *alabhanto*.

if he ³ finds no footing for his second foot, he does not (?) ³ raise the other foot since there is no (?) condition for it, so too an idea, whether profitable or unprofitable or undeclared (see *Dhs.* p. 1) does not occur when it finds no footing, owing to (?) ⁴ non-obtainment (?) ⁴ of a reason for the idea so ⁵ produced.

This is called the Mode of Conveying Footings.

*

[5. *The Ninefold Thread in the Mode of Conveying Characteristics*]

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

When one idea is mentioned, all
Ideas of like characteristic
Are by that mentioned : here abides
The Mode Conveying Characteristics.

322. [For example,] when in the verse

< *They whose mindfulness of body
Is constantly well instigated
... > (Dh. 293)*

mindfulness occupied with the body is mentioned, then mindfulness occupied with feelings, with cognizance, and with ideas (cf. *D.* iii, 221) are also mentioned by the single Foundation of Mindfulness's [representing all] four Foundations of Mindfulness ; ¹ for cognizance does not occur in only a single Steadying-point for consciousness (see *D.* iii, 228), it occurs in the different ways [simultaneously, so] when mindfulness occupied with the body is mentioned, then that occupied with feelings, with cognizance, and with ideas, is mentioned as well. For it is not that when mindfulness occupied with the body is kept in being then the [rest of the] four Foundations of Mindfulness do not ² come to fulfilment by keeping in being. [91] So when any among like ideas ³ are mentioned then all those ideas [with that same general characteristic] are mentioned.

320/3 Read *so* for *yo*, and *aparam padam na uddharati*.

320/4 Read *dhammassa yoniyā appaṭilābhā. Ayam ... (?)*

320/5 Read *tathā-payuttassa (?)* or *tathā-pavattassa (?)*.

322/1 Read *satipaṭṭhānānam*.

322/2 *Ba. : bhāvanam na gacchanti ; Bb. : Bhāvanāpāripūriṃ na gacchanti*. The negative is required by the sense.

322/3 Read *tassadisesu*, standing for *taṃ-sadisesu*, instead of *tassa disesu*. "Like" here means "having a common general characteristic". *Cy* here has *sabba-bodhipakkhiyadhammā* instead of *sabbadhammā*, taking *bodhipakkhiya* as the general unifying characteristic meant here. cf. *Netti*'s exposition.

323. [Again,] in the verse

< *And purifying one's own heart :*

This is the Buddhas' Dispensation > (§ 183)

ideas concomitant with cognizance are mentioned. And when "heart (cognizance)" is mentioned form [is also] mentioned. This is the name-and-form that is the Noble Truth of Suffering. Consequently in the "purifying" of "one's own heart (cognizance)" what one purifies is Suffering, what one purifies by is the Path, [what one purifies from is origin, and] ¹ the purifying is Cessation.

324. [Again,] < *Eye consciousness arises depending on eye and forms* > (*M. i*, 111–112). Herein, the conascent feeling, perception, choice, contact, and attention (see *M. i*, 53), are ideas with a single [general] characteristic in virtue of the characteristic of assuming. He who ¹ finds dispassion in form (see *M. i*, 139) finds dispassion in feeling, and he also finds dispassion in perception,² determinations, and consciousness.

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

This is called the Mode of Conveying Characteristics.

*

[6. *The Ninefold Thread in the Mode of Conveying a Fourfold Array*]

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

(i) Language by way of phrasing, (ii) Purport,
(iii) The Teaching's Source,¹ and (iv) the Thread-Meaning
As a Consecutive-Sequence :

This Mode Conveys a Fourfold Array.

326. (i) Herein, what is *Language* ? How is that to be seen ? According as it is said by the Blessed One < *A bhikkhu possessing*

323/1 cf. counterpart sentence at *Netti* p. 44. The text is corrupt and garbled here. Restore as follows: *tato sacittapariyodāpanāyaṃ ; yaṃ odapeti, taṃ dukkhaṃ ; yena odapeti, so maggo ; yato odapeti, so samudayo ; yā odāpanā, so nirodho.*

324/1 Read Yo for Ye.

324/2 Bb. : *saññāsankhāraviññāṇesu.*

325/1 Cy. : *desanānidānaṃ* ; cf. *Netti* p. 3, also § 333 ; there must be a mention of *nidāna* here somewhere.

eleven factors swiftly reaches greatness in True Ideas : he is (1) skilled in meanings, (2) skilled in ideas, (3) skilled in language,¹ (4) skilled in designations for the feminine gender, (5) skilled in designations for the masculine gender, (6) skilled in designations for the neuter gender,² (7) skilled in designations for the past [tenses], (8) skilled in designations for the future [tenses], (9) skilled in designations for the present [tenses], (10) skilled in single purport, (11) skilled in differing purport > ().³

327. What [92] is taught ? All according to the Thread demonstrated as past, future, and present,¹ by means of the feminine-gender designation, the masculine-gender designation, and the neuter-gender designation. He ² looks that [Thread] over as to phrasing and as to language-skill for the correctness or incorrectness of the Thread's language thus : This should be inflected ³ thus, this should not be inflected thus.

This is called Skill in Language.

*

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

< *The Deathless State is diligence,
That of Mortality neglect* > (Dh. 21).²

326/1 cf. A. iii, 201 : *attha- . . . dhamma- . . . vyañjana- . . . nirutti- . . . pubbāpara-kusalo ca*.

326/2 “*Vipurisa*—neuter” : not in *PED.* ; the word does not seem to occur elsewhere, and the *Netti* (p. 33) has the normal *napuṃsaka*.

326/3 This is presented as a quotation, though it is not traceable and was apparently rejected as such by the *Netti*'s compiler, since he presents it differently, and the differences are notable.

327/1 Repunctuate text.

327/2 Read *so* for *yo* (?). Read *sunirutti-dunniruttitaṃ* as one compound (acc. of *-tā*).

327/3 “*Niropayitabba*—aligned” : lit. “should be set down” and renderable by “should be languaged” ; it must refer to accident. There seems to be a pun in this use of *niropeti* (caus. of *ni* + √ *ruh*) as a verb to the subst. *nirutti* (“language” ; caus. subst. fm. *ni* + √ *vac*, cf. *nibbacana* fm. *nir* + same root).

328/1 Sentence corrupt. *Vāraṃ* (rendered “section”) may pass, though it is uncertain ; but *imena* (so all edns.) is not a recognized form. *Bb.* has *desitabbun ti* for *desitan ti*.

328/2 cf. § 386.

What is the Blessed One's *Purport* here ? It is that those who wish ³ for coolness (?) ³ will abide diligent. This is the purport here (but see § 386).

329. [Again :] ¹

*No one turns back time for devotion, and while
Feelings there are not [yet] overwhelming, let one keep in being
The path proclaimed by the Seer [which is] the state of safety
From suffering that has shaken off dirt and taints ().*

What is the Blessed One's *Purport* here ? It is that those who are afflicted ² by pain will instigate energy ³ for the exhaustion of suffering.⁴ This is the Blessed One's purport here.

330. So the Purport in what is taught by verse or by prose-exposition is the establishment¹ that through such a Thread one practises an idea in accordance with the True Idea.

This is what is called the Teaching's purport.

*

331. (iv) Herein,¹ what is *Consecutive-Sequence* (syntax) (§ 325) ?

[93] Since in a verse or in [prose (?)] Threads the terms are multiple (?) ² in this way or in that,³ the preceding terms and the

328/3 Read *asītim eva* (= *a-sītim eva*) ; for *nibbāna* as "coolness" cf. *sīti-bhavati* (S. ii, 83). Read *ākaṅkhanti* for *ākaṅkhati*. cf. *Netti*'s version (p. 34).

329/1 This quotation is too corrupt to be traceable. Since, however, its "purport" is given after it, it is possible to trace the vague outline of its sense, but (and this is the only instance) that is not enough on which to base a restoration. The fact that in this subsection there are two quotations, the first of which (§ 328) is a verse, makes it likely that this quotation is prose and that its apparent verse form is an accident resulting from its garbled state. The version given here for completeness' sake is a guess based on the *purport* and must not be taken as a proper "translation".

329/2 Bb. : *dukkhe nāssadakā* ; Cy. : *dukkhena bādhitā*. The latter seems better.

329/3 Read with Bb. and Cy. *viriyam* for *vikiriyam*.

329/4 Read *dukkhakkhayāyā ti* for *dukkhakkhayā yāti*.

330/1 Read either *sādhanā yā* or (with Cy.) *sādhako yo*.

331/1 The 3rd head in § 325, namely "source" is missing here. The secondary treatment of it in § 333 under "skill" does not supply this lack. Is a palm-leaf missing here ?

331/2 It is unlikely that "*asītitāni*" here has anything to do with the "*asīti eva*" three paras back (see n. 328/3). The context suggests that it might be a corruption of *anekāni*.

331/3 Cy. has *iti* for *eti*. But perhaps read whole phrase as *evam vā evam ve ti* (*ve ti* = *vā iti*).

subsequent terms belonging to such ⁴ verse or [prose] Threads must be taken together.

332. That sequence is known ¹ as to its consecutivity as follows : When one verse in two or three ² is embarked upon [for search] (?), the meaning of the [verse] spoken ³ as one part thereof is ⁴ yet undemonstrated owing to some verses being still not spoken ; ⁵ what is [still] to be said ⁶ must be compared with that. So while he who is searching (testing) has doubts about the search (test), that person has still ⁶ to search [further] in another of the descriptions [still unspoken (?)] (see §§ 385 ff.).

This is what is called sequence by consecutivity.

*

333. Skill : ¹ (iii) Skill in source as circumstance, (i) skill in language as phrasing, (ii) skill in the teaching's purport, (iv) skill in sequence by consecutivity (syntax).

334. Herein, when a verse is searched for that (?) in order to obtain the source, etc.,¹ the meaning does not have to be demonstrated [separately] since skill in sources as circumstances is skill in meanings. When the meaning ² is being sought out by means of these four terms it is sought out according to how it is. And then all ³—that is, either the source as circumstance or the purport, the language as phrasing, and the sequence (syntax) ³—is in consecutivity when not

331/4 Read with *Bb. tassā* for *tassa*.

332/1 Read with *Bb. ñāyati* for *nayati*. This sentence seems to introduce what follows rather than round off what precedes.

332/2 The neuter *tīṇi* is meaningless here ; read whole clause as *yā ekā samāraddhā gathā dvīsu vā tīsu vā* (?).

332/3 *Bb.* : *bhāsītānaṃ abhāsītāhi* ; but read *bhasitāya abhāsītāhi* (?).

332/4 *Bb.* : *bhavati* for *bhavanti*.

332/5 *Bb.* has *yam'va sabbam* for *yam vattabbam* ; *Cy.* : *yañ ca sabbā*.

332/6 *Cy.* has *tāva* for *vā*. The whole passage is rather garbled ; but the sense of §§ 331-2 is simply a warning against trying to explain the first of a set of verses without reference to what is to follow in the rest.

333/1 The 3rd head in § 326, namely " source " (*nidāna*), can hardly be regarded as treated more than subordinately here, where " skill " in all 4 heads is dealt with ; see n. 331/1.

334/1 The word *vā*, if correct, seems to refer to the other three. It may be noted that throughout this work the word *ādi*, constantly used enclitically in the main Commentaries in the sense of " etc. ", is never met with in that sense.

334/2 No stop after *attho*. 334/3 Commas or dashes after *sabbo* and *sandhi ca* (?).

a conclusion.⁴ That is how it can be taught as to the Thread's meaning.

This is the Mode of Conveying a Fourfold Array.

*

[7. *The Ninefold Thread in the Mode of Conveying a Conversion*]

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

The Mode that, when there is one footing,
Seeks out the footing that remains
And converts to the opposites
Is that Conveying a Conversion.

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

< *And for the proud, the negligent,*
... > (*Dh.* 292).

337. This ¹ negligence, what is it the footing for ? For the relinquishment of profitable ideas.² Now the relinquishment of profitable ideas,² what is that the footing for ? [94] For using unprofitable ideas.² Using unprofitable ideas, what is that the footing for ? For using objects of defilement. So in the case of negligence,² while it is view that sides ² with delusion it is craving (?) ² that sides with will and lust.

338. The craving and the view herein are the four taints : the craving is the taint of sensual desire and the taint of being, while the view ¹ is the taint of views and the taint of ignorance.

334/4 No stop after *anuttaro*, which seems to mean " not a concluding statement " ; for *uttara* in this sense, see, e.g. *MA.* v, 83. *Cy.* : " *Na uttaro / na ca kevalam pacchimanto atha kho ādimajjhapariyosānaṃ* ; but the meaning of this whole sentence is not as clear as it might be. Period before *Evam*.

337/1 Read ... *gāthā*. *Yo yaṃ* ...

337/2 Read as follows (see *Bb.*) : ... *pamādo, idaṃ kissa padaṭṭhānaṃ ? kusala-dhammosaggassa. Kusaladhammosaggo pana kissa padaṭṭhānaṃ ? akusaladhammapaṭisevanāya. Kusaladhammapaṭisevanā kissa padaṭṭhānaṃ ? Kilesavatthūpa-sevanāya. Iti pamādena mohapakkhiyā diṭṭhi, tanhā chandarāgapakkhiyā*. Probably better read *ossagga* (cf. *vossagga*) for *osagga*. *PTS.* p. 94, l. 4 *avijjā* (so all edns.) must be a copyist's mistake for *tanhā* (see end of restoration above).

338/1 Read ... *āsavā : tanhā kāmāsavo ca bhavāsavo ca, diṭṭhi diṭṭhāsavo ca avijjāsavo ca*.

339. Herein, [the view that there is] self¹ in cognizance [is the taint of] views,¹ and that there is permanence in the concomitants of cognizance [is the taint of ignorance] ;¹ the taint of sensual desire is due to bias² towards sensual desires, and the taint of being consists in clutching at reappearance.

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

341. Herein, (1) the characteristic of the taint of sensual desire is any sticking to and bias¹ towards the [external five] bases (?) adhered to.² (2) The characteristic of the taint of being is the determining of a [physical or mental] body by aspiration, ties, and determinative acts.³ (3) The characteristic of the taint of views is insistence and misapprehension. (4) The characteristic of the taint of ignorance is non-penetration [of the four Truths] and unawareness of ideas.⁴

342. These four taints are the four assumings (cf. §§ 1052) : the taint of sensual desire is sensual-desire-assuming, the taint of being is being-assuming, the taint of views is view-assuming, and the taint of ignorance is self-theory-assuming.

339/1 Sentence defective. Having regard to the pattern of §§ 1063 ff., restore on following lines : *Tattha citte " attā " ti diṭṭhāsavo, cetasikesu " niccan " ti avijjāsavo, pañcasu . . .* (" *cetasika* " here = " *dhamma* " in § 1066).

339/2 *Ajjhāvahanena* here, but cf. *ajjhattavāhanam* 5 lines lower. The second is not in the dicts. and the first only in the sense of " dowry ". The meaning required by the contexts is " attraction " and both words are obviously the same ; the first seems the better reading.

341/1 See n. 339/2.

341/2 *Ba.* : *allīyanā* ; *Cy.* : *allīyanāyatana-* ; *Bb.* supports *PTS*. Perhaps read *allīnāyatanesu* ; cf. § 650 (twice).

341/3 *Bb.* : *Patthana-ganthana-* ; perhaps read whole compound thus *patthanā-ganthanābhisāṅkhāra-kāyasaṅkharanam* ; the general sense of " determining a body " (*kāya-saṅkharanam*) seems meant here rather than the more specific *kāya-saṅkhāra* (= *assāsa-passāsā* : see *M. i*, 301).

341/4 In this para the 2nd taint is characterized by " aspiring " but in § 1064 it is associated with " hate ", in which case the determining of a body would be conceived in this work as an act of hate. But see n. 344/1. Also the 3rd taint is here characterized by " insistence ", which is the 4th " body-tie " in § 1066, and by " misapprehension ", which is the 2nd " assuming " in its regular Piṭaka form, rather than the " being-assuming " peculiar to this work and the *Netti*.

343. With these four assumings there are the five categories.¹

344. Herein, (3) the taint of views ¹ can be abandoned in cognizance ; it is abandoned in one contemplating cognizance as cognizance. (4) The taint of ignorance ¹ can be abandoned in ideas ; it is abandoned in one contemplating ideas as ideas. (2) The taint of being can be abandoned in clutching [at reappearance] ; it is abandoned in one contemplating feelings as feelings. (1) The taint of sensual desire can be abandoned in the five strands of sensual desire ; it is abandoned in one contemplating the body as a body.

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

346. And by this seeing of his in the four [instances] all his [taints] are abandoned which ¹ were earlier demonstrated [thus] " And for the proud, the negligent, their taints increase " (§ 336) ; for he has exhausted taints when he knows and sees [in the four instances] namely Suffering, Origin, Cessation, and Path.²

That is how unprofitable ideas should be sought out.²

347. One seeks profitable¹ ideas in the [sense] opposite to the unprofitable and to like extent.

343/1 Properly *pañcakkhandhā* here should be *pañcūpādānakkhandhā* (see *S.* iii, 47 and *M.* Sutta 109).

344/1 The text as it stands here conflicts with §§ 1065–6. Read therefore *ditṭhāsavo citte pahātabbo . . .* and *avijjāsavo dhammesu pahātabbo*. The two have got reversed by a copyist's error. See the 4 Grounds for Perversion in §§ 66 and 479 ff., which 4 are equated with the 4 Foundations of Mindfulness as given in *D.* Sutta 22 (body, feelings, cognizance, and ideas).

345/1 Read *satta-kilesopacāro* as one compound. *Satta* as " creature " (Skr. *sattva*) is in Pali often explained by *satta* as pp. of *sajjati* (" to stick to ") and here may be semantically connectable with *āsatti* (" clutching ") in § 344. For *upacāra* here, cf. *manopavicāra* at *M.* iii, 217.

346/1 Read *ye* for *yena*.

346/2 Read and punctuate as follows : . . . *āsavā ; jānato hi passato āsavānaṃ khayō : dukkhaṃ samudayo nirodho maggo ti. Akusalā dhammā evaṃ pariyesitabbā.*

347/1 Read *kusale* for *akusale*.

One converts by the abandoning² of these defilements.³ That is how white ideas come to be sought out (tested) too by arrival through profitable ideas.

348. Herein, the plane of the Mode of Conveying a Conversion is this: Mindfulness and its four Foundations (Appearances),¹ and [their opposites] the [four] Perversions, and the four kinds of knowledge [of the four Truths], the way leading to arising of embodiment and the way leading to cessation of embodiment.

*

[8. *The Ninefold Thread in the Mode of Conveying an Analysis*]

349. Herein, what is the *Mode of Conveying an Analysis*?¹

Anything at all that is “declarable after analysis” (§ 287) is called the Mode of Conveying an Analysis. Like what? < *And again there is the type of person . . . So far I have not told this . . .* >² (A. iv, 379–382), this being in no way (?) the kind of question for further questioning.³

This is called the Mode of Conveying an Analysis.

*

347/2 Bb.: *hārena* for *pahāyena*; but read *pahānena*.

347/3 Cy.: *te saṅkilesānaṃ* for *tesaṃ kilesānaṃ*; but PTS. division seems preferable.

348/1 For *sati* + *upaṭṭhāna* instead of *sati* + *paṭṭhāna* see Ps. ii, 232 quoted at MA. i, 238.

349/1 No introductory verse here or in the next Mode.

349/2 Cy. reconstructs this corrupt sentence as follows: *Yathā kiṃ? Agantvā ca . . . puna . . . puggalo . . . hoti . . . na tāvāyaṃ . . . paribhāsī ti* and traces the allusion to the Sutta at A. iv, 381, see next note.

349/3 Bb. and Cy.: *paripucchatāya pañhāya atīyaṇaṃ ekassa kiñci*. Cy. explains *kiñci* by *api ca* and *atīyaṇaṃ* by *adhippāyo* on the basis of the phrase at A. iv, 382 under the 6th *puggala* mentioned there, namely “*api ca mayā Sāriputta dhamma-pariyāyo pañhādhippāyena bhāsati*. Cy. then goes on to say that this, though uttered by the Blessed One with the purport (intention) of a “question declarable by a counter-question” (*paṭipucchābyākaraṇīya*: § 287), and “counter”-spoken to Sāriputta Thera (so as not to encourage negligence in Stream-Enterers: A. iv, 381), is nevertheless construable as a “question declarable after analysis” (*vibhajjavyākaraṇīya*). But it seems doubtful if *paripucchatāya* stands for *paṭipucch-* (i.e. the 3rd kind of *pañha*) here; the context rather suggests that the reading *paripucch-* is right and that the sense of “further question”, not “counter-question”, might be intended (cf. n. 290/1). This Mode is *analysis*, i.e. comes under the 2nd type of question; it is obviously not the 1st (“to be answered unilaterally”) and is not the 3rd either. But the whole para. is badly corrupted,

[9. *The Ninefold Thread in the Mode of Conveying a Reversal*]

350. Herein, what is the *Mode of Conveying a Reversal* ?

Any demonstration of an opposite is called the Mode of Conveying a Reversal, [96] according as it is said by the Blessed One < *In a mature person possessing right view wrong view is abolished* > (cf. *M.* iii, 76),¹ [which can be quoted] in detail in regard to all the [remaining] path-factors.

This is called the Mode of Conveying a Reversal.

*

[10. *The Ninefold Thread in the Mode of Conveying Synonyms*]

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

Knower of Threads is he that knows ¹

A single idea in the Thread ²

Displayed by many synonyms :

So synonyms this Mode conveys.

352. As [for example, when] the venerable Sāriputta was praised in one instance [namely that of understanding] by the Blessed One with variously stated synonyms thus : < *Sāriputta has great understanding, . . . has joyous understanding, . . . has impulsive understanding* > (*M.* iii, 15). These are synonyms for understanding.

353. And as [for example] the meaning of outlet in the *Magga-Vibhanga* (*Vbh.* 235),¹ [where] each path-factor is demonstrated by synonyms.

354. So too the synonyms for ignorance, which is one of the unprofitable roots, and which, while [it remains] that same [unprofitable root], people understand by means of this or that [synonym] in

350/1 The *Netti* makes it clear how this Mode can be conceived in terms of *M.* Sutta 117.

351/1 Read *yo jānāti* for *yojanā ti*.

351/2 See *Netti* (p. 4) ; no comma after *pakāsitam* and *sutle* should end 1st line.

353/1 Either the *Sutta* in the *Magga-Samyutta* called “ *Vibhaṅga* ” (*S.* v, 8 f.) or the *Magga-Vibhaṅga* (*Vbh.* 235 (= the *S.* ref.) and 236 f.).

such and such countries ; for it does not thereby become ¹ another ¹ even [when called] “reliance”.²

355. [In the passage] < *For the bhikkhu who has left all sense-desires* > (Ud. 21) sensual desires are called [by that synonym for them]. [In the passage] < *Who has crossed the mire* > ¹ (Ud. 24) he calls ² those same sensual desires “mire”.¹ [In the passage] < *Shaking off dirt that had been earlier made* > ³ (Ud. 21) those same sensual desires he calls ² “dirt”.

356. So when any such idea is taught in the Thread ¹ thus, the search is as follows : What ¹ idea is this a name for ? Because whatever the language of any [inhabitants of any country], however it goes, it is by means of that that the Omniscient One teaches (cf. §§ 103 f.), and so the synonym for that has to be sought.

This is the Mode of Conveying Synonyms.

*

[11. The Ninefold Thread in the Mode of Conveying Descriptions]

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

[97] When he demonstrates a Thread thus < *Four Noble Truths* > (§ 176), that is a description in terms of presentation.

358. Description in terms of origin [is as follows] : ¹ < *If there is will and there is lust . . . for physical nutriment . . . down to . . . there ² consciousness finds a standing-point* > (§ 167), whereby he describes a description in terms of giving being.³

354/1 Ba. : *anyam bhatati* ; Bb. : *aññaṃ bhajati* ; Cy. : *ānyam bhatati*. The allusion is probably to M. iii, 234–5.

354/2 Read *ālayan ti*.

355/1 Read *paṅko* for *saṅko* and *paṅkā* for *saṅkā*, see Ud. text.

355/2 Period after *ālapati*, not before, in both instances.

355/3 Read with Ud. text *dhunamānassa purekatam rajan ti* for *suṇamānassa puretam rajjan ti*.

356/1 Read and punctuate : . . . *ālapati*. (New para.) *Evaṃ suttamhi yo dhammo desiyati tassa pariyetṭhi : katamassa dhammassa idaṃ nāmaṃ ? Katamassa idaṃ vevacanan ?* ti.

358/1 See Netti 57. *Samudayapaññatti* can hardly be right unless it refers to the quotation that follows it.

358/2 No stop before *tattha*. The quoted text is different from the S. text.

358/3 Ba. : *parābhava-* ; Bb., Cy. (correctly) : *pabhava-*.

359. By < *If there is no will . . . for physical nutriment . . . etc. . .* > (§ 167) he describes a description in terms of eradication.

360. By < *His heart is liberated from the taint of sensual desire, and his heart is liberated from the taint of being, and his heart is liberated from the taint of ignorance* > (§ 141; *M. i*, 183–4) he describes a description in terms of abandoning.

361. Now by the verse

< *People*¹ *who are led by craving*
*Wriggle*¹ . . . > (cf. *Dh.* 342)

he describes [craving by] a description in terms of the agreeable ;² but with a description in terms of the agreeable thus it is still the same one idea the Blessed One describes ; for while taking it that craving is the origin of suffering, nevertheless craving is not demonstrable as origin in every instance,³ as [for example in the passage] < *He does not endure an arisen thought of sensual desire, he removes it, abandons*⁴ *it* > (cf. *M. i*, 11), which is a description in terms of rejection.⁵ So for all ideas, both profitable and unprofitable.

362. And whatever is a [particular] idea's own field, it is only¹ that idea that occurs there, the remaining ideas being subordinate to it.

For this description is of two kinds : (1) description-in-terms-of-dependence-on-another and description-in-terms-of-self-dependence.²

363. What is the description in terms of self-dependence ? < *Bhikkhus, keep concentration in being. One who is concentrated . . .*

361/1 *Cy.* reads *taṇhāy'assa* and *paññā (taṃ) parivattati*. But this seems to be simply a corruption of *Dh.* 342–3 : *Tasiṇāya purakkhatā pajā parisappanti (saso'va bādhito)*, therefore so read instead of *taṇhā yassa purakkhatā paññāparivatti*.

361/2 *Cy.* rather unaccountably reads *pahāna-* for *manāpa-* here as in all other edns.

361/3 Read *sabbattha taṇhā* " *samudayo* " *tī niddisitabbā*.

361/4 Read with *Bb.* *pajahati* for *padahati*.

361/5 This para. means to convey that while subjective craving is described in terms of the 4 Truths as the 2nd, namely " Origin ", still it is describable as " to be abandoned " when it becomes the object of renunciation. See also " 2 kinds of craving " at *Netti* p. 87.

362/1 Read *yeva* for *c'eva* and repunctuate text.

362/2 Read *parādhīna-* and *sādhīna-* respectively here and below. These two are apparently adapted from *D. i*, 72 (*attādhīna* and *parādhīna*).

understands how it is . . . “Form is impermanent” : that is how he understands how it is > (§ 157) : this is a description in terms of self-dependence¹ [when applied to the concentration category]. And that¹ description is also a description in terms of dependence-on-another [when applied] to [the associated Path-categories of] understanding and virtue. As [for example, in the passage] < Keep the four Meditations in being > (), while that [statement] has the concentration faculty [outstanding], the [other] four faculties are blunt and they, in fact,² are dependent-on-another [with respect to that concentration]. In the case of the three² [98] kinds of confidence due to undergoing (cf. S. v, 323) [which are faith’s field] the concentration faculty is dependent-on-another [namely faith]. In the case of the four Truths, the four faculties [of faith, energy, mindfulness, and concentration] are dependent-on-another³ [namely understanding], and the understanding faculty [which has the Truths for its field] is then not dependent-on-another. In the case of the Foundations of Mindfulness, the mindfulness faculty⁴ [is not dependent-on-another], and in the case of the Right Endeavours, the energy faculty [is not].

364. So when any idea has self-dependence in its own footing and its own field (§ 362),¹ that idea should be described with respect thereto. The counteraction of it can be demonstrated from its opposite.

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

This is called Description.

*

[12. The Ninefold Thread in the Mode of Conveying Ways of Entry]

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

Ways of entry can be found in six ideas. In what six ? In (1) the Categories, (2) the Elements, (3) the Bases, (4) the Faculties,

363/1 Period after *sādhīnapaññatti*. No period before *sā*.

363/2 Repunctuate as follows : . . . *samādhindriyaṃ, mudūni cattāri indriyāni, tāni ca tu parādhīnāni. Tīhi* [98] *avecca* . . .

363/3 Read *parādhīnāni* for *parādhīnā ti*.

363/4 Read *satipaṭṭhānesu satindriyaṃ, sammappadhānesu* . . .

364/1 Read . . . *sake khette sādhiṇo yo dhammo, so* . . .

(5) the Truths, and (6) the [two moods of] Dependent Arising.¹ There is no Thread, whether verse or prose-exposition, that does not exhibit one or other of these ² six ideas. For the whole extent of the Teaching ³ is about either the Categories or the Bases or the [Faculties ⁴ or the] Truths or Dependent Arising.

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

Again, whatever is felt there [among these three kinds of feeling] is (5) the Truth of Suffering (see *S. iv*, 134).

368. Now as to the determinations category among the categories : herein, a body occurs for one ¹ [who has acted] negligently. And that [negligent action] is included among determinations ; and action is a way of entry to the factors of being ² in two ways. And the three [99] kinds of determinations—determinative acts of merit, determinative acts of demerit, and determinative acts of imperturbability (see *S. ii*, 82)—are a root-cause for all kinds of [personalities] with lust,³ though not for the lust-free ; ⁴ And likewise the determinative acts of hate. It is one not without lust who “ chooses and determinatively acts ” ; it is one without lust ⁴ who

366/1 The 1st 3 are not in the *Sutta* order (cf. § 436) ; for the last 3 see § 446 (4 Truths) and §§ 458–469 (Dependent Arising). The Truths, though included here, are properly not “ ways of entry ” but rather what the “ ways ” give entry to, see this Mode in *Netti*.

366/2 Read *imesaṃ* for *imesu*.

366/3 *Ba.*, *Bb.* : *desanā yā tā*.

366/4 See opening sentence of this para.

367/1 Read *somanassopavicāro*, *domanassopavicāro* and *upekkhopavicāro* respectively (see *M. iii*, 217) for *somanasso savicāro*, etc.

368/1 *Oy.* takes *pamattam sa* to represent *pamattam assa*.

368/2 “ Factors of being ” refers to the members of the formula of Dependent Arising (cf. *Netti* p. 29). The term *bhavangotarāṇa* here seems to have a different meaning to that given to it by the Commentaries in connexion with their “ *cittavīthi* ”. “ Action ” is a “ way of entry ” to the “ factors of being ” (i.e. members of the D.A. formula) because it is classable in this way under “ determinations ” (the 2nd member of the formula).

368/3 i.e. below the stage of Non-Return (see § 544).

368/4 i.e. a Non-Returner (§ 545).

“neither ⁵ chooses nor determinatively acts” ⁶ (cf. § 78 ; S. ii, 65). Just as a hot thunderbolt falling on a log or a tree or elsewhere splits and burns it, so does choice with lust choose and determinatively act ; as a cold (?) ⁷ thunderbolt neither splits nor burns it, so lust-free choice neither chooses nor determinatively acts.⁸

369. Herein, there is one among the five categories which belongs to the kind of physical frame without faculties, namely the perception category.¹

370. (2) Herein, as to the Elements (§ 66), there are the eighteen elements. Herein, when the ten elements having form (§ 371) are being taught, the form category can be demonstrated, which is (5) the Noble Truth of Suffering (§ 16). Also when the six bodies of consciousness (*M. i*, 53) with the mind as seventh () [are being taught], there the consciousness category can be demonstrated, which is (5) the Noble Truth of Suffering. The idea element is the meeting-place of the different ¹ ideas, and that idea can be demonstrated by cause and outcome and fruit (see §§ 202, 375), and by function and word, whichever applies, whether [that idea element is] profitable or unprofitable or undeclared (*Dhs.* p. 1) or undetermined (*Dhs* § 1086).

371. (3) Of the twelve Bases, ten bases have form [namely the first five pairs, and] these can be demonstrated as (5) the Noble

368/5 Read *no ce* for *pana*.

368/6 Read *no abhisankharoti* ; but note substitution of this for *no ce pakappeti* in the *S.* text of which it is probably a corruption rather than a “variant”.

368/7 *Bb.* : *satam vajiram*. But since this *vajira* is contrasted with the *unham vajiram* of the 1st simile, *sitam* suggests itself, though it is rather a mystery what this second kind of *vajira* can be in either case.

369/1 This para. may be corrupt. If its sense is not, it must refer to the so-called “non-percipient beings”, who are classed in the Commentaries as having “one-constituent” (*eka-vokāra*) being, which constituent is said to be form (*rūpa*), see also *Vbh.* 137. However, their name as “non-percipient” (*asañña*) is in terms of only the perception category. This is a guess. Read *anindriyasarīraṇam* (?). *Cy.* seems puzzled and gives two alternative explanations, namely (a) “the one category of the five which has no faculty-physical-frame is the perception category”, or (b) “it is what has a physical-frame other than faculties, that is, it is form, which is twofold as associated with and dissociated from faculties, the latter being the world of illumination (*okāśaloka*)”. Both seem in the nature of guesses too.

370/1 Read *nānā-* for *pana* (?) ; cf. *nānā-dhammasamosaraṇam* 8 lines below (*PTS.*)

Truth of Suffering,¹ and as the form category, while the mind base can be demonstrated as the consciousness category [which is also] (5) the Noble Truth of Suffering. The idea base is the meeting-place of the different ideas.

372. (4) Herein, ideas belonging to those with faculties can be demonstrated among those with faculties, and ideas belonging to those without faculties can be demonstrated among those without faculties,¹ [100] and they can be made ways of entry indirectly (see § 380 for “faculties”).

373. And as (2) the idea element, so (3) the idea base can be sought out; for what the idea element is that the idea base is too, neither less nor more (see *Vbh.* 73, 89).

374. (6) Herein,¹ there is Dependent Arising in three ways, there is that in four ways, and there is that in two ways.

375. Herein, there is Dependent Arising *in three ways* as cause, fruit, and outcome (§§ 202 ff., 370). Then ignorance, determinations, craving, and assuming, are the *cause*; consciousness, name-and-form, the sixfold base, contact, and feeling, are the *fruit*; ¹ being, birth,¹ and ageing-and-death are the *outcome*.

376. How *in four ways*? As cause, condition, ripening, and outcome, ignorance and craving, determinations and assuming: these are the *cause*. Consciousness is name-and-form's condition, and name-and-form when it arises is [a condition] for the sixfold base, [and so]

371/1 Compare *S.* v, 426, where only the 6 bases in oneself are called “Suffering”. There seems no other *Sutta* describing the 1st Truth in terms of the Bases.

372/1 “With faculties” usually means “living creatures” and “without faculties” plants and minerals.

374/1 If the order given in § 366 is to be followed, then these paras. would have to come in the following order: 371, 373, 380–3, 372, 374–9, 384–. This could mostly be accounted for by the reversal of a palm-leaf. But perhaps the intention was not to follow the order in § 366, untidy though that may seem.

375/1 This passage is corrupt. The opening sentence lists three heads including *phala*. Here *phalaṃ* is missing and *paccayo* and *vipāko* intrude in its place as repetitions in error from the next para. Restore therefore as follows: . . . *vedanā ca, idaṃ phalaṃ; bhavo jāti jarāmarañā ca, ayaṃ nissando*.

contact, and feeling : these are the *condition*. Being is the *ripening*.¹ Birth and ageing-and-death are the *outcome*.

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

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

379. Therefore whatever Dependent Arising can be made a way of entry by, that is what it can be demonstrated by.¹

380. (4) Likewise the twenty-two faculties.¹ [Herein,] the twelve faculties,² that is, the eye-faculty, . . . down to ³ . . . the grief faculty, are (5) Suffering. The masculinity faculty and the femininity faculty ⁴ are a footing for craving.⁵ For as soon as the male has to do with women,⁴ it then becomes subject to lust in oneself : this is I-making. Being thus lustful, it seeks [an object] externally : this is my-making. Likewise the female.

[101] Herein, the pleasure faculty and the joy faculty are subordinate ⁶ to the masculinity faculty. When the man's ideas of greed have their purport fulfilled, they increase the unprofitable ;

376/1 The allusion is apparently to the second sort of being (*bhava*) in the twofold division at, e.g. *Ps.* i, 50-2, namely "being-as-action" (*kamma-bhava*) and "being-as-reappearance" (*uppatti-bhava*).

379/1 *Niddiṭṭho* here is wrong and must be a mistake for *otaretum sakkoti*, see parallel sentence in § 383 ; amend therefore accordingly.

380/1 See n. 374/1. For the 22 faculties see *Vbh.* 122.

380/2 Delete *cakkhindriyāni*. In the *Vbh.* there are 13, not 12, in the list from "eye" to "grief" ; but here the "life-faculty" is missing (cf. § 383).

380/3 Read *yāva* for *yena*.

380/4 cf. phrase "*Kathaṇ hi nāma puriso purisakiccaṃ karitvā*, etc., at *Ud.* 44 ; *A.* i, 1 f. is also relevant. The sentence is corrupt and the words *tam evaṃ kātabbatā* meaningless in their context. Perhaps restore as follows : *Yato puriso purisakānaṃ nimittam (?) manasikaroti (?)*, *atha ajjhataṃ (cittam assa) sārājjaṭi*, *ayaṃ ahaṅkāro ; yaṃ tathā-sāratto bahiddhā pariyesati*, *ayaṃ mamankāro*. *Evaṃ itthi*.

380/5 Read *taṇhāya*. Possibly better read *itthindriyaṇ ca* for *diṭṭhiyā ca*, otherwise the rendering would be "The masculinity faculty is a footing for view and for craving".

380/6 Read *-ānuvattakāni (?)*.

but if his purport fails to be fulfilled, then the pain faculty occurs in him and the grief faculty, and also hate as a root of unprofit increases. But if he keeps onlooking-equanimity⁷ in being, the onlooking-equanimity faculty has parallel occurrence with the masculinity faculty,⁷ and non-delusion as a root of profit increases.

381. So there are seven faculties, neither more nor less (?),¹ due to assuming an object for defilement, namely feeling of all [five kinds and] and the femininity faculty and masculinity faculty.

382. Herein, the eight faculties, namely the faith faculty (§ 194) . . . down to . . . the final-knower faculty (§ 221) are (5) the way leading to Cessation of Suffering.

383. Of the twelve¹ [faculties (§ 380)], the five faculties¹ [beginning with that of the eye] are a footing for lust for sensual desires, the mind faculty is a footing for lust for being, the five faculties² [beginning with forms] are a footing for lust for form, and the femininity faculty and the masculinity faculty are a footing for the description³ in terms of creatures.

Herein, whatever faculty a Thread,⁴ whether verse⁴ or [prose], can be made a way of entry by, that is what it can be demonstrated by.

384. That is how [ways of entry can be found] in the cases of the Categories, Elements, Bases, [Faculties] Truths, and moods of Dependent Arising (§ 366). This is the Mode of Conveying Ways of Entry.

*

380/7 This sentence is grammatically in a mess. See opening sentence of this para. Restore as follows: *sace pana upekkham bhāveti upekkhindriyam purisindriyas-sānuvattakam bhavati, amoho . . .*

381/1 If “*ananvemāni-avamāni*” is correct, the meaning is not certain ; for the second word of. *omam* in § 260.

383/1 Read with *Cy.* *dvādasannaṃ pañcindriyāni*.

383/2 Read *pañcindriyāni* for *paññindriyāni*.

383/3 Read with *Bb.* *satta-paññattiyā* for *satta paññāya* (cf. 24 kinds of *paññatti* in *PugA.*, translated at *Ppn.* Ch. VIII, n. 11, there rendered by “concept”).

383/4 Read *suttam vā gāthā vā* for *yuttam vā gāthāya*.

[13. *The Ninefold Thread in the Mode of Conveying a Clearing Up*]

385. Herein, what is the *Mode of Conveying a Clearing Up* ?

Several verses may express a single instigation.¹

386. Herein, the meaning of one [of such verses] so stated cannot be demonstrated so long as the remaining ones are still unstated.¹

What is the reason ? That meaning has not yet been stated ; it being not yet stated, it cannot yet be demonstrated (cf. §§ 331-2).

[102] Like what ? [For example] the verse :

< *The Deathless State is diligence,*
... > (§ 328 ; *Dh.* 21).²

This single verse has yet to be demonstrated.³ What is the reason ? There is still expectation [of more to come] owing to the instigations not having yet been stated.⁴ What has not yet been stated is this :

< *The wise, then, recognizing this*
As diligence's rare distinction,
In diligence rejoice, delighting
In the way of Noble Ones > (*Dh.* 22).

Also this verse's meaning has yet to be demonstrated.³ What is the reason ? There is still something remaining unstated there too, namely the verse

< *They meditate persistently,*
Constant and firm in perseverance
... > (*Dh.* 23).

So when these verses⁵ are collated, then the meaning can be demonstrated.

387. So when a single indication is stated in regard to Threads, whether [verse or] prose-expositions, not yet heard, any inquiry is

385/1 Genders, numbers and cases mixed up. Restore as follows : *Gāthāyo anekā ekaṃ ārambhaṃ bhāsissanti* (?).

386/1 Read *abhāsītāsu*.

386/2 Compare treatment of this verse at § 328, where it might be thought that the instructions given here seem ignored.

386/3 In both instances *niddisitabbā* seems to have a special future sense here or else read *na niddisitabbā* in the sense of "cannot yet be demonstrated" (?).

386/4 Read *ārambhassa anabhāsi taṃ* or better *ā. abhāsītāya*. Remove query to follow *Kiṃ kāraṇaṃ*.

386/5 Read with *Bb. gāthāyo*.

an examination with the following task : ¹ “ This Thread has been stated ; is its synonym ² demonstrated yet or not ? ”, and such inquiry is called the Mode of Conveying a Clearing Up.

*

[14. The Ninefold Thread in the Mode of Conveying Terms of Expression]

388. Herein, what is the *Mode of Conveying Terms of Expression* ? It is unity and diversity.

389. Herein, the description in terms of operator ¹ and the description in terms of operation ¹ are [respectively] the unity and the diversity. For example, what is a description [i.e. a “ making-understood ” (*paññatti*)] according to the single synonym [as a unity] is, according to diversity, ² [expressible as follows] “ It understands (*pajānāti*), thus it is understanding (*paññā*), and that [understanding] is, in the sense of dominance, the understanding faculty (*paññindriya*), ³ and, in the sense of non-lapse (?), ⁴ the understanding power.

390. [103] When made to exist accordingly (*ANUbhūta*), the

387/1 Read *atthi kiccaṃ* unhyphenated with *Bb*.

387/2 *Ārambho* might have been expected here rather than *vevacanaṃ*, which is not clear in this context.

389/1 *Bb.*, *Cy.* : *kita-paññatti* for *paññatti*. If that amendment is correct, the mention here of the two terms *kita-paññatti* and *kicca-paññatti* together is of interest. *kita* and *kicca* are technical grammarians terms for respectively “ active ” and “ passive ” verbal derivatives (*kita* corresponds to *karana* = doing or *kattu*, *kāra* = doer, etc., while *kicca* corresponds to *kamma*, *kātabba*, etc.). But the use here is rather different, since *kita* is made to correspond to “ unity ” (*ekattatā* = *sabhāva*) and *kicca* to diversity (*vemattatā* = *parabhāva*) ; so this is here renderable either by “ agent ” and “ function ” or by “ operator ” and “ operation ” (rather than “ operand ”, which the gerundive *kicca* grammatically suggests).

389/2 Read *vemattatāya*.

389/3 Read *paññindriyaṃ* for *paññatti*. *Yaṃ* . . .

389/4 Delete the copyist's garbled wrong repetition *anomattiyatthēna paññattan ti taṃ*. Restore whole passage as follows : *Tattha kitapaññatti ca kiccapaññatti ca, sā ekattatā ca vemattatā ca, yathā paññatti ekavacanena vemattatāya pajānāti ti paññā ; sā ca adhipateyyatthēna paññindriyaṃ* (or *paññindriyaṃ ti paññattā*) *anomattiyatthēna paññābalaṃ*. For *anomattiya* (?) cf. nn. 381/1, 260/1, and 600/5.

mindfulness (*SATI*) cultivating a triple province,¹ which is recollection (*ANUSSATI*) of the three Jewels, namely Recollection of the Enlightened One, Recollection of the True Idea, and Recollection of the Community, [is a diversity, but it is a unity] as a state of undistorted recollection.

391. Right view [as such is a unity while it is a diversity] as the investigation-of-ideas enlightenment factor both as the investigating of ideas and as acquaintance [with supernormal power] due to directing [cognizance thereto].¹

392. Briefly what are the [four] Paths [as unity and diversity]? It is with non-confounding of the basic [idea, namely “ path ”] that they are a unity, just as [water] when combined with heat is “ hot water ” and when combined with cold it is “ cold water ”, “ biting water ”, and “ frozen (?) water ”: this is the unity and the diversity.¹

393. Again, there is the type of idea that is a bringing together (collection)¹ of different ideas [combined] together, as [for instance] form,² [which consists of] the four obstructibles,³ is a unity as “ form ” but a diversity as “ the element of earth ”, and “ the elements of water, fire, and air ”.

394. That is how all the four elements are a unity as “ form ” but are a diversity as “ the element of earth ” and “ the elements of water

390/1 Passage corrupt. *Cy.* treats the opening phrase as *tanubhūtā gocarattavasāseva-sati* (“ attenuated mindfulness as a repetition in virtue of the nature of its province ”) with *tanubhūtā* as adj. of *sati* (mindfulness “ attenuated by the Path’s function ”). Now while “ *tanu* ” would be an obvious allusion to Once-Return (see § 544), that has nothing to do with this context. However, since this para. seems to be intended to explain the state of *sati* (mindfulness) in the Three Recollections (*anussati*), it is almost certain that *anubhūtā* should be read here for *tanubhūtā* (cf. parallel type of definition of *vipassanā* in § 495). If this surmise is correct, then restore on following lines: *ANUbhūtā gocarattayāsevakā SATI tisuratanesu ANUSSATI: Buddhānussati . . .*

391/1 This seems to be what is meant.

392/1 The words *vemattatā ca* end the preceding para. “ *gulhodaka*—frozen (?) water ”: not in *PED*.

393/1 Read *-saṅghāto* for *-saṅghāto* (?).

393/2 Read *yathā rūpaṃ* as two words.

393/3 *Vāreṭabbā*, if correct, as a term for the 4 *mahābhūtāni*, would seem peculiar to this work (cf. *sappaṭigha: Dhs.* 597).

are a diversity as “ the element of earth ” and “ the elements of water, fire, and air ”.

395. “ Earth element ” : by [its specific] characteristic [of hardness (see *M. i*, 421)] is a unity, but it is a diversity as the physical basis [namely the body, where the 32 parts are] mixed up ; for whatever the [specific] characteristic, that is all a unity as “ earth element ”, but as “ head-hairs, body-hair, nails, teeth, cuticle-hide ”¹ it is a diversity.

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

397. Again, there is the type of idea that [through its diversity] gets another name, as [for instance] Contemplation of the Body as the “ Nine Perceptions ”, namely perception [of a corpse] as “ discoloured ”, perception [of it] as “ bloated ”, . . . (*M. i*, 58): this is “ perception of ugliness ”, and so that which [by perception of ugliness] is a unity is a diversity¹ in virtue of its object.

398. That same¹ perception in one contemplating disappointment in feelings is, when expressed in such terms, the concentration faculty. And that same [perception] as “ perception of not-self ”² in ideas is, as keeping-in-being, the energy faculty and it is contemplation of ideas as ideas, and in one abandoning perception of self in cognizance it is the understanding faculty and it is contemplation of cognizance as cognizance.

399. So any¹ access to knowledge whatever [104] is in all cases, as understanding, understanding of a particular province : this is the diversity.

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

395/1 Note substitution of *chavi-cammam* for *taco* as in the *Piṭakas*. It is especially striking since the “ *taca-pañcaka* ” is so well known as a part of the *pabbajjā* ceremony.

397/1 Read *vemattatā* for *vemattato*.

398/1 Read *sā eva saññā*.

398/2 *Ba.*, *Bb.* : *tattha saññābhāvanā* ; *Cy.* : *tathā saññābhāvanā*. But *PTS*. reading seems best.

399/1 *Ba.*, *Cy.* : *Yo yo* for *PTS*'s *Iti yo*. *Bb.* (*Iti*) *yo* with note saying (incorrectly) that “ *iti* ” is missing in *PTS*.

400. So any knowledge, inquiry, or examination,¹ concerning unity and diversity constitutes the Mode of Conveying Terms of Expression.²

*

[15. *The Ninefold Thread in the Mode of Conveying Requisites*]

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

Cleansing and corruption too
Are both with cause and with condition ;
The search for both of these is called
The Mode Conveying Requisites.

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

402. Herein, what is the difference between the cause (cf. §§ 199, 267) and the condition (cf. § 267) ? The same-essence (individual-essence) is the cause and the other-essence is the condition ; but, though it is the same-essence's cause that is the other-essence's condition, [nevertheless when] the causality¹ [is regarded] as a condition for any other-essence at all it is not called "cause", it is called "condition". The in-onself is the cause while the external is the condition. The generator is the cause while the receiver is the condition. The resident is the cause while the visitor is the condition. The unshared is the cause while the shared is the condition. The cause is one only while the condition has distant consecutivity ; [for the condition is] the cause's aid when the procuring-cause² is procurable.

403. Herein, the condition is twofold as¹ condition-in-immediate-proximity and condition-in-remote-relation (§ 267). The cause is also twofold as cause-in-immediate-proximity and cause-in-remote-relation.

400/1 *Bb.* : *vīmaṃsanā tulanā, ayaṃ . . .*

400/2 This exposition quite ignores the heads "expressed in terms of creatures" and "in terms of ideas" (§ 72, nos. 43-5), an omission rectified by the *Netti* (p. 78).

402/1 Read *hetutā* for *hetu yā* (?).

402/2 The root being *ni*, read *samudānaya-* for *samudāna-*.

403/1 Delete words *hetu, tiividho* ; they are a copyist's wrong repetition of "*Hetu pi duvidho*" two lines below (*PTS.*) and are meaningless here.

404. Herein, what is the *condition-in-remote-relation*? Ignorance is name-and-form's *condition-in-remote-relation*,¹ while consciousness is its condition through *conditionality-in-immediate-proximity*; if there is cessation of ignorance in the beginning,² there is also cessation of name-and-form. Herein, why immediate succession? [Because] the *condition-in-remote-relation* is procured³ through⁴ the *condition-in-immediate-proximity*. This is as to condition.

405. [105] Herein, what is *cause-in-remote-relation*? Ignorance¹ is consciousness's¹ cause by *causality-in-remote-relation* while determinations¹ are its cause by *causality-in-immediate-proximity*; for when something generates something next to it, it is its cause too. With cessation of ignorance,¹ cessation of determinations;¹ with cessation of determinations, cessation of consciousness.¹ This is how the cause too is twofold.

404/1 *Parampara* here as opposed to *samanantara* means "distance" rather than "temporal remoteness", the "distance" here being the distance separating the members of the formula of Dependent Arising. (*Avijjā* is "*parampara*" to *viññāṇa*, since *saṅkhārā—samanantara* to *viññāṇa*—is in between.) In English "cause and effect" require absolutely temporal succession, but that is not necessarily implied here unless so stated (as with "prior ignorance" causing "subsequent ignorance"). Dependent Arising is not a "causal chain" in the temporal cause-effect sense, many of the members being related by conascence-conditionality. This has to be borne in mind in considering what is said here. For *samanantara* see *Vis.* 534 and 536.

404/2 See *Vis.* 525 on ignorance as a "beginning in time" which interpretation is rejected.

404/3 Read *samudānīto* for *samuddānīto*.

404/4 Read *samanantara-paccayena* or *-paccayā*.

405/1 Passage badly corrupted. *Cy.* accepts readings as follows " ' *viññānantassā* ' *ti ettha vijam ānantassā ti padacchedo / tattha ' vijan ' ti sampatiphalam / ' ānantassā* ' *ti ānayanantassa rukkhassa* ". This interpretation is based on the seed simile at *Netti* pp. 78-9 (parallel context), only vaguely alluded to in this work (§ 423). It is true, though not what *Cy.* apparently intends, that *viññānantassa* might be a corruption of *bijam aṅkurassa* though that seems most unlikely. *viññānantassa* as it stands is simply the gen. or dat. of *viññānanto* ("of one cognizing") and so *Cy.*'s explanation is very far fetched. A much simpler explanation is possible, bearing in mind that this clause is followed by a *nirodha*-clause; the two then must express the two aspects of Dependent Arising. On this view, without going further, a rather more drastic but much more satisfactory and probable restoration of the whole paragraph can be attempted as follows: *Tattha katamo paramparahetu? Avijjā viññāṇassa paramparahetutāya hetu, saṅkhārā samanantarahetutāya hetu; yassa hi yam samanantaram nibbattati, so tassa hetu. Avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho. Evaṃ hetu pi duvidho.* (New para., see n. 406/1.) This makes perfect sense and agrees with the context. Thus *aññakāro* is a corruption of *saṅkhārā*; *pi jātinirodhā*, of *avijjānirodhā*; *bahi-ākāra-*, of *saṅkhāra-*; *ākāranirodhā*, of *saṅkhāranirodhā*; *daṇḍanirodho*, of *viññāṇanirodho*; and the two last words, *daṇḍanirodho khaṇḍanirodho* are merely copyist's wrong repetitions to be deleted.

406. And ¹ that condition ¹ is dependently arisen.¹ As ignorance is a condition, what is its condition? That is unreasoned attention. [And ignorance] is a condition for what? For determinations. So it [i.e. ignorance] is a condition and is [dependently] arisen.

407. What is its cause? Ignorance itself; for it is in this way that “no past beginning is evident” (§ 1041). Herein, ignorance as underlying-tendency is the cause of ignorance as manifest-obsession: the prior is the cause for the subsequent.¹ That [second kind of] ignorance is also a condition for determinations for four reasons, namely (1) by conditionality-through-conascence, (2) by conditionality-through-immediate-proximity, (3) by conditionality-through-drenching,² and (4) by conditionality-through-standing-point.³

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

409. Herein, as to “determinations”: they are those which, having become established in the triple [relationship of] condition,¹ and having obtained a plane [of existence], being mainly ² arisen with ignorance,² proceed to maturity, growth, and abundance.

406/1 The words *sotā hi passitabbo* (*Bb.*: *so tāhi passitabbo*) must begin the new para.; but they are corrupt. Restore passage as follows: . . . *pi duvidho*. (End of para. 405.) *So pi paccayo paṭiccasamuppanno: yathā avijjā paccayo, tassā puna kiṃ paccayo? Ayoniso manasikāro. Sā kassa paccayo? Saṅkhārānaṃ. Iti paccayo ca samuppannañ ca, tassa ko hetu? Avijjā yeva* (cf. *Ps.* i, 50–51).

407/1 Read *pacchimāya* for *pacchā paccayo*.

407/2 “*Abhisandana*—drenching”: the meaning is made plain by the simile in § 418.

407/3 Read *patitṭhāhana-*, as at *PTS.* p. 107, l. 14, for *adhiṭṭhāna-*; *Bb.* has *patitṭhāna-* here. The whole para. needs repunctuating.

408/1 Read *-pariyuṭṭhitam*.

409/1 *Bb.*: *ti-paccayaṭṭhikā*, which *Cy.* explains by “*avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, . . .*”. This will do for the meaning, but see n. 409/2.

409/2 *Bb.*: *addhābhūmikāramahattassa*. *Cy.*'s ingenious explanation of *kāramahattā* is “*Tattha ‘kā’ ti kāmabhavo, ‘rā’ ti rūpabhavo, ‘mahattā’ ti arūpabhavo / padattayena pi hi tibhūmakadīpatabbo / so vattabbo parittabhūmako ti pi mahābhūmako ti pi*”. That, which is rather on the lines of the late Sanskrit *Abhidhānappadīpikā* *Ṭikā*, seems quite out of keeping with this much more straightforward early work, to which such elaborate grammatical syllable-plays are foreign. (Those in n. 390/1 are not of this kind.) The sentence looks like a corruption. At the same time, when the words *saṅkhārā ti paccayaṭṭhikā laddhā*

410. Understanding is lost through four reasons. What four? (a) Underlying-tendency, (b) manifest obsession, (c) fetter, and (d) assuming. Herein, from ¹ the underlying-tendency is born ¹ the manifest obsession. When obsessed, one is fettered. When fettered, one assumes. With assuming as condition,¹ being.

411. [106] So these determinations, being triply arisen, and arrived at a plane [of being], and mainly ¹ not stopped ¹ by the Path, it is said that < these determinations are confirmed, inveterate, and undisciplined > (cf. *M. i*, 433).

412. That is how there is also ¹ a condition ¹ for determinations in the sense of being arisen with a cause.

413. [But] the condition, [so far treated] disregarding any demonstrated profitable or unprofitable [aspect], must have the profitable and unprofitable [aspects] inserted, and the ideas ripening [from the condition, so far treated,] without any statable-unstable ¹

bhūmikaramahatthassa ayam (sic) here are compared with those in § 411, namely *saṅkhārā tividhā uppannā bhūmigatā nāsaññattha ayam* (sic), they look like two corruptions of the same phrase (comparison in Burmese script makes this a good deal less improbable than would appear in Latin script). The fact that the first occurs in the opening phrase and the second in the closing phrase of a single statement makes it pretty sure that they are the same or nearly so. Then *tipaccayaṭṭhikā* (§ 409) = *tividhā uppannā* (§ 411), *laddhā bhūmika* (§ 409) = *bhūmigatā* (§ 411), and lastly *mahatt(h)assa ayam* (§ 409) and *nāsaññattha ayam* (§ 411) are both corruptions of a word which is most likely *mahatāyam* (see § 416 “*te ca mahatā ca* (sic, see n. 416/2) *appaṭividditā ponobhavikā saṅkhārā bhavanti*”). Restore therefore in this case to *Tattha saṅkhārā tividhā uppannābhūmigatā* (or alternatively here *tipaccayaṭṭhitā laddhabhūmikā*) *mahatāyam* (adv.) *avijjāsahasamuppannā vuddhim* . . . etc.

410/1 Read *anusayā* (abl. sing.) *pariyuṭṭhānam jāyati pariyuṭṭhitā* and *upādānapaccayā bhavo*.

411/1 See nn. 409/2 and 416/2. Restore here perhaps to *Evam te saṅkhārā tividhā uppannā bhūmigatā mahatāyam* (adv.) *maggena anivattitā ti te* . . .; for PTS's *n'asaññattha* (sic—see n. 409/2) *Bb.* has *nāsa'ññattha* and *Cy.* *nāsaññattha*, which *Cy.* explains as “*na asaññā*”, *asaññā* then being “without the perception which, having become inveterate, leads to rebirth”; but see n. 409/2. *Bb.* has *vinītattāyā ti* and *Cy.* *vinibhaṭṭhāyā ti* for PTS's *vinibhattāyā ti*; but the sense suggests *anivattitā ti* or *avinivattitā ti*.

412/1 Read *atthi-m-eva* or *atthi yeva* (?); also *paccayo* for *paccayā* (?)

413/1 Perhaps what is referred to here by *vacanīya* and *avacanīya* is the two classes of *avyākata-citta* appearing in the *Dhs.* (and *Vis. Ch. XIV*), namely *vipāka* and *kriyā*, which are combined with Dependent Arising in the *Vbh.* Or else the two terms might stand for *vattabba* and *na vattabba* as used in, say, the *Vbh's Pañhapucchaka* Sections.

[aspect], must have the statable and the unstatable [aspects] inserted. Except for that which exceeds the range of being (?);² the whole Thread can be encompassed, not excluding (?) the ten Powers of a Perfect One (§§ 96 ff.) [and the four] Intrepidities (§§ 99–102), which are kinds of merit.³

414. (2) Now when ignorance is a condition, by *immediate-proximity-conditionality*, for determinations, and when there is the cognizance [called] “arisen” immediately proximate to that cognizance wherewith the ignorance was co-arisen,¹ then the previous cognizance is a condition, by cause-conditionality,² for the subsequent cognizance. Hence, ignorance being in virtue of that previous cognizance the cause of arising³ [of the subsequent], no knowledge arises [with the latter] because it has no opportunity made for it. Since its element of diligence is drenched by ignorance,⁴ hence the perversions⁵ arise, [taking it] that there is beauty in the ugly, that there is pleasure in the painful, [etc.].

415. Herein, the determinations that arise are the choice in one affected by lust, by hate, and by delusion,¹ [respectively] through obsession (§ 410) by lust, through obsession by hate, or through obsession by delusion. The Perversion of View is demonstrable in the demonstration of the [four] grounds [for perversion (see §§ 479 ff.)]. In as much as one with perverted cognizance cognizes, this is the

413/2 *Bhava-apevirittā* (sic), (which *Ba.* and *Bb.* place between light stops) is a puzzle. The context (disregarding the misleading paragraphing in the printed edns.) suggests the meaning of “*thapetvā lokuttaram suttam*”, i.e. leaving out such Suttas as deal with *nibbāna* (see § 72, nos. 3, 4, and 23).

413/3 This clause must belong to the end of the old para. and not to the beginning of the new one. It is not quite clear why the two, namely the *tathāgatabalāni* and *vesārajjāni*, are singled out here unless it is to underline that both are not “disassociated from worlds” (i.e. are *lokiya*, not *lokuttara*), like *sabbaññutañña*.

414/1 Delete the words *tassa yaṃ samanantaracittam samuppannan ti* (PTS. p. 106, n. 11); they are plainly a copyist’s wrong repetition of what immediately precedes.

414/2 *Hetupaccayatā* has not been mentioned before as a variety of conditionality. It is one of the 24 kinds listed in the *Paṭṭhāna* (quoted at *Vis.* 532 ff.); but the scheme of causality and conditionality presented in this work is notable for its ignoring that book in general.

414/3 Read *uppādassa* for *upādānam*.

414/4 Perhaps read *avijjā*- here for *abhijjhā*-.

414/5 Read *vipallāsā* for *vipallāsam*.

415/1 Read *rattadutṭhamūlhassa cetanā*.

Perversion of Cognizance. In as much as perverted perception apprehends, this is the Perversion of Perception. And in as much as the perverted view insists, this is the Perversion of View (cf. § 483).

416. [107] Then the eight Wrongnesses increase, and in the unreasoned attention the three Unprofitable [Roots] make wrong knowledge and wrong deliverance (?) arise.¹

In this way and no other (?) do unprofitable determinations come successively (?) to maturity and abundance. And being mainly ² unpenetrated, they are determinations that bring renewal of being.

417. So that is how ignorance is a condition for determinations (1) by conditionality-through-conascence and (2) by conditionality-through-immediate-proximity (§ 407).

418. (3) How is ignorance a condition for determinations in the mood of *drenching* (§ 407)? That ignorance drenches,¹ extends through, those determinations: just as when a waterlily, or a lotus, is growing in water, and, being drenched and extended through ² with cool water, it reaches maturity, growth, and abundance,³ so too is ignorance a condition for determinations in the sense of drenching.

419. (4) How is ignorance a condition for determinations in the sense of *standing-point* (§ 407)? Those determinations reach maturity, growth, and abundance in dependence on ignorance: just as a waterlily, or a lotus, reaches maturity, growth, and

416/1 *Viññāṇaṇ ca vijjāṇ ca* must be a corruption for *micchā vijjāṇ ca vimuttiṇ ca*, which the context calls for. The words *pubbāparante* and *nātaritaro* are both doubtful and possibly corruptions here.

416/2 Read *mahatāyaṃ* for *mahatā ca* almost certainly. This would then be an adverb meaning "mainly", which fits this context. "mainly" because in the "ordinary man" some cognizance arises without ignorance and in the "Initiate" some cognizance still arises with ignorance. If this surmise is correct, then read likewise *mahatāyaṃ* in the same adverbial sense for "*mahatthassa ayaṃ*" in § 409 and for "*n'āsaññattha*" in § 411 (see nn. 409/2 and 411/1) and the sense fits perfectly.

418/1 Read *abhisandeti* for *abhisanneti*.

418/2 Read some pp. form of *paripharati* (see 2 lines above) for *parisandanam* (?).

418/3 The simile is borrowed from the Sutta-description of the 3rd *jhāna* (e.g. *D. i, 75*); but this application of it is not altogether a happy one, nor is the next in § 419.

abundance in dependence on earth by its having earth for its standing-point, [so too] these determinations reach maturity, growth, and abundance in dependence on ignorance by their having ignorance for their standing-point. That is how ignorance is a condition for determinations in the sense of standing-point.

420. Again, being is generated in relinking¹ by the ripening of action² that was accompanied by lust. It is when that is firmly (?)³ insisted upon through lack of knowledge of action² [and its ripening] that [determinations] are called < *determinations that renew being* > (see § 416). In this way too there are determinations with ignorance as condition.

421. [108] Again, among the five [kinds of persons, namely] (1) those who¹ are Initiate² persons, (2) those who have entered upon the non-percipient attainment, (3) those seeking to be³ (?) and inside the egg (?),³ (4) those who¹ are moisture-born, or (5) any others⁴ not yet come to be :⁴ these < *neither choose nor assert* > (§ 78)⁵ so what do their determinations have for their condition ?

They (1) still have previously⁶ made determinations⁶ and assuming⁶ unabolished⁶ in their cognizance ; as long as⁶ the unripened ripening is uneradicated⁶ through the condition [for its ripening] being unsevered they still have a destination.⁶ In this way too there are determinations with ignorance as condition (cf. § 915).

420/1 For *paṭisandhi* as the imputed first conscious moment (cognizance) of the new life, which follows immediately upon the death-cognizance or imputed last cognizance in the previous life, see, e.g. *Ps.* ii, 72, *Vis.* 458, 548, *Pṭi.* 320.

420/2 Read with *Bb.* *kamassa* for *kāmassa* in both instances.

420/3 Read *thāmaṃ* for *sabbaṃ* (?), cf. corruption dealt with in n. 117/4.

421/1 Read with *Bb.* and *Cy.* *ye ca* for *yeva*.

421/2 *Sekhā* here, which makes the mention of “ *anāgāmibhūtā* ” two lines below (*PTS.*) look like a corruption, see n. 421/4.

421/3 Read *bhavesīno ca aṇḍagatā* for *bhavato ye ca antogatā* (?), having regard to § 917 (with due corrections).

421/4 Read *aññe pi keci asambhūtā* for *añño hi koci anāgāmibhūtā* ; see § 917 (with due corrections) ; “ *anāgāmi* ” has no place here, see n. 421/2.

421/5 Read *pakappenti* for *patthenti* ; see n. 914/1.

421/6 Restore this passage as follows : *Tesaṃ kiṃ-paccayā saṅkhārā ? Pubbekatā atthi yesaṃ saṅkhārā pi upādānaṃ ca citte asamūhatam, yāva avipakkavipākāsa-mūhatā asamucchinna-paccayā (tāva) tesaṃ puna gati bhavati : evaṃ pi aviññāpaccayā saṅkhārā. Pubbekatā* for the meaningless *puna rāgā* is indicated by § 915 (“ *assa pubbe hoti taṃ cetayitam* ” (so read)), which is discussing the same thing ; *citte asamūhatam* for *cittam anussaranti* is plainly indicated by the context ; other corrections are self-evident.

422. Again, those [persons] (§ 421): (2) may have neither that assuming nor those determinations,¹ yet their seven underlying tendencies are still uneradicated and unsevered, and < *that* ¹ *becomes the object whereby consciousness has a standing-point* > (§ 78): with consciousness as condition, name-and-form; . . . (cf. § 915). In this way too there are determinations with ignorance as condition.

423. Again,¹ those [persons] (§ 421): (3)–(5) whatever kind of action leads to setting-up, it is all determinatively acted through ignorance and stuck to by craving, and also it is owing to lack of knowledge that they do not know the disappointment therein. That same [action] is < *consciousness as seed* > (cf. *A. i*, 224), that same craving is the < *moisture* > [for the seed's growth], and that same ignorance is the < *stand-point* > (cf. §§ 916 ff.).² In this way too there can be said to be determinations with ignorance as condition.

So ignorance is a condition for determinations in these moods.

424. Herein, ignorance's cause is [prior] ignorance ¹ [and] unreasoned attention is its condition. Where ² there is non-interruption ² this is continuity ² there; the fruit is generation; the relinking (§ 420) is renewal of being; obsession in the sense of non-eradication is underlying tendency.

422/1 Continue restoration as follows: *Puna sã : yesam, na upãdãnam nãpi sañkhãrã, atthi pana tesam satta anusayã asamũhatã asamucchinã* “*tañ ãram-mañam bhavati viññãñassa patitthãya*” (cf. *S. ii*, 65); *viññãñappaccayã nãmarũpam. Evam pi avijjãpaccayã sañkhãrã*. “*Puna sã*” means *puna sã pañca puggalã* (see § 421) both here and in § 423. *PTS.* paragraphing has added to the confusion here. *Puna sa tena* in the texts is a corruption of *Puna sã : yesam*.

423/1 Read (with *Bb.* and *Cy.*) *Puna sã : yam* for *pana sã yam*. This begins a new para. and refers again to the “5 Persons” (in § 421).

423/2 *Patitthã* would be appropriate here rather than *sammoho*; see *Netti* pp. 78–9 and the *A. Sutta* referred to here.

424/1 Read *Tattha avijjã avijjãya hetu . . .*; cf. *Netti* p. 79, ll. 9–10.

424/2 *Ba.* and *Cy.* have *tattabhicchedo*; *Bb.* supports *PTS.* *Cy.* takes *tatta* (sic) as “heated”, i.e. by the fires of greed, etc.; but two lines below the word *avacchedo* (sic) appears. The clue to the unravelling of this mess, however, lies in the series given in the *Netti* (p. 79, l. 27; trsln. § 457) in its parallel passage, namely *avũpacchedo — santati — nibbatti — phalam — pañisandhi — punabbhavo — pariyutthãnam — asamugghãto — anusayo* — etc., which indicates what words to look for. The syntax is less sure. On this basis a restoration can be made on the following lines: *Yattha (avijjãya) avicchedo, ayam tattha santati; yam phalam, ayam nibbatti; yo pañisandhi, ayam punabbhavo; yo avicchedo asamugghãtanatthena, ayam anusayo*. Here *avicchedo* (so read for *abhicchedo* and *avacchedo*, see n. 427/2) corresponds in both cases to *Netti*'s *avũpacchedo*; *santati* and *phalam* as in *Netti* replace the absurd *tatiyam balam*. For *pariyutthãna*, *palibodha*, etc., see § 426.

425. [109] Just as, when a cloak,¹ or a sheet, is in the presses² and they are screwed down³ [by] two people,⁴ or [by] one strong [man],⁴ it would not, however, get dry in the presses, since the moist water-element still lurking⁵ there cannot be dried out without⁶ the heat-element's coming; ⁶ if it were put again in the open [outside the presses] it would mostly keep moist with the seeping [of the remaining moisture]; for it cannot come to be completely dried out⁷ without the fire-element's coming;—so too, although attainment by concentration has the Acme of Being⁸ for its ultimate, still it does not conduce to the eradication of the formless.⁹ For those¹⁰ [who attain that] rely on [it], are in touch with [it], and through craving [for it] they do not come to abandonment of craving.

426. Herein, that non-eradication¹ is the underlying tendency (§ 410) to ignorance, and that is an impediment for cognizance. That [in turn becomes] an obsession (§ 410) as the inability of [such impeded] cognizance to penetrate how things are. That is the taint of ignorance, which becomes consciousness-as-seed (§ 423). What is a seed is a cause if not severed. When unsevered, it causes relinking. When relinking, it does not come to eradication. The non-eradication binds cognizance down.² One whose cognizance is bound down does not understand how things are.

427. So this consciousness [as seed (?)]¹ has the meaning of being affected by taints, the meaning of cause, the meaning of

425/1 *Bb., Cy.* : *paṭākam*. The meaning is more likely to be as under *paṭa* in *PED*. than “flag”.

425/2 “*Pīḥā*—a press” : not in *PED*.

425/3 *Nivāṭassesu* is rather a puzzle ; read *nivāṭṭiyantesu* (?).

425/4 The case endings are all astray. *Balam vā* (sic) must be a corruption of *balavā* (case ?).

425/5 Read presumably *anupullā na sositabbā*. *Cy.* : “ ‘*Anupullā*’ *ti anupullitvā ante alliyitvā* ” ; *anupulla* is not in the dicts. Does it belong syntactically with *āpodhātu* (in which case it must mean “lurking”) or with *sosetabbā* (in which case some other meaning) ? The first seems demanded, with punctuation as follows : *tattha yaṃ sinehā āpodhātu anupullā, na sosetabbā uṇhadhātum anāgamma ; sace . . .*

425/6 Read *anāgamma* for *āgamma*.

425/7 Read *parisosam* for *parisesam*.

425/8 A commentarial term for the 4th *āruppa* (formless state).

425/9 Read *na arūpassa* for *na anurūpassa*.

425/10 Read *Te hi* as two words.

426/1 Read with *Bb., Cy.* : *asamugghāto* ; no period or new para. after.

426/2 Read *pariyonahati*.

427/1 Read *Iti viññāṇassa* for *Iti saññāṇassa* ? see *Netti* pp. 79–80.

non-interruption,² the meaning of non-stopping,³ the meaning of fruit, the meaning of relinking, the meaning of renewal of being, the meaning of non-eradication,⁴ the meaning of underlying tendency, the meaning of manifest obsession, the meaning of non-penetration.

At this point the field of ignorance has been demonstrated.

This is called the Mode of Conveying Requisites.

*

[16. *The Ninefold Thread in the Mode of Conveying a Coordination*]

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

[110] Regarding what has been condensed,¹

The proper synonym ² *//* [and] manner

Of detail should be known as varied : ³

This Mode Conveys Coordination.

429. Herein, the demonstration of the name *condenses*,¹ the demonstration of the example is the *synonym*, and the actual example is the *detail*. */But the detail has to be stated./* ² Like what ?

427/2 Bb. adds *avacchedattho* (sic) here ; read *avicched-* (see n. 424/2).

427/3 *Anivatti-* here seems to represent or to be a corruption of *nibbatti* in § 424.

427/4 Delete *asamugghātattho* the second time ; a copyist's wrong repetition.

428/1 This verse is both different from its *Netti* counterpart and is corrupt as well. Read with Ba., Bb., Cy. : *ugghaṭitamhi tamhi*.

428/2 Ba. (which does not divide its words) : *santañcevacanaṃ* ; Bb. : *santañceva ca naṃ* ; Cy. : *sannaṃ vevacanaṃ* (" 'sannan' ti aññesaṃ āsanna-kāraṇaṃ oṭarati . . . 'vevacanaṃ' ti aññesaṃ vevacanaṃ oṭarati " and connects up with the *Netti*'s 4 kinds of Coordination ; but there is no indication that those 4 were even thought of by the older Pe). PTS. p. 110, l. 4, supports the reading *vevacanaṃ*. The 3 words that follow, namely *vitthāraṃ pana vattabbaṃ* (sic) cannot belong here (both metre and sense reject them), but they do belong 3 lines lower down, as indicated in the trsln. (n. 429/2).

428/3 If not a corruption, *cittaññā* seems to stand for *cittaṃ aññāya* with *cittaṃ* meaning " varied ", not " cognizance " and *aññāya* as gerund. Read whole verse as follows :

Ugghaṭitamhi tamhi santañ ca vacanaṃ (?)

Vitthāraṇidhaṃ cittaññā ayaṃ samāropano hāro.

429/1 Bb. : *upaghaṭakā* ; but read *ugghaṭako* (?)

429/2 Here insert the words */*vitthāraṃ pana vattabbaṃ*/* (sic) corrected to *vitthāro pana vattabbo*, which in the texts are wrongly displaced into the opening verse, see n. 428/2.

430. [For example :] in the passage < *Bhikkhus, what is not-self . . . should be abandoned* > (cf. S. iii, 178).¹ This is a *condensation*.²

Herein, what is the *coordination*? And what should be “abandoned”?³ < *Will and lust*⁴ *for form should be abandoned . . . down to . . . for consciousness*⁴ . . . > can be given in detail (). As to ignorance, that can be described by simile.

431. [Again for example :] < *The supported is liable to dislodgement* > (§ 57).¹ And what is the “support”? Craving and view. Herein, the view is ignorance and the craving is determinations. Herein, [to say] “with view as condition, craving” [is the same as saying] “with ignorance as condition, determinations”. Herein, what is “supported” is consciousness, and that [implies] “with determinations as condition, consciousness; . . . down to . . . ageing-and-death”, When this² has been briefly stated thus the remainder [of the passage] follows,³ namely < *The unsupported has no liability to dislodgement* > (§ 57), which is thus the abandoning of the view and the craving. Herein, with cessation of ignorance as view, consciousness no longer, as it did before,⁴ lets go⁵ this or that idea provocative of lust⁶ in order to seize⁷ another idea, as in the Monkey Simile (S. ii, 95), but rather since it has no will and lust for even the least ideas provocative of lust,⁶ how is there to be any dislodgement? In the outstanding creatures [the Arahants] cognizance has done with insistence,⁸ and consciousness, being

430/1 Ba., Bb. : *Yā bhikkhūnaṃ vattato* ; Cy. : *Yo bhikkhave anattā*, which must be right.

430/2 Read *ugghatanā* for *upaghatanā* ; see opening verse and n. 429/1.

430/3 Read *Kiñ ca pahātabbaṃ ?* for *Kiñci na vattabbaṃ* ;.

430/4 Read *Rūpe chandarāgo pahātabbo yāva viññāṇe ti vitthārena kātabbaṃ* for the unsatisfactory *Rūparāgaṃ vā nānavantapahātabbaṃ*. *Yāva viññāṇāni ti vitthārena kātabbāni*.

431/1 Read *Nissitassa calitan ti : Ko ca nissayo ? Tanhā ca diṭṭhi ca.* for *Nissitacittassa ca mattiko ca nissayo tanhā ca diṭṭhi ca*—a fine instance of a bad garbling easily restored.

431/2 Read *imasmim* for *idaṃ* (?) .

431/3 *Paropayati*, if correct, seems a denominative form ; not in PED.

431/4 Ba., Bb., Cy. : *-nirodhāya bhūtaṃ* ; but perhaps better read *-nirodhā na yathā pubbe*.

431/5 Ba., Cy. : *upajja* ; Bb. : *upecca* ; PTS. : *upayujja*. S. text has *muñcivā . . . gaṇhāti*.

431/6 Read *rāga-* for *sarāga-*.

431/7 See n. 431/5.

431/8 *Nivessayati* looks like a corruption.

without a standing-point, ceases for want of nutriment. With cessation of consciousness, cessation of name-and-form ; . . . down to . . . cessation of ageing-and-death.

This is a Coordination.

432. [111] Herein, consciousness's dislodgement comes about through lust. When there is no dislodgement, then the former approach to defilement,¹ along with its chattels, which was threefold, has its fires tranquillized. Hence he said < *When there is no liability to dislodgement there is tranquillity* > (§ 57).

433. Herein, the *coordination* is this : < *One whose body is tranquil feels pleasure. When he is pleased his cognizance is concentrated . . . down to . . . there is the knowing and seeing "I am liberated"* > (*M. i*, 37). The deliverance being due to the exhaustion of taints, he no more¹ reappears. With his reappearance's having no actual coming or going,² there is < *no here or beyond or in between ; this is the end of suffering* > (§ 57),³ which is the element of extinction without trace left.

434. This [is only what is] coordinated in the middle part of this Thread, and [it is only] its construing in Dependent Arising and in Deliverance ; but this does not analyse in detail the meaning of what was stated in brief.¹

This is called the Mode of Conveying a Coordination.

435. Also¹ the ideas in² the type [of Thread] dealing with Corruption must be coordinated only² with the type dealing with

432/1 Read and punctuate as follows : *Tattha rāgavasena viññāṇassa calitaṃ. Sapariggaho, tasmim calite asati, yo'pari kilesāpacāro tividhā aggipaṭipassaddho bhavati.*

433/1 Read *vimutti no* as two words.

433/2 Read with *Bb.* and *Cy.* *āgatigatiyā asantiyā* for *āgatigatiyaṃ asantikam.*

433/3 *Cy.* accepts reading as in *Ba.* and *PTS.* *na cetanā huraṃ antarena es'ev'at-tho'nuyāti* and attempts a comment thereon. *Bb.* rightly corrects to follow the *Ud.* text and § 57.

434/1 An allusion to the words at, e.g. *M. i*, 110, ll. 12-13.

435/1 In the light of § 274, *Na ca* here cannot be right. Read *Api ca* (?).

435/2 Read *-bhāgiye yeva* for *-bhāgiyo ye ca.*

Corruption, not with any other.³ Likewise in the case of that dealing with Morality and that dealing with Penetration (cf. § 274).

This is the Mode of Conveying a Coordination.

*

These are the sixteen Modes of Conveying.

* * *

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

* * *

435/3 Repunctuate, and read *nāññena* for *N'dāññe*.

[CHAPTER VI

Compendium of the Thread's Meaning

SECTION I

Threefold Division of The Dispensation]

436. [112] The Dispensation of the Enlightened Ones, the Blessed Ones, comes into comprehension under three headings, namely (i) Categories, (ii) Elements, and (iii) Bases (cf. § 366).

[(i) 5 Categories]

437. Herein, the *Categories* are five, namely the Form Category, . . . down to . . . the Consciousness Category (cf. *Vbh.* 1 ; *Pug.* 1).

The ten¹ Bases having form, namely eye-cum-forms, . . . down to . . . body-cum-tangibles, are the *form category*.

Herein, the six bodies of feeling are the *feeling category*. These are eye-contact-born feeling, . . . down to . . . mind-contact-born feeling. This is the feeling category.

Perception of forms, . . . down to . . . perception of ideas, which are the six bodies of perception, these are the *perception category*.

Herein, the six bodies of choice are the *determinations category*. Choice of forms, . . . down to . . . choice of ideas. These are the six bodies of choice. These are the determinations category.

Herein, the six bodies of consciousness are the *consciousness category*. Eye consciousness, . . . down to . . . mind consciousness. These are the consciousness category.

438. What is the diagnosis of them ? Impermanent, void,¹ painful, not-self. This is the diagnosis of them.

439. Herein, what is the meaning of “ category ” (*khandha*) ? The meaning of mass is the meaning of category, the meaning of aggregate is the meaning of category, the meaning of class is the meaning of category. [113] That also which, among categories (*khandha*), is the comprehensive meaning, such as “ material mass ” (*dabbakkhandha*), “ woodland mass ” (*vanakkhandha*), “ mass of

437/1 cf. *Netti* p. 69 ; also *Vis.* 590, where the computation is different.

438/1 *Bb.* : *saññā*, not in brackets ; but the right reading here and below can only be *suññam*, cf. *PTS.* p. 140.

fire ” (*aggikkhandha*), “ trunk of timber ” (*dārukhandha*), “ mass of water ” (*udakakkhandha*), “ wind mass ” (*vāyukkhandha*), is the meaning of category.

*

[(ii) 18 Elements]

440. Herein, the eighteen *Elements* are: the eye element, form element, eye-consciousness element; . . . etc. . . . the mind element, idea element, mind-consciousness element. These are the eighteen elements.

441. What is the diagnosis of them? Impermanent, void, painful, not-self. This is the diagnosis of them.

442. Herein, what is the meaning of “ element ” (*dhātu*)? It may be said that the meaning of component is the meaning of element. “ Component ”? The eye’s clarity (sensitivity)¹ is the eye element; and so with the five elements. Again, the meaning of cutting off lust is the meaning of element; for the eye element is cut off; so with the five. Again, as it is said, the meaning of simple nature² is the meaning of element; [for] it can be said that “ just as this man is by nature choleric, phlegmatic, volatile, or of complex [nature] ”,³ so the ten [beginning with] the eye element and also in all the faculties . . . etc.⁴ . . . the meaning of dissimilar is the meaning of element.

*

[(iii) 12 Bases]

443. Herein, what are the twelve *Bases*? They are the six in oneself and the six external: the eye base . . . down to . . . the mind base are those in oneself; the form base . . . down to . . . the idea base are the external. These are the twelve bases.

442/1 This seems the earliest use of *pasāda* in this sense; cf. *Vis.* 444.

442/2 Read *ekantipakatyatthena* as one word.

442/3 i.e. the medical temperaments.

442/4 It is not clear what the “ *pe* ” refers to here.

444. What is the diagnosis of them ? Impermanent, void, painful, not-self. This is the diagnosis of them.

[114] Furthermore, the diagnosis is twofold, namely diagnosis as knowledge and diagnosis as abandoning.¹ Herein, *diagnosis as knowledge* is this : Impermanent, void, painful, not-self ; this is diagnosis as knowledge. But diagnosis as abandoning is the abandoning of will and lust ; this is diagnosis as abandoning.

445. Herein, what is the meaning of “ base ” (*āyatana*) ? It may be said that the meaning of aspect (*ākāra*)¹ is the meaning of base ; like the handsome aspect and ugly aspect ;² [for] just as such and such oxen stand out with those two aspects, so with these the oxen of cognizance and cognizance-concomitants stand out with the defilement of action and inseparably from the idea of suffering. Again, it has been said³ that the meaning of provision-of-a-way-of-access (*āya-dāna*) is the meaning of base (*āyatana*) ; [for] just as the way-of-access (*āya*) to a king is through the provisions-for-ways-of-access (*āya-dāna*), so the meaning of provision-of-a-way-of-access is the meaning of base.

* * *

[SECTION II

*Enlightenment*¹

i. Truths (see § 548)]

446. There are four noble Truths (cf. §§ 15 ff. and 366) : Suffering, Origin, Cessation, and Path.

Suffering as a compound is any behaving not² according to the True Idea and [like] mentality ; Origin as a compound is ignorance and craving ; Cessation as a compound is science and deliverance ; the Path as a compound is quiet and insight.

444/1 This twofold division of *pariññā* seems confined to this work ; cf. 3-fold division at *Vis.* 606.

445/1 *Ākāra* here, but cf. *Vis.* 482 where *ākāra* (a “ mine ” or “ store ”).

445/2 Read with *Bb.* and *Cy.* *dubbaṇṇākāro* for *duppakāro*.

445/3 Source ?

446/1 The title of this section is suggested by § 548, which serves as a “ list of contents ” for §§ 446–547.

446/2 Read with *Bb.* and *Cy.* *dharmācariyaṃ*.

[ii. Actualizing of Truth (see § 548)]

447. Herein, what are the thirty-seven ideas siding with enlightenment ?

They are the four Foundations of Mindfulness, . . . down to . . . the Noble Eight-Factored Path. That is how these ideas siding with enlightenment are thirty-seven, which ideas, being those that conduce to extinction in the case of Fully Self-Enlightened Ones, Hermit Enlightened Ones, and [Enlightened Ones'] disciples (hearers), whether past, future or presently arisen,¹ [constitute] the Path.²

448. < Four Foundations of Mindfulness : What four ? Here a bhikkhu abides contemplating the body as a body, . . . > (cf. D. ii, 291 ; Vbh. 193).

449. [Also] the [fourfold] < Right Endeavour > (Vbh. 208), the [fourfold] < Base for Success > (Vbh. 216), the five < Faculties > [beginning with faith], and the [five] < Powers > [beginning with faith] (cf. Ps. i, 16).

450. Herein, what is the meaning of faculty (*indriya*) ? [115] The meaning of ruler (*inda*) is the meaning of faculty, the meaning of dominance is the meaning of faculty, the meaning of clarity (sensitivity) is the meaning of faculty, the meaning of function unshared with any other is the meaning of faculty.¹

451. The meaning of unshakability¹ is the meaning of power, the meaning of firm is the meaning of power, the meaning of upholding² is the meaning of power, the meaning of stiffening is the meaning of power.

452. Herein, what are the seven Enlightenment Factors ? They are

447/1 Read *atītānāgatapaccuppannānaṃ* and as one compound.

447/2 The syntax here is : *ye dhammā . . . so maggo*. This belongs to what precedes. But the words *cattāro satipaṭṭhānā* begin the new para.

450/1 An allusion to *M. i*, 285 ; for the whole para., cf. *Vis.* 491.

451/1 *Anavapariyattho* must be a corruption, almost certainly of *avikampiyyattho* (see *Ps. i*, 21) ; i.e. the "dominant field of potentiality" that constitutes the "faculty" becomes, when "unshakable" by its opposite, a "power".

451/2 *Upādāyattho* seems wrong ; read probably *upadhāraṇattho*.

the Mindfulness Enlightenment Factor, . . . down to . . . the On-looking-Equanimity Enlightenment Factor (see *Vbh.* 227).

453. Herein, what is the Eight-Factored Path ? It is Right View, . . . Down to . . . Right Concentration (see *Vbh.* 235).

[*The Path's 3 Categories*]

454. Herein, the Eight-Factored Path has three categories, namely the Virtue Category, the Concentration Category, and the Understanding Category (see *M. i.*, 301). Herein, the right speech, right action and right livelihood are the Virtue Category ; the right mindfulness,¹ right effort,¹ and right concentration are the Concentration Category ; and the right intention ¹ and right view ¹ are the Understanding Category.

455. Likewise, these three [categories] are the three Trainings (see *D. iii.*, 219).

456. So with the three moods there are the ten terms . . . etc. . . .¹

457. Herein, when a devotee is steadied in the Virtue Category he he does not assume unprofitable hate, he eradicates the underlying tendency to hate, he extracts the barb of hate, he diagnoses painful feeling, and he surmounts the element of sensual desire.

When he is steadied in the Concentration Category he does not assume unprofitable greed, he eradicates the underlying tendency to lust, he extracts the barb of greed, he diagnoses pleasant feeling, and he surmounts the element of form.

When he is steadied in the Understanding Category he does not assume unprofitable delusion, he eradicates the underlying tendency to ignorance, he extracts the barbs of delusion and view, [116] he

454/1 Note odd order in all edns.

456/1 The " 3 moods " might refer to the " 3 categories " of the Path, which, as represented by the " 37 Ideas siding with enlightenment ", might be regarded as having the " 10 terms ", namely the heads : Ideas Siding with Enlightenment, Foundations of Mindfulness, Right Endeavours, Bases for Success, Faculties, Powers, Enlightenment Factors, Eight-Factored Path, Categories, and Trainings, dealt with in §§ 447–455. What the "*pe*" represents is uncertain ; perhaps it means that this list does not exhaust the catalogue of relevant ideas.

diagnoses neither-painful-nor-pleasant feeling, and he surmounts the formless element.

So with these three Categories he does not assume the three unprofitable roots, he extracts the four barbs, he diagnoses the three kinds of feeling, and he surmounts the triple element.

[*Dependent Arising*]

458. Herein, what is *ignorance* ? It is < *any unknowing* > of the four Noble Truths (see *S. ii*, 4 ; *Vbh.* 135), which can be quoted in detail as ¹ is done in the case of the steps of the staircase.²

459. Herein, what is *consciousness* ? ¹ The six bodies of consciousness.

460. Feeling, perception, choice, contact, and attention, are *name*. Herein, what is *form* ? The four great entities, and any description of form assuming the four great entities. So this name already mentioned and this form are together called *name-and-form* (see *S. ii*, 3-4 ; cf. *Vbh.* 136).

461. Herein, the *sixfold base* ? The six bases in oneself, namely the eye as a base in oneself, . . . down to . . . the mind as a base in oneself (see *S. ii*, 3 ; cf. *Vbh.* 136).

462. *Contact* ? The six bodies of contact, namely eye contact, . . . down to . . . mind contact (see *S. ii*, 3 ; cf. *Vbh.* 136).

463. The six bodies of feeling are *feeling* (see *S. ii*, 3 ; *Vbh.* 136).

464. The six bodies of craving are *craving* (see *S. ii*, 3 ; *Vbh.* 136).

465. *Assuming* ? The four kinds of assuming, namely sensual-desire assuming, virtue-and-duty assuming, view assuming, and self-theory assuming, are assuming ¹ (cf. *S. ii*, 3 ; *Vbh.* 136).

458/1 Read *tathā* for *kathā*.

458/2 Perhaps this means to regard the formula as " successive steps ".

459/1 The para. for *saṅkhārā* is missing in all edns. by mistake. Perhaps it should run : *Tattha katamā saṅkhārā? Kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro* (see *S. ii*, 4).

465/1 These four are the same as in the *Tipiṭaka*, but the 2nd and 3rd have exchanged places. Compare, however, the other set of four (found only here and in the *Netti*) with *bhavūpādāna* instead of *sīlabbatūpādāna*, e.g. § 342.

466. *Being* ? The three kinds of being, namely sensual-desire being, being with form, formless being (cf. *S. ii, 3* ; *Vbh. 137*).

467. Herein, what is *birth* ? Any first arising of categories, first arising of elements, first arising of bases, any birth, coming to birth, finding a footing, generating, manifesting of categories, this is birth (cf. *S. ii, 3* ; *Vbh. 137*).

468. [117] Herein, what is *ageing* ? Any brokenness [of teeth], grey-ness [of hair], wrinkledness of skin (cf. *S. ii, 2* ; *Vbh. 137*),¹ tottering-ness,² discolouration of the four great entities, doubled-up-ness,³ ageing, waning, outwane, wane of life-span, waning away, dissolving of faculties, overripening of essentials of existence (?) : ⁴ this is ageing.

Herein, what is *death* ? In the various orders of creatures any creature's decease, deceasing, death, completion of time, corpse-bloatedness,⁵ dissolution of body, severance of life-faculty : this is death (cf. *S. ii, 3* ; *Vbh. 137*).

So this ageing already mentioned and this death are together called *ageing-and-death*.

469. Herein, *ignorance*, as murk and gloom, has the characteristic of not understanding how things are (cf. § 472) ; it is the footing for determinations. *Determinations* have the characteristic of determinative acts, and their manifestation is implanting, amassing, and renewal of being ; they are the footing for consciousness. *Consciousness* has the characteristic of causing the physical body to give intimation ; ¹ it is the footing for name-and-form. *Name-and-form*

468/1 Read with *S.* text *valittacatā* for *valittañ ca tā-*.

468/2 *Pavivittam* (separate word) is not in the *S.* text ; it is likely a corruption of *pavedhatam*, for which see *M. i, 88, l. 17, pavedhamānam*.

468/3 *Bhaggo tam* (so all edns.) must be a corruption of *bhoggatam*, for which see *M. i, 88, l. 17, bhoggam*.

468/4 *Upanāho paripāko* here but in corresponding list at *PTS.* p. 118, l. 3, *jarā* is defined as *upanayaparipāko*. The two expressions are obviously the same and either one or both a corruption. Perhaps read in both places *upadāhaparipāko* ("burning away and ripening out") or else better *upadhiparipāko* (or *upadāhaparipāko* ; for *upadāha* (not in Dicts.) as a form of *upadhi* see *Netti* 188 "nirūpa-dāho") ; cf. *Netti* 29, which has *upadhiparipāka* in parallel passage.

468/5 This, like the description of ageing, is a fusion of the two regular Sutta-definitions as given at, say, *S. ii, 3* and *M. i, 88*. For *uddumātauddhumātakānam* read *uddhumātakatam* (?)

469/1 "*Viññatti*—causing to have consciousness of" : causative verbal subst. fm. vb. *viññāpeti* ; but the sense given here (cf. § 483), namely to furnish the body with its consciousness (cf. *saviññāṇakakāya*, *M. iii, 18*), is not the usual one, which

has the characteristic of plurality of dependence ; it is the footing for the sixfold base. *The sixfold base* has the characteristic of causing the [separate] defining ² of the faculties [beginning with the eye] ; it is the footing for contact. *Contact* has the characteristic of causing occurrence of the three [namely pair of bases and appropriate consciousness] ; it is the footing for feeling. *Feeling* has the characteristic of the co-existing [of pleasure, etc. ;] it is the footing for craving. *Craving* has the characteristic of cleaving to ; ³ it is the footing for assuming. *Assuming* has the characteristic of destroying ⁴ [by consumption of] what is taken up ; it is the footing for being. [118] *Being* has the characteristic of flinging [into one or other] among the different types of destination ; it is the footing for birth. *Birth* has the characteristic of causing manifest being (existence) of the categories (cf. § 17) ; it is the footing for ageing. *Ageing* has the characteristic of overripening of essentials of existence ; ⁵ it is the footing for death (cf. § 17). *Death* has the characteristic of exhausting the life-span and causing life's surcease (cf. § 17) ; it is the footing for pain. *Pain* has the characteristic of oppressing the body (§ 17) ; it is the footing for grief. *Grief* has the characteristic of oppressing cognizance (§ 17) ; it is the footing for sorrow. *Sorrow* ⁶ has the characteristic of sorrowing (smouldering) (cf. § 17) ; it is the footing for lamentation. *Lamentation* ⁶ has the characteristic of speech-utterance (cf. § 17) ; it is the footing for despair. *Despairs* (*upāyāsā*) are any kinds of hopelessness (*āyāsā*) (cf. § 17).⁷

is "intimation" by means of bodily gesture or by speech (*kāyaviññatti*, *vaciv.* ; see *Dhs.* 665 ; *Vis.* 447 f.).

469/2 Read *-vavatthāpana-* for *-vavatthanapana-*.

469/3 Read *ajjhosāna-* for *avijjosāna-*.

469/4 "*Ādānaparihanana*—destroying what is taken up" : if not a corruption, *parihanana*, which is not in *PED.*, presumably means the "consuming, digesting, metabolizing, and assimilating" of physical food or the assimilating of a mental assumption through the action of craving and wrong view ; the first being the condition for physical being and the second for conceptual being. If this is correct, then *ādāna* in the compound means "fuel". See also the replaceability of *āhāra* ("nutriment") by *upādāna* ("assuming") in the same context, e.g. at *M.* i, 67 and 261.

469/5 See n. 468/4.

469/6 "Sorrow" and "Lamentation" are out of their proper order here ; but this cannot be a copyist's error because of the sequence of footings.

469/7 Read with *Bb.* *ye āyāsā te'pāyāsā* ; cf. *Vis.* 527 ("bhūso āyāso"). This ends para. and subsection. The new subsection begins with the words *Nava padāni yattha . . .*

[iii. Definition of Defilement (see § 548)

The 9 Unprofitable Root-Terms]

470. There are nine terms wherein all the unprofitable comes to be comprised¹ and meets together. What nine terms? The two root-defilements, the three unprofitable roots, and the four perversions (see § 11).

471. Herein, (1-2) the two *root-defilements* are ignorance and craving-for-being (*D. iii*, 212). (3-5) The three *unprofitable roots* are greed, hate and delusion. (6-9) the four *perversions* (a) perversion of perception, (b) perversion of cognizance, and (c) perversion of view, (1) of the impermanent that it is permanent; the (a) perversion of perception, (b) perversion of cognizance, and (c) perversion of view, (2) of the painful that it is pleasant; the (a) perversion of perception, (b) perversion of cognizance, and (c) perversion of view, (3) of the not-self that it is self; and (a) the perversion of perception, (b) perversion of cognizance, and (c) perversion of view, (4) of the ugly that it is beautiful.

[1-2]

472. Herein (§ 471), what is called *ignorance* is unknowing of how things are in the four noble Truths (§ 469); this is ignorance. What is called *craving-for-being* is lust, lustfulness,¹ wish, infatuation, aspiration, relish, cleaving, not giving up, with regard to the types of being; this is craving for being (cf. § 469).

[3-5]

473. [119] Herein (§ 471), what is *greed* as a root of unprofit? What is called greed is any greed, greediness, wish, infatuation, aspiration, relish, cleaving, not giving up, with regard to others' lands, others' materials, others' places, others' belongings,¹ others' chattels (cf. *Vbh.* 361); this is greed as a root of unprofit.

474. What is it the root of? It is the root of greed-born unprofitable bodily and verbal and mental action, and in the same way also for

470/1 Read with *Ba.* and *Bb.* *saṅgaham* for *saṅgham*.

472/1 *Sā rāgo* is likely to be a corruption.

473/1 Read with *Bb.* *parasāpateyyesu* for *sā rasāpateyyesu*.

the cognizance and cognizance-concomitant ideas associated therewith.

475. Herein, what is *hate* as a root of unprofit ? It is annoyance with creatures, impatience, irritation, ill will, hatred,¹ desire for harm,² resistance of the heart (cf. *Vbh.* 362) ; this is hate as a root of unprofit.

476. What is it the root of ? It is the root of hate-born unprofitable bodily and verbal and mental action, and for the cognizance and cognizance-concomitant ideas associated therewith.

477. Herein, what is *delusion* as a root of unprofit ? It is the non-actualizing of the four noble Truths, non-apprehending-by-entering-upon,¹ non-penetration, [of them, and it is] delusion, deluding, confusion, confusing, ignorance, gloom, dark, obstruction, hindrance, covering up, concealing, non-arrival-at-verification (?),² regarding profitable ideas (cf. *Vbh.* 362) ; this is delusion as a root of unprofit.

478. What is it the root of ? It is the root of delusion-born unprofitable bodily and verbal and mental action, and for the cognizance and cognizance-concomitant ideas associated therewith.

[6-9]

479. [120] Herein (§ 471), the perversion has to be known, the object of perversion has to be known, and what is pervertable has to be known.¹ Herein, there are : one perversion, three that are perverted, and four objects of perversion (see §§ 66, 471).¹

480. What is the *one perversion* ? It is that [distortion into the] opposite by which the perverted¹ [perception, etc.,] seizes perman-

475/1 Read with *Bb.* *byāpādo padoso* for *byāpādāpado so*.

475/2 Read with *Bb.* *anattakāmatā* for *anattakāmato*, see opposite definition of *adosa* in § 501.

477/1 *Asampajjaggāha* must be the correct counterpart of *sammā ca paccāgamo* (*sic*) in § 503, a corruption of *sampajjaggāho*, which read therefore then.

477/2 *Apasacchāgamanam* seems to have no opposite in § 503.

479/1 Read *Tattha vipallāso jānitabbo ; vipallāsavatthu jānitabbam ; yaṃ vipallaṭṭham* (or *vipallāsitaṃ*) *siyā, taṃ jānitabbam*. *Tattha eko vipallāso, tīṇi vipallaṭṭhāni* (or *vipallāsitāni*), *cattāri vipallāsavatthūni*.

480/1 Read *vipallaṭṭham* for *vipallāsitaṃ* (?).

ence in the impermanent, pleasure in the painful, self in the not-self, beauty in the ugly (cf. § 66).

481. What are the four *objects of perversion*? The body, feelings, cognizance, and ideas; these are the four objects of perversion (§§ 66, 339).

482. What are the three *perverted*? (a) Perception, (b) cognizance, and (c) view. These three are perverted (cf. §§ 66, 415).¹

483. Herein, (a) when an agreeable object has [either] come within the horizon of the faculties [beginning with that of the eye] or fails to do so (?), any seizing [of it as] a sign ¹ is the perversion of perception. Herein, (b) when one whose cognizance is distorted finds intimation ² in an object, this is the perversion of cognizance. Herein, (c) when one whose cognizance is distorted has, in regard to form that is ugly, any liking, preference, way of regarding (cf. § 534), formulating, pondering of views,³ adjudgment, that it is beautiful, [etc.,] this is the perversion of view (cf. § 415).

484. Herein, these perversions become twelve as the three ¹ in each of the [four] objects, namely three in a body, three in a feeling, three in a cognizance,² and three in an idea; so there are four perversions of perception, four perversions of cognizance,³ and four perversions of view. [And] when applied to the [six] bases,⁴ the four

482/1 Read either *vipallatṭhāni* or *vipallāsītāni*.

483/1 *Ba.* as *PTS.* but without word-division; *Bb.*: *Tattha manāpīke vatthumhi indriyavatthe vaṇṇāyatane vā so* (sic). This plainly corrupt passage is a positive version partly based on the Sutta-formula at, e.g. *M. i*, 180 “*So cakkhunā rūpaṃ disvā na nimittaggāhī*” combined with that at *M. iii*, 217. Perhaps therefore restore as follows: *Tattha manāpīke vatthumhi indriyāpāṭham āgate, no vā, yo nimittaggāho, ayaṃ saññāvipallāso*. (For the expression *āpāṭham āgacchati* see *M. i*, 190; *Vis.* 458.)

483/2 *Bb.*: *vatthumhi sati viññatti*; see n. 469/1 and much the same sense seems implied here too.

483/3 *Bb.*: *upekkhanā nicchayo dīṭṭhi nidassanaṃ*; but read *pekkhanā, nicchayo* (?), *dīṭṭhinijjhayanā* (?), cf. §§ 534 and 536 (twice).

484/1 Read *tayo sā* for *kāyo sā* (*Bb.*: *kāyesu*).

484/2 i.e. objectivized cognizance as object of contemplation.

484/3 i.e. subjective cognizance contemplating its object.

484/4 *Bb.*: *āyatanūpacayato*; *Cy.*: *āyatanupacāyato*.

perversions become six dodecads as follows: twelve perversions [as above] with respect to forms in the case of one possessing eye-perception,⁵ . . . down to . . . twelve perversions with respect to ideas in the case of one possessing mind-perception.⁶ [121] But as to difference of object,⁷ since creatures are ungauged and incalculable the perversions are ungauged and incalculable⁸ by way of the inferior, superior, and average.

485. Herein, the five categories are the four grounds for selfhood.¹ The form category is the body-as-a-ground-for-selfhood, the feeling category is feeling-as-a-ground-for-selfhood, the perception category and determinations category are ideas-as-a-ground-for-selfhood,² and the consciousness category is cognizance-as-a-ground-for-selfhood. That is how the five categories are the four grounds for selfhood.

486. Herein, it is with respect to the body, which is ugly, that there is the perversion that it is beautiful; so too with respect to feelings . . . cognizance . . . ideas that there comes to be the perversion that they are self.¹

487. Herein, it is for the purpose of the four perversions' eradication that the Blessed One teaches and describes the four foundations of mindfulness: when someone abides contemplating the body as a body, he eradicates his perversion that there is beauty in the ugly. So it can be stated too with respect to feelings, cognizance, and ideas.

484/5 Read *cakkhusaññāsamaṅgissa* as one compound for *cakkhuviññāṇasaññā samangissa* (the intrusion of *viññāṇa* must be a mistake).

484/6 Read *manosaññāsamaṅgissa* as one compound.

484/7 Read *ārammaṇanānāttato* for *ārammaṇaṃ nānāttato*.

484/8 Read . . . *hi aparimitāsankheyyānaṃ sattānaṃ* (vl. *atthānaṃ*) *aparimitā-sankheyyā vipallāsā* . . .

485/1 The term *attabhāvavattthu* appears elsewhere only at *Netti* p. 85, where the 4 are derived from the 4 positions of the embodiment-view with regard to each of the 5 categories, not as here. The alignment given here is discarded by the *Netti*.

485/2 Delete the wrongly repeated words *so saññā attabhāvavattthu*. *Ye* and read with *Ba.* and *Bb.* *Yo saññākkhandho ca saṅkhārakkhandho ca te dhammā attabhāva-vattthu*.

486/1 The sentence is rather over-abbreviated and needs working out, but this must be done with §§ 505, 480, 513, 415, and 1063 f. in mind.

[1-9]

488. Herein, *ignorance*, which is murk and gloom, has the characteristic of non-penetration (§ 469) ; its ¹ footing is the perversions. *Craving* has the characteristic of cleaving to (§ 469) ; its ¹ footing is a dear likeable form.

489. *Greed* has the characteristic of converting ¹ to one's own bias (cf. § 473) ; its footing is taking-what-is-not-given. *Hate* has the characteristic of quarrelling here ; its footing is killing-breathing-things. *Delusion* has the characteristic of mis-theorizing about an object ; its footing is wrong theory.

490. *Perception of permanence* has the characteristic of apprehending non-destruction of determined ideas ; its footing is determinations. *Perception of pleasure* has the characteristic of approaching contact affected by taints ; its footing is my-making. *Perception of self* has the characteristic of approaching [wrong theory (?)] about ideas ; [122] its footing is I-making. *Perception of beauty* has the characteristic of apprehending colour (appearance) ; its footing is lack of faculty restraint.

491. By these nine terms' being indicated, all the unprofitable side is demonstrated. And that can be known by one who has learnt much, not by one who has learnt little, by one with understanding, not by one without understanding, by one devoted, not by one undevoted.

[iv. *Abandoning* (see § 548)

The 9 Profitable Root-terms]

492. There are nine profitable terms wherein all the profitable side comes to be comprised ¹ and meets together (see § 11). What nine terms ? Quiet and insight ; non-greed, non-hate, and non-delusion ; perception of impermanence, perception of pain, perception of not-self, and perception of ugliness.

488/1 Read *tassā* for *tassa* in both instances. *Avijjā* has already been defined by characteristic in § 469, cf. also §§ 458 and 472.

489/1 This is an unusual use of *vañcana*, if correct.

492/1 Read *saṅgahaṃ* for *saṅgho*.

[10-11]

493. Herein, what is *quiet*? Cognizance's steadiness, shaping, stability, steadying, steadying on, establishment, concentration, concentrating, non-distraction, non-remorse, peace of mind, unification of cognizance; this is quiet.

494. Herein, what is *insight*? Any investigation into how things are, re-investigation, inquiry, re-inquiry, prehension, apprehension, re-prehension, consolidating by the mind,¹ estimating, scrutiny, knowledge; or it is any science, discovery, wit, understanding, illumination, light, radiance, luminosity, sword, javelin, investigation-of-ideas enlightenment-factor, [123] right view as path-factor, concerning categories or elements or bases or name-and-forms or dependent-arising [factors] or dependently arisen ideas or kinds of suffering or kinds of origin or cessation or path or ideas profitable and unprofitable or blameable and blameless or black and white or cultivatable and uncultivatable (cf. *Dhs.* 292): this is why it is called insight.

495. Or it is [called] insight (*vipassanā*) since it [occurs] in the various ways (*Vividhā*) of seeing (*PASSANĀ*)¹ impermanence, pain, and not-self. For this twofold (*dvidhā*) seeing (*passanā*)¹ is called insight into ideas (*dhammavipassanā*): by its means one sees twofold, namely the beautiful and ugly, the black and white, the cultivatable and uncultivatable, action and ripening, bondage and liberation, setting-up and dispersal, occurrence and non-occurrence,² corruption and cleansing: that is why it is called insight. Or alternatively "in-" (*vi-*) is a prefix, "sight" (*passanā*) being the meaning:³ that is why it is called insight (*vipassanā*).

This is insight.

496. Herein, creatures have two ailments, namely ignorance and craving-for-being (§ 471). Two medicines have been stated by the

494/1 In the Suttas: *vacasā* (not *cittena* as here) *paricitaṃ* (e.g. *M.* iii, 115).

495/1 *Ba.*, *Bb.*: *vipassanā ti*; but read *passanā* here in both instances, since the word-analysis is being made here in this para.

495/2 Read *nivattiṇ ca* for *nibbattiṇ ca*.

495/3 Read with *Ba.* and *Bb.*: *atha vā vi-iti upasaggo passanā ti attho*. The prefix *vi-* has two alternative senses: privative and augmentative.

Blessed One for the counteraction¹ of these two ailments, namely quiet and insight. Those who make use of these two medicines verify two kinds of non-ailment, namely the heart-deliverance due to fading of lust and the understanding-deliverance due to fading of ignorance. Herein, quiet is the medicine for the ailment of craving, whose non-ailing is the heart-deliverance due to fading of lust, while insight is the medicine for the ailment of ignorance, whose non-ailing is the understanding-deliverance due to fading of ignorance. For the Blessed One said as follows: < *Two ideas should be diagnosed, namely name and form. Two ideas should be abandoned, namely ignorance and craving-for-being. Two ideas should be kept in being, namely quiet and insight. Two ideas should be verified, namely science and deliverance* > (cf. *D.* iii, 273–4).

497. Herein, one who keeps quiet in being diagnoses form. When he diagnoses form he abandons craving. When he abandons craving he verifies the heart-deliverance due to [124] fading of lust. One who keeps insight in being diagnoses name. When he diagnoses name he abandons ignorance. When a bhikkhu has diagnosed the two ideas, namely name and form, then likewise he has abandoned the two ideas, namely ignorance and craving-for-being. Two ideas have been kept in being, namely quiet and insight, while two ideas have been verified, namely science and deliverance.

498. At this point the bhikkhu is one who has done his task. This is the extinction element with trace left. With the termination of his live-span, with the surcease of his life-faculty, this suffering ceases and no other suffering arises. Herein, the cessation, the pacification, of these categories, elements, and bases, and the non-relinking, the non-manifestation, of other categories, elements, and bases, is the extinction element without trace left (cf. § 547).

[12–14]

499. Herein, what is *non-greed* as a root of profit? It is non-greed about any element,¹ non-greediness, non-greedifiedness, unwishing, unaspiration, unwanting, uncleaving (cf. *Vbh.* 169): this is non-greed as a root of profit.

496/1 Read *nigghātāya*, see § 214.

499/1 Read with *Bb.*: *Yam-dhātuko* hyphenated.

500. What is it the root of? It is the root of non-greed-born profitable bodily and verbal and mental action and of cognizance and cognizance-concomitant ideas associated therewith. Or alternatively, since the Noble Eight-factored Path is called "profitable", this [non-greed] is the root of three path factors. Of which three? Of right intention, right effort, and right concentration. It is the root of these. That is why it is called a root of profit.

501. Herein, what is *non-hate* as a root of profit? [125] Any unannoyance, non-resistance, non-ill-willing, non-ill-will, non-hate, lovingkindness, kindly-loving, desire for good,¹ desire for welfare, confidence of heart, with respect to creatures or determinations (cf. *Vbh.* 169), is non-hate as a root of profit.

502. What is it the root of? It is the root of non-hate-born profitable bodily and verbal and mental action and for cognizance and cognizance-concomitant ideas associated therewith. Or alternatively, it is [the root] of three path factors. Of which three? Of right speech, right action, and right livelihood. It is the root of these three path factors. That is why it is called a root of profit.

503. Herein, what is *non-delusion* as a profitable root? Any knowing and seeing with respect to the four Noble Truths how they come to be, any actualizing, apprehending by entering upon (?)¹ penetration, non-delusion, non-confusing, non-confusion, science, displaying, light, non-obstruction of initiates' profitable ideas (cf. *Vbh.* 169): this is non-delusion as a root of profit.

504. What is it the root of? It is the root of non-delusion-born profitable bodily and verbal and mental action, and for cognizance and cognizance-concomitant ideas associated therewith. Or alternatively, it is the root of two path factors. Of which two? Of right view and right mindfulness. It is the root of these two path factors. That is why it is called a root of profit.

[126] That is how the eight-factored Path can be construed with the three roots.

501/1 Read *atthakāmatā*.

503/1 See n. 477/1.

[15-18]

505. Herein, what is *perception of impermanence*? Any perception, perceiving, defining, taking it, that < *All determinations are inseparable from the idea of arising¹ and subsidence* > (cf. *Dh.* 277 and *S.* i, 158), this is perception of impermanence.

506. What is its outcome? When perception of impermanence is kept in being, made much of, then with respect to the eight Worldly Ideas (see *D.* iii, 260) cognizance does not keep linking up, does not link, does not shape [itself thereto], [but rather] onlooking-equanimity or else repulsiveness [is what it] shapes [itself to].¹ This is the outcome.

507. Herein, what is *perception of pain*? Any perception, perceiving, defining, apprehending, that < *All determinations are painful* > (*Dh.* 278), this is perception of pain.

508. What is its outcome? When perception of pain is kept in being, made much of, then with respect to sloth,¹ negligence, and hypocrisy, cognizance does not keep linking up, does not link, does not shape [itself thereto], [but rather] onlooking-equanimity or else repulsiveness [is what it] shapes [itself to]. This is the outcome.

509. Herein, what is *perception of not-self*? Any perception, perceiving, defining, apprehending, that < *All ideas are not-self* > (*Dh.* 279), this is perception of not-self.

510. What is its outcome? When perception of not-self is kept in being, made much of, then with respect to I-making¹ cognizance does not keep linking up, does not link, does not shape [itself thereto], [but rather] onlooking-equanimity or else repulsiveness [is what it] shapes [itself to]. This is the outcome.

511. Herein, what is *perception of ugliness*? [127] Any perception,

505/1 Read *uppādavaya-*; the quotation as given here is a curious fusion of *Dh.* 277 and *S.* i, 158.

506/1 The case-endings are not very satisfactory here.

508/1 *Ba.*, *Bb.* : *ālasse sampamāde* (sic).

510/1 The nom., instead of loc. *ahaṅkāre*, must be wrong here in the texts.

perceiving, defining, apprehending, that < *Creatures and determinations are ugly* > (), this is perception of ugliness.

512. What is its outcome ? When perception of ugliness is kept in being, made much of, then with respect to the sign of beauty cognizance does not keep linking up, does not link, does not shape [itself thereto], [but rather] onlooking-equanimity or else repulsiveness [is what it] shapes [itself to]. This is the outcome.

513. Herein, the diagnosis of the five categories is taught by the Blessed One, [and] herein, any ¹ perception of ugliness is diagnostic of the form category, perception of pain is diagnostic of the feeling category, perception of not-self is diagnostic of the perception category and of the determinations category, and perception of impermanence is diagnostic of the consciousness category.

[10-18]

514. Herein, one eradicates craving by *quiet*, one eradicates ignorance by *insight*. [One eradicates greed by *non-greed*,]¹ one eradicates hate by *non-hate*, one eradicates delusion by *non-delusion*. One eradicates perception of permanence by *perception of impermanence*, one eradicates perception of pleasure by *perception of pain*, one eradicates perception of self by *perception of not-self*, and one eradicates perception of beauty by *perception of ugliness*.

515. *Quiet* has the characteristic of preventing distraction of cognizance ; its footing is the Meditations. *Insight* has the characteristic of penetrating how all ideas come to be ;¹ its footing is all the knowable.

516. *Non-greed* has the characteristic of removing wishes ; its footing is abstention from taking-what-is-not-given. *Non-hate* has the characteristic of non-ill-will ; its footing is abstention from killing-breathing-things. *Non-delusion* has the characteristic of not wrongly theorizing ¹ about an object ; its footing is right theory.

513/1 Read *Yā* for *Yo* (?).

514/1 Sentence in square brackets missing in all edns. in error.

515/1 Read *sabbadhammayathābhūtapāṭivedhalakkhaṇā* as one compound, see *Netti* p. 27.

516/1 Read *vatthu-avippaṭipattilakkhaṇo* for *vatthuappāṭihatalakkhaṇo*, see corresp. def. of *moha* in § 489, also *Netti* p. 27.

517. *Perception of impermanence* has the characteristic of grasping determined ideas' destruction ; its footing is rise-and-subsidence. *Perception of pain* has the characteristic of perceiving contact affected by taints ; its footing is feeling. *Perception of not-self* has the characteristic of not approaching [wrong theory (?) about] all ideas ;¹ its [128] footing is perception of ideas. *Perception of ugliness* has the characteristic of apprehending the discoloured, the festering and the bloated [corpse-stages] ;² its footing is dispassion.

518. When these nine terms are disclosed, all the profitable is disclosed.¹ And that can be known by one who has learnt much, not by one who has learnt little, by one with understanding not by one without understanding, by one devoted, not by one undevoted.

519. Herein, *perception of impermanence* does not become established in one who, believing in perception of permanence, does not review continuity in the consecutive occurrence of cognizance.¹ *Perception of pain* does not become established in one who, believing in the gratification offered by pleasure in the five strands of sensual desire, does not review the discomfort of the postures.² *Perception of not-self* does not become established in one who, believing in self in the categories or elements or bases, does not review the resolution into the different elements and many elements. *Perception of ugliness* does not become established in one for whom, delighting in colour and shape and believing in beauty in the body, it remains concealed.

[The 5 Faculties]

520. *Faith (saddhā)* has the characteristic of non-remorse ; its manifestation is placing faith (*saddahana*) ; its footing is the four

517/1 Read *Sabbadhammānupagamana-*.

517/2 Read *-uddhumātaka-*.

518/1 Read *uddiṭṭhesu* for *upadiṭṭhesu* (?), see construction in § 491. Is the difference between these two corresponding paras' due to the way the treatise is compiled or to copying ?

519/1 *Aparāparam cittaṃ paṇāmento* (Ba. : *apaṇāmento*) *satim* is a corruption. See *Vis.* 640, where this para. is reproduced slightly altered. Restore therefore as follows *Tattha niccasaññādhimuttassa aparāparacittapavattiyam santatim appaccavekkhato . . .*

519/2 See *Vis.* 640.

factors of Stream-Entry as stated by the Blessed One < *Bhikkhus, where is the faith faculty to be seen? In the four factors of Stream Entry* > (S. v, 196).

521. The *energy faculty* has the characteristic of not dissipating vigour: its manifestation is the instigation of energy;¹ the footing for its being there² is the four right endeavours, as stated by the Blessed One < *Bhikkhus, where is the energy faculty to be seen? In the four right endeavours* > (S. v, 196).

522. *Mindfulness* has the characteristic of remembering; its manifestation is non-forgetting;¹ the footing for its being there² is the four foundations of mindfulness as stated by the Blessed One [129] < *Bhikkhus, where is the mindfulness faculty to be seen? In the four foundations of mindfulness* > (S. v, 196).

523. *Concentration* has the characteristic of unification; its manifestation is non-distraction; its footing is the four meditations,¹ as stated by the Blessed One < *Bhikkhus, where is the concentration faculty to be seen? In the four meditations* > (S. v, 196).

524. *Understanding* has the characteristic of act-of-understanding;¹ its manifestation is judging how a meaning (aim) is; its footing is the four noble Truths, as stated by the Blessed One < *Bhikkhus, where is the understanding faculty to be seen? In the four Noble Truths* > (S. v, 196; cf. § 528).

[The 4 Blessings (Wheels)]

525. Four Blessings (Wheels): (1) living in befitting places as a blessing, (2) waiting on true men as a blessing, (3) right disposition in self-guidance as a blessing, and (4) having in the past made merit as a blessing (see A. ii, 32; also § 312).

521/1 Read *viriyārambho* for *viriyindriyārabho*.

521/2 The word *atitā* here is wrong. Read *tassa atthitāya cattāro*.

522/1 Read *asammosa-* for *asammoha-*.

522/2 As in n. 521/2.

523/1 Read *jhānāni* for *ñāṇāni*.

524/1 Read *pajānana-* for *sañjānana-*.

526. Herein, (1) *living in befitting places* has the characteristic of dependence on Noble Ones ; it is the footing for waiting on true men. (2) *Waiting on True Men* has the characteristic of seeing¹ Noble Ones ; it is the footing for right disposition in self-guidance. (3) *Right disposition in self-guidance* has the characteristic of right practice ; it is the footing for the kinds of merit. (4) *Merit* has the characteristic of amassing profitable ideas ; it is the footing for all the kinds of excellence.

[11 Ideas Rooted In Virtue]

527. The eleven Ideas Rooted in Virtue are these : < One who is virtuous . . . (1) no remorse . . . etc. . . . (11) knowing and seeing of deliverance > (§§ 75, 153) < that there is no more of this beyond > (§ 141).¹

528. Herein, *virtue* has the characteristic of abstention ; it is the footing for non-remorse. (1) *Non-remorse* has the characteristic of no-self-blame ; it is the footing for gladness. (2) *Gladness* has the characteristic of gladdening ; it is the footing for happiness. (3) *Happiness* has the characteristic of mental elation ; [130] it is the footing for tranquillity. (4) *Tranquillity* has the characteristic of wieldiness ; it is the footing for pleasure. (5) *Pleasure* has the characteristic of non-affliction ;¹ it is the footing for concentration. (6) *Concentration* has the characteristic of non-distraction ; it is the footing for knowing and seeing how things are (cf. § 523). (7) *Knowing and seeing how things are*² has the characteristic of undistorted judgment ; it is the footing for dispassion. (8) *Dispassion* has the characteristic of non-reliance ; it is the footing for fading of lust. (9) *Fading of lust* has the characteristic of non-corruption ; it is the footing for deliverance. (10) *Deliverance* has the characteristic of

526/1 The first 2 " blessings " cannot have the same characteristic ; read *ariyadassana-* for *ariyasannissaya-* this second time (?).

527/1 Read *nāparam* for the absurd *namarūpaṃ*. The way the quotations are presented here makes it look as if the two parts were from a single Sutta present to the compiler ; but they do not seem to be found together in one Sutta now.

528/1 *Abyābajjhalakkhaṇaṃ* would seem the proper reading, cf. e.g. *M. i*, 90, instead of the *abyāpāda-* in all edns., which makes little sense here.

528/2 The word *paññā* in all texts here stands for the *yathābhūtañānadassanaṃ* in the previous sentence. The substitution (a copyist's ?) is not a very usual one stylistically.

seclusion from unprofitable ideas ; it is the footing for (11) *knowing and seeing of deliverance*.³

[v., vi. *Planes and Fruits* (see § 548)

The 4 Planes and 4 Fruits]

529. There are four noble planes and four fruits of the monk's state.

530. Herein, when someone “ (7) understands how things are ” (§ 528) this is (a) the *plane of seeing*. And it is (b) the *fruit of Stream-Entry*. Having understood how things are he “ (8) finds dispassion ” (§ 528) ; this is the footing for (c) *attenuation* of lust for sensual desire¹ and of the kinds of ill will, and for (d) the *fruit of Once-Return*. When his subtle¹ [sensual lust and ill will] fade this is the heart-deliverance due to (e) *fading of lust*, and it is (f) the *fruit of Non-Return*. When with the fading of ignorance he is liberated this is (g) the *plane of Him Who Has Done*,¹ and it is Arahantship (cf. §§ 543–6).

531. Fruits of the monk's state : what is the word-meaning ? The noble eight-factored path is the “ monk's state ”. These [things mentioned above], being its fruits, are called¹ fruits of the monk's state.

532. Why are they called fruits of the divine state [also] ? The “ divine state ” is the noble eight-factored path. These, being its fruits, are called fruits of the divine state.

[The Stream-Enterer]

533. Herein, how is he a Stream-Enterer ?¹ With the actualizing of Truth (§ 538) three fetters are abandoned for a noble hearer

528/3 Read *sā vimuttiñāṇadassanassa* for *vimuttinā vodānassa*. PTS. A. text in the *Eleven*s (vol. v, p. 312) repeats the 10-membered version in the *Ten*s (pp. 1–2) without adding *vimutti* as the 10th, and so is one member short here.

530/1 The para. is defective. Read and punctuate perhaps as follows : (new para. *Tattha* (1) *yo yathābhūtaṃ pajānāti, esā dassanabhūmi sotāpattiphalaṇ ca ; so yathābhūtaṃ pajānitvā nibbindati, idaṃ tanu-kāmarāgassa padaṭṭhānaṃ [tanu-] byāpādassa ca.* (2) *Yaṃ*//* saṇhaṃ* (so Bb.) *virajjati, [ayaṃ tanubhūmi ca] */sakadāgāmiphalaṇ ca/**. (3) [*Yaṃ anavasesaṃ 'virajjati,*] *ayaṃ rāgavirāgā cetovimutti anāgāmiphalaṇ ca.* (4) *Yaṃ aviṃṣāviraṅgā vimuccati, ayaṃ katāvībhūmi [ca] arahattaphalaṇ ca.* (new para.) *Sāmaññaphalānī ti ko vacanatto ?* See §§ 543–7.

531/1 Read *vuccanti*.

533/1 Note that this term covers both *dassana-bhūmi* and *phalaṃ*.

(disciple), namely embodiment-view, uncertainty, and misapprehension-of-virtue-and-duty (see *Sn.* 231 ; *Dhs.* 1002 ff.). < *With the abandoning, complete exhaustion, of these three fetters the noble hearer becomes a Stream-Enterer, no longer inseparable from the idea of perdition . . . down to . . . makes an end of suffering* > (cf. *Pug.* 16).

534. [131] Herein, what is the *embodiment-view* (§ 533) ?

< *The unlearned foolish ordinary man . . . down to . . . unexpert in noble ideas, sees form as self, . . . down to . . . self in consciousness* > (§ 136). In regard to these five categories, either he is a self-apprehender or a self's-property-apprehender (cf. *M.* i, 138) [thus] < *This is I* > (*M.* i, 138) in one of them, taking it as the power-wielder,¹ mover (?),² helper, lyer-alongside-limb-for-limb³ (cf. *M.* i, 328). When treating it thus,⁴ any liking, preference, way of regarding (cf. § 483), way of arguing a case, liking for pondering views⁵ (*A.* i, 189 ; *M.* ii, 170), or seeing (?),⁵ on his part is called "embodiment-view". Herein [in this embodiment-view] five [of the twenty kinds] belong with annihilationism. Which⁶ five ? < *He sees form as self* > down to < *he sees consciousness as self* > [that is, the first of each of the five sets of four positions]. These five belong with annihilationism. The remaining fifteen [that is, the remaining three in each of the five sets] belong with eternalism (cf. §§ 136 f.). So with the abandoning of the embodiment-view the sixty-two⁷ types of view are abandoned (cf. § 301). The abandoning⁸ belongs neither to annihilationism nor to eternalism. So with the abandoning of annihilationism and eternalism the noble hearer has no type of view at all except⁹ right view dissociated from worlds (cf. *Dhs.* 1000 ; *Vbh.* 364). But how does the embodiment-view not come to be ?

534/1 Read *vasavattiko* with *Bb* for *avattito*.

534/2 *Pakkhitto* seems like a corruption ; perhaps of one of the words at *M.* i, 328.

534/3 *Ba.*, *Bb.*, *Cy.* : *anusayanto* ; see *M.* i, 328 *opasāyiko*, etc.

534/4 Read *pharati* for *parati* ? *Cy.* takes to mean *pacceti*.

534/5 Read *diṭṭhinijjhāyanā passanā* as in § 536 for *diṭṭhi vijjhāyanā abhipassannā* (*Bb.* : *diṭṭhinijjhāyanā abhippasannā*).

534/6 Read *Katamāyo* as one word ; (for this 20-fold scheme see *MA.*, ii, 360–1, doubtless derived from this work).

534/7 Sixty-one elsewhere in this work, e.g. §§ 301, 318, but in no other work apparently, the number being always 62 in the Commentaries. Read *sakkāya-diṭṭhippahānā* as one compound.

534/8 Read *Pahānaṃ* for *Pahānā*.

534/9 Read *aññatra* for *aññā vā*.

< *Here a well taught noble hearer . . .* > (*M. i*, 300 ; § 136) and the whole white side can be quoted down to < *. . . expert in noble ideas does not see form as self . . . down to . . . consciousness . . .* > etc. (*M. i*, 300). When he sees thus he has no embodiment-view.

535. How does *uncertainty* (§ 559) not come to be (§ 533) ? Here a noble hearer does not¹ doubt, is not uncertain, is confident, that the Enlightened One < *That Blessed One is such since . . .* > (*A. iii*, 285) [and] all [the rest of the passage]. He does not¹ doubt, is not uncertain, . . . about the True Idea . . . [with] all [the passage] down to . . . *Exhaustion of craving, fading, ceasing, extinction* > (*A. ii*, 34) ; he possesses this second undoubtable² [132] idea. He does not¹ doubt, . . . about the Community . . . down to . . . < *merit for gods and men* >³ (), he possesses this third undoubtable² idea. He does not doubt, is not uncertain, believes, is confident, that < *all determinations are suffering (painful)* > (§ 507 ; also *M. iii*, 64). He does not doubt, is not uncertain, . . . that craving is the origin of suffering.⁴ He does not doubt, is not uncertain, . . . that there is cessation of suffering with cessation of craving. He does not doubt, is not uncertain, believes, is confident, that the noble eight-factored path is the way leading to cessation of suffering. In so far as concerns the Enlightened One or the True Idea or the Community (cf. *M. i*, 101) or Suffering or Origin or Cessation or the Path (cf. *Dhs.* 1004 ; *Vbh.* 364), any doubting, vagueness, uncertainty, ambivalence, . . . , vacillation,⁵ oscillation,⁵ indefiniteness, inconclusiveness, ununilateralness, ununilaterality [all] that he has < *abandoned, dispelled, cut off at the root, made like a palm-stump, done away with, so that it is no longer inseparable from the idea of arising in the future* > (cf. *M. i*, 139).⁶

536. Herein, *Misapprehension-of-virtue-and-duty* (§ 533) is of two kinds : that with regard to virtue and that with regard to one

535/1 Read *Buddhe na* and *Dhamme na* and *Sanghe na* as two words in each instance.

535/2 *Ākaṅkhiyena* must be a strengthened negative formation, not with prefix *ā-* as in *ākaṅkhati* to wish.

535/3 *Pūjā* is plainly a mistake for *puññam* here ; cf. Sutta texts, e.g. *A. iii*, 286.

535/4 Read with *Bb.* : *Taṇhā dukkhasamudayo ti*.

535/5 Read with *Bb.* *āsappanā parisappanā* for *appanā vyappanā*, see *Dhs.* 1044 = *Vbh.* 365.

535/6 This phrase (with the word *paṇunnā*) is normally used only of Arahants.

purified. Herein, as to misapprehension-of-virtue-and-duty with respect to virtue : [when someone misapprehends thus] < *By means of this virtue or duty or penance or divine-life I shall be some god or other* > (§ 82) and < *There I shall play, delight and sport with dove-footed nymphs* > (cf. Ud. 23), then any ¹ liking, preference, belief, way of regarding, way of arguing a case, liking for pondering views, or seeing, on the part of one such as that, this is misapprehension-of-virtue-and-duty with respect to one purified ? When someone has recourse to an uncleansing and unliberating idea as cleansing and liberating thus < *Here someone misapprehends virtue thus “ It is by virtue that one is purified, by virtue that one finds outlet, by virtue that one is liberated, that one surmounts pleasure, surmounts pain, [133] surmounts pleasure and pain, arrives accordingly ² ”* > and so on (?) [and] < *He misapprehends both that virtue and that duty [thus]: “ It is by both that virtue and that duty that they are purified, are liberated, find outlet, surmount pleasure, surmount pain, surmount pleasure and pain, arrive ² accordingly ”* > (cf. Nd1. 188), then any liking, preference, belief (?), way of regarding, way of arguing a case, pondering of views, or seeing, on the part of one such as that is misapprehension-of-virtue-and-duty with respect to one purified. Now the noble hearer has abandoned both these kinds of misapprehension . . . down to . . . < *no longer inseparable from the idea of arising in the future* > (§ 535). He is virtuous possessing the kinds of virtue desired of noble ones, that are *untorn*, . . . down to . . . *conducive to peace* > (cf. S. v, 343).

537. With the abandoning of these three fetters a well taught < *noble hearer is a Stream-Enterer, no more inseparable from the idea of perdition, . . .* > [and] all [the rest] (cf. S. v, 344).

538. “ With the actualizing of truth ” (§ 533) : what is the word-meaning ? There are four kinds of actualizing : actualizing by diagnosing, actualizing by abandoning, actualizing by verifying,

536/1 A bad corruption here, though easily restored with the help of the parallel lower in this paragraph (PTS. p. 133, ll. 7–9, cf. § 534). Read therefore *Yā tathābhūtaṃ khanti ruci mutti (?) pekkhanā ākāraparivattakko diṭṭhinijjhāyanā passanā, ayaṃ sīlassa sīlabbataparāmāso* for the absurd *Yathābhūtaṃ dassanan ti rucivimutti rāgo rāgaparivattakā diṭṭhi rūpanā passanā asantussitassa sīlabbataparāmāso*. The unravelling of this whole para. is made none the easier in PTS. by its being printed there as 3 paragraphs.

536/2 Bb. : *anupāpuṇanti*.

and actualizing by keeping in being.¹ Herein, a noble hearer actualizes Suffering by means of the actualizing by diagnosing, he actualizes Origin by means of the actualizing by abandoning, he actualizes Cessation by means of the actualizing by verifying, and he actualizes the Path by means of the actualizing by keeping-in-being.² For what reason is there the actualizing of Suffering by diagnosis, the actualizing of Origin by abandoning, the actualizing of Cessation by verification, and the actualizing of the Path by keeping-in-being (cf. *S. v*, 422) ? Because of quiet and insight.

539. How does he actualize ? Having anchored cognizance on the object, he sees the five categories as suffering. Herein, any anchoring¹ is quiet and any fathoming² is insight. [134] When he sees the five categories as suffering, then his reliance on the five categories, his attachment, approaching (see § 490), cleaving, wish, infatuation, disposition, aspiration, [concerning them] are abandoned. Herein, the five categories are suffering ; any reliance thereon, attachment, approaching, cleaving, wish, infatuation, disposition, or aspiration, is Origin ; the abandoning of that is Cessation ; the quiet and insight are the Path. Thus these four Truths have their actualization at one time, at one moment, in one cognizance, neither before nor after (cf. *S. v*, 437 ; *Ps. i*, 119). That is why the Blessed One said “ With the actualizing of Truth three fetters are abandoned for a noble hearer ” (§ 533).

Herein, when quiet and insight occur coupled together (see *A. ii*, 156 ; *Ps. ii*, 92 f.) he performs four functions at one time, at one moment, in one cognizance : he actualizes suffering by means of the actualizing by diagnosing, . . . down to . . . he actualizes the Path by means of the actualizing by keeping-in-being. What is the reason ? [Because] the actualizing of suffering [is done] by diagnosis . . . down to . . . the actualizing of the Path by keeping-in-being.

540. Because it can be regarded¹ as follows : Just as a boat going on the water performs four functions ; it causes one to reach the

538/1 This, and what follows in § 540, is taken up at *Vis.* 689 ff., where slightly rewritten and ascribed to the “ Ancients ” (*porāṇā*).

538/2 *Ba.*, *Bb.* add here *maggam bhāvanābhisamayena abhisameti*, missing from *PTS*.

539/1 For *upanibandha* cf. *Ps. i*, 18 and 183.

539/2 For *pariyogāha* cf. *Ps. i*, 18 and 183.

540/1 *Diṭṭhanto* looks like a corruption of *daṭṭhabbam* (?).

further shore, it leaves the hither shore, it carries a cargo, and it cleaves the stream—so too, when quiet and insight occur coupled together he performs four functions at one time, at one moment, in one cognizance : he actualizes suffering by means of the actualizing by diagnosing, . . . down to . . . he actualizes the Path by means of the actualizing by keeping-in-being.

541. Or just as the sun rising performs four functions at one time, neither before nor after ; it dispels darkness, makes light manifest, shows form, and terminates cold—so too, when quiet and insight occur coupled together . . . etc. . . .

542. Or just as a lamp burning performs four functions at one time, neither before nor after : it dispels darkness, makes light manifest, [135] shows form, and uses up fuel (consumption)—so too, when quiet and insight occur coupled together . . . etc. . . .

[*The Plane of Seeing (§ 529)*]

543. < *When the noble hearer becomes a Stream-Enterer, no longer inseparable from the idea of perdition, . . . down to . . . makes an end of suffering* > (§ 533) this is (a) the plane of seeing, and it is (b) the fruit of Stream-Entry.¹

[*The Plane of Attenuation*]

544. Being steadied in the fruit of Stream-Entry, when he further keeps quiet and insight in being, and when they occur coupled together, then with the abandoning of the greater part of lust for sensual desires and of ill will the noble hearer < *becomes a Once-Returner, who having, for the purpose of attaining extinction,¹ returned only once to this world, makes an end of suffering* > (cf. *Pug.* 16). This is (c) the plane of attenuation, and it is (d) the fruit of Once-Return.²

543/1 The words *sotāpattiṭṭhalaṇ ca* terminate the sentence and paragraph.

544/1 Read *parinibbānattham* for *pariniṭṭhitattā* (?).

544/2 The words *sakadāgāmiṭṭhalaṇ ca* terminate the paragraph.

[The Plane of the Lust-Free]

545. Being steadied in the fruit of Once-Return, when he [further] keeps quiet and insight in being, he abandons without remainder both lust for sensual desires and ill will together with the underlying-tendencies to both, and when both lust for sensual desires and ill will are abandoned without remainder, then the five hither-side fetters are abandoned, namely embodiment-view, misapprehension-of-virtue-and-duty, uncertainty, will-for-sensual-desires, and ill-will. < *With the abandoning of these five hither-side fetters the noble hearer becomes a Non-Returner, who will attain extinction there, being no longer inseparable from the idea of return [from that world]* > (Pug. 16). This is (e) the plane of the Lust-Free, and it is (f) the fruit of Non-Return.¹

[The Plane of Him Who Has Done]

546. Being steadied in the fruit of Non-Return, when he further keeps quiet and insight in being he abandons the five further-side fetters, namely lust-for-form, lust-for-being, conceit, agitation, and ignorance. With the abandoning of these five further-side fetters the noble hearer < *becomes an Arahant with taints exhausted, who has lived out [the divine life], is liberated in awareness, has quite exhausted the fetter of being, and has reached the true goal* > (cf. M. i, 4). This is (g) the plane of Him Who Has Done,¹ and it is (h) Arahantship.¹

[vii. The 2 Elements of Extinction (§ 548)]

547. This is the element of extinction with trace left. But with the exhaustion of his life-span, with the surcease of his life-faculty, this suffering too ceases [136] and no other suffering arises. The cessation, pacification, of this suffering and the non-manifestation of any other is the element of extinction without trace left (cf. § 498). These are the two elements of extinction (cf. § 43 ; also *Iti.* 38).

[Summary]

548. So the Truths have been stated (§ 446), Actualizing of the Truths has been stated (§§ 447–469), Definition of Defilement has

545/1 The words *anāgāmiphalañ ca* terminate the para.

546/1 Read *katāvībhūmi* (see § 530). The words *arahanto* (sic) *ca* terminate the para.

been stated (§§ 470–491), Abandoning has been stated (§§ 492–528), the Planes have been stated (§§ 529–546), the Fruits have been stated (§§ 529–546), and the Elements of Extinction have been stated (§ 547). So when these have been stated all [the ideas siding with] Enlightenment are stated. The task to be done is here.

* * *

[SECTION III

The 9 Successive Attainments

Summary Statement and Texts]

549. Herein, what are the nine successive attainments? They are the four Meditations, the four Formless Attainments, and Cessation Attainment.¹

550. Herein, what are the four Meditations? < *Here, bhikkhus, quite secluded from sensual desires, . . . a bhikkhu . . .* > (Vbh. 245) can be quoted in detail.

551. Herein, what are the four Formless Attainments? < *Of one lust-freed indeed it can be said . . .* > ()¹ down to Cessation Attainment can be quoted in detail.

These are the nine successive attainments.

*

[The 4 Meditations

The 1st Meditation]

552. (1) Herein, what is the *First Meditation*? It is that dissociated from five factors and associated with five factors (cf. *M.* i, 294).

549/1 This para. looks like a skeleton schedule for what follows (down to the end of the chapter?), see § 284, which indicates that this chapter ought to have 21 heads. But these cannot be reconstructed with certainty since it is uncertain how much of the end of the chapter may be missing. There are 3 heads in Section I, 7 in Section II, and apparently 9 in Section III as far as it goes.

551/1 The unfortunate untraceability of this quotation makes it much more difficult to be certain exactly how this chapter should have been concluded. What is noticeable is that while there is a very full treatment of the 4 Meditations, there is no such specific treatment of the 4 Formless States or of Cessation Attainment.

[Factors of Dissociation]

553. What five factors is it dissociated from ? From the five Hindrances.

554. Herein, what are the five Hindrances ? They are (i) < Will for sensual desires, . . . > (§ 73), which can be given in detail.

555. (i) Herein, what is will for sensual desires ? It is will-and-lust, love, attachment, cleaving, wish, infatuation, aspiration, non-giving-up, underlying-tendency, manifest-obsession, with regard to the five strands of sensual desire ; this is the hindrance of will for sensual desires.

556. [137] (ii) Herein, what is the hindrance of ill will ? It is annoyance with creatures and with determinations . . . etc. . . . as demonstrated¹ under hate (see § 475). This is the hindrance of ill will.

557. (iii) Herein, what is drowsiness ? It is dulling of cognizance, heaviness of cognizance, unwieldiness of cognizance, shirking (?) of cognizance, sleepiness, nodding, blinking, winking,¹ this is drowsiness. Herein, what is lethargy ? *//* It is any bodily lethargicness, dullness, heaviness of body, untranquillity of body. So² this lethargy and the drowsiness mentioned before are together called the hindrance of lethargy-and-drowsiness (cf. *Vbh.* 253 ; also §§ 650 ff.).

558. (iv) Herein, what is agitation ? Any disquiet of cognizance is agitation. Herein, what is worry ? Any mental erasing, guilt, guiltiness,¹ heart-erasing, remorse, this is worry. This worry and the agitation mentioned above are together called the hindrance of agitation-and-worry (cf. *Vbh.* 255).

556/1 *Nioṭṭhānā* (so all edns.) would be a very odd formation if not a corruption. Probably read *niddiṭṭhā*.

557/1 Read with *Bb.* *paccalikatā paccalāyanā paccalāyanam* (sic) for *paricalikatā ca panā ca palāyanam* (sic), cf. *Vbh.* 254.

557/2 *Bb.* places the word *Iti* here instead of at the beginning of the previous sentence as in *PTS*.

558/1 *Ba.*, *Bb.* : *ālañcanā vilañcanā* for *ālañ ca n'āvilañ ca na* in *PTS*. (a rather confusing guesswork word-division) ; neither form is in *PED*. *Hadayalekho* also not in *PED*.

559. (v) Herein, what is the hindrance of uncertainty (cf. § 535) ? Any [doubt, uncertainty,] about the Enlightened One, about the True Idea, about the Community, . . . etc. (see § 535) . . . this is uncertainty. [138] Furthermore, there are five kinds of uncertainty, namely entirely ¹ obstructive, partly obstructive, obstructive to attainment [of quiet], obstructive to the Path, and obstructive to heaven ; these are the five ² kinds of uncertainty. Here, however, what is intended ³ is uncertainty obstructive to attainment [of quiet].

560. Herein, as to “hindrances”, what is the word-meaning ? What do they hinder from ? They hinder from all the profitable side. How ¹ do they hinder ? Will-for-sensual-desires hinders from [perception of] ugliness, ill will hinders from lovingkindness, lethargy hinders from tranquillity, drowsiness hinders from instigation of energy, agitation hinders from quiet, worry hinders from non-remorse,² and uncertainty hinders from understanding as (?) [that of] dependent arising.

561. Another way : Will-for-sensual-desires hinders from non-greed as a root of profit, ill will hinders from non-hate, lethargy-and-drowsiness hinders from concentration, agitation-and-worry hinders from the foundations of mindfulness, and uncertainty hinders from non-delusion as a root of profit.

562. Another way : Three abidings, namely the heavenly abiding, the divine abiding, and the noble abiding (*D.* iii, 220). The heavenly abiding is the four meditations. The divine abiding is the four measureless states, and the noble abiding is the thirty-seven ideas that side with enlightenment (§§ 447 f.). Herein, will-for-sensual-desires and agitation-and-worry hinder from the heavenly abiding, ill will hinders from the divine abiding, and lethargy-and-drowsiness and uncertainty hinder from the noble abiding.

563. Another way : Will-for-sensual-desires, ill will, and agitation-and-worry hinder from quiet, and lethargy-and-drowsiness and uncertainty hinder from insight.

559/1 Read *samantantarāyikā* for *samanantarāyikā* (?).

559/2 *Ba.*, *Bb.* add *pañca* after *imāyo*.

559/3 Read *adhippetā*.

560/1 Read with *Bb.* *Katham* for *Kim tam*.

560/2 Read with *Ba.* and *Bb.* *avippaṭisārato* for *appaṭisārato*.

That is why these are called hindrances. [139] The first meditation is dissociated from these five factors.

[*Factors of Association*]

564. What five factors is the first meditation associated with? With (a) *thinking* and (b) *exploring*, with (c) *happiness*, with (d) *pleasure*, and with (e) *unification of cognizance* (of the heart). With ¹ the arousing, obtaining, possessing and verifying of these five factors the first meditation is said to be obtained: having aroused, [perfected,] these five factors, he abides, that is why it is said that < . . . *he enters upon and abides in the first meditation* > with the heavenly abiding.

[*2nd Meditation—Factors of Association*]

565. Herein, the second meditation possesses four factors with (c) *happiness* and (d) *pleasure*, with (e) *unification of cognizance* (heart), and with (f) *confidence* (clarity) in oneself. Having aroused, perfected, these four factors, he abides, that is why it is said that < . . . *he enters upon and abides in the second meditation* > (§ 554).

[*3rd Meditation—Factors of Association*]

566. Herein, the third meditation possesses five factors with (g) *mindfulness*, (h) *awareness*, (d) *pleasure*, (e) *unification of cognizance* (heart), and (i) *onlooking-equanimity*. Having aroused, perfected, these five factors, he abides, that is why it is said that < . . . *he enters upon and abides in the third meditation* > (§ 554).

[*4th Meditation—Factors of Association*]

567. Herein, the fourth meditation possesses four factors with (i) *onlooking-equanimity*, (j) *purity of mindfulness*, (k) *neither-painful-nor-pleasant feeling*, and (e) *unification of cognizance* (heart). The fourth meditation possesses these four factors. So with ¹ the arousing, obtaining, possessing, and verifying of these four factors the fourth meditation is said to be obtained. [Having aroused,

564/1 Read -*samannāgamā sacchikiriyāya paṭhamam*.

567/1 Read as in § 564.

perfected, these four factors, he abides, that is why it is said that < . . . he enters upon and abides in the fourth meditation > (§ 554)].²

568. Having aroused, perfected, these four meditations he abides, that is why it is said that < he abides with the heavenly abiding > ().

*

[4 Meanings]

569. [140] Herein,¹ what is the meaning of *impermanent*? The meaning of pressure is the meaning of impermanent, the meaning of fleeting, the meaning of making reach [an end], the meaning of seclusion [from permanence], is the meaning of impermanent. This is the meaning of impermanent.

570. Herein, what is the meaning of *painful*? The meaning of repressing is the meaning of painful, the meaning of oppressing, the

567/2 The previous paras. indicate that this para. should end in the same way before the inclusive sentence (§ 568)—if it is one—starts, but the phrase is missing in all edns. *N.B.*, the factors for each meditation as given here are calculated very differently from, say, *Vis. Ch. IV*.

569/1 §§ 569–572 including the chapter terminal title (the whole contents of *PTS.* p. 140) are out of place where they are, though all edns. and *Sa.* agree with *PTS.* First the 4 paras. on the “meaning of impermanence”, etc., are a *non sequitur* here and interrupt the discussion of the 4 *jhāna* meditations. Second the subject-matter of Ch. VII begins without doubt at *PTS.* p. 153, l. 11 (§ 620), with the word “*kāmesu . . .*”. This terminal title for Ch. VI then must come just before that word. Between it and the word “*kāmesu . . .*” there may have been the quotation given in the *NettiA* as from the *Pe* but missing in all edns. now, namely no. 2 in the Appx. Where exactly §§ 569–572 (apart from the terminal title of Ch. VI) belong is open to question; but the most likely conjecture is that they were on the same palm-leaf (assumed blank on the reverse) as the terminal title and formed the conclusion of Ch. VI. They would then, with some other missing material, form part of the detail of the last head no. xvi in the schedule in § 600, for which there is no detail to correspond, since the words at *PTS.* p. 153, l. 11, “*supāramitā mettā*”, belong to no. xv and are incomplete. See n. 620/1. As far as concerns the treatment here, however, §§ 569–572 with the chapter terminal must be removed, and they are only left in this position in the translation because it is not incontestably certain where they belong. See introduction. § 573 should then follow immediately upon § 568. Incidentally the words “*VII HĀRASAMPĀTABHŪMI*” at the head of *PTS.* p. 141 (and correspondingly in the Burmese edn.) are a modern innovation; initial chapter titles are not found in palm-leaf MSS. They can therefore be disregarded.

meaning of sense-of-urgency, the meaning of sickness. This is the meaning of painful.

571. Herein, what is the meaning of *void*? The meaning of unsullied¹ is the meaning of void, the meaning of non-constraint (?),² the meaning of non-torment,³ the meaning of standstill. This is the meaning of void.

572. Herein, what is the meaning of *not-self*? The meaning of unamenability to lordship-rule is the meaning of not-self, the meaning of unsusceptibility to the wielding of power the meaning of unsusceptibility to be done with as one wants, the meaning of being secluded¹ [from identification]. This is the meaning of not-self.

*

The Piṭaka chapter, called “Compendium of the Threads’ Meaning” in the Actual Presence,² is completed.

*

[Demonstration in Combination with Person-Types]

573. [141] Meditation¹ is fading [of lust]. The four meditations can be cited in detail (see § 552).²

571/1 Read *anupalittattho* (?).

571/2 Bb. : *asampajanattho* ; but read *asambādhatho* (?).

571/3 Ba. : *atappattho*, which has been followed. Bb. : *gatapattho* (sic).

572/1 Read *pavivittattho* for *parividdattho* (sic all edns.).

572/2 Cy. : “ ‘*Samvattanikā*’ *ti bhagavato santikā samvattasampavattā bhāsita-kathā* ”. cf. n. 71/3.

573/1 For the disregarding of the initial chapter heading here see n. 569/1.

573/2 It is not clear what is meant by “*vitthārena*” here since the meditations have already been given rather “in detail” in § 552 and after. “*Saṅkhepaniddesa*” is mentioned at the end of § 598, and “*paki akaniddesa*” (terminal or initial?) at the end of § 599. It is difficult to decide the scope of these heads in the absence of any “schedule” covering this part from § 549 to § 599. The most likely application seems to be that the “*vitthārena*” here is initial and its scope extends down to the end of § 593, then it would be the “detail” of the combination of the meditations with the temperaments. “*Saṅkhepa*” (terminal in § 598) then applies only to §§ 594–8, and “*pakiṇṇaka*” (if terminal in § 599) applies only to § 599. What the rest of the chapter from § 600 with its “schedule” to the end might be called remains uncertain since the paragraphs that might have given this appear to be lost. It is not quite impossible, though not very likely, that some blocks of paragraphs may be out of order by displacement of palm-leaves between § 573 and § 599. Cy. makes a separate chapter of §§ 573–599.

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

575. Herein, there are these ¹ six personal roots [namely lust and the rest]. By presenting them as [in] one (1) of lusting temperament, (2) of hating temperament, (3) of deluded temperament, (4) of lusting-hating temperament, (5) of lusting-deluded temperament, (6) of hating-deluded temperament, and (7) of lust-hate-and-delusion-tending-to-be-quieted temperament,² there are thus these [seven] types of persons who have the five hindrances³ to their entry upon meditation. The opposite, according to capacity to resist them, counteracts the three roots of unprofit⁴ [as follows] : by means of the profitable root non-greed it counteracts covetousness and agitation and drifting-about, which are due to the unprofitable root greed ; worry and uncertainty are on the side of delusion, and it counteracts that by means of non-delusion : hate and lethargy-and-drowsiness are on the side of hate, and it counteracts that by means of non-hate.

[4 Meditations—Word-Commentary

1st Meditation]

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

577. Herein, for the fulfilling of non-greed he is < *secluded from sensual desires* > (§ 550). Herein, for the fulfilling of non-hate and

575/1 Read with *Cy. yāni* for *yena*.

575/2 The same corrupting influence seems to have been at work here as in § 21. *Cy.* correctly reconstructs as follows (confirmed by §§ 585–9) : . . . *nikkhipitvā rāgacarito dosacarito mohacarito rāgadosacarito rāgamohacarito dosamohacarito rāgadosamohasamabhāgacarito iti imesaṃ* . . .

575/3 Read with *Cy. nīvaraṇāni* and stop to follow.

575/4 *Bb.* : *paṭighātāya asamattho tīṇi* ; *Cy.* : *paṭighātāya yathā asamattho tīṇi* ; but the sense requires *paṭighātāya yathā samattho tīṇi*.

for the fulfilling of non-delusion he is < secluded from unprofitable ideas > (§ 550). [142] And so < he enters upon and abides in the first meditation, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion > (§ 550).

578. "Thinking": there are three kinds of thinking, namely renunciation-thinking, non-ill-will-thinking, and non-cruelty-thinking (*D.* iii, 215).

579. Herein, "thinking" is the first instance¹ while "exploring" is the exploration of what is got thus.

580. Just as, when a man sees a man coming in the distance he does not yet know whether it is a woman or a man; but when he has got [the perception] that "it is a woman" or that "it is a man" or that "it is one of such colour (caste)" or that "it is one of such shape (figure)", then when he is *thinking* [this] he further scrutinizes [as follows] "How then, is he virtuous or unvirtuous, rich or poor?", such is *exploring*. In *thinking* he fixes,¹ in *exploring*² he wanders about [his fixed object] and turns [it] over.

581. And just as a winged bird¹ first accumulates [speed] and afterwards no more accumulates [speed, when gliding], so too, *thinking* is like the accumulation [of speed], and like the outstretchedness of the [gliding bird's] wings is *exploring*, [which] keeps preserving the thinkings² and keeps preserving the explorings.

582. [Such] thinking is the opposite of perception of sensual desires; [such] exploring is the opposite of perception of ill will and of perception of cruelty. The action¹ of [such] kinds of thinking is

579/1 For the phrase *paṭhamābhiniṇipāta* as conceived in this work see n. 1043/4. cf. *Vis.* 142, where this whole passage is recast and mostly reproduced.

580/1 Read with *Ba.* *appeti* for *apeti*.

580/2 Read *vicāre* for *vicāro*.

581/1 Read *pakkhī pubbaṃ* and as two words.

581/2 There is a muddle here. *Bb.* has . . . *anupāleti vitakketi vicarati vicāreti // vitakkayati vitakketi / anuvicarati vicāreti //* Perhaps read . . . *anupāleti vitakke pi anuvicarati vicāre pi*, the rest being a copyist's wrong repetitions (?).

582/1 For "action" and "non-action" as conceived in this work in relation to meditation see §§ 604, 614.

non-attention to the unprofitable. The action of [such] kinds of exploring is the restraining of the “forerunners”.²

583. Thinking is like a text-reciter¹ who does his recital silently : exploring is like his simply contemplating it. Thinking is like non-diagnosis ; exploring is like diagnosis. Thinking is the Discrimination of Language (§ 104) and the Discrimination of Perspicuity (§ 106) ; exploring is the Discrimination of Ideas (§ 103) and the Discrimination of Meanings (§ 105). Thinking is cognizance's skill in health ; exploring is cognizance's skill in directive-guidance. [143] Thinking is about this being profitable, this unprofitable, about this to be kept in being, this to be abandoned, this to be verified ;² exploring is like the abandoning, the keeping in being, the verifying.²

584. The twofold, bodily and mental, pain does not arise (cf. § 588) in one steadied in these types of (a) *thinking* and (b) *exploring*, and the twofold pleasure, bodily and mental, does arise. The mental pleasure thus sprung¹ from thinking is (c) *happiness*,² while (d) the bodily *pleasure* is bodily² feeling (?). The (e) *unification* here is concentration (see § 564). That is how the first meditation has abandoned five factors and possesses five factors (§§ 552, 564).

[2nd Meditation]

585. With constant cultivation of this same thinking and exploring his mentality becomes inclined thereto. Then the thinking and exploring seem¹ gross to him, and the renunciation-born² pleasure-of-happiness also is gross, and so concentration-born (c) *happiness* and (d) *delight* are born instead.

582/2 *Jeṭṭhānaṃ* : An odd expression. *Cy.* glosses by *pubbaṅgamānaṃ* and so ties it up doubtless rightly with *Dh.* 1 (“*manopubbaṅgamā dhammā mano-seṭṭhā . . .*”), the “3 unprofitable roots” being then implied (cf. § 675).

583/1 “*Palika*—text-reciter” : not in *PED*. *Cy.* : “‘*paliko*’ *ti pāḷiṃ adhīte ti pāḷiko ; pāḷiko paliko*” ; the reading is, of course, not a hard one.

583/2 Note inconsistent word-order.

584/1 Read with *Ba.* and *Bb.* *vitakkajanitaṃ* for *vitakkanijanitaṃ*.

584/2 This equates *pīti* (“happiness”) with “bodily pleasant feeling”, which is the “feeling category” ; but in the *Dhs.* and *Vis.* “happiness is always classed under the “determinations category”. Probably read *kāyikā vedanā* for *kāyiko yeva*.

585/1 Read *khāyati* for *khayati*.

585/2 Read *nekkhammajaṃ* for *nekkhammañ ca*. This represents the *vivekajaṃ* in the sutta text.

586. His heart [which in the first meditation] had exploring's object becomes (*f*) *confident* (clarified) in itself with the pacification of these [namely thinking and exploring]. The two ideas, namely thinking and exploring, need no longer be recollected,¹ and what now can be served ² is the presently arisen singleness due to their quieting, which singleness is (*e*) *unification*. It is through that singleness that the (*c*) *happiness* comes to fulfilment. The happiness is the [mental] joy faculty,³ while the (*d*) *pleasure* is the [bodily] pleasure faculty, the unification of cognizance is concentration. So that second meditation possesses four factors (§ 565).

[3rd Meditation]

587. < *With the fading . . . of happiness, he . . .* > (§ 550) has abandoned¹ what is comprised by wetness.¹ But joy-cognizance still arises² there, and when he investigates that, he attends with only [conascent] onlooking-equanimity : < *With the fading . . . of happiness he abides in onlooking-equanimity* > (§ 550) ; and as he [still] feels with the body the (*d*) *pleasure* induced by the happiness he abides aware,³ by means of which (*g*) *mindfulness*⁴ and (*h*) *awareness* the (*i*) *onlooking-equanimity* comes to fulfilment. [And the (*e*) unification of cognizance is concentration.⁵ So] that third meditation possesses five⁶ factors (§ 566).

586/1 Read *dve dhammā ananussaritabbā* (?) ; *Cy.* ; *dve dhammā n'upassaritabbā*, with “ *na tena saritabbā* ” as gloss.

586/2 *Paccuppannā-d-araṇitabbam* is glossed by *Cy.* with “ *paccuppannam samādhinimittam eva ādaram netabbam* ”. The phrase seems to stand for *paccuppannam araṇitabbam*, see *araṇiya* in *CPD*.

586/3 See n. 584/2.

587/1 This sentence should start the new paragraph. *Ba.* : *sopītiyāvirāgāyāti orijallasahagataṃ* ; *Bb.* supports *PTS.* ; *Cy.* : “ ‘ *So pītiyā / virāgāyā* ’ *ti virāgāya evaṃ / ‘ orijallasahagatan* ’ *ti ussukkasagatañ ti ca* ”. The Piṭaka texts have “ *so pītiyā ca virāgā* ”, which confirms the first part. As to *ojahi jallasangaham* (or *orijallasahagataṃ*), unless it is an unrecognizable corruption, the *PTS./Bb.* version suggests the translation given. For “ wetness ” of *pīti* see e.g. *Vis.* 143/4.

587/2 Read *uppādayati* for *upādānan ti* (?) .

587/3 Read *sampajāno* for *sampajānana*.

587/4 Read with *Ba.* and *Bb.* *satisampajānānena* for *paṭisampa-*.

587/5 The words *yā cittekaggatā*, *ayaṃ samādhi*, missing here, are needed to complete the number of factors, see § 586 and § 566.

587/6 *catu-* must be a mistake for *pañc-*, see § 566.

[4th Meditation]

588. [144] Likewise ¹ < *with the abandoning of bodily pleasure* > (§ 550) : in the first meditation the grief faculty ² ceases, and in the second meditation the pain faculty ceases (cf. § 584), so < *with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth meditation, which has neither-pain-nor-pleasure, and the purity of whose mindfulness is due to onlooking-equanimity* > (§ 550). Herein, the onlooking-equanimity was as yet unclarified ³ owing to the [presence of the] four faculties, namely the pain faculty, grief faculty, pleasure faculty, and joy faculty. With the cessation of these there is onlooking-equanimity and awareness. Herein, it was owing to the pleasure faculty and the joy faculty that there was unmindfulness, and with their cessation he becomes possessed of mindfulness ; and it is owing to the pain faculty and the grief faculty that there was unawareness, ⁴ and with their cessation he becomes aware. So with the clarification (?) ⁵ due to (i) *onlooking-equanimity*, [which is accompanied by (k) *neither-painful-nor-pleasant* feeling,] he becomes (j) *mindful* and aware, and there is (e) *unification* of cognizance (cf. § 567). This is called the fourth meditation.

[The 7 Person-Types again (§ 575)]

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

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

588/1 Read with *Ba.* and *Bb.* *Tathā* for *Tattha*.

588/2 Read *domanassindriyaṃ* for *somanass-* ; but cf. treatment at *Vis.* 165.

588/3 *Pasādā* here must be a corruption. *Cy.* : “ ‘ *upekkhā pasādā hotī* ’ *ti upekkhā asuddhā hoti* ”. Read *appasannā* (?), see n. 588/5.

588/4 Read with *Ba.* and *Bb.* *asampajaññaṃ* for *sam-*.

588/5 *Ba.*, *Bb.* : *saññā* for *saññattā* ; but read *pasannattā* (?), see n. 588/3.

590. Herein, (4) the person of lusting-hating temperament has [unmindfulness and unawareness¹] and approval and resistance, hence his meditation is of the kind dealing with diminution (see *Ps. i*, 48).

591. [145] Herein, (5) the person of lusting-deluded temperament has the trio with approval¹ (§ 590), [and he is one who sees gratification ; hence his meditation is of the kind dealing with diminution.

592. Herein, (6) the person of hating-deluded temperament has the trio with resistance,¹ and he is one who sees disappointment ; hence his meditation is of the kind dealing with diminution.

593. Herein, (7) It is the person of lusting-hate-and-delusion-tending-to-be-quieted temperament [... (?)]¹ who has the kind of meditation that deals with distinction (?).¹

[That is how]² these four meditations can be demonstrated among these seven types of persons (§ 575).

[Combinations with various ideas]

594. Also¹ as regards the four kinds of concentration [in the four bases for success]: the first meditation is through concentration due to *will*, the second meditation is through concentration due to *energy*, the third meditation is through concentration due to *cognizance*, and the fourth meditation is through concentration due to *inquiry*.

590/1 It would seem that *asati ca* should precede *asampajaññañ ca*. cf. *Vis.* 101–2.

591/1 Read *anunayattayaṃ* for *anunayattam*. The “trio” in this case is the “four” mentioned in § 590 less resistance.

592/1 *Ba.* and *Bb.* add the missing passage, shown here in square brackets. Read therefore (§ 591) *Tattha rāgamohacaritassa puggalassa anunayattayañ ca assādaṃ dassitā, taṃ tassa hānabhāgiyaṃ jhānaṃ hoti.* (§ 592) *Tattha dosamohacaritassa puggalassa paṭighattayañ ca ādīnavaṃ dassitā, taṃ tassa hānabhāgiyaṃ jhānaṃ hoti.* (§ 593) *Tattha rāgadosamohasamabhāgacaritassa . . .* The “trio with resistance” would thus be unmindfulness, unawareness, and resistance. It is debatable whether the component *-sama-* in the seventh type of person (here rendered by “equal”) should not be taken as from √ *sam* to calm, though this seems less likely. *Dassitā* is masc. sing. nom.

593/1 It seems as if something was missing here between the words *puggalassa* and *visesabhāgiyaṃ*.

593/2 Read *Evam imāni* for *Imāni*, and close the para. with this sentence.

594/1 These 4 paras. (§§ 594–7) alone seems to be covered by the terminal title “in brief” in § 598.

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

596. [Again] the first meditation is through the pacification of sensual-desire thinking and ill-will (thinking), the second meditation is through the pacification of thinking and exploring, the third meditation is through the pacification of the pleasure faculty¹ and the grief faculty,¹ and the fourth meditation is through the pacification of the bodily determinations, [namely in-breath and out-breath (cf. § 589).]

597. [Again] the first meditation is through the Expression of Generosity, the second meditation is through the Expression of Truth, the third meditation is through the Expression of Understanding, and the fourth meditation is through the Expression of Peace.¹

598. These four meditations are [now] demonstrated by a brief demonstration.¹

*

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

Herein, he who reaches exhaustion of taints by depending on the first meditation [has gone] by the painful¹ Way with sluggish acquaintance, with the grief faculty in opposition. He who reaches exhaustion of taints by depending on the second meditation [has gone] by the painful¹ Way with swift acquaintance, with the pain faculty in opposition. He who reaches exhaustion by depending on the third meditation [has gone] by the pleasant Way with sluggish acquaintance, with the joy faculty in opposition. He who reaches exhaustion of taints by depending on the fourth meditation [146]

596/1 cf. § 588. Read *dukkhindriyadomanassindriyānaṃ* here for *sukhindriya-somanassindriyānaṃ*.

597/1 For the "4 Expressions (*adhiṭṭhāna*)" see *M.* iii, 245–6.

598/1 See n. 594/1.

599/1 Read *dukkhāya* for *sukhāya* in both these instances.

has gone by the pleasant Way with swift acquaintance, with the pleasure faculty in opposition.

Miscellaneous Demonstration.²

[Schedule]

600. (i) The Meditations are four [and] their [respective] Factors are these (§ 601).

(ii) The [particular] mass¹ of these factors is, with any factor of that [mass],² the Meditation Plane (§ 602).

(iii) What³ is its distinction? It is the distinction of this [meditation] (§ 603).

(iv) The accessories are these (§ 604).

(v) With these accessories, the [condition for its] coming about is this (§ 605).

(vi) The stipulate for its coming about is this (§ 606).

(vii) The keeping of the stipulate in being is this (§ 607).

(viii) With that keeping of it in being, the disappointment is this (§§ 608–611).

(ix) The falling away through this [disappointment] is this³ (§ 612).

(x) Whose falling away? Falling away of a meditator who resorts to that meditation (§ 613).

(xi) When he reviews that [meditation] as to superiority,³ the

599/2 *Cy.*, in its attempt to solve the difficulties created by the displacement of the chapter-ending (see n. 569/1), makes §§ 573–599 a separate chapter called “*pakiṇṇaka*” taking the title from this word. That, however, is unjustifiable and upsets the scheme of the book (see § 284). “*Pakiṇṇakaniddeso*” (“miscellaneous demonstration”) here must be a terminal title and refer only to the contents of § 599. It would then follow smoothly on the “*saṅkhepaniddesa*” terminally titled in § 598 (see n. 594/1). This leaves the general section beginning with the schedule in § 600 without a title because the end of it has been lost (see nn. 569/1 and 573/2).

600/1 Read with *Bb.* *samūho* for *sammoho*. The “mass” means simply the number (4 or 5 in this work) of factors characterizing each meditation. There is no “meditation” apart from the factors that distinguish it.

600/2 *Cy.* “‘*Assa aṅgā aṅgan’ ti yā yā imassa jhānassa aṅgā, ayam ayam tassa jhānassa bhūmi*’”. This accepts reading *aṅgā* as nom. pl., but leaves unaccounted why the normal neut. nom. pl. *aṅgāni* should appear 5 words earlier. In the rendering it is taken as normal abl. sing.

600/3 Following *Cy.* mostly, read and punctuate as follows: . . . *aṅgāni*. (ii) *Tesaṃ aṅgānaṃ samūho* (so *Bb.*) *assa aṅgā* (abl. sing.), *ayam jhānabhūmi*. (iii) *Ko vireso? ti. Assa vireso*. (iv) *Ime sambhārā*. (v) *Tehi* . . . and further . . . (ix) *Tena ayam parihāni*. (x) *Kassa parihāni? ti. Tadupagajjhāyino*. (xi) *Taṃ yathā paṇītaṃ paccavekkhanto* . . .

distinction being this (see (iii)), through that distinction the gratification is this (§§ 614–15).

(xii) Whose gratification is it? The “thoroughbred” meditator’s⁴ (§ 616).

(xiii) This “thoroughbred” meditator has steadied that meditation in skill in health (§ 617).

(xiv) When that [steadied meditation] comes to non-lapse⁵ it is the meditation power (§ 618).

(xv) When steadied in the meditation power the perfection⁶ is this (§ 619).

(xvi) When [the meditation] has reached perfection its factors are these (...).⁶

*

[Details]

601. (i) [Now] (1) he who has undisturbed intention¹ keeps the *meditation factors* in being in the first meditation; and precisely because he is one who recollects that [fact] (see § 586), happiness too² is a meditation factor in the first meditation; [and also

600/4 Read here in both instances *ājāṇiyajjhāyino* (see *Bb.* and *Cy.*); no period after second *jhāyino*. The reference is to *A.* v, 323.

600/5 *Bb.*: *anomadiyatam gacchati jhānabalam*: cf. *anomāttiyatthena*, § 389.

600/6 Read perhaps and punctuate: ... (xv) *Jhānabale t̥hitassa ayam pārami*. (xvi) *Pāramippattassa imāni jhānaṅgāni*. (End of schedule.) It is hard to decide exactly with which words this schedule ends and with which the first para. of its detail begins. Upon this depends whether the schedule has 15 or 16 members. If only 15, then only the last part of the detail of that 15th head, which should follow on § 619, is missing; but if 16, then that and the detail for the 16th head is missing too. The general shape of the wording here and the universal predilection for the number 16 make the second more likely.

601/1 For *anāvilasaṅkappo* see § 299. The context indicates that the detail of the first item begins with this word. It should be understood here in the sense of “intention” that is “undisturbed” owing to its seclusion from sensual desires brought about by attainment of the 1st meditation, and *saṅkappa* and *vitakka* (the kind belonging to the 1st meditation) are equatable here.

601/2 Read and punctuate probably as follows: (1) *Anāvilasaṅkappo paṭhame jhāne jhānaṅgabhāvī so, pīti tadanusārittā’va paṭhame jhāne jhānaṅgam, tass’aṅguno ca dhammānaṃ tadabhisannatāya ca*. (2) *Pīti dutiye jhāne jhānaṅgam; dhammatā kho pana tathā-pavattassa saḥagatajhānaṅgadharmānaṃ sasukhatāya. Ajjhataṃ sampasādo dutiye jhāne jhānaṅgam manosampasādanatāya tadabhisannatāya ca pīti dutiye jhāne jhānaṅgam. Ajjhataṃ sampasādanasamāhitā pīti dutiye jhāne jhānaṅgam. Cetaso ekodibhāvo ...*; N.B. that *pīti* is f.; *tadanusārittā* can be taken as made up of *taṃ + anusāri + -ttaṃ*; in the abl. case.

because,] when he possesses the factors,³ his ideas are drenched ⁴ by that [happiness] (cf. § 564).

(2) In the second meditation ⁵ 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 [147] owing to clarification of the mind, and it is owing to its being drenched ⁶ by that [clarification] that the happiness is [also] a meditation-factor in the second meditation ; [for] it is happiness concentrated ⁷ by the confidence (clarification) in oneself that is a meditation-factor in the second meditation. Singleness of heart ⁸ is [also] a meditation-factor in the second meditation (cf. § 565).

(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 (cf. § 566). Singleness of heart ⁸ is [also] a meditation-factor in the third ⁹ meditation.

(4) Onlooking-equanimity [and] neither-painful-nor-pleasant feeling are also ¹⁰ meditation-factors in the fourth meditation ; [but] the onlooking-equanimity is that belonging to the plane of directive-management.¹¹ 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

601/3 See n. 601/2 ; *Ba.* : *jhānaṅgaṭassanṅuno* ; *Bb.* : *jhānaṅgaṃ tassanṅuno* ; *PTS.* : *jhānaṅgaṭassa tu no*. *Bb.*'s reading seems best, and if *anṅuno* is accepted, it could be regarded as gen. of a formation *anṅū* (" possessor of factors "), though no such word is found in the dicts. (cf. *viññū*, etc.).

601/4 Read *tad-abhisannatāya* fm. *taṃ + abhisanna* (pp. of *abhisandeti*) + *-tā* ; in the instr. case ; use borrowed from simile in description of 2nd and 3rd meditations at, e.g. *M.* i, 277. See *CPD.* *abhisanna*. *Cy.* has missed this allusion.

601/5 See n. 601/2. That the words *pīti dutiye jhāne jhānaṅgaṃ* occur 3 times in this para. is rather redundant.

601/6 See n. 601/2, end.

601/7 See n. 601/2.

601/8 See n. 601/2 ; here *cetaso ekodibhāva* stands for *cittass'ekaggatā* in § 586.

601/9 See n. 601/2 ; here *catutthe* is plainly an error for *tatiye*.

601/10 Read *angam pi* for *angan ti*.

601/11 *Cy.* : " ' *Abhinissābhūmī* ' *ti nissayabhūmi* " ; but read the phrase as *abhinīhārabhūmi upekkhā*, the allusion being plainly to the *abhinīhāra* in connexion with the " 5 worldly supernormal acquaintances " (*abhiññā*), which are only reached through the 4th meditation, see *D.* i, 76, l. 15, also *Ps.* i, 61-2 ; this correction is supported at *PTS.* p. 147, l. 16 (cf. n. 602/5).

with happiness.¹² Singleness of heart is [also] a meditation-factor in the fourth meditation (cf. § 567).

602. (ii) Herein, what is the *Meditation-Plane* (§ 600) ?

(1) In the first meditation with thinking and with exploring the meditation-plane is that which goes with seclusion.¹ (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.² (3) In the third meditation the meditation-plane is that which has no happiness³ since it has abandoned³ excitement due to pleasure. (4) In the fourth meditation the meditation-plane is that unaccompanied⁴ by pleasure or pain [and] accompanied by directive-management.⁵

[Again] (1) the first meditation, the meditation-plane is that accompanied by the Measureless States⁶ [and] has creatures for its object. (2) In the second meditation, the meditation-plane is that accompanied by [those] Bases for Transcendence⁷ 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.⁸ (4) The plane of the fourth meditation is rightly that which has bodily-determinations unaccompanied by in-breath and out-breath (?).⁹

601/12 Bb. : *jhānaṅgasamāyuttā* ; what is meant is that *satipārisuddhi* is present in both the 3rd and 4th meditations where happiness is not present.

602/1 Read *vivekānugatā*.

602/2 Read *ajjhattasampasādanañānitapīti-m-anugatā*.

602/3 Read *sukhasāta-samohitā appītikā*, taking *samohita* as made up of *saṃ* + *ohita* (pp. of *avajahati*, cf. *ojahi* § 587). *Sappītikā* must be a mistake for *appītikā* here.

602/4 Read *sukhadukkhāsahagatā* for *sukhadukkkhasahagatā*.

602/5 For *abhinīhāra* see n. 601/10.

602/6 Read *appamaññāsahagatā* (?).

602/7 *Abhibhūmi-āyatana* here stands for *abhibhāyatana*, see the 8, e.g. in *M. Sutta* 77. The first two start with the words *ajjhattam rūpasaññī*.

602/8 This may refer to the phrase “*na h’eva kho aṭṭha vimokkhe kāyena phusitvā viharati*” (e.g. *Pug.* 14, cf. *M. i*, 477), which *PugA.* and *MAA.* explain to be allowable for one who has even all four *rūpajjhānāni* but not applicable to one who has even the 1st *āruppa*, the first being called, in the case of an arahant, a *paññāvimutta* and the second an *ubhatobhāgavimutta*, in this particular context of the *vimokkhā*.

602/9 The allusion must be to *M. i*, 301 and to the *Ps. Ānāpāṇakathā*. It is tempting to read *assāsapassāsāsahagatā* for *anupassanāsahagatā* in all edns., and

603. (iii) Herein, what is the *meditation-distinction*? (1) [It is that when] “quite secluded from sensual desires, secluded from evil unprofitable ideas” (§ 550) [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 attention¹ take place without thinking and without exploring and are accompanied by happiness owing to their being accompanied by mindfulness with happiness, [148] this is a meditation-distinction. (3) [That] also in the plane without thinking and without exploring [perception and] attention¹ that go with mindfulness accompanied by onlooking-equanimity take place, and [that] in virtue of the essential idea of this [meditation] mindfulness is established,² and [that], having entered upon that plane, he abides [in it], this is a meditation-distinction. (4) [That] perception and attention¹ 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 attention¹ accompanied by the Base-Consisting-of-Non-Owning take place on the plane of that accompanied by the Base-Consisting-of-Infiniteness-of-Consciousness,³ [and that], having entered upon that plane, he abides [in it], this is a meditation-distinction.⁴

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 action¹ as door-guardedness

that has been assumed in the rendering. The text as it stands would translate as follows “accompanied (or unaccompanied) by contemplation”, but while the form allows resolution either into *anupassanā-sahagatā* or *anupassanā-asahagatā*, neither meaning is satisfactory; for it is not specially the 4th meditation that is “accompanied by contemplation” and the negative would seem nonsense since cessation attainment is not meant here.

603/1 Read *saññāmanasikārā* as one compound in all instances.

603/2 Read with *Bb. sati saṇṭhahati* (*Ba. : sati saṇṭhahati*).

603/3 There seems no reason why the first Formless State is omitted.

603/4 Read with *Bb. Ayam jhānaviseso*. for *Ayam viseso*.

604/1 See n. 82/1 and n. 614/4.

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 ² is the accessory consisting in the fruit.

605. (v) The *Meditation's Coming About*? ¹ Meditations ² that have come to be originated (are aroused) in any instance whatever (?) ³ 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 (?)]. ⁴ (3) They come about with the absence of happiness. ⁵ (4) They come about with the abandoning of the pleasure faculty and joy faculty and with the absence of affection. ⁶

604/2 If, as might seem, the fruit of the Noble Eight-Factored Path were meant here, then possibly *jhānanibbattitāya* would be a corruption of *parinibbutatāya*, in which case the rendering would be "The state of having attained extinction is the accessory consisting in the Fruit"; but it is much more likely that by "path" and "fruit" here simply the path to the attainment of meditation and its fruit consisting in the attainment of merely that meditation is meant.

605/1 *Jhānasamudāgamo* begins the new para. (Cy. = "*Jhānato samudāgacchanti*").

605/2 Read *jhānāni* for *jhānaṃ* (?).

605/3 Bb. and Cy. separate the words thus: ... *gacchanti. Ko ca? Na kutoci.* Cy. explains as follows: "'*kusalahetū*' *ti kiṃ nu kho kusalahetū, 'yaṃ jhānaṃ' ti yathā jhānaṃ jhānānurūpaṃ samudāgacchanti, 'ko cā?' ti ko ca katame te kusalahetū samudāgacchanti 'na kutoci' ti ke katame te kusalahetū na samudāgacchanti, api ca nekkhammapattā samudāgacchanti ti adhippāyo*". But *kocanakutoci* could be a corruption. Though the general sense might seem to be an intention to emphasize that meditations arise only from the roots of profit "whatever", on the other hand this interpretation might be said to disagree with *M. iii*, 13-14, where it is said "*Na kho brāhmaṇa so Bhagavā sabbam jhānaṃ vaṇṇesi... so kāmarāgaṃ yeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati... Evarūpaṃ kho brāhmaṇa so Bhagavā jhānaṃ na vaṇṇesi*". Is Cy's acceptance of the word-division "*na kutoci*" ("not from anywhere") really justified?

605/4 Ba., Bb.: *ālambanīrodhasamādhī santo*; Cy.: "'*ālambanīrodhasamādhī santo*' *ti samudāgacchanti ti ekuppāda-ekaṇīrodha-ekālabana-ekavattthukena samādhī santo samudāgacchanti*". But is not this phrase, from its position in the context, where it describes the simplification brought about by the 2nd meditation, simply speaking of the cessation of any object (*ālamba*) of *vitakka* and *vicāra*, which have been dropped in this 2nd meditation? There seems no special reason to suppose that the *VbhA*'s "*ekuppāda-ekaṇīrodha*" theory was envisaged by the *Pe*'s compiler or that it is specially implied here.

605/5 Read *appitikkattā* for *avīikkantā*.

605/6 Read preferably *abyābajjhatāya* for *abyāpajjatāya*, cf. *M. i*, 90.

They come about with non-burning,⁷ they come about with non-fever.

This is the meditation's coming about.⁸

606. (vi) Herein, what is the *stipulate*?¹ [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. Discontent² with [mere] profitable ideas is a stipulate for meditation. Hearing the true object of faith is a stipulate for meditation. The measure-gauge³ of one who has a sense of urgency with regard to an urgent instance,³ this is a stipulate for meditation.

607. (vii) Herein, what is the *keeping in being*? Cultivation of lovingkindness is the keeping of non-ill-will thinking in being. Cultivation of compassion¹ 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 (?)² [and there is (?)] keeping onlooking-equanimity in being as unproductivity (?),² [which are respectively (?)] onlooking-equanimity and looking on at. [There is (?)] keeping perception of ugliness³ in being [which is (?)] the painful way with sluggish acquaintance, [such (?)] acquaintance being that tied to existence (?) [belonging] to those tied to existence (?).⁴ That keeping in being in the six ways⁵ is kept in

605/7 Read *atappanatāya* for *tam pana sandhāya* (?).

605/8 Read *jhāna-* for *ñāna-*.

606/1 Read *upanisā* throughout.

606/2 Read with *Bb.* *asantuṭṭhitā* for *asantuṭṭhissa*; i.e. "discontent" that stimulates the effort to do better.

606/3 *Ba.* supports *PTS.*, but *pathānaṃ* instead of *paṭhanaṃ*; *Bb.*: *saṃviggassa yoniso pamāṇaṃ*, which seems better; cf. the "8 *saṃvegavatthūni*" (*KhpA.* 235).

607/1 Read *karuṇāsevanā* for *kalyāṇasevanā*.

607/2 "*Passavatā*—productivity" and its opposite "*apassavatā*" are not very clear and could be corruptions. The first might refer to the *upekkhā* of the 3rd meditation as distinct from that of the 4th. Or perhaps read *pasannatā* and *appasannatā*? Or even *passanatā* and *apassanatā*?

607/3 i.e. the corpse-meditations or the contemplation of the parts of the body.

607/4 *Ba.*, *Bb.*: *bhavasandhā bhinnā* for *bhavasandābhinnā*; a corruption is certainly involved.

607/5 Does *chabbidhā* go with *bhāvanā* or with *bhāvitā*? *Cy.* assumes the former; but then what are the "6 *bhāvanā*"? If the latter, it could refer to the 6 terms that follow *bhāvitā* ("kept in being"), namely "made much of", etc.

being, made much of, established, made the basis, made the vehicle,⁶ consolidated,⁶ and thoroughly well instigated.⁶

608. (viii) For one who keeps [it] in being thus, the *disappointment* is as follows.¹

(1) In the case of the first meditation: this idea possesses determinations, this idea is still unpurified (?),² and ² has taints, this idea has this habit (?) and has a near-opposite, this idea has sensual desire to shadow [and] haunt [it],³ and it is the grossest of all the attainments. It has thinking and exploring [which still] disturb cognizance,⁴ and the body [still] gets tired there, and when the body gets tired cognizance is harrassed,⁵ and ⁶ the body is unamenable to directive management for the [five worldly] kinds of supernormal acquaintance. These are the disappointments in the first meditation.

609. [150] (2) In the case of the second meditation the disappointments are these: this idea is accompanied by the extension ¹ of happiness; [while] cognizance is no longer accessible to disturbance ² by thinking and exploring (?) ² [yet] this idea [still] has a danger that has access ³ to it, [for] this idea has grief for its enemy; [and] this idea is at the mercy ⁴ of the happiness [belonging] to the

607/6 Read with *Ba.*, *Bb.*: ... *vatthukatā yānīkatā paricitā susamāraddhā*, which agrees with the Sutta version.

608/1 Period after *ādīnavo*.

608/2 Whole para. needs repunctuation. *Cy.* reads *asuto* for *assuto*, and glosses by *asoceyyo*, thus assuming *suta* as pp. from √ *suc* to purify. The words *sace esa* ("if") in the texts after *sāsavo* are most awkward and must be a corruption, perhaps of *sa c'esa*; see following clauses.

608/3 *Bb.* separates thus: *kāmo paṭicāro paṭivicāro*.

608/4 Read with *Ba.* and *Bb.* *khobhenti* for *khoventi*, cf. *khobhentāni* at *MA. i*, 277; see also *PED. khobha*.

608/5 *Ba.*, *Bb.*: *vihaññati* for *muhaññati*; but right reading should be *ūhaññati* (pass. of *ūhanti*), see *M. i*, 116, to which this passage alludes.

608/6 Read *ca* for *cva*.

609/1 Read with *Ba.* and *Bb.*: *pītipharaṇasahagato*. The whole para. is full of corruptions and needs repunctuating.

609/2 Read perhaps *Vitakkavicārehi akhobhayam upagamo* (cf. n. 608/4) for *Na samudācarasseti cittam. Āsodhayam upagamo*.

609/3 Read *upagami-parisayo* (?).

609/4 *Cy.*: " 'Pītiparajjato' ti pītiyā parivajjetabbatāya ". This takes *parajjato* as an abl. adv. fm. *parivajjeti* (to avoid). But the sense of *parājeti* (to defeat, to "have at one's mercy") fits well here; read therefore *Pītiparājito c'esa dhammo*? Though the word *parivajjayanto* (sic) appears in the next line, there seems no reason to suppose that that is being anticipated here.

associated [ideas] there, [and accordingly] it has difficulty ⁵ 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,⁵ by the painfulness in impediment,⁶ by the painfulness in acquaintance,⁷ 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,¹ this idea is subordinate ¹ to the onlooking-equanimity pleasure [belonging to] the perceptions (?) ¹ 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 ¹ pleasure and pain, and on account of its [still] going with pleasure and pain, cognizance is [still] unamenable to directive management ¹ for the verification of the five worldly supernormal acquaintances, and all these ideas, in regard to the [first] three meditation-attainments, are interpenetrated ¹ by the four painfulnesses, namely by the painfulness in fear,¹ by the painfulness in impediment, by the painfulness in acquaintance, and by the painfulness in lust.¹ These are the disappointments in the third meditation.

611. [151] (4) What is the disappointment in the fourth meditation ? Up to the Non-Owning Attainment these ideas have further

609/5 Read and repunctuate perhaps as follows: ... *dhmmo dukkaro hoti avattasantāsabhūmiparivajjayanto ; catūsu (ca) dukkhatāsu esa dhmmo anuviddho pana so, bhayaḍukkhatāya ca palibodhadukkhatāya ca* ... This paragraph lacks the clause *anabhinīhārakkhamam abhinīñāya*, whose equivalent is in both § 608 (1st meditation) and § 610 (2nd meditation) ; its omission here in the 2nd has no reason.
609/6 *Palibodha*, as here, is the more usual spelling, but cf. *palirodha* at PTS. p. 152, l. 14.

609/7 i.e. painfulness due to inability to produce the five worldly supernormal acquaintances, which are the product of only the 4th meditation.

610/1 This para. is full of corruptions. Restore tentatively as follows: *Upekkhāsukhasahagatāya tattha sātāvīnam saññānam (?) upekkhāsukhānuparivattito esa dhmmo, tena nīccasaññitā ca yaṃ hoti dukkhapanīyam sukham, cittassa saṅkhobhatam upādāya sukhadukkhānugato bhavati ; sukhadukkhānugatañ ca upādāya anabhinīhārakkhamam cittam hoti abhinīñāsacchikiriyaṃ sabbe pi c'ete dhammā tisu jhānasamāpattīsu ; catūhi ca dukkhatāhi anuviddhā pana sā, bhayaḍukkhatāya ca palibodhadukkhatāya ca abhinīñāḍukkhatāya ca rāgaḍukkhatāya ca. Ime ādinavā tatiye jhāne.*

co-attainments,¹ and on that plane various types of views arise in foolish ordinary men who like [them] (cf. *A.* i, 206). And the meditations are interpenetrated² by gross and subtle perceptions of form. Always³ sentimental lovingkindness⁴ [etc.] is shared (see § 602 (?)) with each fraction and sub-fraction of meditation, and all the four accessories (§ 604) are difficult. And these meditations come about [through something else] (§ 605), 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 up⁵ these ideas fall away. And [since] these ideas are cessative (cf. §§ 589, 596),⁶ they do not arouse [emergent qualities].⁷ The meditations belonging to these ideas have factors of [successive] cessation, and the signs⁸ 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.⁹

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-attainment¹ (see *M.* i, 296–7, 301–2 ; *D.* ii, 71), perception and attention² accompanying the Base Consisting of Non-Owning

611/1 *Bb.* : *ākiñcaññāsamāpattikā te dhammānusamāpattikā*. But *PTS.* reading seems preferable. The 4 Formless States are sometimes regarded as successive simplifications of the 4th meditation. The whole para. needs repunctuating.

611/2 Read *anuviddhāni* as in §§ 609 and 610 for *anubidhāni*.

611/3 Period before *Sadā*.

611/4 *Cy.* : “ ‘*sadā anudayamettā*’ *ti sabbakālaṃ sattesu mettākaruṇāmuditā*. ‘*Jhānakalānudanukalāya sādharmaṇā*’ *ti jhānekadesakalāya ca paramparajhānaṅge-kadesakalāya sādharmaṇā* ”. cf. *Vis.* 318 on “failure of *mettā*” as sentimentality.

611/5 cf. *Vis.* 125 (*uggahanimitta*).

611/6 *Bb.* : *nirujjhanti* (one word). The meaning here is the successive cessation of sensual-desire perception (1st med.), thinking and exploring (2nd), happiness (3rd), pleasure and pain (4th); the purely negative presentation is notable and goes with § 604.

611/7 Read *na uppādayanti* for *na upādiyanti*.

611/8 Read with *Bb.* *nimittāni* for *nimitto*; but *Cy.* : “ ‘*nimitto na jhānanimittasaññā*’ *nimittam manasikāro jhānanimittasaññāya na vokiyaṭi na missitabhāvaṃ upeti* ”. For *PTS.*’s *vokiyaṭi* *Ba.* has *vokiyaṭi*, *Bb.* *vokirati*.

611/9 *Bb.* : *jhāyīvasena*. cf. § 616.

612/1 Read *-samāpattiṃ*.

612/2 Read *saññāmanasikārā* as one compound in the 3 instances.

[which is the third Formless State] take place in him, [and so] he falls away from the cessation-attainment (cf. *Vis.* 707–8).

In one who, being percipient of imperturbability³ (see *M. Sutta* 106, etc.), has entered upon the Non-percipient Base (see *D. ii*, 69, l. 21), [perception and] attention² accompanying the Base-Consisting-of-Non-Owning³ 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 attention² [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 form⁴ . . . in detail down to . . . in the first meditation perception of sensual desire . . . can be cited.

613. [152] (x) *For whom* does it fall away? In “colt meditation”¹ [the meditator] meditates as a “colt”,¹ he meditates misapprehending,² he meditates interrupting, he meditates destroying (?),³ he meditates accumulating [action],⁴ he meditates without

612/3 “*Āneñja*—imperturbability”: used of the 4th meditation as basis for the 4 Formless States, cf. “*āneñjapatte*” at *M. i*, 22 and use in *M. Sutta* 106. The 4th meditation is regarded as the basis for the development of (a) the 4 Formless States (see *M. Sutta* 111), (b) the 5 worldly supernormal acquaintances (*abhiññā* see *M. Sutta* 4) and the non-percipient state (see *D. ii*, 69, l. 21; *Vbh.* 419), the 1st being counted as the Formless Element and the last two as belonging to the Form Element. Here, however, the Non-percipient state is connected with the Formless State of Non-Owning, and so would differ from the *Vbh.*, if the reading is correct. On the other hand, it is possible that by “*asaññāyatana*” (“non-percipient base”) here is meant simply the Base consisting of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana*), but in that case the usage is abnormal though there is no contradiction.

612/4 Read *rūpasaññāsahagatā* as one compound.

613/1 Read *Khaluñkajjhāne khaluñkajjhāyati*, see *A. v*, 323, which ref. is established in § 600 by mention there of *ājāniyajjhāyī* (so read).

613/2 Read *parāmasanto* for *parisamantato*, see opposite at *PTS.* p. 152, l. 18, *aparāmasanto*.

613/3 *Na sajjhāyati* cannot be right. Read *nāsaṃ jhāyati* (?), and if so, does this refer to the words at *M. ii*, 155 “*bhasmā vasalī hotū ti*”?

613/4 See n. 614/4. *Āyūhati* is always used to refer to the “accumulation” of action (*kamma*); cf. n. 614/4 and contrast with *akammasa vihāritā*, § 604.

consolidating anything (?), he meditates overrunning,⁵ he meditates slighting, he meditates without tranquillizing⁶ 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 desires¹ is the gratification of meditation. While they owe their origin² to ideas whose cause is lust for sensual desires, the meditations have [in the first instance] factors cessative³ 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 action⁴ 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,¹ this is the abandoning offered by meditation ;² [nevertheless] this benefit of meditation here in the life-in-a-world, which consists in obstructing and disobstructing,³ does not⁴ have the benefit of

613/5 Read with *Ba.* and *Bb.* *atidhāvanto*.

613/6 Read *appassambhayaṃ* for *appaṭisambhāre*, see *M. i*, 56 and 301.

614/1 Read *-pariyuṭṭhānappahānaṃ*.

614/2 Read with *Bb.* *udayanti* as one word, and with no period after.

614/3 See n. 611/6 for *nirujjhaṅgāni* (*nirujjha* + *angāni*).

614/4 *Cy.* takes *kāmakammakilesa* (cf. § 82) as *kāmakilesa* and *kammakilesa*, see § 604 (*akammaṣsa vihāritā*) and § 613 (wrong meditation as *āyūhanā*, i.e. accumulating action). cf. § 582 (the “negative” action of *vitakka* and *vicāra* in the 1st meditation) ; see also *A. i*, 221.

615/1 *Ba.*, *Bb.* : *asambodhokāsā vigameṣṣam idaṃ* ; but *Cy.* “ ‘*asambādhokā-sādhigam’essam idaṃ*’ *tī asambādho okāsādhigamo eṣṣaṃ* ” ; cf. “*sambādho gharāvāso rajāpatho abbhokāso pabbajjā*” (*M. i*, 240), to which this doubtless alludes.

615/2 Read with *Cy.* *jhānappahānaṃ* for *jhānapahānā* and semicolon to follow.

615/3 Read *palirodha-m-appalirodha-* ; cf. this spelling and *palibodha* in § 609. This doubtless alludes to the “*anuruddha-paṭiviruddha*” at *M. i*, 65.

615/4 *Ba.*, *Bb.*, *Cy.* : *esamidhamidaṃ* for *esa nirodhaṃ idaṃ* ; but read whole phrase as follows : . . . ; *yaṃ palirodha-m-appalirodhalokasannivāse esa n’idha-m-idaṃ jhānaṃ anamataggasaṃsārasamāpannānaṃ sattānaṃ saṃsārappahānānisam-saṃ*. The grammatical use and gender of *esa* here are not clear. What is meant is simply that *jhāna* meditation, i.e. concentration alone without insight, does not furnish true liberation.

abandoning the roundabout [of births] for creatures who are involved in the roundabout that evolves without ultimate goal (see § 1041). This is the gratification of meditation.⁵

616. (xii) [Gratification] *for whom?*¹ For the “thoroughbred” meditator;¹ 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 (§ 613) 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.¹

618. [153] (xiv) Through the Meditation *Power*¹ skill in means [is obtained].² Through the Meditation Power the non-falling-away that is the essential idea [of a power] in the Deliberating Power³ [is obtained] and also the [higher] meditation dealing with distinction that is due to playing(?)⁴ with the meditation [already]

615/5 i.e. the delusive temporary gratification offered by life in the world with its “opportunity for meditation”; cf. §§ 158–164 for “gratification”. For repunctuation here see n. 616/1.

616/1 Period after *assādo* and new para. *Kāyassa* (so all edns. and *Cy.* accepts) makes no proper sense here. § 600 suggests the following reconstruction: ... -ānisaṃsaṃ. *Ayaṃ jhānassa assādo.* (New para.) *Kassa? Ajāniyajjhāyino bhavati. Ajāniyajjhāyitajjhāyī hi aparāmasanto ajāniyajjhāyitaṃ (jhānaṃ) jhāyati; yāni khaluñkajjhāyino padāni, tāni anuṭṭhit(abb)āni* (see *Cy.*) *paṭipakkhe.* See § 613 (*PTS.* p. 152, ll. 1–7—*jhāyati*). *anuṭṭhit(abb)āni* fm. *anu* + √ *ṭhā*.

617/1 cf. *Ps.* i, 48–9.

618/1 Read *jhānabalena* here in both instances for *-phalena*; cf. *samathabala* at *Ps.* i, 97–8 and ii, 172.

618/2 Read *upāyakosallaṃ*; see *Vbh.* 326.

618/3 See *Ps.* ii, 169.

618/4 *Kīlitā pi* (“playing”) might be a corruption; perhaps of *kilamatham pi* (“tiredness”).

generated ⁵ is obtained. Now this, also ⁶ in one [as just described] and who does not apprehend ⁶ any sign in the object externally (?), ⁶ is the Directive-Management Power [for supernormal acquaintance]. The signs of unification of cognizance ⁶ 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.⁶ Concentration's purity ⁶ that is due to onlooking-equanimity, which is that in one who apprehends well the consecutivity of the signs,⁶ is the Mindfulness Power. Insight ⁶ with respect to [ideas] made to occur thereby is the Understanding Power ⁶ (cf. *Ps.* i, 61–2).

619. (xv) Herein, what is meditation-perfection? Lovingkindness [brought to] thorough perfection . . . ¹

(xvi) . . . ¹

618/5 Read *nibbattitajjhāne* for *nibbattijjhāne* (?), or less likely *nijjhattibale* (cf. *Ps.* ii, 171, where misprinted *nijjhanti*-).

618/6 Passage corrupt. *Bb.*: . . . *ārammaṇānimittagāho anabhinīhārabalaṃ / cittekaggaṭā nimittāsu gatisahitā* and . . . *upekkhāpalipubbāparanimittāsayo paggāhino* (*Ba.*: *vaggāgino*) *satibalaṃ* . . . ; *Cy*'s explanation cannot be used here since it is unaware of the break (at *PTS.* p. 153, l. 11) which separates the material of Ch. VI from that of Ch. VII, and it reads this running right through. The following restoration suggests itself: *Idam paṇ'assāpi bahiddhā ca ārammaṇānimittaggāhino abhinīhārabalaṃ. Cित्तेकगगाṭā-nimittā samuggāhitā samathabalena, asaṃsīdanaṃ ca jhāne maggaphalasamathappavatte. Samādhino upekkhā pārisuddhipubbāparanimittasamuggāhino satibalaṃ. Tam-pavattānaṃ ca vipassanā, sā paññābalaṃ.* For "path" and "fruit" see n. 604/2.

619/1 The material for the detailing of heading no. xv is plainly incomplete. There is no doubt it was based on *S.* v, 119–121 as quoted and detailed at *Vis.* 324 f. That for heading no. xvi (if that heading exists) is entirely missing. What might have been included here is very hard to judge since there is no schedule. See "Detailed List of Contents" for a guess at this. It is most likely that the verses quoted in the *NdA.* as from the *Peṭaka* belong here (see Appx.). The chapter almost certainly ended with the contents of *PTS.* p. 140 (§§ 569–572) and certainly with the terminal for Ch. VI there. See nn. 569/1, 573, 2, 599/2, and Intro. All edns. and *Sa.* agree with *PTS.* here.

[End of Chapter VI]

[CHAPTER VII

The 16 Modes of Conveying in Combined Treatment

I. Type of Thread Dealing with Corruption, 1st Example (§ 39, cf. § 73)]

620. [Now as to the verse :] ¹

< *Clung to desires, clung with sensual clinging*
... > ² (§ 39).

621. (1) By the *Mode of Conveying a Teaching*,¹ two truths are demonstrated [here] in This Thread, namely Suffering and Origin.²

622. (2)–(3) By the *Mode of Conveying an Investigation*, that those who see ¹ 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.]² There is this *Construing* and *Investigation*.

623. (4) What is this the *Footing* for ? “Clung to desires” (§§ 39, 620) is the five strands of sensual desires ; that is the footing for craving for sensual desires. “Seeing nothing blameworthy in fetters” (§ 39) is the footing for ignorance. “Assuredly those clung

620/1 See n. 569/1. The opening of this chapter is the most obvious place for the passage (apparently not verse) quoted at *NettiA* p. 3 (cf. *PTS. Netti* p. xi, note) as “stated in the *Peṭaka*” but missing from all edns. now. With the beginning of Ch. V in mind, the beginning of this Ch. might be restored as follows :

Tattha katamo Hārasampāto ? Yattha ca sabbe hārā sampatamānā nayanti suttattham byañjanavidhī-puthuttā, sā bhūmi hārasampāto. Tatthāyaṃ gāthā : “Kāmesu sattā kāmasaṅgasattā” ti. Tamhi sutte . . . (carry on as in texts) (“Herein, what is the *Modes of Conveying in Combined Treatment* ? Where all the Modes of Conveying guide in combination the Thread’s meaning (aim) out from the multiplicity of phraseology, that plane (chapter) is the Modes of Conveying in Combined Treatment. Herein, there is this verse : < *Clung to desires, clung with sensual clinging . . .* >. By the . . .” (carry on as in trsln.)

620/2 For consistency, the verse chosen here for treatment should have been that in § 73, instead of that in § 39, since this chapter recapitulates the pairs of quotations in the First Grouping of Ch. II, and there is no reason for an exception here.

621/1 Read perhaps *desanāya hārena* or *desanāhārena*.

621/2 *Ba. Bb. : samudayo ca.*

622/1 Read *passanti*.

622/2 The words *thānam etaṃ vijjati* are required here though missing in all texts.

with fetter-clinging¹ never cross the vast abounding flood ” (§ 39) is the footing for assuming.

624. (5) “ Clung to desires ” (§§ 38, 620) : sensual desires are twofold, namely sensual desire as thing and sensual desire as defilement (see *Nd1. 1*).

625. [154] Herein, sensual desire as defilement is craving for sensual desires [as things] ; when craving for sensual desires is stated,¹ craving for form and craving for being are stated¹ under the *Mode of Conveying Characteristics*.

626. “ Seeing nothing blameworthy in Fetters ” (§ 39) : Any will and lust herein, for the fetter,¹ 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, tangibles¹—are admitted, all the six external bases are admitted. When the in-oneself and external bases [are admitted all] the existent [is admitted].² This is called the *Mode of Conveying Characteristics*.

628. Herein, he¹ 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 (cf. § 656).

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

623/1 Read *kāmasaṅgasattā*, see § 39.

625/1 For *kāmatanḥāya* read *kāmatanḥāya vuttāya vuttā*.

626/1 *Samyojanassa* cannot end the sentence, still less the para. For what is referred to perhaps see *M. i*, 61, ll. 16 f.

627/1 Read perhaps *phoṭṭhabbā ti vatthukāmesu*.

627/2 Read perhaps *ajjhattikabāhiresu āyatanesu gahitesu yo santo gahito, ayaṃ . . .* (or . . . *yaṃ santam gahitam . . .*).

628/1 Reconstruct as follows perhaps : *Tattha yo olārikamhi kilese ajjhāvasite sabbakilesesu so na tato sukhumataresu vitarāgo bhavati*. Even so, the sentence remains awkwardly composed.

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" (§§ 39, 620) [Those who cling¹], the things to which they cling, those who do not cling,¹ and that whereby they do not¹ cling: this mood is fourfold.

632. * The three perversions * deal with what is inferior for all.¹ Herein, what are the three footings for the perversions? ² The three unprofitable roots are the footing for the perversion of cognizance, for the perversion of view, and for the perversion of perception * *.¹

633. The three unprofitable [155] roots are the footing for the action of a doer¹ 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 ² 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] assuming³ ill will towards that [other], he [still] sees to the safety of the important [persons]. In their safety being seen to, when he assumes⁴ ill will towards him who might misbehave towards them, he performs

631/1 The text speaks of a "fourfold mood", but only 3 clauses appear; reconstruct as follows perhaps: *kāmesu sattā ti ye ca sattā yesu ca sattā ye ca na sattā yena ca na sattā ti ayam...* For the last two clauses in this form instead of the texts' *yena ca sattā yesañ ca sattā*, see PTS. Pe 155, l. 18 and n. 631/1.

632/1 See n. 632/2; *hārabhāgiyo* does not make sense here.

632/2 There is a muddle here. First *vipallāsāni* must be wrong; for the word is not neut. and appears in the masc. 2 lines lower. Reconstruct as follows perhaps: *... ākāro. Sabbesaṃ hānabhāgiyā *tayo vipallāsā*. Tattha katamāni tīṇi vipallāsānaṃ padaṭṭhānāni? Cittavipallāsassa diṭṭhivipallāsassa saññāvipallāsassa ** tīṇi akusalamūlāni padaṭṭhānaṃ.* The words **tayo vipallāsā** must have got displaced downwards from ll. 22 to 24-5. If so, this would not be the only instance.

633/1 *Kāriya* seems to be a mistake for *kāraka*, which read?

633/2 Read *vā pana* for *vā puna*?

633/3 *Upādāya* as in the texts is probably right here rather than *uppādā*.

633/4 *Upādāyanto* must be wrong. Read *upādiyanto*, or less well *uppādayanto*?

action born of hate, which is a hindrance due to an improper (?) faculty (?).⁵ [Then] any ⁶ perception ⁶ herein of their freedom from fear as an offering is action ⁷ of a doer of what ⁷ is superior, but ⁷ any ⁷ ill will regarding the misbehaviour ⁸ towards them is action of a doer of what ⁹ is inferior. Greed and hate are terms for hindrances.¹⁰ These are the four assumings. When anyone—whether woman or man—has assuming in virtue of these four assumings, their five categories [are Suffering,¹¹ while] that same assuming is Origin. This Suffering and this Origin [are] also the Mode of Conveying a Teaching (§ 621).¹²

634. Herein, those who do not ¹ cling ¹ to sensual desires do not ¹ cling owing to contemplation of disappointment.

635. So desirousness to renounce with respect to this element of sensual desire ¹ is called will for renunciation; any determinative act ² that does not upset any (?) ² whether frail or firm (?) ² is will for non-ill-will, [and which does not ²] show cruelty is will for non-cruelty.² So three kinds of will are directed to renunciation: will for renunciation, will for non-ill-will, and will for non-cruelty.

633/5 Read with *Bb. asādhū indriyā nīvaraṇaṃ*. This could refer to the *domanas-sindriya* as connected with *dosa*.

633/6 Read *yā . . . saññā* for *yo . . . saññaṃ* ?

633/7 Read *idaṃ pañitakāra-kammaṃ yā pana . . .* ? see *hīnapañitakāriyakammaṃ* (sic) at *PTS. Pe* 155, l. 1 and n. 633/1.

633/8 Read *micchāpaṭipattiyaṃ byāpādo*.

633/9 *Bb.* has *hīnagamiva kammaṃ* (sic), but probably better read *hīnakāra-kammaṃ*, see n. 633/1 and n. 633/7.

633/10 Perhaps read . . . *kammaṃ. Lobhō moho ca. Imāni nīvaraṇāni'va ca nāni* instead of . . . *nīvaraṇāni vacanāni*, in which case translate “. . . is inferior. Greed and delusion [likewise]. And these aforesaid are hindrances too”.

633/11 Another muddle. Perhaps reconstruct as follows: *tehi catūhi upādānehi yo sopādāno itthi vā puriso vā, tesam pañcakkhandhā dukkhaṃ taṃ yeva upādānaṃ, samudayo. Idam . . .*

633/12 The point of this allusion to the 1st Mode seems to be the bringing of the 1st 2 Truths in here.

634/1 *Bb.* : *ye na pajjanti* etc., but better read *ye na sajjanti, te ādīnavānupassanāya na sajjanti*. Here *sajjanti* stands as verb for the adj. *sattā* in “*kāmesu sattā*”, see also n. 631/1, 3rd clause reconstructed as *ye na sattā*.

635/1 *Bb.* : *iti'ssā kāmādhātuyā*.

635/2 *Tassa dhāvarā vā* is a corruption. Perhaps reconstruct the whole sentence thus: *Yo tattha abhisankhāro na kiñci vikopeti tasma thāvaram vā* (cf. *Sn.* 146), *ayaṃ abyāpādacchando, na kiñci vihiṃsati, ayaṃ avihimsācchando*.

636. [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 (?),¹ 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 (see *A. iii*, 384).

638. Herein, cessation of the three roots of unprofit is Cessation, and the way thereto¹ is the Path, so these are two Truths : these are the four Truths (see § 633 end for the other two).

[This is] the *Mode of Conveying a Conversion*

639. (8) “Clung to desires” : those who are Initiates cling only in one¹ mood, while those who are ordinary men cling in two moods. Therefore² this question must be called one declarable after analysis (see *A. ii*, 197).

640. Although the Stream-Enterer [still] clings, it is in using, not in insisting ; for he¹ exerts himself for dispersal, not for amassing. The Initiate [still] uses sensual desires with defilement (?),² but the ordinary man uses sensual desires in order to mould defilement. That is why³ [the question, namely] “One who clings⁴ to sensual desires will not⁴ cross the fourfold flood” is one that is declarable after analysis. This is *Analysis*.

637/1 The unsatisfactory *sampattesu* could be a misspelling of *sampattisu*, and then the “8” might refer to the “8 *sampadā*” at *A. iv*, 322 ; or else it might stand for *sammattesu* and refer to the “8 *sammattāni*” as in the *vi*. The term “*parahitāni*” must be a corruption, perhaps of *pabhāvitāni*.

638/1 “*Paṭipadāni*” is the wrong gender. Read perhaps . . . *nirodho, yo maggo sā tattha paṭipadā ti imāni* . . .

639/1 Read *eken*’.

639/2 Read *tasmāyaṃ* for *tassāyaṃ*.

640/1 Read *so* for *yo* ?

640/2 All edns. have *hi kilesavasena*, and so the rendering, but should the reading be *nikkilesavasena* ?

640/3 *Tattha* does not make good sense here ; perhaps read *tasmā*.

640/4 The sentence as it stands does not make sense. Read therefore perhaps *tasmā kāmesu satto na catu-oghaṃ tarissatī ti* ; the form *catu-oghaṃ* is odd.

641. (9) *Reversal* ? Those who are not¹ 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 this¹ term “creature who clings” (*satto*). Herein, synonyms for sensual desires are as follows : mire,² dirt (see § 355), barb,³ boil, calamity,⁴ menace,⁵ or any [157] other synonyms ; also for this¹ [term] “creature who clings” (*satto*) the synonyms are : clung (*satto*), bound,⁶ infatuated, seized, cleaved to, implicated in sensual desire, not released,⁷ much abiding in, or any other synonyms. This is *Synonyms*.

643. (11) Sensual desires¹ are described by a *description* in terms of indulging in sensual desires,¹ and by a description in terms of the province of defilement (cf. § 624). The synonyms are varied,² namely “creature who clings, . . . much abiding in, or any other” (§ 642), and these sensual desires¹ 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 (§ 423), 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

641/1 Read with *Bb.* *kāme ye n'eva sajjanti*.

642/1 Read *pi* so for *viso* throughout this para. ?

642/2 Read *paṅko* for *pāko*.

642/3 Read *rajo sallam* as two words.

642/4 Read with *Bb.* *īti* for *iti*.

642/5 Read *upaddavo ti*.

642/6 Read *baddho*.

642/7 *Parimutto* must be wrong ; read *aparimutto* or less likely *adhimutto*.

643/1 *Ba.*, *Bb.* : *kāmappacārapaññattiyā* (see *PTS. Pe* 2 lines below). The word *pacāra* is unusual if correct, but is perhaps a corruption of *paricāra*, cf. *paricāreti* at *M. i*, 266. Also with *kāmā* once in compound with *pacārapaññattiyā* there is no subject for *paññattā* ; read *kāmā kāmāparicārapaññattiyā paññattā* (?).

643/2 *Cittanti* may be corruption ; taken as it is either “cognizance” or “varied” can be meant.

determinations, and the fetters : in the case of the Categories, the determinations category [is the way of entry], in the case of the Bases,¹ the unprofitable ideas are the idea base,¹ in the case of the faculties, the pleasure faculty and joy faculty. This is the way of entry by faculties.²

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] ¹ any ¹ 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 ¹ a condition by object-conditionality, and unreasoned attention is a condition by the conditionality of dependence,² 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. [158] *Coordination* ? [the opinion]¹ that "those who have clung to sensual desires have a good destination, are fair of form",² 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

644/1 Perhaps read ... *saṅkhārakkhandho, āyatanesu akusalā dhammā dhammāyatanaṃ, indriyesu* ...

644/2 Read *indriyotarāṇo* with Bb.

646/1 Cy. : " *yesaññābāhirā kāmā = yesaṃ kāmānaṃ aññā bāhirā kāmā* " ; but probably better read *yesaṃ yā (= yesaññā) bāhirā kāmā ; bāhirā kāmā = vatthu-kāmā*.

647/1 Something seems missing at the beginning of the sentence. It is not stated (a) what the condition is for, nor (b) what is the *ārammaṇapaccayatāya paccayo*.

647/2 Read perhaps *sannissayapaccayatāya*.

648/1 *Samāropaṇo paccayo ti* : here *paccayo ti* looks wrong.

648/2 Read with Bb. *sattā sugatā surūpā ti*.

condition, determinations ; with determinations as condition, consciousness ; down to . . . ageing and death ; that is how there is an origin to this whole great ³ category of suffering.

One Thread is gone.⁴

*

[I. 2nd Example (§ 73)]

649. The Thread dealing with the *five Hindrances* can be quoted (see § 73, second quotation).

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.¹
 Accordingly stickiness of cognizance ² and unwieldiness of body ² 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 ³ perception of self (?) is weariness, [while] worry is stickiness of cognizance (cf. § 557). 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 (see *M. Sutta* 2). But then it was said : ⁴ Whatever any ⁵ taints are associated with or dissociated

648/3 Note intrusion of the word *mahato* into this formula.

648/4 *Gataṃ* seems odd here.

650/1 cf. *Vis.* p. 450.

650/2 *Ba.*, *Bb.*: *Yā cittasallīyanā yā ca kāyakammanīyatā* but probably better read *yā cittass' allīyanā . . . etc.*, both here and 3 lines below, where *PTS. Pe* has *cittassa līyanā*.

650/3 Perhaps read *-ānugacittam* for *-ānupacittam* in both cases.

650/4 See n. 689/1. *Suttantaṃ* seems in the wrong case and is hardly likely to be the subject of *āha* ; perhaps it should be in the loc.

650/5 Read perhaps *Suttante yena ye sampayuttā vā vipipayuttā vā āsavā tena yeva*. Then by " *suttante* " *M. Sutta* 2 must be referred to.

from in the Thread-of-Argument [concerned], it is by that alone that they can be called tainted or untainted.

651. [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 (see *A.* iv, 408) can be cited thus, namely how tainted lovingkindness-contemplators,¹ of someone coveted [think about someone] < *He is working—has worked—will work—for [his] harm* >,² and arouse³ ill will therefor. (iii) Such defilement of this contemplator of ill will [in the form of] fever,⁴ bodily weariness [or] unwieldiness [is] drowsiness, [while] a cognizance-contemplator's⁵ resistance [or] demurring is lethargy-and-drowsiness. (iv) Disquiet due⁶ thereto is agitation, while the state of wondering what to do⁷ is worry. (v) Any judgment⁸ similar to that is uncertainty.

Herein,⁹ ignorance and craving: there is this.¹⁰ [And] obsession, obstruction, hindrance, covering up, imperfection: there is this.¹⁰

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

651/1 *Bb.* : *mettānupassiyayo* (*sic*).

651/2 *Ba.*, *Bb.* : *anattam*.

651/3 If the subject *mettānupassayo* is pl., read *uppādentī*.

651/4 *Paridāho* (so read ?) seems a Sanskrit spelling; cf. the 3 *paridāghā* in § 1081.

651/5 *Bb.* : *-ānupassissa*.

651/6 *Bb.* : *Tattha adhikaraṇa-avūpasamo*; for *adhikaraṇa* as adv. here, cf. *Vbh.* 390 and also *adhikicca* at *VbhA.* 143, *Vis.* 450 (also CPD). Read therefore *tattha adhikaraṇam avūpasamo*.

651/7 *Yaṃ kiṃkaratham iti*: see *PED*. “*kimkara*”; but the meaning required here seems more in the sense of “what-to-do?” with abst. suffix *-tha* (= “-ness”). *Ba.* : *yaṃ kiṃ karathamīti*. *Bb.* : *yaṃ kiṃ kasathamīti* (*sic*) with *vl.* . . . *karathamīti* cited as from “other Burmese books” and wrongly “from *PTS*.”

651/8 This is a notable use of *santīraṇa* to define *vicikicchā*.

651/9 Mode 3 is missing here. Possibly it is represented by the words *Tattha avijjā ca . . . upakkilesa ca atthi idam* (*PTS. Pe* p. 159, ll. 12–13; period anyway before *Kāmacchando*).

651/10 Repunctuate accordingly.

of approval.¹ 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.² 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, [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,¹ 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 lust¹ regarding what is in oneself is not without lust, not without will for form,¹ . . . and

652/1 Read *anunaya*- for *anusaya*-.

652/2 Read with *Bb.* *māna*- for *mano*-, cf. *Nd2.* 657 for these “fettors”.

654/1 But cf. alignment at *M.* i, 301. It is quite unclear how this whole para. is intended to exemplify the Fourfold Array under any of its 4 heads.

655/1 *Bb.*: *chandarāgo*. Since the 5 Categories are involved here, not the 6 Bases, read *rūpe* for *rūpesu*. As it stands the sentence is tautological.

so down to . . . ² 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 conceit¹ deals with views”: this is not unilaterally [always so]. [161] For one does not abandon conceit by depending on abandoning views (cf. § 628); 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 (see *S. v*, 61). 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?* > (*M. i*, 303–4; *iii*, 218; *Netti* 87), 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 (see § 564); this is their opposite. It cannot be assessed in any other [way than this] that

655/2 Read *yāva* for *yā pi*.

656/1 The traced quotation in this passage shows how corrupt the whole para. is likely to be. Reconstruct possibly as follows: *Mānasamyojanaṃ diṭṭhibhāgiyaṃ ti na etaṃ ekamsena. Yo ca uddhambhāgiyo māno kiñcāpi so diṭṭhipakkhe siyā na tu orambhāgiyasamyojanappahānaṃ tassa pahānāya samvattatī ti yo ca ahankāro na paviddho. Yam pun'assa evaṃ hoti “Kadā su nāmāhaṃ taṃ santaṃ āyatanaṃ sacchikatvā upasampajja viharissaṃ yaṃ ariyā santaṃ āyatanaṃ upasampajja viharantī” ti ayaṃ abhijjhā na ca taṃ nīvaraṇaṃ. Atthi puna. . .* It is noteworthy that the sentiment of the quotation is here called *abhijjhā*, which belongs to *rāga* and so to the 1st hindrance, but at *M. i*, 303–4 it is treated as *kusala-domanassa*, which belongs to *dosa* and so to the 2nd hindrance. The sense of this whole passage is quite clear if it is remembered that all wrong views are abandoned with the attainment of Stream-Entry, but conceit, as the “conceit ‘I am’” is only abandoned by the Arahant (cf. also *Ps. i*, 143).

“ So-and-so’s hindrances ¹ are abandoned ”. The ultimate aim (meaning) is in-oneself (?).² 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 ¹ is described ² by a description in terms of function, ill will is described ³ by a description in terms of distraction (?), lethargy-and-drowsiness is described ⁴ by a description in terms of non-eradication. In this way too these five hindrances ⁵ in this Thread are described ⁶ by a description in terms of presentation.⁶

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. [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

657/1 Read and punctuate : *paṭipakkho. Nīvaraṇā.*

657/2 *Paramatthamajjhataṃ* seems like a corruption ; whether resolved into *paramattha-majjhataṃ* or *paramattham-ajjhataṃ* both are unsatisfactory.

659/1 Read *abhiijhā* for *avijjā*.

659/2 Read *paññattā* for *paññatti*.

659/3 Read *paññatto* for *paññatti*. Perhaps *vikkhepa-* instead of *nikkhepa-* is better here.

659/4 Read *paññattam* for *paññatti*. It is not clear why only three hindrances are mentioned or why their descriptions are different.

659/5 Read *paññattā* for *paññatti*. Probably read *nīvaraṇāni* for the unusual neut. pl. *nīvaraṇā*.

659/6 Read here *nikkhepa-* for *vikkhepa-*.

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,¹ 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,² and for its cause the motionlessness due to weariness in occurrence.³ Agitation-and-worry has for its condition a lust-provoking, delightful,⁴ and gratifying⁴ faculty and knowledge that is not yet fulfilled, and for its cause perception of sensual desires and the underlying tendency to wrong view.⁵ 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.⁶ 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 " (§ 73). 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
1st Example (§ 74)]

665. [163] The verse :

< Ideas are heralded by mind,
... > (§ 74).

663/1 Read perhaps *ayoniso-manasikāro subhārammaṇaṇ ca paccayo*.

663/2 " *Paṭisaṃhāra*—paralysis " : see Vis. 469.

663/3 Read perhaps *pavattiyā kilamathācalanā ca* for the senseless *pavattiyā kilamathā calanā taṇ ca*.

663/4 Read *rajjanīyaṃ ramanīyaṃ assādiyaṃ*.

663/5 Read *diṭṭhānusayo* or *diṭṭhi-anusayo* as one compound.

663/6 Read perhaps *vicikicchāya navamānavidhārammaṇo mānānusayo paccayo*.

666. Herein,¹ 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.

What² ideas are heralds? Briefly six ideas are heralds: the roots of profit and the roots of unprofit. But³ here³ the unprofitable roots³ are not implied; in this Thread [only] the profitable roots are taught.

Herein, how⁴ 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:⁵ 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" (§ 74): these ideas are made emergent⁶ 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"⁷ (§ 74).

666/1 cf. "revised" version in *NettiA.* (PTS. *Netti* pp. 250 ff.).

666/2 *Tassa kiṃ* is altered to *kaṭame* in *NettiA.*

666/3 *Animittam* alone is meaningless here. *NettiA.* substitutes another sentence. What is required is simply a word or phrase excluding the unprofitable roots. Perhaps read therefore . . . *akusalamūlāni ca; (idha pana) akusalamūlam animittam, imamhi . . .*

666/4 *Katham* would seem better here than *katamā*.

666/5 Having regard to the rewritten version in *NettiA.*, perhaps read here as follows: *Tattha tividhā (tividham) manopubbangamaṃ, nekkhammacchandena . . . Alobhassa nekkhammacchandena mano pubbangamaṃ, adosassa abyāpādacchandena mano pubbangamaṃ amohassa avihimsacchandena mano pubbangamaṃ*. The sense needs careful handling in order not to get it inverted.

666/6 "*Ussaṭa*—emergent": *PED.* only gives ref. *M.* ii, 65 with meaning "run away", but that meaning is as impossible in the *M.* context referred to as it is here. In the *M.* context "*ussaṭāya parisāya*" means an "outstanding (or eminent) following", while here the meaning is that of making an idea "stand out (or emerge)" from its background. The root is not *sar* to run; perhaps √ *saḥ* to be able is involved. *NettiA.* paraphrases here.

666/7 Read *manosetṭha*.

667. [164] “ And they are mind-made ” (§ 74) : ¹ where mind goes there these ideas go, thus they are mind-made.¹ Just as the wind goes swiftly, and any other swift goer is called “ wind-spēd ”,¹ “ a wing-goer,” so too these ideas being produced by mind, where the mind goes ² there these ideas go, thus they are mind-made.¹

They are procured by will in three ways: (1) [the threefold] thinking is undisturbed,³ 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 ” (§ 74) is mental action, “ is wont to speak ” (§ 74) is verbal action, and “ or act ” (§ 74) is bodily action. With these in this Thread the ten profitable courses of action, being ultimate (*PAramā*), are settled (*SANNA*),⁴ the virtue and duty are creditable.⁵ The type of Thread dealing with morality [consists] in prosperity (?),⁵ 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.¹

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.¹ “ As does his shadow keep him company ” (§ 74) : [this ripening] goes along with [him]. There is this construing.

667/1 The reading “ *manojavā* ” (which would mean “ mind-spēd ” or “ with the mind’s speed ”) which intrudes at this point and below (see § 678) is an obvious mistake due to the illustration given here. That it is not the *Pe*’s accepted reading of the *Dh.* verse is shown by its absence in § 74. *NettiA.* omits this whole explanation by “ *vātajavo* ”.

667/2 Read perhaps . . . *sampajāyamānā yattha mano gacchati tatthe ime* . . . (see beginning of this para.

667/3 Read perhaps *anāvilo tividhā (tividho?) ca saṅkappo* . . . The “ seven ” refers to the 3 bodily and 4 verbal courses of action together.

667/4 There seems little doubt that a punning derivation is intended here and that the *Cy*’s reading “ *sannā* ” (pp. of *sīdati*) is better than *santā*.

667/5 Read and punctuate perhaps as follows : . . . *silavatā (= sīlabbatā) paramā sobhanti. Vivittiyam* . . . (*Bb.* has *sīlavatā paramā* here and *Cy.* *vivittiyam*).

668/1 Read *vuttam* here for *suttam*.

669/1 Read *abyāpādapubbaṅgamānam* for *abyāpādassaṅgamāna* (?).

670. (4) *Footings* ? [mind is] the footing for the eighteen kinds of [mental] approach.¹ “ 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.²

671. [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 ” (§ 74) : 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* ? “ Herald by mind ” : this is not the singular number.¹ 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).¹ This is the Blessed One’s purport in this Thread.

The meaning has already been demonstrated (§ 666).

674. (7) The three¹ profitable roots are the cause of the eight Rightnesses ; this is the eight-factored Path.¹ The² ten instances (Rightnesses (?)) are the teaching’s causes (?), the teaching’s conditions (?), and the demonstration (?).² Herein,³ mind is

670/1 *Bb.* : *manopavicārānaṃ*. cf. *NettiA.* (PTS. *Netti* 252), in view of which read *mano manopavicārānaṃ* or less well *mano upavicārānaṃ*, otherwise the sentence has no nominative. For the 18 see *M.* iii, 216 f.

670/2 cf. *NettiA.* (PTS. *Netti* 252).

672/1 Read *ekādhivacanāṃ*.

673/1 Read with *Bb.* *pasādentī ti* for *pasādehī ti*.

674/1 This whole paragraph is a sad mess as it stands in the texts. *Bb.*’s “ *aṭṭhānisamsamattā* ” for the absurd “ *aṭṭhāni samattā* ” is no improvement. But the *NettiA.* shows how to restore as follows : *Yāni tīṇi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu ; ayam aṭṭhaṅgiko maggo*.

674/2 This second sentence as in the texts is undoubtedly garbled and possibly displaced (from the preceding Mode ?). The *NettiA.*’s version omits it.

674/3 Another garbled sentence. The *NettiA.*, while differing considerably, suggests the following restoration : *Tattha yaṃ mano, idaṃ dukkhaṃ ; etaṃ (?)*

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,¹
If someone with a placid mind
Is wont to speak or act, then bliss
Sure follows after him as does
His shadow keep him company* > (§§ 74, 666).

[166] But that is not unilaterally [always so] of a monk or of a divine with wrong view ;² [for when] his cognizance is placid (has clear confidence) in his own aim,² 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* > (*Dh.* 1 ; § 676). [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,³ 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* > (*Dh.* 1) suffering is his companion¹—these two Threads being as they are stated—this is the opposition.

saha nāmarūpaṃ viññāṇappaccayan ti (?) angena akusalamūlaṃ pahīyati ; yā appahīnabhūmi, ayaṃ samudayo ; yaṃ tesāṃ pahānaṃ, ayaṃ nirodho. (N.B., PTS. *Netti* must here be corrected to *yaṃ mano saha nāmarūpaṃ idaṃ dukkhaṃ ; asamucchinā purimanipphannā abhiññhā bhavataṇhā, ayaṃ samudayo ;*).

675/1 Here *manomayā*. See n. 667/1.

675/2 Read . . . *brāhmaṇassa vā hoti micchādittṭhikassa sakatthe* . . .

675/3 Read anyway *sammaggate*, not *samaggate* ; but should the reading be *kata* instead of *gata* ?

676/1 This must be intended as a paraphrase of *Dh.* 1.

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.¹ “ 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 ” : ² this is described by a description in terms of the conascent.³ “ Cognizance ” : ⁴ 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. [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 ” : lovingkindness 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,¹ 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.² These ideas, which are dependently arisen with contact as condition, have contact to be felt as pleasant. In the case of the

678/1 *NettiA.* has *kiccapaññatti* for the *kiñcīpaññatti* here, which must be a corruption.

678/2 *Manojavā* here again for *manomayā*, see n. 667/1.

678/3 *NettiA.*'s version has *sahajātapaññatti* for the *sahapaññatti* here ; perhaps read here either *sahajātapaññattiyā* or *sahajapaññattiyā*.

678/4 *Cittam* is not in the *Dh.* verse and there is not reason for its inclusion here. The *NettiA.* version omits this sentence.

679/1 Read perhaps *saṅkhārakkhandhe pariyāpanno*.

679/2 Read perhaps *otaraṇā* for *padatṭhanam*, which is quite out of place.

[eighteen] mental approaches,³ pleasant feeling is the approach with joy. In the case of the thirty-six positions for creatures,⁴ the six kinds of joy based on renunciation.⁵ 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; ¹ 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.¹ “ Ideas ” is a unity,² 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 ³ 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 ⁴ 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.⁴ “ 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 [168] pleasure (bliss) ; and when one whose body

679/3 Read with *Bb. manopavicāresu* ; see *M. iii*, 216–17.

679/4 Read *sattapadesu* for *paṭhamapadesu* ; see *M. iii*, 219.

679/5 Read *somanassā nekkhammassitā* (N.B. this form of neut. pl.).

680/1 The *NettiA.* version makes this meaning clear by identifying the *ārambha* with the verse's last line.

681/1 *Bb.* : *ekattapaññatti*. *Vevacana*- here in both instances is probably a corruption of *vematta*.

681/2 Read *ekattatā* for *ekato* perhaps.

681/3 Read *abyāpādāvikkhambhanato*, *bahiddhā ca okappanato* or preferably *abyāpādāvikkhambhanam bahiddhā ca okappanā*.

681/4 Perhaps restore this passage as follows : ... *vikkhambhanapasādo ca. Byāpādapariyuṭṭhānavighāto mūlapasādo, jātamūlam pi vā pasādo sabyāpādavighātena. Tato* ... The *NettiA.* version omits this and all that follows except the last sentence of this paragraph.

is tranquil feels pleasure (see *M. i*, 36) ⁵ 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. ⁶ “Follows” : absorption is shown, ⁷ and this [absorption-concentration] does not follow one who is given over to ill will. ⁸ 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 ⁹ 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 ¹ with previous devotion. To others he announced, ² 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 . . .”, ³ namely the whole Thread. ⁴

683. That he [the poor man] spoke to others in this way ¹ is verbal action, that he extended his hands palms together is bodily action, that he was placid (confident) in mind is mental action.

681/5 A copyist's mistaken repetition has obviously crept in again here. Read therefore as follows : . . . *puthujjanasukham pi pītisambojjhangam pi cetasikam* (p. 167) *sukham, yam pi passaddhakāyo sukham vedeti, tam pi kāyikam sukham, tañ ca sukhapadaṭṭhānam*. (Delete repeated words “*bojjhaṅgā ca cetasikam sukham*.” *Yam pi passaddhakāyo sukham vedeti, tam pi* in *PTS. Pe* p. 168, ll. 2–3 between *kāyikam sukham* and *tañ ca*.)

681/6 These two sentences are probably corrupt.

681/7 If *appanā* is the correct reading, then the allusion will be to the words *sukhino cittaṃ samādhiyati* at, e.g., *M. i*, 37. It is also noteworthy as the earliest Pali use of this word in this sense.

681/8 Read almost certainly *byāpannabhūtaṃ* for the meaningless *vā pattabhūto*.

681/9 Read obviously *sukha-* instead of *dukkha-* here.

682/1 The use of *-avacara* in *pubbayogāvacaro* here is unusual. Read perhaps . . . *kusalamūlo pubbayogāvacaro pi* (as adjectival compounds qualifying *pasādo*).

682/2 Read *akkhāti* as one word.

682/3 See *Dhp.* 1 and *DhA.* i, 22. *NettiA*'s version is quite different here.

682/4 This para. as it stands would have fitted properly under Mode 6 (*Nidaṇa*).

683/1 Read *tathā'yaṃ*.

Herein, in that he displays and speaks praise to others, [and with] all [his utterance] namely “ For them whose dwelling enters the Blessed One ”² [therein is manifest] in him the profitable root non-greed. In that his heart has lovingkindness towards the Blessed One, [therein is manifest] in him the profitable root non-hate. [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.³

684. The condition [for all this] is the three profitable roots.¹ The intention in the undisturbed cognizance is what is called his [reasoned] attention. There being any suppression owed to² defilements, the perversions are [then] a condition through object-conditionality,³ and the profitable roots are a condition through co-support conditionality,⁴ and that [reasoned] attention is the cause ;⁵ so with this⁵ cause and this condition this⁵ cognizance is arisen.

Herein, this⁶ cognizance that has occurred with the Teacher⁷ 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

683/2 Note the carelessness of this repetition. The first time (§ 682) “ *lābhā tesam yesam nivesanam bhagavā pavisati* ” but here “ *yesam bhagavā nivesanam gacchati* ”. How much is due to copying ?

683/3 Read *vikkhambhanappahānam* as *tappurisa*-compound.

684/1 The punctuation here in all edns. must be wrong. The whole of this para. is full of corruptions.

684/2 *Yaṃ kilesehi vikkhambhanam iti* is an odd construction, very likely corrupt.

684/3 Read *ārammaṇappaccayatāya* : the allusion is perhaps to the argument cited in the *Vis.*, namely that ignorance when made the object of insight is a condition for understanding (see *Vis.* 541).

684/4 Read *sannissayatāta*, for which term see *Netti* p. 80.

684/5 Read perhaps *so ca manasikāro hetu, iti iminā hetunā iminā ca paccayena idaṃ cittam uppannam*.

684/6 Read with *Bb.* : *Tattha yaṃ*.

684/7 *Bb.* : *sasatthārammaṇam*. But the correct reading could be *sattārammaṇam*.

the cause, and they are the condition ; feeling and perception ⁸ are the cause, [and] thinking and exploring are the condition. With the bodily determination,⁹ the active determining of the action is either the cause and not the condition,¹⁰ or ¹¹ [it is both (?)] the cause ¹¹ 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 ” : ¹ here only one who is mindful is placid. Furthermore, it is with cleansing of cognizance that creatures are liberated, hence ² herein also the kinds of choice, being cognizance-heralded by placid cognizance, are (?) liberated (?) ² from resistance ; this [is placidity] of the kinds of choice. The ² placidity [170] whereby his < *body is tranquil and uninstituted* > (see *M. i*, 21), that is the placidity whereby his perception ² is ² undistorted. This [placidity, which is] fivefold ³ [is here placidity] as suppression (see, e.g. § 681) ; the placidity as tranquillization of the body too ⁴ is dependent on cognizance, but the cognizance was placid previously as well. This coordination is thus also placidity of the [rest of the] five.³

686. “ Then bliss sure follows after him ” : what is the Blessed One describing ? For it is not owing to the existence (truth) of a

684/8 For *vācā paññā*, read perhaps *vedanāsaññā*, see *M. i*, 301, if that is what is alluded to here. There *cittasankhāra* = *vedanasaññā*, *vacīsañkhāra* = *vitakkavicāra*, and *kāyasankhāra* = *assāsaṃpassāsa*.

684/9 *Kāyasankhāra*, if correct, must be abl. sing., since the term is not in use in the pl.

684/10 *Ba.*, *Bb.* : *appaccayo* ; but *upacayo* in the next line suggests *apacayo* here, though that would require a further reconstruction. The sentence in its present form is very shaky.

684/11 *Hetukā* seems inexplicable here. Read *hetu vā* as in the preceding line perhaps.

685/1 *Manasā yeva* is perhaps a corruption of *Dh.* verse's *manasā ce*.

685/2 Para. corrupt. Perhaps reconstruct as follows : . . . *tena tattha cittapubbāṅgamā* (so *Bb.*) *cittena pasannena cetanā pi tattha vimuttā bhavanti paṭighā*, *ayaṃ cetanānaṃ pasādo*. *Yena pasādena* “ *kāyo c'assa* (170) *passaddho asāradaddho* ” *ti tena pasādena pasannā saññā bhavati c'assa aviparītā*. So (*pasādo*) *pañcavidho* . . .

685/3 “ *Pañcavidho* ” may refer to the fivefold division of *vikkhambhana*, *tadaṅga*, *sumuccheda* (cf. *samugghāta* here), *paṭipassaddhi* and *nissarāṇa*, applied in the *Ps.* to *vimutti* (i. 27), to *suññatā* (ii, 180) and to *viveka* (ii, 220) ; if so, only the first is dealt with in this para., but see § 681.

685/4 Read *yeva* for *ye vā*.

self that the action's ripening follows. It is that the means to that [ripening] goes along with [the action], and ¹ when with that [action] as condition ¹ joy arises, that is also the non-remorse ² that follows after.

This is the Coordination.

*

[II. 2nd Example (§ 74)]

687. The Thread of *Mahānāma the Sakyan* (§ 74) 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* > ¹ [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]* > (§ 74).²

688. [*Demonstration of the Thread's Meaning* (see § 694 end).]

What does he show by (i) faith, (ii) virtue, (iii) generosity, and (iv) understanding ? ¹

(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. [171] Others have said ¹ that *faith* has the characteristic of making purification of qualities reach the goal (see *M. i*, 320), and still others that faith has the characteristic of accepting statements.

686/1 *Ba.* : *yadāsītappaccayā* ; *Bb.* : *yadā sitapaccayā* ; *PTS.* reading is best.

686/2 *Bb.* omits *so*.

687/1 Reconstruct as follows : ... *kālaṃ kareyyaṃ, kā me bhavati gati ko abhisamparāyo ? Mā bhāyi* ... See *A.* text.

687/2 Read *sutacāgapaññāparibhāvitā ti*, see next para. and § 74. “ *Suta* ” may be wrong here, though, since there are “ four ” ideas, not five in § 694. See also *A.* text and n. 74/1.

688/1 Sentence defective, as shown by what follows. Read *saddhāya ca sīlena ca cāgena ca paññāya ca kiṃ dasseti ?* or else *Saddhāya ca . . . paññāya ca kiṃ dasseti ?*

689/1 This seems an unmistakable allusion to what is called in the main commentaries a “ *kathāsallāpa* ” (or “ discussion of doctrinal interpretation by a committee of elders ”). The allusion in this early work is notable. cf. also the words “ *atha paṇ'āha* ” in § 650 (p. 158 l. 22), which in the commentaries are normally used to introduce an opinion stated in such meetings.

690. Another way : If for himself [someone] trusts thus “ I know nothing ” and “ Herein, by agreement I am no knower ”,¹ 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 ;¹ just as a man with [good] eyesight² 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 ideas³ by means of liking for pondering [upon them],⁴ 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 (?)¹ upon the twenty-based (?)¹ embodiment-view,¹ [though] this [non-insistence] is not [yet] the kind of understanding that belongs to finding a footing (?) in rightness (?) ;¹ 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] view¹ 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.¹

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-seeking¹ of categories [by desiring rebirth] is *generosity* ; [and] it is by that [non-seeking] that

690/1 Ba. Bb. : *anuññattā*.

691/1 *Sudittḥam*, not *padittḥam* at S. ii, 118, where the simile is borrowed from.

691/2 Read *cakkhumā* for *cakkhunā*.

691/3 Read *ariyānaṃ dhammānaṃ* perhaps.

691/4 For *dhammanijjhānakanti* see M. i, 134 and 480 (*dhammā nijjhānaṃ khamatī*) and ii, 173.

692/1 A very garbled passage, though the meaning is clear enough and it is only a question of restoring the right words. Perhaps reconstruct as follows : *khamatī puthujjanabhūtaṣṣa viśativatthukasakkāyānabhiniveso, sā pañ'esā na niyāmokkanti-kapaññā. Yathābhūtaḍḍhiyā tu khalu mudūhi pañcahi indriyehi dassanamaggena pahinā bhavanti diṭṭhekaṭṭhā ca kilesā* (end of para.). *Ayaṃ saddhā sotāpattangamukhāyaṃ bhūmiyaṃ paripuṇṇā ti vuccati*. For the “ *viśativatthukā sakkāyaḍḍhi* ” see M.A. ii 360-61 ; for *niyāmokkanti* as attainment of Stream-Entry see S. iii, 225. The term *yathābhūtaḍḍhiyā* must refer to right view. For *muduindriya* see §§ 87 ff. ; for *diṭṭhekaṭṭhā kilesā* see Ps. i, 34 ; *dassanamaggasotāpattimagga*.

693/1 Read with Ba. and Bb. : *anattikatā*.

faith can be demonstrated through the Expression of Generosity, the more so (?) too since there may be ² the faithlessness that belongs to a distorted view, and owing to that (?) the essentials of existence are undertaken and completed; ² [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].³

(iv) The Expression of Understanding is due to the *Understanding* faculty, while the Expression of Peace is due to virtue.⁴

694. [Now it is when] these [172] ideas, namely faith, virtue, generosity, and understanding,¹ imbue cognizance ² that herein one < *crosses the flood by faith* > (cf. *Sn.* 184), [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 (see, e.g. *S.* v, 371), 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,³ he has auspicious prospect (cf. § 687). [Even] when he dies ⁴ with mindfulness forgotten,⁴ it is not through that state of forgotten mindfulness ⁵ that those faculties or that profitable root have their ripening.

This is the demonstration of the Thread's Meaning.⁶

693/2 The word *upadhī* alludes to *M.* iii, 245 (“ *tass’eva kho pana pubbe avidassuno upadhī honti samattā samādiṇṇā, tyassa pahīnā honti . . . tasmā . . . iminā paramena cāgādhiṭṭhānena samannāgato hoti*”). Reconstruct this garbled sentence therefore perhaps as follows : *yā hi’ssa (hi’ssu) viparītaditṭhikā assaddhā tāya vasena upadhī samattā samādiṇṇā*.

693/3 Read *Tattha saddhindriyaṃ yo “ kāmam paricarissan ” ti (?) iti santa-pāpapaṭinissaggo na cāgādhiṭṭhānam* (end of sentence).

693/4 There is no mention in this rather rambling discussion of the Expression of Truth.

694/1 cf. *S.* v, 369.

694/2 Read *dhammā cittam* for *dhammā sīlam*.

694/3 Read *gati* for *bhati*, but see n. 710/2.

694/4 Reconstruct as follows (as the sense requires) : *Tassa sammūṭṭhassatikassa kālam karontassa* ; for *samūṭṭha-sati* see the *S.* text quoted and § 687 ; for *kālam* instead of the absurd *sīlam* see same text and § 74.

694/5 Read *na tāya sammūṭṭhassatitāya*.

694/6 Reconstruct : *ayaṃ suttassa atthaniddeso* (as at *PTS. Pe* p. 225) instead of *tassa tikassa attaniddeso* (there is no “ *tika* ” here to refer to).

695. (1) [*Teaching ?*] herein, there are the four ideas, namely faith, virtue, generosity, and understanding.¹ 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 ”¹ [and] all [the rest of the passage (?)]. It is through virtue that he does not transgress² any instance either by body or speech, and so is one free from remorse. It is through generosity (?)³ that his understandingness is established. [When] his [173] virtue is untorn⁴ [then] even when forgetfulness is arisen⁴ 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 :¹ 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,

695/1 Read *saddhā sīlaṃ cāgo paññā* as four separate words.

696/1 Ba., Bb., Cy. : *assa bho kukkurā* (sic) for *assa lokuttarā* ; an allusion to a Jātaka story ?

696/2 Read *sīlena nāpajjati* perhaps.

696/3 Bb. : *paññā yassa paññattam upaṭṭhapeti*. Even taking *paññattam* as an abstr. n. (*paññā + tta*) instead of pp. of *paññāpeti* the sentence has no meaning. The general context suggests the reconstruction : *cāgā tassa paññattam* (pp.) *upaṭṭhapeti*.

696/4 The whole sense having regard to the Sutta being treated here, requires *sammosa*, not *sammoha* (see n. 694/4, where it is shown that *samutṭha* is corrected to *samutṭha*). The point is that even if a Stream Enterer does forget the Recollection of the Buddha at the moment of a violent death, he cannot have a bad destination, and his virtue remains “ untorn ” (the 4th factor of Stream-Entry). The word *pacchita*- here must therefore be a corruption of some word meaning “ arisen ” (i.e. “ arisen forgetfulness ”). Restore therefore as follows : *Tassa akkhaṇḍasīlassa na pi uppannasammosassa akusalacittam uppajjati micchādiṭṭhisahagatam vā*. Cy’s explanation of “ *pacchitasamohassa* ” (sic) by *pacchijjitasammosassa* is unacceptable in view of the sense of the Sutta being treated.

697/1 Read *bhaddikā gati* for *bhaddikārā ti*, see n. 694/3.

and understanding, is, through concentration,¹ 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 (see *S. v*, 371)]: 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.,¹ all the five categories are stated. When faith is mentioned, all the seven kinds of riches (see *D. iii*, 251) 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 not² have parallel occurrence therewith at the last moment² [of life], no such instance is found. [174] Herein, perception too has parallel occurrence therewith, and also the ideas born therefrom have parallel occurrence therewith, namely perception of forms [and] choice, contact³ 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

698/1 The unprepared introduction of *samādhinā* makes rather an awkward connexion.

699/1 Read either *saddhāparibhāvite* or *saddhādīparibhāvite* for *saddhāsatiparibhāvite*.

699/2 Read *kāle na* as two words.

699/3 Read *rūpaśāñcetanāphassamanasikārā*.

auspicious destination¹ 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,² will, by hearing³ 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 craving¹ 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.² [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 destination¹ [on rebirth] will be auspicious, that is because his action either turns out² to be that with only ripening here and now [in this existence] (see *Ps.* ii, 78); or else it is that [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 Mahākammavibhanga Sutta (*M.* iii, 214–15). Hence this demonstration that one who walks in the True Idea has an auspicious destination¹ 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.

700/1 Read *gati* for *bhati*, see n. 694/3.

700/2 Read *sammukhaṃ*.

700/3 Read perhaps *sutvā* for *sotā*.

701/1 The nom. *taṇhā* as printed must be correct, from what follows, and so what is meant is the *taṇhā* remaining in the *sekha*.

701/2 Unsatisfactory wording and punctuation. Read perhaps *dvimūlā pi pañcakkhandhā*. *Dvimūla*, if correct, must be an adj. in contrast with the substantial expression “*dve mūlāni*” one line above. The 2 roots “still to be abandoned” are greed and delusion, hate having been “slain”.

702/1 Read *gati* for *bhati*, see n. 694/3.

702/2 *Bb.*: *paccessati*.

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,¹ are synonyms for it. Generosity (giving up) is relinquishment, non-greed, loosing-hold, Expression of Generosity.² Understanding is understandingness,³ understanding-luminosity, understanding faculty, understanding power.

705. (11) Herein, what are the *Descriptions*? The cognizance is described by a description in terms of seed.¹ The imbuing is described² 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 case of the bases. . . .¹

707. [176] (13) Herein, what is the *Mode of Conveying a Clearing Up*? This, which was the Blessed One's utterance when questioned by Mahānāma 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

704/1 *Khandhatā* must be a corruption of *akhandatā*.

704/2 *Ba.*, *Bb.*: *cāgo yitthānam* ("giving up of the sacrificed"), but more it is a corruption of *cāgādhitthānam*.

704/3 Read *paññattam* for *paññattā*, see p. 172, last line (§ 696).

705/1 Read *bījapaññattiyā*.

705/2 Read *paññattā* for *paññatti*.

708/1 It is not indicated how these last two instances should be completed.

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” :¹ even for an enjoyer of sensual desires the form element, the formless element, and the human state are all² described by a unity² as “an auspicious destination”.¹ This is the Description.³

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 understanding¹ 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 destination¹ will be auspicious, and auspicious the reappearance in a future existence. So those human uses of possessions (cf. § 708) are all an auspicious destination,² too. This is the Coordination.

*

[III. Type of Thread Dealing with Penetration 1st Example (§ 75)]

711. [For example,] the verse :

< Above, below, in every way without lust,¹
... > (§ 75).

708/1 Read *gati* for *bhati*, see n. 694/3.

708/2 *Ba.*, *Bb.* : *tad eva kathāya vemattatāya*; but *ekattatāya* seems required. Read also *sabbā* as separate word, and probably *paññatta* for *paññattam*.

708/3 *Paññatti* here must be a mistake for *adhiṭṭhānam*.

709/1 Read *paññāya* for *paññā*.

710/1 Read *gati* for *bhati*, see n. 694/3 and 710/2.

710/2 *Cy.* remarks here that the reading *bhati* (“wages”) is right in only this instance, but should be *gati* in all the others (see § 694/4, etc.); but it gives no reason for this preference or explanation of such a meaning.

711/1 See *PTS. Pe* p. 24, n. 9 and trsln. n. 75/1.

712. [The Thread's Meaning.]

Herein, what is "Above"? [177] Beyond this (*ito uddham*) is what will be, future;¹ this is "above" (*uddham*). "Below" is what is bygone, past. The above and the below are called the extent (?).²

713. Herein,¹ 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,¹ 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 stated¹ as follows: < (2) *My self is possessed of form, . . .* (3) *form is in my self, . . .* (4) *my self is in form . . .* >² (§ 136), [and likewise three each with feeling, perception, determinations, and consciousness.] As to the annihilationist-view, [the remaining] five terms³ belong to annihilationism, and they⁴ see that < (1) *Form is my self* > (§ 136), [taking it that] < *What the soul is, that the body is* > (§ 137) [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.

712/1 The use of *anāgāmi* instead of *anāgata* in the sense of "future" (cf. § 258) seems confined to this work.

712/2 *Bb.*: *idam avoca* (sic); *Cy.*: *idam eva ca*; for *apadānan ti* as in *PTS*. see *CPD.*, but no meaning fits here. Perhaps restore whole passage as follows: *idam adho ca addhānan ti vuttam. Tattha.*

713/1 *Bb.*: *pubbantakappikānam* as one compound. The reference is obviously to *M. Sutta* 102, namely the *aparantakappika* (*M. ii*, 228–233) and *pubbantakappika* (*M. ii*, 233–5). Perhaps restore sentence as follows, having regard to the end of § 714: *Tattha atītena sassatadiṭṭhi pubbantakappikānam (anāgatena) aparantakappikānam kesañci ucchedadiṭṭhi; vuttakappikānam imā dve diṭṭhiyo ucchedadiṭṭhi ca sassatadiṭṭhi ca.*

714/1 *Yad uccate* is not a normal Pali form; cf. Sanskrit equivalent. Read *saññam* for *paññam*.

714/2 *Cy.* has *rūpasmim* here.

714/3 *Bb.*: *pañca padāni*.

714/4 There is nothing properly for *te* to refer to here. *Ba.*, *Bb.*: *te tam jīvam*.

715. Herein, one who sees¹ thus, namely “ I am this ” (§ 75), 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 . . .* > (§ 136), he has the eternalist-theory.² 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 (see *M. i*, 7 f.). [When] by this door, by this instrumentality, by this means, namely “ Above, below, in every way without lust,¹ And seeing not at all that ‘ I am this ’ ” (§ 75), it is thus demonstrated in the several instances² 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 being³ through the Roundabout’s becoming non-extant, thus, there being any noble means at all [in the guise of one of the four paths], [178] for non-renewal of being⁴ it is the five faculties [beginning with faith], whether blunt, medium, or outstanding, that occur⁵ for all⁶ 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.⁷

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,

715/1 All edns. have *passantā* though the syntax requires either *passatā* or better *passanto* (sing.).

715/2 Read *so sassatavādī* for *so passati cā ti*.

716/1 See n. 711/1.

716/2 Read perhaps *niddiṭṭhatthānena* for *niddiṭṭhānena*.

716/3 *Cy.* : *apunabbhavāyā ti yo*.

716/4 Read *apunabbhavāya* for *punabbharāya* perhaps.

716/5 The pl. *saṃvattanti* makes the subject *indriyāni* instead of *payogo*.

716/6 Probably read *sabba-m-apunabbhavappahānāya*.

716/7 “ *Odhiso*—according to limitation ” : the reference is probably to the term *yathodhi* at *M. i*, 37, namely “ according to the limitation of what is abandonable set by each of the 4 Paths ” (i.e. the progressive abandoning of the 10 fetters).

namely the Path and Cessation. And with embodiment¹ 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.¹ 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 (cf. §§ 86–93). 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 faculties¹ 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 (see § 88). 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 plane² with blunt or medium or outstanding faculties, he abandons [all] the types of views with the abandoning of the embodiment-view.³ [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.

717/1 Read *sakkāyena ca samudayena ca* or *sakkāyasamudayehi*.

718/1 Embodiment-view, uncertainty, and misapprehension of virtue and duty.

719/1 Read *tato mudindriyo pi*.

719/2 Bb.: *bhūmiṃ*.

719/3 Ba., Bb.: *sakkāyaditṭhipahānena vā*.

721. (5) Herein, what are the *Characteristics*? When two kinds¹ of view are abandoned, herein the sixty-one² types of view come to abandonment both “above” and “below” (see §§ 712–13), and he is “without lust”,³ that is, without lust for all things provocative of lust. When he sees in the plane born of that [view its] specific conditionality⁴ [by seeing] how [the view] comes to be (see *D. Sutta* 14), 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 not¹ delight [in lust-provoking things] will make efforts¹ 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-side¹ faculties. They eradicate covetousness and ill will² 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 faculty³ and based on memory by the mindfulness faculty³ and it reaches⁴ 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.

721/1 Doubtless the eternalist and annihilationist.

721/2 *Bb.* (following *Ba.*) *ekadit̥ṭhi* with no vl.; but *PTS.* is plainly right.

721/3 See n. 711/1.

721/4 *Cy.* : *tajjāyabhūmiyaṃ* for *tajjāparabhūmiyaṃ*. Read also perhaps *idappaccayaṃ* or *idappaccayatam* for *idaṃ paccayaṃ*.

722/1 *Ba.*, *Bb.* : *ye nābhiraṃsanti te dit̥ṭhipahānāya vāyaṃsanti*.

723/1 The term *orambhāgiya* is normally applied only to *saṃyojana*. The sentence as it stands in the texts is very defective.

723/2 Read perhaps *abhiṃjhaṇ ca byāpādaṇ ca*.

723/3 *Ba.* : *sarasīsattā*; *Bb.* : *ārabhitattā*. But there seems to have been an inversion of the two faculties and their functions. Restore perhaps to *viriyindriyapaggahitattā satindriyasarasitattā* (?). Why is the concentration faculty not mentioned here?

723/4 Read *gacchati*. The verb-subject must be *saddhā*.

724. (8) Herein, what is the *Mode of Conveying an Analysis*? [180] “And seeing not at all that ‘I am this’”:¹ [this is not unilaterally always so; for when] someone¹ [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 (see § 716), [his effort being merely that] which is called outstandingness² in the plane born of that [embodiment-view] (see § 721). 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.³ And it was on account of this very need arisen⁴ 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 this⁵ materialistic [concentration] belongs to the worlds⁵ and is ignoble⁵ 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 sees⁶ in the noble mood how [this] is abandons overestimation.⁷ He⁸ is guided⁸ 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 this⁹ is declarable after analysis, namely the passage (?)⁹ “Seeing not at all⁹ that ‘I am this’”.

724/1 Read surely *anānupassī ti* (see § 75) *yo ca* for *yo samanupassati so ca*.

724/2 Read perhaps *adhimattatā* for *adhimattāya*.

724/3 The allusion is to *A. v*, 152–3 and 162 apparently.

724/4 Read *yeva atthupattiyam*, see *MA. i*, 15 (4 kinds of *suttanikkhepa*). This seems the earliest use of this term.

724/5 Restore as follows perhaps: . . . *puthujjanā. Sāmisso ayañ ca (samādhi), ariyamaggam anāgamma lokiko anariyo, tena samādhi hoti anariyo kāpurisasevito. Yo pana . . .*

724/6 *Ba.*: *na jānāti passati. Bb., Cy.*: *na jānāti na passati*. But the negative cannot be right. *PTS*’s *pajānāti passati* fits.

724/7 Read probably: *adhimānam pajahati* (see *PTS*. p. 180, n. 18), or less well either *adhigamanam na pajahati* or *adhigamanam pajānāti*.

724/8 Read *so . . . nīyati* for *yo . . . niyati*.

724/9 Read *tassa etam vibhajjabyākaraṇīyam* “ ‘*Ayam aham asmī*’ *ti anānupassī*” *ti. Tathā pāṭeti* (represented by “namely, the passage”) is difficult to understand and probably a corruption.

725. (9) Herein, what is the *Reversal* ? It is owing to this plane of seeing that defilements are abandonable ; for they ¹ are abandonable [here]. Both any ¹ not demonstrated [in this Thread] by the Blessed One and any ¹ demonstrated by the Blessed One [here] can be demonstrated ¹ here.

726. (10) Herein, what are the *Synonyms* ? [181] Any embodiment-view, this is the plane of self-view. Defilements abandonable are abandoned ¹ also when undemonstrated by the Blessed One (see § 725). 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.¹ 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.¹

730. (15) Herein,¹ what are the *Requisites* ? Name-and-form has cause and condition ; consciousness is the cause as seed ; through

725/1 *Tehi* and *niddisitabbāyo* in this para. will hardly do. Read perhaps *te hi* (with *Cy.*) and *niddisitabbā te*.

726/1 Sentence corrupt. Perhaps restore to *Yā sakkāyadiṭṭhi attadiṭṭhiyā ayam bhūmi. Ye kilesā pahātabbā, te pahīyanti aniddiṭṭhā pi bhagavatā. Yā sassatadiṭṭhi ca . . .*

728/1 Repunctuate. The sentence is awkward and defective.

729/1 *Cy.* : *so ārambhaniṭṭhito*, but probably better read *so ārambho niṭṭhito*.

730/1 "Terms of Expression" (no. 14) is missing here. *Cy.* observes : "*Ayam aham asmī ti ekattatā/ sassatadiṭṭhi-ucchedadiṭṭhī ti vemattatā evamādiko adhiṭṭhānahāre sampāteti//*".

it ignorance and determinations are the condition. What has to be stopped is the renewal of being² in a further existence² and the² individual-essence as cause² and the other-essence as condition² (see § 402). For any² such right view another's utterance and reasoned attention (see § 1) are the condition, and any understanding that is aroused is the cause, [since] from the right view right intention has its being (see *M.* iii, 76) [and so] right view is the requisite.

731. (16) Herein, what is the *Coordination*? [182] He who "sees not at all that 'I am this'" [sees it] as painful as an ailment, . . . etc. . . . with the eleven¹ terms.

*

[III. 2nd Example (§ 75)]

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" > (§ 75).

733. [The Thread's *Demonstration*.]

Herein, "aim (meaning)" is twofold: man's aim (meaning)¹ and word's aim (meaning).

Herein, what is the *man's aim (meaning)*? That there is no

730/2 Restore perhaps to *nivattaniyo ca apare pariyāye punabbhavo yo ca sabhāvo assa hetu parabhāvo paccayo, iti sammādiṭṭhiyā parato ca ghoso yoniso ca manasikāro paccayo, yaṃ paññaṃ uppādeti esā hetu. Sammādiṭṭhiyā sammāsankappo bhavati . . . Yā . . .* For *nivattaniyo* *Ba.* has *nivattanaya*, *Bb.* and *Cy.* have *nivattinayo*. For *ye ca* *Cy.* has *yo ca*. In view of § 402 read almost certainly *sabhāvo assa* for *sabbabhavassa* and *parabhāvo* for *parabhaṇḍa-* (*Cy.* : *paribhaṇḍa-*).

731/1 This abbreviation points to, e.g. *M.* i, 435, but there are eleven, not fifteen (*pañṇarasa*), terms there; or else to *Ps.* ii, 238 (quoted at *Vis.* ch. xx, § 18, p. 611), where there are many more than fifteen. *Cy.* says "*ekādasapadāni*" and cites the Sutta at *A.* v, 310 (cf. *A.* v, 1), thus making the term refer forward to what follows instead of backwards to what precedes. There are "eleven" items in the ref. *A.* v, 310. A muddle arises here, too, because none of the printed editions shows that a completely new example (No. III, 2) begins with the word "*Sīlaṃ*" (*PTS. Pe* p. 182, l. 2). It is more likely that the term in question refers back, not forward, but since *pañṇarasa-* cannot be right with the Piṭaka texts as available to us, read therefore *ekādasapadāni*.

733/1 The opposition *purisattha* and *vacanattha* seems peculiar to this work; the expression "*purisattha*" is not found elsewhere.

subsequent regret, this is (ii) the “non-remorse” (see *A. v*, 310); this is the man’s aim (meaning). As [for instance] when someone fosters this aim, cultivates it, he might say ² “Whatever it is I am dependent on, that is the aim (meaning) for which I instigate this task”.² 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 ³ as good conduct due to the state of action well done,³ nothing else, that is (ii) the “non-remorse” [here].

And so, down to (xi) “deliverance” (see *A. v*, 310), 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).⁴

734. And the ultimate aim (meaning), the supreme aim (meaning),¹ is this, namely what can be verified for oneself² on one’s own, depending on what is verifiable ³ as extinction: this is called one’s own aim effected.⁴ This again is a synonym. That one understands,⁵ by this [synonym] the concluded (?) aim (meaning) referred to,⁶ 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). [183] Herein,

733/2 *Ba.*, *Bb.*, and *Cy.* all have variant readings for this passage without helping. Probably better read *Yathā koci brūyati imam attham āsevati, so bhaṇeyya “kiñci mam ettha adhīnam, tass’atthāya idam kiriyaṃ ārabhāmī” ti.*

733/3 *Bb.*: *sīlasso ca vatassa ca bhāso yeva.* Probably read whole sentence thus: *tattha sīlassa ca (vātassa ca) bhāso yeva anaññā sukatakammata-sucaritam, ayam avippaṭisāro: evaṃ yāva “vimutti” ti...* For *sukata-* as preferable to *sugata-* here see *PTS.* p. 189, l. 9 (*sukatam etaṃ sucaritam*).

733/4 The para. must end with the words ... *dve dve atthā.* The words *Paramattho uttamattho* refer forward to the single “meaning” namely the “*kata-ssak-attho*” 2 lines below (*Ba.*, *Bb.*: *ayam hi paramattho uttamattho ca, yaṃ...*). Odd that this general pronouncement about *attha* should be tucked away here.

734/1 See n. 733/4.

734/2 *Cy.* substitutes *sayam* here for *yaṃ.*

734/3 “*Sacchika*—verifiable”: not in *PED.*, see *Ps. i*, 174.

734/4 Resolve *katassakattho* into *kata-ssak-attho*. Possibly intended as a synonym for *anuppattasadattho* (see *M. i*, 4), or perhaps read *sacchikata-ssak-attho*.

734/5 Read probably ... *vevacanam.* *Yaṃ pajānāti, iminā...*

734/6 *Cy.*: *abhilabhati*; but perhaps read *abhilapitanti*, *ayam vacanattho* since it is the *vacanattha* that is being discussed here.

(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 a 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* > § 153).

This is the aim (meaning): that a man associated with power⁷ on the plane of mastery⁷ has been instigated by virtue. And so down to (xi) "deliverance".

735. Likewise the Three Categories:¹ 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 concentrated² (viii) understands how this is, this is the *Understanding Category*. These are the three Categories: Virtue, Concentration, and Understanding.

736. Likewise¹ [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,² [and so on.] These are the four Right Endeavours.³

734/7 *Ba.*: *yam puriso vasibhūmiyam sīlam ārabha balena samyutto hoti evam vassāvimutti tathā sīlakkhandho*. *Cy.* accepts *Ba.*, but reads *sace purisattho* for *yam puriso* and punctuates . . . *vimutti*. *Tathā sīlakkhandho tattha*. *Yo ca* . . . See n. 735/1.

735/1 See n. 734/6. For *tathā sīlakkhandho* read undoubtedly *Tayo khandhā*.

735/2 Read *samāhito*.

736/1 Read *Tathā*.

736/2 This sentence, as it stands, is over-abbreviated and scrappy.

736/3 These paras. are designed to combine the "11 terms" at *A.* v, 310 ff. with the "2 kinds of aim" (meaning: §§ 33–4), the "3 categories of the Path" (§ 35), the "4 Right Endeavours" (§ 736), the "4 Meditations" (§§ 737–740), the

737. [Also it] can be seen in the case of the four Meditations [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*.¹ [Then] (iv) the happiness (?) ² that is born ² in one happy-minded ² through (iii) gladness is *happiness* ; ² and the (vi) bodily pleasure induced through the (v) tranquillization of the body ² is *pleasure* ; and the *non-distraction* there is (vii) concentration. This is the five-factored first meditation (see § 564).

738. [Second Meditation :] What is the mental tranquillity ? Any obstruction ¹ with the thinking and exploring, which is defilement and fever, has ceased in the first meditation ; and any such ² (v) tranquillization of defilement [in the first meditation], and any ³ (v) tranquillization of thinking and exploring [in the second meditation], this is tranquillization of both these ideas.⁴ Herein, any ⁴ (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* ⁵ 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 (see § 565).

“ 4 Truths ” (§ 741), the “ 4 Paths and 4 Fruits ” (§ 742), the “ 5 Faculties ” (§§ 743–7), and the “ 7 Enlightenment Factors ” (§§ 748–755). Compare also the wording at *M. i*, 37 (“ *pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti* ”).

737/1 *N.B.*, the meditation factors are as given at §§ 564–7, *not* as enumerated in *Vis. ch. iv*. Having regard to § 564 read undoubtedly *savicaraṇabhūtā* for *sādhāraṇabhūtā*. In these paras. the meditation-factors are italicized and the *A.-Sutta* terms numbered in bracketed Roman figures.

737/2 *Ba.* : *yāpiyāyanāpiyāyamānassa* ; *Bb.* : *yā piyāyamanassa* ; *PTS.* word-division is unjustified. But having regard to the *M.* and *A.* texts this is corrupt. Restore on following lines : . . . *savicaraṇabhūtā. Yā pīti jāyati pītimanassa pāmojjena, sā pīti ; yaṃ kāyikaṃ sukhaṃ ānitaṃ kāyapassambhanena, idaṃ sukhaṃ ; yo tattha . . .* (For *kāyikaṃ sukhaṃ ānitaṃ* cf. p. 187, l. 1.)

738/1 *Ba.*, *Bb.* : *virodhanam*.

738/2 Read *Tathā*.

738/3 Read *kilesapassaddhi yā*.

738/4 Read *ubhaye pi ete dhammā passaddhā. Yaṃ tattha . . .*

738/5 *Ekodibhāvo* here stands for *ekaggatā* in § 565.

739. [Third Meditation:] As to ¹ < *One whose body is (v) tranquil feels (vi) pleasure* > (A. v, 312), after dispensing ² with that outstanding [bodily] pleasure [only] mental (vi) pleasure [remains], this being fading ³ of happiness ; with the fading of happiness he obtains *onlooking-equanimity*,⁴ and he feels (vi) *pleasure*, and he obtains *mindfulness* and *awareness*, and also (vii) *unification* of cognizance.⁴ This is the five-factored third meditation (see § 566).

740. [Fourth Meditation:] [185] As to < *When he is (vi) pleased, his cognizance is (vii) concentrated* > (M. i, 37), this is unification. Now ¹ this ¹ [unification], of the kind dealing with meditation,¹ is there also in the first meditation, [but] owing to its being accompanied ¹ there ¹ by pleasant ¹ feeling it does not ¹ come altogether to fulfilment there as in the fourth meditation. Accordingly, *onlooking-equanimity*, *purified mindfulness*,¹ *neither-painful-nor-pleasant feeling*,¹ and *unification*, these are the fourth meditation (see § 567).

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* > (A. v, 312 ; § 75), 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

739/1 Read *yam* for *yo*.

739/2 *Caritvā* makes no particular sense here. A word meaning “having got rid of” is needed. Read *varitvā* (though *varati* is not normally current alone) ?

739/3 Read *pītivirāgo*.

739/4 A copyist's repetition seems to have crept in here. Omit therefore the words *tassa pīti vītarāgatāya upekkham paṭilabhati* and read . . . *pītivirāgo. Evam so pītiyā ca virāgā . . .* ; and below read *satiñ ca sampajaññañ ca paṭilabhati cittassa ca ekaggatam* ; for *sati ca samāpaññāya paṭilabhati. Sace sati ekaggatā*.

740/1 This para. is in a bad mess. Ba., Bb. : *ekaggatāya parāvidhānabhāgiyā* ; Cy. : *ekaggatāya parādhīnabhāgiyā*. Again Cy. : “ ‘No cakkhussa vedanā’ ti ‘Sacchikataṃ me paṭhamam jhānan’ ti sacchikataññācakkhussa jhānangasukhā vedanā sabbam no paripūriṃ gacchati.” But having regard to § 567, a more drastic restoration seems needed, perhaps on the following lines : *Yam “sukino cittam samādhīyati”, ayam ekaggatā ; sā pana jhānabhāgiyā pi paṭhame jhāne atthi, tattha pana sahasukhavedanatāya na sabbena sabbam paripūriṃ gacchati yathā catutthe jhāne. Tathā upekkhā parisuddhasati adukkhamasukhavedanā citlekaggatā ca, idam catuttham jhānam.*

Path. When]¹ < he is (xi) liberated > (*A.* v, 312; § 75), 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*. (II) 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 attenuation¹ 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 (§ 735); and the (B) Energy Faculty (§ 736) and the four right endeavours (§ 736) are [also] the kinds of non-remorse.

744. And (iii–vi) what follows down to¹ (vii) the concentration which is the four meditations (§§ 737–740) in this way is (D) the Concentration Faculty.

745. As to “he who is (vii) concentrated (viii) understands how it is”,¹ this is the four foundations of mindfulness (§ 741).² Consequent upon the fulfilment of virtue due to its being connected with

741/1 The omission of the (IV) Path here is perhaps due to the loss of a clause. The “(x) *virāga*” in the *A.* quotation, here missing, represents it. Perhaps therefore read *yaṃ pajānanto nibbindati virajjati, ayaṃ maggo; yaṃ vimuccati tathā . . .*

742/1 *Ba., Bb.:* *idaṃ tanukañ ca.* But read *idaṃ tanuttañ ca* (?). The reference is to the attenuation of lust, hate, and delusion (see, e.g. § 544 and *M.* i, 34).

744/1 Read *yāva*.

745/1 Neither period nor new para. here.

745/2 *N.B.*, this refers to the four insights beginning with “as ugly” in § 741. For the use of the term “4 Foundations of Mindfulness” to refer to these (only in this work and the *Netti*, apparently) see, e.g. § 487 and *Netti* p. 3, l. 2.

generosity, they provide an undisturbed state of mind³ for signs penetrative [of the Truths]. This is (C) the Mindfulness Faculty, namely the four foundations of mindfulness.

746. [186] Again, the faculty that, owing to this teaching of the True Idea, is, in the three instances,¹ without inclusion (?)² of [wrong] views, and has the virtue that is [only] the Initiate's owing to the abandonment of [only] a portion³ 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 (?)⁴ that are accompanied by what is deferred till higher⁴ [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 order¹ owing to non-lapse in procedure (see *M. Sutta* 128 ?) 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

745/3 *Bb.* : *anāvilamanā*.

746/1 The "3 instances" are the *aveccappasāda*, i.e. the 3 first factors of Stream-Entry. The "Initiate's virtue" here is the fourth.

746/2 *Ba., Cy.* : *ditthogamanatindriyaṃ* ; *Bb.* supports *PTS*. Perhaps a corruption.

746/3 *Bb.* : *kilesapahānena* ; *Cy.* " 'cattālesapahānenā' ti cajalessassa pahānena ca yañ ca sekhasīlaṃ idaṃ saddhindriyaṃ ", which implies *catta-lesa*, not *catta-alesa*. The reading remains in doubt, though the meaning is plainly the "limited abandoning effected by the Initiate", before the full abandoning effected by Arahantship. (*Lesa* in the meaning of "portion" as intended by *Cy.* here is not in *PED.* ; see *MA.* ii, 126 ; *VisA.* 828 (Burm. ed.).)

746/4 *Ba.* : ... *phalāni* // *samādhindriyāni sopariniyāhārīni* ; *Bb.* : ... *phalāni* // *samādhindriyāni sopaniyāhārīni* ; *Cy.* " ... *cattāri ca 'phalāni' / cattāri ca 'samādhindriyāni' / 'soparī' ti iminā nihārena upari-sesāni / 'niyāhārīni' ti nihāretabbāni.*" The sentence seems corrupt in a way that *Cy.*'s attempted explanation does not clear up.

747/1 Read preferably *-nimittobhāso*, and *yathākkamaṃ* for *yathākāmo*, perhaps.

factors will discover (enlighten) ; hence Enlightenment (Discovery) Factors (cf. *MA*. i, 83).

749. Accordingly in so far as at the beginning [of this Thread it is said] < *No virtuous man has to choose* > ¹ (§ 75 ; *A*. v, 312), 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 ² 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 ¹ (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* > (§ 75 ; *A*. v, 312), this is (e) the *Tranquillity Enlightenment Factor*.

752. [187] The (v) bodily pleasure induced thereby since < *When he is (vi) pleased his cognizance is (vii) concentrated* > (§ 75 ; *A*. v, 312) is (f) the *Concentration Enlightenment Factor*.

753. As to < *He who is (vii) concentrated (viii) understands how it is* > (§ 74 ; *A*. v, 312), this is (b) the *Investigation-of-Ideas Enlightenment Factor*.

754. That, owing to (i) the virtue, the employment of a sign ¹ that is in conformity with the arising ² of the (b-f) five enlightenment

749/1 Read with *A*. text: *sīlavato . . . na cetanāya karaṇīyaṃ*. The texts' unanimous corruption *sīlaṃ vataṃ cetanā karaṇīyā* (which is translatable as "the virtue is the duty, the choice is what is to be done") is a good sample of the kind of absurd half-nonsense these garblings can offer.

749/2 *Ba.*, *Bb.* : *aṅgan ti*.

750/1 Read *yā*.

754/1 *Nimittāyanā* (better *nimittayanā* ?), if correct, would be a derivative formation from *nimitta*.

754/2 Read *uppādānulomatā* (?).

factors [so far mentioned] is accompanied by their non-floating-away [when] partaking of steadiness³ and partaking of distinction, [and] does not come to lapse,⁴ 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 (?) ;¹ 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 ;² hence, taking it that it is on this account that the onlooking-equanimity is a factor of that enlightenment,³ it is called (g) the *Onlooking-Equanimity 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 ” (see § 732) : he framed¹ [the reply] to the question “ what is the aim of . . . ? ” (§ 75),¹ 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

754/3 Read *ṭhitibhāgiyaṇ ca* for *pītibhāgiyānaṇ ca*, see *Ps.* i, 48.

754/4 “ *Anavamaggo*—does not come to lapse ” : neither this nor *avamagga* is in the Dicts. Perhaps synonymous with *anosakkanā* at *MA.* iv, 143. Perhaps resolvable into *an-avama + ga* rather than *an-ava + magga* ; cf. *anomagatitāya* § 747 (p. 186, l. 7), also *anomattiya*, etc., in glossary. Read therefore *anavamago* (?).

755/1 *M.* iii, 159–160 seems alluded to here ; there *accāraddhaviriya* is followed by *atīlīnaviriya*, which is the sense required here for the odd word *abhipaṭṭhatam*, for which *Ba.* has *atipaṭṭhatam*.

755/2 cf. *MA.* iv, 143, simile of charioteer.

755/3 Read *tassa bujḥhanassa* for *tassa bojḥhaṅgassa* (?).

757/1 *Ba.*, *Bb.* : *imissāya pucchāya mini kimatthassāmī ti* ; *Cy.* : “ ‘ *imissāyaṃ pucchāya ’ ti kimatthiyānī ti imissā pucchāya ayaṃ mini.* ” Read, having regard to the *A.* text, *imissāyaṃ pucchāya mini “ kimatthiyānī ” ti*, taking *mini* as aor. 3rd pers. singl of *mināti* to measure (“ to frame ”).

acquainted ² are the very two terms by which the answer [is given]. What is he asking about ? About a penetrative (?) bodily plane for action ; ³ for it is accordingly that the standing-point (?) arouses the ideas that belong to the Adept.

758. (3) Herein, what is the *Construing* ? [188] One who is virtuous has no remorse (§ 732). How ? He is without wilfulness ¹ 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,¹ 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.¹ When

757/2 *Cy.* : “ *Dvīhi padēhi jhānābhiññāṃ maggābhiññāṃ iti imaṃ dve-abhiññāṃ pucchati.* ” (“ *jhānābhiññā* ” here intended by *Cy.* means the 5 *lokiya-abhiññā* due to the perfecting of the 4th *jhāna* (see *AA.* ad *A.* ii, 87—“ *samaṇapundarika* ”), while “ *maggābhiññā* ” means the 6th *lokuttara-abhiññā* ; for the six, see, e.g. *M. Sutta* 6). But the syntax requires *abhiññā* as nom. pl., not acc. sing. *abhiññāṃ* as in the texts and as accepted by *Cy.* ; also the general sense requires *abhiññā* in the sense of “ learning ” or “ something learnt by ear ” (see *Ps.*, i. 5) rather than the other meaning of (the 6) “ acquaintances with supernormal power ” (see *M.* 6).

757/3 *Ba.* : *nibbādhikāṃ kāyabhūmmikammaṣṣa* ; *Bb.* : *nibbādhikāṃ kāyabhūmiṃ kammaṣṣa* (which *Cy.* supports). *Bb.*'s seems the best reading, which understands the repetition of the verb *pucchati* to govern the acc. *Nibbādhika*, not in *PED.*, is here perhaps a corruption of *nibbedhika*.

758/1 Resolve *nicchandassa* into *nicchando assa* (?).

759/1 *Cy.* : “ right effort, right action, right livelihood ” ; since *sammāvācā* comes twice in the list here and *sammāvāyāmo* is missing. *Cy.* is probably right to alter the first one, though the alignment is an odd one, whichever is altered.

760/1 *Ba.* and *Bb.* both exhibit the palm-leaf displacement (apparently interchange of two unreversed) which is corrected in *PTS.* (see *PTS.* notes on pp. 188, 191, and 193—In the note on *PTS.* p. 188 the missing page-number should be “ 191 ” and for “ 244 ” (typescript page-number ?) read “ 193 ” ; also in note on p. 191 for “ 237 ” read “ 188 ” and for “ 244 ” read “ 193 ” ; also in note on p. 193 supply respectively “ 188 ”, “ 191 ”, and “ 188 ” for the 3 missing page-numbers).

virtue² 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 so on. . . . This is the Blessed One's purport here. This is the *Mode of Conveying a Fourfold Array*.

762. (7) Herein, what is the *Conversion*? [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.¹

763. (8) Herein, what is the *Analysis*? "The virtuous man has no remorse" (§ 732) 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 stipulate¹ (see A. iv, 99) when

Cy. notices this displacement and partially corrects it. Ba. and Bb. (which has no note on this) make the 3 change-overs identically as follows: (PTS. p. 188, l. 15 to p. 191, l. 3) . . . *vuttā bhavanti // sīlam eva hi selopamatā* . . . , (PTS. p. 193, l. 13 to p. 188, l. 15) . . . *yato dukkham āgacchatī paṭipakkhe // vutte sesadhammānaṃ sīlaṃ hetu ca* . . . , and (PTS. p. 191, l. 3 to p. 193, l. 13) . . . *yass'evaṃ bhāvitāṃ cittaṃ kuto naṃ dukkhā // niddeso ca kuto eva-rūpassa* . . . ; the last shows dropping of "-m essati" shown at PTS. p. 191, l. 3. That PTS. is right is too obvious to need justifying.

760/2 Read *sīle* for *sīlaṃ*.

762/1 Read *āvatto* for *vutto*.

764/1 Bb. : *upanisāsampattihi* (Ba. confirms but spells *upanissā*-).

abandoning abandon the eleven failures ² 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 ¹ was demonstrated above ¹ (§§ 735–755 (?)) 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 ¹ 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. [190] (14) Herein, what are the *Terms of Expression*? It is described in terms of diversity of virtue. Thus the ten [remaining] terms ¹ are all the reward of the virtue category.

770. (15) [*Requisites?*] And for these ¹ < *Living in befitting places* > (A. ii, 32) is the condition and < *Right disposition in self-guidance* ² >

764/2 Read *vipattiyo* for the incorrect *vibhattiyaṃ* and perhaps *pajahamānaṃ* for the meaningless *pajahānaṃ*.

767/1 Read *yathā yaṃ*. The use of *paṭhamam* in the sense of “above” is unusual (see § 784). Later commentarial usage is “*hetthā*”.

768/1 Ba., Bb. : *ārambho* throughout for *ārabbho*.

769/1 Bb. : *padāni*. This sentence could begin the next paragraph instead of ending this one.

770/1 Read *tesaṃ ca* for *te ca* (?).

770/2 *-paṇidhānaṃ*, if correct, is a nom. variant of the normal *-paṇidhi*.

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 instance³ 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],¹ any practice of ideas in accordance with the True Idea being restraint by Patimokkha-Rule.

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[IV. Type of Thread Dealing with the Adept
1st Example (§ 76)]

773. The verse :

< Whose cognizance is steady as a rock,
... > (§ 76).

774. [The Thread's *Meaning*.] As to the simile¹ “as a rock” : just as a rock neither shudders with the wind nor wavers with heat or with cold, as do many choiceless [inanimate things] ; while they wither with heat, shrivel with cold and flutter with the wind, not so a rock. “Is free from lust for lust-provoking things, Untroubled too by trouble” (§ 76) :² cognizance thus free from lust for lust-provoking things through fading-of-lust² is untroubled by trouble.²

770/3 Ba., Bb. : *thānan ti* for *thānaṃ hi*.

772/1 Ba., Bb. : *dhammā padhānā*. The allusion seems to be to the 4 at Vbh. 244 (cf., e.g. M. iii, 2-3 for the 1st 3), which follow upon the “Patimokkha-restraint” there (M. iii, 2), namely : guarding of the faculty-doors beginning with the eye, knowledge of the right amount in eating, devotion to wakefulness in the first and last watches of the night, and devotion to keeping in being the ideas partaking of enlightenment. The sentence is a piece of shorthand, extreme even for this work.

774/1 Ba., Bb., Cy. : *upamā*.

774/2 Bb. : *bhajanti* : Cy. *iñjinti* (sic) but later *iñjanti*. The para. is badly corrupted and appears to have some copyists' repetitions in it. A tentative

What is the reason ? [191] No grief ² about what is hate-provoking ² 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 ? ” (§ 76) : ³ because virtue (*sīla*) is itself like a rock (*sela*). Just as a rock cannot be made to shudder ⁴ 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.⁵ 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,¹ 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 ² of deliverance (see *A. v*, 221).

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 (see *S. iv*, 111 ; *A. i*, 249). Herein, the body is kept in being by right action and right livelihood, virtue is kept in

restoration is as follows (words in brackets not italicized should be omitted as erroneous repetitions) : . . . *yathā anekā acetanā ; te uñhena milāyanti sītena avasussanti vātena iñjanti, na evaṃ selo*. “ *Virattam rajjanīyesu kopaneyye na kuppati* ” ((1) *kāraṇam dosaniye domanassantam na duṭṭhena* (2) *vā kampati uñhena vā so milāyati sītena vā avasussanti*) *evaṃ cittam virāgena* ((3) *nānussati sītena kampati ti* (4) *kiṃ kāraṇam*) *virattam rajjanīyesu kopaneyye na kuppati*. *Kim kāraṇam ?* (191) *dosaniye domanassam tam na dussati ; aduṭṭham na kopissati, tena kopaneyye na kuppati*. “ *Yass'evaṃ . . . etc.*, as in *PTS*. From this analysis it should not be difficult to see how the repetitions (nos. (1) to (4)) have arisen, and which is the better version in the garbled forms some of them are in. *UdA.* is not very helpful, but it does confirm the word “ *dussati* ” with the implicit “ *domanassam* ” and “ *aduṭṭham* ”.

774/3 See n. 760/1.

774/4 Read *akampiyo* for *akaraṇīyo*.

774/5 *Ba.*, *Bb.* : *alobho* for *adoso* here.

775/1 Read *sekkhabhūmi*- etc. as one compound.

775/2 Read *vimutti yaṇ ca vimuttirasa*-.

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,¹ namely cognizance² 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 unadulterated¹ by imperfections with the abandoning of ignorance that is owed to understanding.² The keeping of cognizance in being is itself brought to [complete] fulfilment by the keeping of [the Arahant's] understanding in being. [192] When his cognizance is well "kept in being, like this, How shall suffering come to him?".

779. Furthermore, that venerable one¹ believed in the element of non-ill-will, and also he had entered upon [a higher attainment] when the spirit² gave him the blow, [so] no pain was felt in his physical frame when attacked² by the spirit.

This is the Thread-meaning.

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780. (1) Herein, what is the *Teaching*? In this Thread the ten ideas of Arahantship belonging to the Adept (§ 775) are taught, and keeping of measureless¹ concentration in being.

777/1 Read *bhāvanāpāripūriṃ* as one compound.

777/2 For *citta* as synonym for *samādhi* see, e.g. *Vis.* 3; and for 3 kinds of *paññā* see § 747.

778/1 *Ba.*, *Bb.*, *Cy.* : *amissīkatan ti.*

778/2 Read *paññāya* with *Cy.*

779/1 The venerable Sāriputta, see *Ud.* 41.

779/2 *Ba.* : *saṅkhāvitakkhitte*; *Cy.* : *saṅkhāvitakkhitte*. But having regard to this *Udāna* text *yakkha* should be read in both cases for *sankhā*; restore therefore as follows: ...*adhimuttassa so p'etaṃ samāpannassa yakkho pahāraṃ deti yakkha-v-upakkante sarīre dukkhaṃ na vediyati*. This refers to the happenings related at *Ud.* 41.

780/1 "Measureless" alludes to the "non-ill-will" in the last paragraph taken as "lovingkindness", namely the first of the Divine Abidings or Measureless States. Sāriputta Thera was especially an exponent of this.

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 pain¹ 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 ? ” (§ 76). There are three kinds of keeping-in-being in which cognizance does not suffer pain, namely in keeping cognizance¹ in being [which is the Meditations], in keeping Cessation in being [which is the Paths], and in keeping straight-resulting concentration (*Sn.* 226) 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 four¹ kinds of what is kept in being demonstrated above (§ 776), namely understanding, virtue, body, and cognizance. Virtue is well kept in being, and because he is bodily and mentally “ steady ” (§ 76) he does not “ shudder ” (§ 76), 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. [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 confident¹ they will have happiness and gladness. This is the Blessed One’s purport here.

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

781/1 *Ba.*, *Bb.*, *Cy.* : *vedaniyasukhadukkhogatā*.

782/1 *Ba.*, *Bb.*, *Cy.* : *cittam* (,) *cittabhāvanāya ca*.

784/1 Read with *Cy.* *cattāri* for *cittāni*.

785/1 Read *apasannā te pi pasannā bhavissanti pasannānañ ca* (?). cf. § 761.

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,¹ 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,¹ [but] there is in the [case of that] with trace left.¹ Again [at the same time, however,] they have said² thus : “ At that moment, at that period, in both cases it is not felt in [that] with trace left³ nor in [that] without trace left.³ The pleasure that one who has entered upon [the attainment of cessation of perception and feeling] has does not belong to the [actual] occasion.”⁴ 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 (see *A.* iv, 300). “ Cognizance ” : mind,¹ consciousness, mind faculty, mind-consciousness element.

790. [194] (11) Herein, what are the *Descriptions* ? Cognizance is described by a description in terms of pacification of mind-determinations.¹ Concentration is described² by a description in

787/1 See n. 760/1.

788/1 For *anupādisesā ayam* read *anupādisesāyaṃ* and for *sopādisesā ayam* read *sopādisesāyaṃ* ; the f. abl. sing. applies to *nibbānadhātuyam* understood (see *Iti.* 38). This sentence must end with *atthi*.

788/2 *Cy.* says “ *āhaṃsu* ” here means “ those who have attained cessation have said ” ; cf., e.g. *M.* i, 295–6 ; 301–2 and *A.* v, 7, but more especially *A.* iv, 414–18 ; also *M.* iii, 28.

788/3 Read *sopādisesāyaṇ ca anupādisesāyaṇ ca*, see n. 788/1. The words *taṃ khaṇaṃ taṃ muhuttaṃ anupādisesaṃ yaṇ ca sopādisesaṃ yaṇ ca avedayitaṃ* at *PTS.* p. 193, ll. 18–19 (same in all edns.) must be a copyist’s repetition from two lines higher and should therefore be omitted.

788/4 *Anāvatthika* must refer to what is said at *M.* iii, 28, etc., in connexion with this attainment, where feeling ceases. *Āvatthā* (see *VisA.* 478) = “ occasion ” and *āvatthika* (see *Vis.* 209) and its negation as here are not in *PED.* ; see *CPD.* What is meant is that the pleasant feeling connected with it is only either anticipatory or retrospective.

789/1 Read *mano viññāṇaṃ* as two words.

790/1 Read *manosaṅkhāravūpasamapaññattiyā* as one compound.

790/2 *Ba.*, *Bb.*, *Cy.* : *paññatto* for *paññattā*.

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]¹ 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 sixth¹ faculty in being is described¹ by a unity, through being based on the sixth¹ 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 (cf. *M. i*, 302) since it is owing to not keeping ideas partaking of distinction in being that cognizance goes on continuously in the unconcentrated plane.¹ The cause of concentration is pleasure and its condition is non-remorse (cf. § 770). This² 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

791/1 See, e.g. *Vbh.* 71 and also 88–90.

793/1 *Cy.*: *chatthindriyaṃ . . . paññatti chatthi tena . . .*; but perhaps better read whole phrase as follows: *chatthindriyabhāvanā ekattatāya paññattā chatthatthitena kāyo ekattatāya paññatto*. The “*chatthitena*” or “*chatthi tena*” of the texts might be a corruption of *chatthi + thitena*, but it is not clear in any case whether this refers back to the “*chatthindriya*” or qualifies “*kāyo*” in the sense of the “*viññāṇakāya*”.

794/1 *Ba.*, *Bb.*: *gacchati / sace samādhino . . .*; but the *sace* cannot be fitted into the sense.

794/2 *Cy.*: *ayaṃ parikkhāro*.

cognizance, kept in being. They being each uninflected,¹ un-deflected,¹ unsuperfluous,¹ undeficient,¹ their attainability unclung-to, this is the right concentration that belongs to the [Adept] Monk's State,¹ 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.

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[IV. 2nd Example (§ 76)]

796. [195]¹ < 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 life² without apologising > (§ 76). In this [Thread³ there are two terms]³ 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.³ 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 I⁴ abide with an abundant⁵ measureless⁵ heart without risk and ill will > (cf. A. iv, 374).

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

795/1 Cy. interprets thus *anabhiñataṃ anapañataṃ anadhikaṃ anūnaṃ*. It also reads *sāmaññātana* and interprets as *sāmaññā* + suffix *tana* as in *ajjhatana* and *svātana*.

796/1 The figure “(3)” at the head of PTS. p. 195 is meaningless and should be deleted. Also the M. refs. in the note “(a)” on that page are unaccountable; this quotation is from A. iv, 374 f. and appears in summary form above in § 76 and at Netti p. 150.

796/2 cf. A. text where *samāpajja* is not included. The word should be omitted.

796/3 This sentence both is defective and contains a copyist's repetition. Restore as follows: *So āyasmā imasmim sutte dve padāni vipparijānāti dve padāni parijānāti: cittabhāvanāyaṇ ca tanhāpahānaṃ kāyabhāvanāyaṇ ca ditthipahānaṃ. Yaṃ paṭhamam upamam karoti “Asucinā pi . . .*

796/4 *so'ham* is needed as subject for verb *viharāmi*.

796/5 Read with A. text *vipulena . . . appamāṇena* for the irrelevant *anvayena appakena*.

[i.e. contemplation of cognizance as cognizance]. Bodily [pleasant] feeling is underlain¹ by the underlying tendency to lust and that kind of pleasure faculty he rejects, [but] not the [whole] feeling category.² 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.²

798. Herein, under the four Great Entities¹ he mentions the abandoning of approval² 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,³ it is through power and through activity,⁴ that there is [196] abandoning of all kinds of attention.⁴

799. With [the similes of] the Grease-Pot¹ and the Man Fond of Ornaments,² [there is shown] his reviewing of [this body] given its being by a mother and a father.³

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 ground¹ for defilement,¹ and with

797/1 Read *anusaṭṭam* for *anugataṃ*.

797/2 cf. *M.* i, 303. No period after *paṭikkhipati*. Period before *Yā*. Similarly repunctuate next sentence.

798/1 Reference to the 4 similes for earth, etc., at *A.* iv, 314–15.

798/2 Read *anunayapaṭighappahānaṃ*.

798/3 For meditation as a "pleasant abiding here and now" see, e.g. *M.* i, 40.

798/4 The words *balena* and *ussāhena* ("power" and "activity") could refer to the passage at *Ps.* i, 97 partly quoted at *Vis.* ch. xxii §§ 18–27, pp. 702–4, in which "2 powers" and "3 determinations" (= "activity"?) are prominent; also the "abandoning of all kinds of attention" here could refer to cessation attainment, which is the subject of the *Ps.* passage mentioned.

799/1 The 9th simile in the Sutta being treated (*A.* iv, 377). Read *medakathalikāya* for *medaṃ katalikāya* (*Bb.* adds to the difficulties by unaccountably printing "me'daṃ" with an apostrophe inserted).

799/2 The 8th simile in the Sutta treated here.

799/3 An allusion to the phrase *mātāpettika-sambhavo* at, e.g. *M.* i, 500 (in which Sutta, no. 74, Sāriputta Thera figures as attaining Arahantship).

800/1 Though *Cy.* glosses with *kāyavatthuñ ca kilesavatthuñ ca*, perhaps read *kāyena kilesavatthum cittena cittasannissayaṃ. Cittena . . .*

cognizance cognizance's dependence [i.e. the body]. With cognizance well kept in being he claims to abide in the seven attainments.²

801. */*¹ 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 (*A.* iv, 374–5, similes 1–4) and the keeping of cognizance in being in [the similes of] the bull,¹ the savage, the man, and the grease-pot,¹ (*A.* iv, 376, similes 7, 6, 8, 9 respectively), [doing so] in virtue of these kinds of keeping in being.¹ With the former kind of keeping in being he implies fulfilment of quiet,¹ and with the latter four he implies the fulfilment of understanding.

802. */ And ¹ in the simile of the Householder (see *M.* i, 215), 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 ² 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 ³ simile there is stated by that same venerable one the following fivefold ³ unsurpassed Keeping of Faculties in Being (see, e.g. *M.* iii, 301). /*¹

800/2 *Cy.* says the “seven” are *animitta-samāpatti*, *appaṇihita-s.*, *suññata-s.*, *animittavihāra-s.*, *appaṇihita-v.s.*, *suññata-v.s.*, and *phala-s.*; but much more likely they are the “9 attainments” less Cessation-A⁺ttainment and the 4th Formless State, where the term “cognizance kept in being” is not appropriate.

801/1 There is a muddle here, though not hard to sort out. First the material in §§ 801 and 802 is reversed in all edns. The passage running from *PTS.* p. 196, l. 7 (“*Gahapati...*”) to l. 16 (“...*indriyabhāvanā.*”) must follow after l. 21 (ending with “...*anveti.*”), and this constitutes § 802. But § 810 begins at l. 16 (“*Bhāvitācittena tena...*”) and ends at l. 21 (“...*anveti.*”). In § 801 read *usabha-caṇḍāla-purisa-medakathalikāsu* for the absurd *upakacaṇḍālaṃ purisaṃ etakam bhavatalakāsu*. Also *Bb.* has *imāhi bhāvanāhi* for *imāhi tena bhāvanāhi*.

802/1 See n. 801/1.

802/2 For *nibbāpeti* read *nivāseti*.

802/3 For *Ten'ev'esa āyasmatā upamāya me bhāsītāya pathavī vā anuttarā indriyabhāvanā*, *Ba.* and *Bb.* have *Tena'v'esa āyasmatā upamāya me āsītāya*, etc., which is even worse. Read perhaps *Ten'ev'esa āyasmatā imāya upamāya bhāsītā pañcavidhā anuttarā indriyabhāvanā*; for *pañcavidhā* instead of *pathavī vā* see *PTS.* p. 200, l. 2 (§ 817) where the phrase is repeated terminally. The 5 kinds appear in the *Indriyabhāvanā Sutta* (*M.* iii, 301), where, *n.b.*, no. 4 is repeated in error in the *PTS.* edn.).

803. (i) How does he¹ abide percipient of the unrepulsive in repulsive ideas ? [197] The body is by nature repulsive.² Perception of the bloated [corpse-stage] in the body, [etc.,] in brief, the nine [corpse-stage] perceptions (see *D.* ii, 293 ff.), 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 repulsive¹ to all the world¹ that¹ shaven and with bowl in hand there wanders for alms among the clans this venerable one with golden-coloured¹ unrepulsive¹ body. Therein¹ he is percipient of the unrepulsive with cognizance accompanied by dispassion.¹ That is how he abides percipient of the unrepulsive in repulsive-and-unrepulsive ideas.

806. (iv) How does he abide percipient of the repulsive¹ in [unrepulsive-and-]repulsive ideas ? In [the case of] ideas such as the female form that are un-repulsive² 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.

803/1 “ *Upakacandālam* ” (see n. 801/1 for its ungarbled form) has nothing to do with this sentence ; as a copyist’s repetition it must be omitted. The five members of the formula are numbered (i)–(v) for convenience. See *A.* iii, 170 and *Ps.* ii, 212 for the only expansions of this formula in the *Tipiṭaka*.

803/2 Genders are mixed up ; read *paṭikkūlo* for *apaṭikūlam*. (*PTS.* consistently till the bottom of p. 198 leaves the consonants undoubled, but both *Ba.* and *Bb.* double them.)

805/1 Para. corrupt. Restore perhaps as follows : *Paṭikkūlo’yaṃ sabbalokassa, yadidaṃ muṇḍo pattapāṇi kulesu piṇḍāya vicarati tena so āyasmā suvaṇṇavaṇṇena appaṭikkūlena kāyena ; tattha so cittaṇa nibbidāsahagatena appaṭikkūlasaṇṇī. Evaṃ . . .*

806/1 Read *Kathaṃ appaṭikkūlesu ca paṭikkūlesu dhammesu paṭikkūlasaṇṇī viharati.*

806/2 Read *appaṭikkūlesu*, see repetition of same clause at *PTS.* this p., l. 24 (§ 807).

807. (v) How does he avoid both the repulsive and unrepulsive and abide in onlooking-equanimity mindful and aware ? ¹ 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 >* (see *M. i*, 139). [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 ¹ [of existence]. Herein, the venerable Sāriputta abides percipient of the repulsive.² 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 ? ¹—in the triple element, in all the world. With regard to that [world] one who has reached the plane of Him Who Has Done ² 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 ³ 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 ¹ ideas ? In the [case of] life-in-a-world in the triple element there is that constancy of repulsion which ² [Non-Returners] without lust for the plane of the sensual-desire world ² have [towards that world, and] constancy of unrepulsion

807/1 Read *Katham paṭikkūlaṇ ca appaṭikkūlaṇ ca tadubhayam . . .*

808/1 *Bb.* : *tedhātuko*. But read whole phrase here as at *PTS*. this page, l. 15 *tedhātuke lokasannivāse*.

808/2 Read *paṭikkūlasaṇṇī*.

809/1 *Kā* must be wrong. Read *kattha* ? (?).

809/2 Read *katāvī-bhūmippatto* for *katamo bhūmipatto* ; see n. 546/1.

809/3 Read *paṭikkūlasaṇṇam* here.

810/1 The order is different in these two new treatments.

810/2 Read *Tedhātuke lokasannivāse yā ca kāmaloka-bhūmito (Bb.) vītarāgānam (Ba., Bb. rāgānam vītarāgānam) paṭikkūlasamatā, rūpārūpadhātū appaṭikkūlasamatā, tattha . . .* ; for “Non-Returners” called “without lust” see § 545. This is apparently the earliest use of the term *kāma-loka*.

[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-unrepulsive¹ ideas.

811. (iiia) How does he abide percipient of the unrepulsive in repulsive-and-unrepulsive ideas ? Whatever there is from another of verbal modes¹ ill-spoken¹ and unwelcome (see *M.* i, 10), that speech is repulsive¹ [to the ordinary hearer (?)] but as to the speaker,¹ with regard to such¹ [speech] such a 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. [199] (va) How does he avoid both the repulsive and the unrepulsive¹ and abide in onlooking-equanimity mindful and aware ? When someone does not see ideas consisting in misconduct as such,² those are unrepulsive² [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 dispersal³ and by taking misconduct to have unwished-for ripening, avoiding both these, he abides in onlooking-equanimity.

813. Then again :¹ (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

810/1 The order is different in these two new treatments.

811/1 Read *Yaṃ kiñci parato (savato ?) duruttānaṃ durāgatānaṃ vacanapathānaṃ, taṃ vacanaṃ paṭikkūlaṃ ; yo (?) pana (?) vattā (?) evarūpe (?)*, *tatha-janassa appaṭikkūlasaññā. Tattha . . .*

812/1 Read *Kathaṃ paṭikkūlaṃ ca appaṭikkūlaṃ ca tadubhayaṃ*, cf. *PTS.* p. 200, l. 4 and *Piṭaka* texts.

812/2 Read *n'evaṃ* for *n'esam (?)*. *Ba., Bb. :* *appaṭikkūlā* for *appaṭikūlatā*.

812/3 *Bb. ācayagāmini* here too.

813/1 No. iib is missing from the set that follows here, though it should not be.

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? ¹ Exhaustion of craving is the unsurpassed extinction: therein ² foolish ordinary men have perception of repulsiveness and perception of being killed. Herein the venerable Sāriputta has perception of unrepulsiveness ³ and perception of non-ill-will, having seen for himself ⁴ 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? [200] There are those who ¹ are percipient of the repulsive in extinction and are percipient of the unrepulsive in fame and renown. ² The venerable Sāriputta, who understands ³ with right understanding of how the gratification, the disappointment, and the escape come to be, herein abides */* ⁴ percipient of the unrepulsive.

816. (vb) How does he avoid both the repulsive and the unrepulsive ¹ and abide in onlooking-equanimity mindful and aware? According as he sees it, approval is an unrepulsive idea, †/ ² and according as he sees it, /† ² resistance is a repulsive idea; herein the venerable Sāriputta, owing to his abandoning of approval and resistance, ³ */ ⁴ avoiding both the repulsive and the unrepulsive, /* ⁴ abides in onlooking-equanimity mindful and aware.

814/1 Read (as at end of this para.) *Katham paṭikkūlesu dhammesu appaṭikkūlasaṇṇī*.

814/2 Read *tattha* for *tathā* (?).

814/3 Read *appaṭikkūlasaṇṇā*.

814/4 Read *sāmaṃ* as one word.

815/1 Read *Atthi* for *Tatiye* (?).

815/2 Read *yase* for *yasena*. *Ba.*, *Bb.* : *kittini* (the loc. is an odd one).

815/3 Read *pajānanto* for *paṭijānanto*.

815/4 The words that follow here in the texts, namely **paṭikkūlaṇ ca appaṭikkūlaṇ ca* (omit *dhammaṃ*) *tadubhayam abhinivajjayitvā** are out of place here and belong to the end of § 816 (*PTS.* p. 200, l. 10, before *upekkhako*).

816/1 Omit *dhammaṃ*.

816/2 The words *†yaṇ c'assa samanupassati†* at *PTS.* p. 200, l. 12 are also out of place and must belong here (p. 200, l. 9, before *paṭigho*).

816/3 Read *anunayapaṭigha-*.

816/4 Insert here the phrase mentioned in n. 815/4.

817. †//†¹ This is the fivefold unsurpassed Keeping of the Faculties in Being (see § 802).

This is the Thread-Demonstration.

*

818. (1) Herein, what is the *Mode of Conveying a Teaching*? What is taught¹ 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 understanding² is taught.

819. (2) Herein, what is the *Investigation*? When [people] abide contemplating the body, their cognizance does not abide with approval¹ and resistance, and when someone does not² delight in approval and resistance his cognizance will become even (?),³ so this is the power⁴ 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 (cf. *Sn.* 148) companions in the divine life¹ at all. There is this construing. This is the Mode of Conveying a Construing.

821. (4) Herein, what is the *Mode of Conveying Footings*? [201] Keeping the body in being¹ is the footing for the first Foundation of Mindfulness.² Cognizance's being as even as earth³ is the footing for the contemplation of impermanence.

817/1 See n. 816/2.

818/1 Read *desitaṃ*.

818/2 Read *adhipaññādhamaṃ* as one compound. cf. *Ps.* i, 20.

819/1 Read with *Bb.* *anunayapaṭighena*.

819/2 Read *paṭighe na* as two words.

819/3 *Samaggataṃ*: the form is not clear: read probably *samatāgataṃ* (see p. 201, l. 11 *paṭhavīsamataṃ*).

819/4 *Ba.*, *Bb.*: *balam* for *phalam*.

820/1 *Ba.*, *Bb.*: *sabrahmacārī*.

821/1 Read *kāyabhāvanā*.

821/2 Read *sati-upaṭṭhānassa*, or better *satipaṭṭhānassa*, as one compound.

821/3 *Ba.*, *Bb.*: *yā paṭhavī-samacittatā, sū* (see *A.* iv, 374 ff.).

822. (5) Herein, what are the *Characteristics*? In that he abides with cognizance as even as earth, he abides also¹ contemplating himself as even as earth. What does “as even as earth” mean? Like those unassociated with shuddering² owing to resemblance to a rock (§§ 773 ff.), so, too, this [venerable one] is as even as earth owing to ashamedness [of this body].³ 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 (see §§ 802–817) 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.,¹ 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 (cf. *A.* ii, 197). This is the Mode of Conveying a Reversal.

827. (12) Herein,¹ what are the *Ways of Entry*? In the case of creatures² the five categories are made ways of entry, and the twenty-two² faculties likewise. The mind faculty is the mind

822/1 All edns. *gihī*, which is unaccountable; read *pi hi* (?). No stop after *attānupassī* (this term is not a very happy one) in *Ba.* and *Bb.*

822/2 *Cy.* : *akampayuttā*.

822/3 See *A.* iv, 377 (simile no. 8).

825/1 *Ba.*, *Bb.* : *khaṇḍakādichinnakādino na te . . .*

827/1 Nos. (10) and (11), “Synonyms” and “Descriptions”, are missing. This must be through a copyist’s error.

827/2 *Ba.*, *Bb.* : omit *sattesu ca* and have *avitiṇṇā bāvisatindriyāni*. Read whole phrase thus: *sattesu ca pañcakkhandhā avatiṇṇā, bāvisatindriyāni tathā; yaṃ manindriyaṃ, taṃ . . .*, etc.

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. [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 reached¹ by the mind in abandoning has all been reached,² and since the instigation was for the purpose of that,² 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 steadiness¹ are the cause, and skill in resort and skill in health are the condition ; skill in emerging² is the cause and the health the condition. Pleasure is the cause and non-affliction the condition.³ 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-contact¹ or to pleasant feeling.

828/1 Bb. : *pattabbatam*, but read *pattabbam tam* (?).

828/2 Read *sabbam pattam* ; *yassa ca . . .* (?). Ba., Bb. : *sabbattha etassa ca . . .*

830/1 Read *ñhitikosallañ ca*, since the allusion is plainly to Ps. i, 48-9 ; also *kallatā-* for *kallanta-*.

830/2 Read *vuṭṭhāna-* for *vodāna-*.

830/3 Read *abyabajjham* for *abyāpajjam*. How does all this fit the definitions of “cause” and “condition” put forward in Ch. V, §§ 402 ff. ?

831/1 For this term see D. ii, 62.

This Thread is analysed with its similes ² by an analysis (?) for a person who gains knowledge from what is condensed. Herein, there is no opportunity for a coordination.

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[V. Type of Thread Dealing with Corruption and Dealing with Morality
1st Example (§ 77)]

832. Herein, what is the type of Thread dealing with corruption and dealing with morality ? ¹

How one does not grow, ² 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,] ³

< So open out ⁴ what is covered up

That rain may never sodden you > (§ 77),

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

833. [203] [The Thread's Meaning.]

It is in virtue of three ideas that there is no rain-soddening : ¹ in virtue of perception of ugliness one is not rain-soddened ² by lust, in virtue of lovingkindness one is not rain-soddened ² by hate, in virtue of insight one is not rain-soddened ² 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. ²

831/2 Ba., Bb. : *sa-opammaṃ*.

832/1 Read with Cy. *saṅkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca*.

832/2 *Virodhati* must be a mistake for *virohati* or *virūhati*, which read.

832/3 The whole para. seems defective. If the verse had been quoted first (which it is not), this para. as it stands could then have been a first comment on it ; but in order to open this section it must be filled out with what is included in square brackets.

832/4 See § 77, where *vivaretha evaṃ taṃ* for the *vivareyya vivataṃ* here and in the following paras.

833/1 Read *nātivassanatā* for *nābhiddhamsitā*. The following paragraphs show a remarkable set of variations played on this theme by the copyist.

833/2 Read *nātivassiyati* in each case for *nābhiddhamsiyati*.

834. Another way. It is the ideas where emergence [from transgression] is not possible by oneself¹ that are taught [by the phrase] “Rain soddens what is covered up”, though they have that [means]² whereby they can [be emerged from]. Again, [in the second part of the verse] it is taught how also to keep in being,³ 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.⁴

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-soddened¹ by unprofitable ideas.

This is the Thread’s meaning.

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836. (1) Herein, what is the *Teaching* ? Here the ten unprofitable courses of action are taught in rain-soddening¹ and the ten profitable courses of action in non-rain-soddening.² For one is not purified by unprofitable [ideas], [204] according as was said by the Blessed One < *Bhikkhus, it is by defilement of cognizance that creatures are defiled* > (S. iii, 151).

834/1 This refers to those breaches of Vinaya Rules that require confession (etc.) for emergence from the wrongdoing.

834/2 *te pi vitakkam yena ca sakkā* must be a corruption ; read *tesam pi atthi* (?) *yena ca sakkā*.

834/3 Read *pi bhāvetum* for *vibhāvetum* (?).

834/4 Read *nātivassiyati* for *nādhiddhamsiyati*.

835/1 Read *nātivassiyati* for *na viddhamsiyati*.

836/1 Read *ativassanatāya* for *adhivassanatāya*.

836/2 Read *anativassanatāya* for *anadhivassanatāya*.

837. (2) Herein, what is the *Investigation*? Whose cognizance is thus rain-soddened,¹ that would be an ordinary man's (?);¹ but one who has the straight-resulting concentration (?)¹ would open it? up (?)¹ for the purpose of emergence therefrom again (?).¹ This is the Investigation.

838. (3) Herein, what is the *Construing*? Cognizance that is not being rain-soddened¹ thus emerges² [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.¹

840. (5) *Characteristics*? “Rain soddens what is covered up:” whatever ideas have a single characteristic with the covered-up cognizance are all rain-soddened.¹ “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 confessed¹ 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.

837/1 Read *ativassiyati* for *adhivāsiyati*. The whole para. is corrupt. A tentative restoration might be: *Yass'evam cittam ativassiyati, tassa puthujjanassa (?) tam bhaveyya; vivareyya (?) tam anantariyasamādhī (?) puna (?) vutthānatthāya (?) Ayam vicayo*. In that case the justification for *anantariyasamādhī* to replace *anantariyena pi satthari vā* comes from §§ 842 and 843 (i.e. an Initiate); but alternatively perhaps: *Yass'evam cittam ativassiyati tassa apucchitassa (?) tam bhaveyya, vivareyya (āvikareyya) (?) tam ānantariyena pi satthari vā viññusabrahma-cārīsu vā* (cf. *KhpA.* 191).

838/1 Read *anativassiyantam* for *anadhivasiyantam*.

838/2 Read *vutthāti* as one word.

839/1 Read *paṭidesanāya* for *desanāya* (?).

840/1 Read *ativassiyanti* for *aviddhamsiyanti*.

841/1 Read *Yesam kesañci citte akusaladhammā atthi paṭidesitā, te . . .* (?).

842. [205] (7) *Conversion* ? What is covered up is of two kinds : [it is that in the case] of the negligent ¹ [i.e. ordinary men and] of those incapable ¹ of concealment ¹ through their having the straight-resulting concentration ¹ [i.e. Initiates] (?). Herein, [when there is] lack of faith ² 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 > (§ 336). [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 ³ cause by which the taints increase the taints are abandoned. Herein, lack of faith is abandoned through diligence, and pride ⁴ through the abandoning of agitation-and-worry. In him two ideas, namely quiet and insight, come ⁵ 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].¹ What is the reason ? Someone may have stopped,² 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] (cf. Sn. 232).³

842/1 “ *kammamānaṃ* (Ba., Bb. : *kampa-*) *samucchitabbo anantariyasamādhīnaṃ* (Ba., Bb. : *-samādhīnaṃ*) ” is a corruption ; perhaps read *pamattānaṃ ca chādanābhabbānantariyasamādhīnaṃ ca* (see quotation in § 843 for “ *abhabba* ” and Sn. 226—same Sutta—for *ānantarika-samādhi*).

842/2 Read *assaddhiyaṃ* or *p’assaddhiyaṃ*.

842/3 The context demands *tassa*, not *tesaṃ*.

842/4 All edns. *oḷārikatā* (“ grossness ”) which does not fit at all. Cy. suggests *unnaḷabhāvatā*, connecting with the quotation in this para.

842/5 Omit *na*.

843/1 Read *na ekamsena*.

843/2 Ba., Bb., Cy. : *assānivattanaṃ*.

843/3 There are alterations in this verse compared with the Sn. text as well as corruptions : e.g. *parigūhanāya* is a paraphrase, not a corruption, of *paṭicchādāya*.

Although his ⁴ [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].⁴ 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 ¹ are rain-soddened. “But what is open it soddens not :” rain does not sodden what is uncovered.² 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 (?).¹ “But what is open it soddens not :” he who has abandoned these ideas [206] has removed them,² 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.¹ “So open out what is covered up” is described by a description in terms of instruction. “That rain may never sodden you”² is described by a description in terms of source (?).³ 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,

843/4 Sentence corrupt. Restore as follows : *kiñcāpi (tassa) tehi (pāpakammehi) sanivaraṇaṃ cittaṃ hoti, api tu na paccayo ativassanatāya taṃ niddisitaṃ (?)*.

844/1 Bb. : *anavivaṇaṃ* (sic).

844/2 Ba., Bb. : *avagunāntaṃ* ; Cy. : *avagunaṃ taṃ* ; glosses by punning with *oguyhanaṃ*, thus interpreting by the Sutta at A. iv, 217-18, where Hatthaka Ālavaka prefers to hide his own virtues from the laity. But perhaps read more simply *anogunāntaṃ (?)*.

845/1 *Parodha* : not in dicts. ; corruption ?

845/2 For *pabbajjitā vinodaṃ nādhivassitā vantikatā* read (see formula at, e.g. M. i, 11) *pajahitā vinoditā anadhivāsītā vyantikātā*—a fine example of corruption easily corrected.

846/1 Read *paṭipadāpaññattiyā* as one compound.

846/2 *Vivaṇaṃ nātivassati* is repeated here (and elsewhere in this example) from the first lines in mistake for the last line as at § 77, namely *evaṃ taṃ nātivassati*.

846/3 *Niddhāna* : not in the dicts. ; corruption of *nidāna* ?

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,¹ namely that rain soddens, and for him it rain-soddens and thus it rain-soddens, is described by characteristics that are qualities² shared in common, the description is in terms of a unity.

850. (15) Herein, what are the *Requisites*? There are two causes and two conditions¹ for its being rain-soddened: concern with what is unprofitable, and delight in having oneself [well (?)] spoken of.² These are the two causes; and unreasoned attention, and relinquishment³ 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.¹ [Now] with the unprofitable root [delusion thus] unevident, owing to wondering,² [207] and with craving, these defects³ increase. So interpreting⁴ it thus, these are determinations consisting in determinative-acts.⁵ With determinations as condition, consciousness; . . . down to . . .

849/1 Read *vemattatā* for *vemattatāya*.

849/2 Read *guṇa-* for *suṇa-*.

850/1 Read *paccayā*.

850/2 Read *akusalapasutatā c'eva suvācakattābhirati ca* (?).

850/3 Read *kusaladhammavossaggo* for *kusalā dhammā vopasaggā*.

851/1 The word-order is odd, if correct. *Appasutaṃ* = *a* + *pasuta* (?).

851/2 Read *kathaṅkathāvivbhūtena* as one compound.

851/3 There seems some confusion between *dosa* = defect and *dosa* = hate (the second unprofitable root) here. Read *vaddhanti* for *vaddhati* (?).

851/4 Read *saññatvā* or *katvā* for *sannitvā* (?).

851/5 Read *te abhisāṅkhāraṇasaṅkhārā* (?).

ageing-and-death. This is the coordination. And ⁶ 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.⁶

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[V. 2nd Example (§ 77)]

852. < (i) *Four types of persons: the dark with a dark supreme value, . . .* > (§ 77).

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 creatures¹ do not understand¹ 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 eight¹ 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.¹ When someone is possessed² of this unknowing, the outcome is this: that he does not know "This should be cultivated, . . . [for filling out see § 857) . . . this should

851/6 This sentence is defective and ungrammatical and, as Cy. points out, it is out of place for this type of Sutta which is restricted to corruption and morality and does not extend to cessation. Cy. rejects the whole sentence outright.

853/1 Ba., Bb.: *sattā*, then read *pajānanti* in pl.

854/1 Cy.: *aṭṭha* for *atha*. Repunctuate text; and if as seems probable, *aṭṭha* is right, then refer sentence to Dhs. 1061 (but cf. also Vbh. 135); N.B. the omission of any mention of the 4 Truths and the replacement of "*idappaccayatā*" by "*hetumhi*" and "*paccayamhi*". These corrections bring the number to "8".

854/2 Read *tassa aññāṇasamaṅgibhūṭassa* for *tassa aññāṇino samādhībhūṭassa*.

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 (?).³ [Now] the dark by which that type of person is called "dark" [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" (§ 77).

855. (ii) */ Herein what is the "dark with a bright supreme value" ? /*¹ The True Idea is the only supreme value² to be given attention (?). [Hearing it] he gives ear,³ prepares his cognizance for knowledge. And he likes pondering⁴ those ideas. He sees with understanding-consisting-in-what-is-heard. *//*¹ He comports himself in that kind of understanding. When he comports himself thus, he has that for his supreme value.⁵ This type of person is called "dark with a bright supreme value".⁶

856. Herein, how does that type of person have a "bright supreme value" ?¹ Herein, the light of knowledge that is inseparable from the idea of one willing to hear² about an idea that is a guide-line of the opposite kind to that same dark³ is what is called "bright". This³ is the type of person that is "dark with a bright supreme value" (see § 859).

854/3 Read *evaṇ c'etaṃ* for *evaṃ cetanā* (?).

855/1 This introductory question must come here, but it is displaced downwards in all edns. (PTS. p. 208, l. 7).

855/2 *Parāyano yeva* may be a corruption here. Cy. : "*parāyā ti parato ghoso, so yeva dhammo manasikātabbo*, but this phrase is not clear.

855/3 Read *sotam odahati* (cf. PTS. p. 209, l. 6 ; for phrase see, e.g. M. iii, 221) for *so tamo dahati*.

855/4 For this phrase see e.g. M. i. 134 ; read *nijjhānaṃ khamanti*.

855/5 Read *tapparāyano* (but cf. PTS. p. 209, l. 9).

855/6 This sentence seems redundant here.

856/1 This question is redundant here, see n. 855/1 unless it is read thus : *Tattha katham so puggalo jotiparāyano ?*

856/2 Read *sosuna-dhammo* here and at PTS. p. 209, l. 14 (where "*so puna dhammo*").

856/3 Bb. : *ce tamassa* for PTS's *c'etaṃ assa* ; but this sentence is repeated at PTS. p. 209, l. 13 ; both sentences should obviously be the same. Restore in both cases as follows : *joti nāma yo tass'eva tamassa paṭipakkhe naye dhamme antamaso nānāloko sosunadhammo ; so puggalo . . . here and . . . sosuna-dhammo. Katamo vuccate ? Paññāyato "paṇḍito" ti vuccate* in § 859.

857. Herein, it may be stated [as follows]: This¹ 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,² 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,³ these ideas are not to be kept in being;³ 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 faculty⁴ 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, [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,¹ he gives ear, prepares his cognizance for knowledge, and he likes pondering² those ideas. Being possessed of understanding-consisting-in-what is heard, he³ comports himself with that³ kind of understanding. When he comports himself thus³ he comes to have that as the ultimate, to have that for supreme value (§ 855). This is called the “dark person with a bright supreme value”.⁴

857/1 Read *yo'yaṃ* (= *yo ayaṃ*).

857/2 *Ba.*: *bhāvikusalatāvibhāvisanniyojēti*; *Bb.*: *bhāvitakusalatā'va bhāvī niyojēti*; but read *bhāvitakusalatāya bhāvanam niyojēti* (?).

857/3 Read *bhāvetabbā* as at *PTS*, p. 209, ll. 1–2.

857/4 Read *satindriyaṃ*.

858/1 Read *so te dhamme sussūyati* for *sote dhammesu suyyati*; for this phrase see, e.g. *M.* iii, 221.

858/2 Read *nijjhānam khamanti*; see n. 855/4.

858/3 Read *so tena paññāvasena iriyati, tass'eva iriyantassa tapparamo...* (see § 855).

858/4 Read *jotiparāyano* for *tamaparāyano* here.

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 hear¹ about an idea that is a guide-line of the opposite kind to that same dark² 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. [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 : This¹ type of person, with a good friend for his support, is one who is an able² seeker after what is profitable.² Approaching good friends, he asks, he questions³ 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

859/1 See n. 856/2.

859/2 See n. 856/3.

861/1 Read *so'yam* (= *so ayam*).

861/2 *Sakkā samyogī kusalamgavesī* is a corruption. The last term suggests allusion to *M. i*, 163, where “ *pabbajito samāno kimkusalagavesī* ”. On this basis perhaps restore thus : *sakko samāno kimkusalagavesī*.

861/3 *Bb.* : *paripañhayati*.

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 ?⁴ 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 (?)⁵ those ideas, and thus he increases vision (?),⁶ 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 he¹ may have a good friend through whom he abandons unprofitable ideas and increases profitable ideas. [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. Yet¹ 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 ” ?

861/4 Read *sakkāyasamudayo* as one compound.

861/5 *Adhipāṭikaṅkhāti*, not in the Dicts., seems a corruption of *sampañipajjati*, which is found four lines higher (*sampañipajjanto PTS* p. 210, l. 14). Both could be corruptions of *sammā pañipajjanto* and *sammā pañipajjati* respectively.

861/6 This set of terms refers to *S. v*, 422, where “ *cakkhu*, *ñāṇaṃ*, *paññā*, *vijjā*, *āloko* ”. So read here *cakkhuṃ* for *lakkhaṇaṃ* and *vijjaṃ* for *vijjā*.

862/1 *Tamehi yaṃ cakkhu* must be a corruption. Omit *tamehi* here (as in similar sentence at *PTS* p. 211, l. 4) and for *yaṃ cakkhu* read in both instances *yañ ca kho* (?).

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) By¹ the “dark” person he shows the ripening of unprofitable kinds of action; by the “bright”² one he shows the ripening of profitable action.² 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”³ he shows superiority; by the “dark with a bright supreme value” he shows the idea not to be mortified; by the “dark⁴ with a dark supreme value” he shows the idea to be mortified.

This is the Thread-Meaning.

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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 destinations¹ 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*? [212] He who exists coessentially with the ripening of unprofitable action is steadied therein through having assumed unprofitable ideas: such investigation is construable.¹ He who exists coessentially with the ripening of profitable action is steadied therein through having assumed unprofitable ideas: such investigation is construable.¹ This is the Investigation and the *Construing*.

863/1 Perhaps omit the initial words “*Joti tamaparāyanena dasa akusalānaṃ kammānaṃ udayaṃ dasseti*” since this clause is repeated in effect 4 lines below.

863/2 Read *jotinā kusalānaṃ kammānaṃ* for *na akusalānaṃ dhammānaṃ*.

863/3 Read *jotinā jotiparāyanena* for *jotinā tamaparāyanena*, see n. 863/1.

863/4 Read *tamena* for *jotinā* here.

864/1 Read *gatinānākaraṇaṃ* for *gati nānūkāraṇaṃ*.

865/1 Read in both cases *upādāyā ti vicayantaṃ* (?).

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.¹ 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 “bright¹ 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:] even¹ 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 existence¹ 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, [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.

866/1 For the unsatisfactory “*tamādinnaṃ vā ’nupassanāya*” see § 872 (PTS. p. 213, l. 12); read *tamādinavānupassanāya* accordingly (?).

867/1 Read *Jotīnā* here for *Tamena*.

868/1 Both *Ba.* and *Bb.* (as in PTS.) have *na te*, but no *vl.* omitting *na*. Since the negative is impossible here read *’va* for *na* (?).

869/1 If *pabhūti* is correct, it would be an adj. from *pabhavati* (“to furnish with being” “to provide with existence”, see *M.* i, 261 “*kiṃpabhava*”); *pabhūta*-could have been expected.

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 reappearance¹ 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 (cf. *M. Sutta* 136).

871. (9) *Reversal* ? In the case of the “ dark ” types, the opposite is the “ bright ” types (?).¹

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 ideas¹ and by a description in terms of ripening of profitable ideas.¹

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 : ¹ [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.].

870/1 *Sahopattibhāve* (sic), which occurs twice here must stand for *saha* + *upapatti* + *bhāva*.

871/1 The sentence as it stands is not satisfactory, but this is undoubtedly the sense.

873/1 Read *-kamma-* for *-dhamma-* in both instances (?).

874/1 See n. 851/6.

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

876. [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 ¹ to as “ bright ”. With this unity ² 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 ¹ and unreasoned attention the cause ; for profit having good friends is the condition ² and reasoned attention the cause.

878. (16) Herein, what is the *Coordination* ? Here someone is born again ¹ in a low-born clan. Being born again ¹ in a low-born clan, he has reappeared among [inferior unprofitable] ² 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.

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

1st Example (§ 78)]

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*
... > (§ 78).

876/1 Read *abhilapati*.

876/2 Ba., Bb. : *ekatāpaccayo* ; but read *ekatāpaññatti* (?). N.B. peculiar use of *mahābhūta* as adj. applied to persons in the sense of “ principal type ” or “ archetype ”.

877/1 Ba., Bb. : *pāpamittatā paccayo*.

877/2 Ba., Bb. : *kalyāṇamittatā paccayo*.

878/1 Bb. : *paccājāto* in both cases.

878/2 Qualifying adj. missing. Supply *hīnesu akusalesu* here to correspond to the opposite “ *pañītesu kusalesu* ” in next sentence.

880. [The Thread's *Meaning*.]

For what reason is that bond [not] ¹ 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.² But as to [the bond consisting in] “lusting for jewels and gems And concern for a wife and for children as well” (§ 78), 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,² and there is no [215] agent,³ divine or human, [to whom one could say] “Get [me] free ⁴ 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 ¹ . . . craving for ideas to ideas. He who is bound here in the world [of this life] is guided ² 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 ³ 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.³

882. Herein, the abandoning of determinations that are due to bondage is [elsewhere] stated thus < *Having put away will for both these extremes (Sn. 778) ¹ . . . With chattels a Stilled One [remains] unbesmirched* > (Sn. 779),¹ since in regard to chattels consisting in children and wives he < *has extracted the barb* > (Sn. 779) ; ² [and

880/1 The sense requires a negative here.

880/2 This sentence seems corrupt.

880/3 *Ba.*, *Bb.* : *pāṭibhogo* ; see *Vis.* p. 566. Proper meaning “agent” not in *PED*.

880/4 Read *mocayitthā ti*.

881/1 Read *yāva*.

881/2 *Bz.*, *Bb.* : *nīyati*.

881/3 Repunctuate text accordingly.

882/1 Once it is recognized that this is a quotation from *Sn.* 778–9 there is no need to weigh *v.ll.* or other explanations here. For *ubhayesu thānesu viriyam* read *ubhosu antesu vineyya chandam*, and for *ganthaparivaso supaninopalimpatī* read *pariggahesu muni nopalitto* (as in *Sn.* text).

882/2 Read *abbulhasallo* as in *Sn.* text for *avulho sallo* here.

one such as] this shows the abandoning of that same craving with the abandoning of the craving's root.³

883. [*He does so*] < *Wandering diligent* > (*Sn.* 779) ;¹ 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 hope² [from these] that he hopes neither for this world nor for a next world.³ He does not wish for anything endearing and gratifying that has this world for its support,⁴ nor does he wish for anything endearing and gratifying that has another world for its support.⁴ Hence it is said that < *He hopes for neither this world nor a next* > (*Sn.* 779). His abandoning is the "severance" (see § 884, verse quoted).

884. [Now] the "Stilled One" [thus] demonstrated in the Chapter of Octets (see *Sn.* refs. above) is the "steadfast" one here (§ 879) ;¹ and the "non-hoping" demonstrated in the Chapter of Octets (§ 883) is the "unconcern" here (§ 78). So, since¹ all these sensual desires have been taught in the [first] verse alone with craving for the chattel [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* > (§ 78).²

885. The demonstration of this¹ verse has been twofold : as demonstration by collation [with another verse] (§§ 882–4) and demonstration by occasion (§§ 880–1). Just as this verse [as an

882/3 The sentence ends with the abl. *pahānā*, so read for *ahanā*.

883/1 For *vare appamatto* (beginning of new sentence) read *caram appamatto* with *Sn.* text.

883/2 Read *āsayappahānā* for *āsayam pahānāya*.

883/3 Repunctuate text accordingly.

883/4 Read *imam parañ cā ti* with *Sn.* text *idhalokanissitam* and *paralokanissitam* respectively. As wrongly broken up in all the printed texts (*idhalokam nissitam*) the reading is neither good grammar nor proper sense.

884/1 Read . . . *chedanam*. (new para.) *Aṭṭhakavagge yo muni niddiṭṭho, so idha "dhiro"*. *Aṭṭhakavagge yam nāsimśanam idha "anapekkhā"*. *Tathā yam taṇhāya tassa pariggahassa . . .*

884/2 This verse is rather differently worded here from the version in § 78 owing to corruptions.

885/1 Read *imissā* for *imassa*.

answer to the question asked in the Samyutta] 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 (see § 38).

The Thread has been demonstrated.

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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.¹

887. (2) Herein, what is the *Investigation*? He who had the ten-grounded¹ defilements has outstripped² them, rejected them, put them away.³ How³ are these³ 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 bound¹ 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.

886/1 How this paragraph, whose substance so obviously belongs under Mode 6, was included here remains unexplained. *Cy.* rejects it outright as an error: " 'Tattha katamā desanā? ' ti imamhi sutte cattāri saccāni desitāni. 'Imaṃ suttan' ti-ādi 'adhippāyo' ti-pariyosānaṃ pamādalekhanam dāṭṭhabbam."

887/1 *Cy.* glosses "10 grounded" by "belonging to the 10 bases beginning with eye-cum-forms".

887/2 *Ba., Bb., Cy.*: uttiṇṇā vantā; see next note.

887/3 The whole para. is in rather a mess grammatically; perhaps restore as follows: yasso dasavatthukā kilesā uttiṇṇā vantā vinoditā. Kathaṃ te "dasavidhā" ti kilesakāmā? Orambhāgiya- . . .

888/1 Read baddhā ti for bandhanti.

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. [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 (cf. § 886)? It is that those who have the will for extinction will abandon craving for children and wives. This is the Blessed One's purport. *//*¹

892. (7) Herein, what is the *Conversion*? Craving for children and wives is Origin. As to categories assumed, these are simply¹ the form-chattels in external forms (?); this is Suffering. The severance of craving² is Cessation. That whereby it is severed³ is the Path. */ These are the four Truths /*.⁴

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)¹ Herein, what are the *Ways of Entry*? Where² there is craving, there determinations² are made the way of entry.² With that as condition, consciousness; . . . down to . . . ageing-and-death. What is not found (?)² is ignorance: with the arising of science, cessation of ignorance; . . . down to . . . ageing-and-death.

891/1 The words */ *Imāṇi cattāri saccāni* /* are, as *Cy.* observes, out of position here and belong at the end of Mode 7 after “*ayaṃ maggo*”.

892/1 Read *te yeva* for *te ye ca* (?).

892/2 Read *taṇhāchedanaṃ* for *tattha chedanīyaṃ* (?); cf. *M.* i, 12 (“*acchecchi taṇhaṃ*”).

892/3 Read *chijjati* for *bhijjati*.

892/4 See n. 891/1.

896/1 Mode 11, “*Descriptions*,” is missing here.

896/2 Para. corrupt and defective; restore “*Atthi taṇhā . . .*”, etc., on following lines: *Yattha taṇhā, saṅkhārā tattha otiṇṇā; tappaccayā viññāṇaṃ yāva jarāma-raṇaṃ. Yaṃ tattha aviditaṃ* (?), *ayaṃ avijjā. Vijjuppadā . . .*

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] features¹ is its condition. Perception of ugliness is the cause whereby they are severed, and removal of apprehension of signs is the condition.

900. [218] (16) Herein, what is the *Coordination*? Those "lusting after jewels and gems" (§ 78) are confused and affected by hate¹ as well. "But that too they sever and wander [in freedom]": that is abandoned² because of its having being diagnosed and because of its having being avoided.² This is the Coordination.

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[VI. 2nd Example (§ 78)]

901. [The Thread's *Meaning*.]

< What is chosen, what is asserted, [what is allowed to have underlying tendency] > (§ 78)¹ in detail¹ [in the three paragraphs].

898/1 cf. *M.* i, 180 for *anubyañjanaggāhī* and *nimittaggāhī*; read *anubyañjanaso ca* for *anubyañjaṃ so ca*.

900/1 *Ba.*, *Bb.*, *Cy.*: *duṭṭhā*; however, read passage as follows: *sammūḷho pi so paduṭṭho pi*. "Etam pi . . . (?).

900/2 *Ba.*, *Bb.*: *taṃ pariññātatthaṃ parivajjatatthaṃ pajahitā*; however perhaps read *taṃ pariññātattā ca parivajjītattā ca pajahitaṃ*.

901/1 This is a paraphrase, not a quotation, of the *S.* text. Period after *vitthārena*.

902. [The Thread's Meaning.]

[(i) *First Paragraph of the Thread.*] As to "what is chosen", this is a condition¹ 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 (see S. ii, 4) 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"¹ is the threefold determinations, namely those consisting in merit, those consisting in demerit, and those consisting in imperturbability (see S. ii, 82). With those as condition, consciousness: thus these are an "object whereby consciousness has a steadying-point" (§ 78).

905. "Any perception of beauty, [perception of permanence,] perception of pleasure, and perception of self, is what is chosen."¹

906. That consciousness passing on¹ by means of form is steadied with form as its object, with form as its standing-point (cf. S. iii, 53), comes to growth, increase, and abundance through its being infected with relishing: this is "asserting".²

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".¹

902/1 "*Paccayo*" if correct, must begin the new sentence, which is corrupt: *Ba.*, *Bb.*, *Cy.*: *yaṃ vā* for *yaṃ yā*; *Cy.*: *cetayitaṃ* for *cetasikaṃ* (first time). It is intended to establish here the relationship of the three kinds of *kamma* and the implication of all three by the word "*ceteti*" ("*cetayitaṃ*"); perhaps restore as follows: ... *vitthārena. Paccayo'yaṃ yaṃ cetayitaṃ kāyavācasikaṇaṃ kammānaṃ. Kiṃ kāraṇaṃ? cetayitaṃ hi cetanā "manokammaṇ" ti vuccate. Yaṃ cetanā-kammaṇ imaṃ cetasikaṃ imaṃ kāyikaṇ ca vācasikaṇ ca, imāni tīṇi kammāni nidditthāni.*

904/1 Read *pakappanā* for *sankappanā*; see "*pakappeti*" in text being treated.

905/1 Read *cetayitaṃ* for *cetasikaṃ* (?).

906/1 For *upaga* in this sense see, e.g., *M.* ii, 262.

906/2 Read *pakappanā* for *sankappanā*.

907/1 Read *cetayitaṃ* for *cetasikaṃ*.

908. [Then] any attachment, cleaving to, [on the part of] the formless steadied thereon is what is called “asserted”.¹

909. Concern for agreeable forms that are agreeable and pleasing is “what is chosen”.¹ [For] < *Whatever one chooses* > (§ 78 ; *S. ii*, 65) among the wished-for² and agreeable is the Body-Tie of covetousness,³ and among those provocative⁴ of resistance it is the Body-Tie of ill will, . . . and so all four Body-Ties.

910. [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 his¹ many evil unprofitable ideas have parallel occurrence² with his cognizance. [For when] a person is bound by lust through sensual desire as defilement³ he can be done with as [Māra] desires (cf. *M. i*, 156 f.). 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 (?),¹ cleaved to them, this is “choice”.

912. In so far likewise as,¹ 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 pain² as the [thought-]arising that what is

908/1 Read *pakappitaṃ* for *sankampitaṃ*. “Formless” in this para. probably refers to the last four categories.

909/1 Read *cetayitaṃ* for *cetasikaṃ*.

909/2 *Ba.*, *Bb.* : *sattesu* ; but better read *it̐hesu* (cf. “*it̐hā kantā manāpā*” at, e.g., *M. i*, 85).

909/3 Read *abhiṃjha-kāyagantho* as one compound.

909/4 Read *paṭighaṭṭhāniyesu* for *paṭighānusayesu* (?).

910/1 Read *Yāya cetanāy’assa* (with *Bb.* and *Cy.*).

910/2 Read *cittānuparivattino* for *cittaṃ arūpavatiyo* ; see *PTS.* this p., l. 11 (§ 912) : “*dukkhānuparivatti taṃ*”.

910/3 *Ba.*, *Bb.*, *Cy.* : *kilesakāmehi* for *kusalakamehi* (sic).

911/1 *Bhāvito* seems wrong here (cf. the Sutta phrase “*abhinandati abhivadati ajjhosāya tiṭṭhati*” at, e.g., *M. i*, 266).

912/1 Read *tathā yaṃ* for *tath’āyaṃ*.

912/2 Read *dukkhānuparivatti taṃ* as two words, the first as an adjectival nom. neuter compound qualifying *viññāṇaṃ*.

remembered is inseparable from the idea of its subsidence grips his cognizance (cf. *M.* iii, 217) ; this is called “ asserting ”.

913. He “ chooses ” and “ asserts ” for each single ¹ 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 ² and for any steadying-point for that generated renewal of being and for any steadying-point as renewal of being.² Hence ³ it is said that [in the Thread] < *That becomes the object whereby consciousness has a steadying-point* > (§ 78 ; *S.* ii, 65).³ With that consciousness as condition, name-and-form ; . . . down to . . . ageing-and-death.

914. [(ii) *Second paragraph of the Thread.*] Again, he does not ¹ choose and does not assert ¹ 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,¹ yet he lets tendencies underlie* > ¹ (§ 78 ; *S.* ii, 65), the demonstration here being the second.¹

915. What he had formerly “ chosen ” ¹ and had “ asserted ” is [still] uneradicated, and with that as condition there is [still] this steadying-point for consciousness. [220] Or else his underlying tendencies reveal themselves, and with that as condition renewal of being is generated for him.

913/1 *Ba., Bb. : ekamekassa.*

913/2 Read *sā* for *yā* (?). The meaning of this sentence, which may be corrupt is not beyond argument.

913/3 For *ayaṃ vuccati*, etc., read *Tena vuccati “ ārammaṇaṃ etaṃ hoti viññāṇassa ṭhitiyā ” ti ; viññāṇappaccayā nāmarūpaṃ . . .* (see *S.* text being treated).

914/1 Another muddle. First the words “ *ca ceteti* ” (sic : corruption of *na ceteti*, see *S.* text 3rd paragraph here embarked upon) must start the new para. Second the word *patthayati* in all edns. seems illegitimate and a corruption of *pakappeti*. This whole paragraph is badly corrupted. Restore perhaps on following lines : . . . *jarāmaranaṃ*. (New para.) *Na ceteti na ca puna pakappeti yato ponobhavikā (ṭhiti bhaveyya (?)) anāgalavatthumhi, ayaṃ paṭipakkho niddiṭṭho : “ No ce ceteti no ce pakappeti atha ce anuseti ” ti dutiyo niddeso. Assa . . .*

915/1 Read *cetayitaṃ* for *cetasikaṃ*.

916. Or else ¹ 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.¹

917. As ¹ by choice and by assertion ¹ aspiring creatures “that already are” (that already have existence) choose ¹ and assert,¹ not so those “that yet seek to be” ¹ (see *Sn.* 146–7), who neither choose nor assert. What are the “creatures that already are”? They are those actually (?) born, and the egg-born ² 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.³ Those “that already are” are “frail”,⁴ while those “that yet seek to be” are “firm” (see *Sn.* 146–7). It is the “frail” that choose ⁵ and assert,⁵ while the “firm” neither choose ⁶ nor assert; and yet they still pursue the roundabout owing to underlying tendency.⁶

916/1 Para. corrupt; a very tentative restoration might be: *Atha vā na sankiyate (?) pakappetum āgāre sukhumālam vāsam; yaṃ na sankiyate (?) pakappetum, evaṃ nīcesu pi jāto hoti; taṃ nayati taṃ pakappetum, evaṃ sankhārā cetitā . . .*; “sankiyati” is not in the Dicts. and is not very explainable. The argument might refer to *M.* Sutta 120 and to the theory developed in the Commentaries that without an “aspiration” to be reborn in some particular set of circumstances rebirth may be anywhere for an ordinary man.

917/1 Restore this corrupt passage as follows: *Yathā cetanāya ca pakappanāya ca patthayantā bhūtā* (omit *patthayantā*? or read *pāṇabhūtā*?) *sattā cetenti ca pakappenti ca, evaṃ sambhavesino na cetenti na pakappenti*. The allusion is to *Sn.* 146–7 (“*ye keci pāṇabhūt’atthi tasā vā thāvarā vā . . . bhūtā vā sambhavesi vā . . .*”) as what follows plainly shows.

917/2 cf. 4 kinds of generation at *M.* i, 73.

917/3 Omit *na pattheti* (as a mistaken repetition of *na pakappeti*) and read clause as follows: *ime na cetenti na pakappenti, anusayena ca punabbhavanibbatti hoti*.

917/4 Read *Ye bhūtā te tasā, ye . . .* (see *Sn.* allusion cited in n. 917/1).

917/5 Read *Ye tasā, te cetenti pakappenti* for *ye vā sato cetenti patthenti*.

917/6 Omit *na ca patthenti* and read *na ca cetenti na ca pakappenti, anusayena ca saṃsaranti*.

918. Another way : there are the Noble Persons who are Initiates. Herein, they neither choose nor assert,¹ yet they appear again owing to underlying tendency (cf. § 421).¹

919. Another way : there are subtle breathing things¹ in the soil and in water that do not come within the eye's horizon ;² and they neither choose nor assert,³ yet they pursue the roundabout owing to underlying tendency.³

920. Another way : all outsider (?) mendicants¹ are over-estimators (?). They neither choose nor assert,² and yet they pursue the roundabout owing to underlying tendency.²

921. [(iii) *Third paragraph of the Thread.*] < [If] one no more chooses, and no more asserts and no more lets tendencies underlie,¹ [221] then there is no² object whereby consciousness might have a steadying-point > (§ 78 ; cf. S. ii, 65).

[With the words] " He no more chooses " he shows eradication of obsession,³ 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 (?),⁴ with " he no more asserts " ⁵ he shows the Once-Returner and the Non-Returner, and with " he no more lets tendencies underlie " the arahant.

918/1 Read . . . *na ca pakappenti, anusayena ca saṃsaranti*.

919/1 Read with *Ba.* and *Bb.* *pāṇā* for *pana*.

919/2 Read *āpātham*.

919/3 Read as in n. 918/1.

920/1 *Bāhikā* . . . *bhikkhū* seems to mean " mendicants outside the Buddha's dispensation " (= e.g. *paribbājaka*). If so, they being without the 4 Truths (see *M. i*, 63) would fail to find final liberation ; but it is not clear why they should " neither choose nor assert ". Passage perhaps corrupt.

920/2 Read as in n. 918/1.

921/1 Read *Na ca ceteti na ca pakappeti na ca anuseti* or as in *S.* text. This quotation begins the comment on the Sutta's 3rd para., it does not close what precedes.

921/2 Read with *Ba.* and *Bb.* *ārammaṇam etaṃ na hoti*.

921/3 Read with *Bb.* *pariyutthānasamugghātaṃ* as one compound.

921/4 Read *dassanabhūmi* for *yena bhūmiyā ca* (?).

921/5 Read *pakappeti* for *patthayati*.

With “he no more chooses” he shows abandoning by means of the Virtue Category’s opposition, with “he no more asserts”⁶ 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”⁶ 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”⁶ is the final-knowledge faculty, and “he no more lets tendencies underlie” is the final-knower faculty.

“He no more chooses” is a blunt⁷ Keeping of Faculties in Being (see §§ 802 ff.), “he no more asserts”⁶ 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.

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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 finds¹ a standing-point: such investigation² is construable. (ii) “He does not choose and does not assert”:³ there is still that object in the underlying tendency whereby consciousness has⁴ a standing-point: such investigation² is construable. (iii) “He no more chooses and no more asserts”:³ with the abandoning of underlying tendencies he

921/6 Read *pakappeti* for *patthayati*.

921/7 Read with *Bb. mudukā*.

923/1 Read *cittassa* for *cittam* (?).

923/2 See n. 865/1. Read here analogously . . . *ti vicayantam yujjati* as also here 3 lines lower (*PTS*. p. 221, l. 26).

923/3 Read *pakappeti* for *patthayati*.

923/4 Read *viññāṇassā ti* for *viññāṇan ti* (?).

does not seek ⁵ any steadying-point ⁶ for consciousness : such investigation is construable. This is the *Investigation* and the *Construing*.

924. (4) Herein, what are the *Footings* ? [222] The [previous] obsession of choice is the footing for the [subsequent] obsession of choice. The asserting ¹ 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 ” (§ 78) ¹ is what is felt (?), “ what is asserted ” (§ 78) is what is taken up, cognized,² 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.¹ This is the purport.

927. (7) *Conversion* ? The choosing, the asserting,¹ and the underlying tendency [on the one hand], and the abandoning of the steadying-points for consciousness ² [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].

923/5 Read *gavesati*.

923/6 Read *-tthitīm*.

924/1 Read *pakappanā* for *sankappanam*.

925/1 Read *cetayitan ti* for *cetasikan ti*.

925/2 Read with *Bb.* *viññātām* for *pi ñānam*.

926/1 Read *pakappessanti* for *patthayissanti*.

927/1 Read *pakappanā* for *patthanā*.

927/2 Read *viññāṇatthippahānam* for *viññāṇatthiti pahānā*.

930. (10) Herein, what are the *Synonyms*? The Choice is mind-choice of forms down to ¹ mind-choice of ideas (S. ii, 247). “Underlying tendency” is the seven underlying tendencies (D. iii, 254).

931. (11) *Descriptions*? “Choice” ¹ is described by a description in terms of obsession.¹ “Asserting” ² is described ² 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.³ The severance ⁴ 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 ⁵ two paragraphs ⁶ [of the three in this Thread] dependent origination [and] specific conditionality [are described respectively]; by the last one, stopping.⁷

932. (12) *Ways of Entry*? With the [first] two paragraphs there are Suffering and Origin.¹ With the last one,² the Path and Cessation.

933. (13) *Clearing Up*? The Thread’s instigation is cleared up ¹ [already].

934. [223] (14) *Terms of Expression*? As expression (?), “what is chosen” is all described by a unity. As assuming, “what is asserted” ¹ is described by a unity. “Consciousness” is described by a unity.

930/1 Read *yāva* for *yā ca*.

931/1 Read *cetanā pariyuṭṭhānapaññattiyā*.

931/2 Read *pakappanā . . . paññattā* for *sankappanam . . . paññattam*.

931/3 Read *upapattihetupaññattiyā*.

931/4 Read *cetanāpakappanānusayasamucchedo*.

931/5 Cy. takes this sentence to belong to the next Mode. Read *paṭhamakehi* for *paṭhame keci*. The sentence is not satisfactory.

931/6 *Parivattaka* (“paragraph”) is not in the Dicts. in this sense.

931/7 See n. 31/5. Sentence deficient; perhaps restore in part as follows: *Paṭhamakehi dvīhi parivattakehi paṭiccasamuppādo ca idappaccayatā ca (paññattā), pacchimakena nivatti*, but if taken as beginning the 12th Mode, then the word *paññatti* is inappropriate. The term *majjhapaññatti*, if correct, must imply *ādi* and *pariyosāna*, which are missing; but it is more likely to be a corruption as stated. See also n. 932/2.

932/1 See n. 931/7. cf. also § 927.

932/2 Read *pacchimakena* for *majjhimakehi*.

933/1 Read *suddho* for *sutte*.

934/1 Read *pakappitan ti* for *sankappitan ti*.

935. (15) *Requisites* ? A beautiful¹ object and unreasoned attention [given to it] are a condition by cause-conditionality for the choice.² 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 (?).¹ Herein, “ he chooses ” can be demonstrated as cognizing.² Then owing to its having a steadying-point,³ 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.

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

1st Example (§ 79)]

938. Herein, 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* > (§ 79)¹ deal with corruption. [The words] < *It is by depending on the essentials of existence that this suffering has actual being . . . down to*¹ . . . *His craving for being comes to be*

935/1 Read with *Bb.* *subhañ ca* for *sutañ ca*.

935/2 Read *cetanāya* for *cetanā*.

936/1 Sentence corrupt *Cy.*, (wrongly ?) *saññi taṃ*.

936/2 Read *ceteti ti vijānanā* for *ceteti visajjanā* (?).

936/3 *Cy.* : *ṭhitiyā* for *diṭṭhiyā*. Read also *tassā* for *tassa* (?).

938/1 Read firstly *ye hi keci bhavena bhavassa* for *yehi kehici bhikkhave na bhavassa*. *Bb.* alters the quotation to the *Ud.*-text version. Read rest as follows : . . . *vippa-mokkhaṃ āhaṃsū'ti sankilesabhāgiyaṃ*. “ *Upadhiṃ hi paṭicca dukkhaṃ idaṃ sambhoti* ” *yāva* “ *bhavataṇhā pahīyati vibhavaṃ nābhinandatī* ” *ti nibbedhabhāgiyaṃ*. “ *Tassa nibbutassa bhikkhuno anupādā punabbhavo na hoti* ” *yāva* “ *upaccagā sabbavāni tādī* ” *ti asekkhabhāgiyaṃ*.

abandoned, And he no more expectantly relishes non-being > deal with penetration.¹ [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* > (§ 79) 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" (§ 79) 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. [224] And according as the Blessed One said to Hatthaka Ālavaka¹ in the Anguttara² < *Householder's son,*³ *such kinds of lust-born, hate-born, and delusion-born anguish as those whereby one sleeps*⁴ *in pain are absent in me* > (cf. A. i, 137).

941. "It is sickness that it calls self"¹ : 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.

940/1 Read *Hatthakassa Ālavakassa* for *paṭhamakassa valāhakassa* ; the Sutta at A. i, 137, not the Valāhaka Suttas at A. ii, 102 cited by Cy., is intended here.

940/2 Bb. : *gomagge* for *komagge* ; perhaps a corruption of *Ekuttarike* (= *Anguttare*).

940/3 Read with Bb. *gahapatiputta rāgehi* ; *gahapatiputta* (so read) is vocative and must be taken separately.

940/4 Read with Bb. *dukkhaṃ supati, te mama . . .* ; this paraphrases the three clauses at A. i, 137 on *rāga*, *dosa*, and *moha*, and substitutes *supati* for *seyeyya*, cf. A. iii, 451.

941/1 Punctuate and read as follows : . . . *santi*. " *Rogaṃ vadati attato'ti tehi . . .* ; another reading for *rogaṃ . . . attato* is *rodhaṃ . . . attano* (see Ud. text and Nettī p. 156), but what follows here implies that the former was the reading accepted by this author as by also the UdA's author.

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 ;¹ for according as [ignorance (?)] perceives it, according as it cognizes, according as it perceives and cognizes, and according as liking² 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 " (§ 79), it conceives that there is beauty, which is not so,³ and likewise pleasure, permanence, and self. " Maintaining its being otherwise [than it conceives] : " ⁴ while being, it aspires to future being ; hence it is said [here] that it " clings to being ".⁵

944. " Expectantly relishes only being, but what it relishes brings fear : " ¹ [by this] he demonstrates² the five categories ; for sorrow, lamentation and pain with that fear as condition will be kept in being³ for him.

Up to this point corruption.

945. [(ii) *Penetration*.] " Now this divine life [225] is lived in order to abandon being " (§ 79) : The outguiding of will and lust is the abandoning of the three [kinds of being]. While " it is [by depending on] ¹ the essentials of existence that this suffering has actual being "

943/1 Read *avijjā* separately. *Gatipateyya* is an obvious corruption of *adhipateyya*, therefore read as follows : *Tattha avijjā vipallāsagocarādhīpateyyabhūmi*.

943/2 *Khanti* here could refer to the expression *diṭṭhinijjhānakhanti* (" liking for pondering on views "), see, e.g. *M.* ii, 218, or perhaps to *diṭṭhi khanti ruci*, e.g. at *Vbh.* 245.

943/3 Read *tathā* for *tattha* (?) .

943/4 Period before *So* ; read *aññathābhāvī* for *maññathā bhāvaṃ*.

943/5 Read *bhavasatto* for *bhavarāgo* (?) (but cf. *Netti* p. 156 with, N.B., *vl.* " *bhavarāgo* ").

944/1 Read *bhayaṃ* for *dukkhaṃ* (see *Ud.* text and *PTS. Pe* p. 26).

944/2 Read *niddissati* for *niddisiyati*.

944/3 *Ba.*, *Bb.* : *bhāvēssati*.

945/1 Read *upadhim paṭicca dukkhaṃ*.

(§ 79), since that pain will be kept in being for anyone who relishes being, he stated the abandoning of that pain thus “ With the exhaustion² of all kinds of assumption suffering has no actual being ” (§ 79) : 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.³ “ So when a man thus sees with right understanding how this is, [his] . . . ” (§ 79) : he has no craving for being.⁴ By “ He no more expectantly relishes non-being ” (§ 79) he alludes to the plane of seeing. By “ That is the utter exhaustion⁵ . . . extinction ” (§ 79) he explains two deliverances : fading of lust and fading of ignorance.

946. [(iii) *The Adept.*] By “ That bhikkhu . . . [no more] his . . . ” (§ 79) he alludes to the extinction element without trace left.

This is the demonstration of the Thread’s meaning.

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947. (2)–(3) Herein,¹ what is the *Investigation* ? When someone has a fever² then while he is feverish he has no seeing³ how it is and finds no dispassion. This is the Investigation and the *Construing*.

945/2 Read *upādānakkhayā natthi* (see *PTS. Pe* p. 26).

945/3 Read *upādhinidānadukkhassa nirodham* (?).

945/4 Read *bhavataṇhā*.

945/5 Read *taṇhakkhayo*.

947/1 Mode 1 is missing here.

947/2 *Bb. pariāheti* and analogously throughout except for *pariḍayhantassa* in this para., but no *vl.* and no MS. source, which suggests an editor’s emendation. The constant spelling *paridāgha* (see following paras. and also §§ 738 and 1080) instead of *pariāha* (except *pariḍayhantassa* here only) has a sanskritic flavour, and its consistency indicates that it is not a corruption here (but note dental *d* here). While § 949 gives 4 *paridūghā*, § 1080 gives only three. Three *pariāhā* appear at *A. i*, 137 beginning *rāgaja*. Here read *Yassa atthi paridāgho*, for *Yassa yattha paridāgheti* (?).

947/3 Read *so yathābhūtaṃ na passati na nibbindati ca* (?).

948. (4) *Footings* ? lust-born ¹ fever is the footing for the pleasure faculty and for the joy ² faculty, hate-born fever is the footing for the pain ³ 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] ” : ¹ 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].² When lust-born fever ³ is stated [all] the four fevers are stated, namely the lust-born, the hate-born, the delusion-born, [226] and the view-born. “ It is sickness that it calls self ” : ⁴ it calls all the fifty terms—impermanent, painful, and so on—[self].⁵

950. (6) Herein, what is the *Fourfold Array* ? What is the Blessed One's *Purport* in the Thread here ? Those who do not ¹ remain ¹ with fever do not expectantly relish being ; ¹ those who do not expectantly relish being ¹ 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 (see § 938).

952. (8) Herein, what is the *Analysis* ? “ Born to anguish ”, born to sickness, “ it is sickness that it calls ¹ self ” : that is not unilaterally [always so] ; for there may be one who is born to anguish

948/1 Read *rāga*jo *paridāgho*, see n. 947/2.

948/2 Read *somanass-* for *domanass-*.

948/3 Read *dukkh-* for *sukh-*.

949/1 Read . . . *pi*. “ *Yena yena hi maññati* ” *ti yadi* . . . (see *Bb.*).

949/2 Punctuate : . . . *maññati, evaṃ sabbam. Rāga*je . . .

949/3 See n. 947/2.

949/4 Read *ditthi*jo *ca*. “ *Rogaṃ vadati attato* ” *ti vadati sabbāni* . . .

949/5 *Ba.*, *Bb.* omit “ *pe* ” ; but this allusion refers to a list, though in that at *Ps.* ii, 238 (quoted at *Vis.* 611) there only 40 terms ; or else, the 11 at *M.* i, 435 for each of the 5 categories makes 55 ; see n. 284/2.

950/1 Read *Ye na paridāghena acchanti* (so *Bb.*), *te bhavaṃ nābhinandanti. Ye bhavaṃ nābhinandanti* . . .

952/1 Read *vadati*.

(is anguished) through inattention yet he does not call the sickness self.²

953. (9) Herein, what is the *Reversal*? It is with the reversal of plane¹ 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 (see § 949).

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.¹ “It is sickness that it calls self”: he describes the perversions² by a description in terms of defilement. “What it expectantly relishes brings fear”:³ the perversions⁴ are described by a description in terms of presentation.⁵

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, [227] the idea base; in the case of the faculties, the femininity faculty and masculinity faculty.¹

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

952/2 According to *Cy.*, an Arahant is meant here.

953/1 Read *bhūmiparivattanā*.

955/1 Read *vevacana-* for *vacana-* (?).

955/2 Read *vipallāse*.

955/3 Read *yad abhinandati taṃ bhayaṃ* for *yaṃ nābhinandati taṃ dukkhaṃ*.

955/4 Read *vipallāsā nikkhepa-*.

955/5 Omit the following words here: *Te akatasattā lokā majjhena vemattatāya paññattā. Tattha katamo parikkhāro? Anantaram eva jāto otaṭeti*. They have been reduplicated in error backwards from *PTS*. p. 227, ll. 6–9 (the last four (meaningless) words here seem to be a corruption of “*santāpajāto ti ayoniso*” at p. 227, l. 9); *Bb.* omits those from *Tattha* to *otaṭeti*.

956/1 Omit the word *padaṭṭhānaṃ*, which makes no sense here.

958. (14) Herein, what is the *Mode of Conveying Terms of Expression*? Fever: ¹ 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 ¹ distortedly.

Another way: perception of not-self eradicates perception of self ² [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 ³ thus: < This is called “cognizance” and “mind” and “consciousness” > down to ⁴ < For long has this been cleaved to ⁵ thus: This is mine, this is I, this is my self > (S. ii, 94). Herein, such (?) seeing (?) ⁶ is perception of self.⁶ 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] ¹ is the abandoning of the unprofitable. Herein, there is cessation of

958/1 See n. 947/2; but the word “*paridāgho*” here is not in the text being treated, nor is it clear what it is doing here; perhaps better omit it. “*Sattā lokā*”, if correct, must refer to “*bhavasatto loko*” in the 1st part of the *Ud.* text, and then “*akatasattā lokā*” might refer to the “*Ye hi keci samaṇā vā brāhmaṇā*” in the “middle” of the text, remembering that “*satta*” means both “clinging” (adj.) and “creature” (subst.).

959/1 Read *cittaṇ ca cetasike ca dhamme ubhayaṃ tassa . . .*

959/2 Read *attasaññam*.

959/3 Read *attasaññā* for *anattasaññā*.

959/4 Read *yāva* for *vā*.

959/5 “*Abhuggataṃ*”: the nearest in the *S.* text (S. ii, 94) is *ajjhositam*, which read presumably.

959/6 *Tattha cetasikā dhammānupassanā esā pi dhammasannā* (sic) is nonsense; read *Tattha evarūpā (?) samanupassanā esā pi attasaññā (?)*.

960/1 Read *passato* for *passati*.

ignorance ; with cessation of ignorance, . . . down to . . . cessation of ageing-and-death. This is the coordination.

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[VII. 2nd Example (§ 79)]

961. [228] < Four kinds of person : (i) 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 > (§ 79).

962. [The Thread's Meaning.]

Herein, (i) he who goes with the stream < *cultivates sensual desires and does evil actions* > (§ 79 ; A. ii, 5). 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,¹ 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 not¹ < *cultivate sensual desires* > (§ 79 ; A. ii, 5) 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,² an Arahant, accordingly³ 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.

962/1 Read *taṇhāsotehi* for *taṇhā so tehi*.

963/1 Read *kāme na* as two words.

963/2 " *Kira* " is rather strange here.

963/3 Read *tathā* for *tattha* (?).

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 (see § 127). With (iii) “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 ¹ 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 ² owing to the path, and with (iv) “one gone to the further shore” it is those hearers [229] who are Adepts and also Fully Enlightened Ones ³ 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 (A. v, 221) that are stated.

This is the Thread-meaning.

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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 ¹ 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.

965/1 Read *maggamūlham* for *maggarūpiṃ* (?).

965/2 Ba.: *maggadhitim*; Bb.: *maggamitim*. But read *maggadhīram* (?).

965/3 Read with Bb. *sammāsambuddhā*.

968/1 Read *kāme na* as two words.

970. (4) *Footings*? With one who “goes with the stream” there is the footing for the seven¹ fetters. For the doing² 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.³ “Gone to the further shore”: there is the footing for the plane of Him Who Has Done.⁴

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.¹

973. [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 (cf. *Sn.* 232); but although the Initiate thus also may do such evil actions as demonstrated in the Thread¹ yet he is not one “going with the stream”. [So] This is declarable [only] after analysis.

970/1 Why seven? Read *dasa* for *satta* (?), or are the first three meant as footing for the remaining seven?

970/2 Read *kiriya* *akusalamūlāni* (?).

970/3 Read *asaṃhāriyāya* (cf. *D.* iii, 84, and *M.* iii, 187—*asaṃhīraṃ*), = Non-Return.

970/4 Read *katāvi-* for *kadāci-*; see § 546.

972/1 See n. 970/4.

974/1 His evil actions are not grave enough to cause rebirth in states of unease, and he cannot conceal them.

“ And 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] ² who are lust-free ³ with regard to sensual desires do not cultivate sensual desires and they do no ⁴ evil yet they go with the stream, they do not ⁵ 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 (see *Nd1. 1*), and they are forms, sounds, odours, flavours, and touches,¹ and they are chattels consisting of children, wives, bondsmen, and workmen.¹

977. (11) *Descriptions* ? *//* ¹ 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.² Non-Returners are described by a description in terms of invincibility (see § 970). 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.¹

974/2 *Bb.* : *bāhirako kāmesu* ; but read with *Cy.* *bāhirakā kāmesu*.

974/3 All edns. have *vītarāgo*, but read *vītarāgā*. What is meant is non-Buddhists who have obtained *jhāna*.

974/4 Read *te na* as two words. What is meant is that they “ go with the stream ” by underlying tendency since *jhāna* merely suppresses craving and does not eradicate it.

974/5 *Bb.* : *anusotagāmī paṭisotagāmī* ; but read with *Cy.* *anusotagāmī no paṭisotagāmī*.

976/1 Read *rūpasaddagandhaphassā ca puttadārādāsakammakāraporisā ca parigahā*. The use of *phassa* for *phoṭṭhabba*, if not a corruption, is notable.

977/1 The words *sabbe puthujjanā ekattāya paññattā* do not belong here and have been displaced from the beginning of § 980. Read therefore here *Paññattī ti anusotagāmī kilesasamudācāra paññattiyā paññattā*. *Ye . . .*

977/2 *Ba.* : *niccāna* ; but read with *Cy.* *nibbedha-* for *nibbāna-*.

978/1 Read *dhammāyatana-dhammadhātu-indriyesu* (?).

979. (13) *Clearing Up?* The instigation whereby this Thread is taught is cleared up.

980. [231] (14) *Terms of Expression?* */ [By “one going with the stream”.] All ordinary men are described by a unity. /*¹ 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 foremost² is the person who has “steadied himself”, and they [under him] as the Lust-Free [Non-Returner] (see § 545), 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 friends¹ 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” (§ 1). For him who has “steadied himself”² 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.

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

1st Example (§ 80)]

983. [237, line 5] Herein,¹ what is the type of Thread dealing with morality and dealing with penetration? The verse:

< Merit will grow for one who gives . . . > (§ 80).²

980/1 See n. 977/1. Insert the displaced words here from § 977 and read as follows: *Adhiṭṭhāno ti Anusotagāminā sabbe puthujjanā ekattāya paññattā. Paṭisotagāminā . . .*

980/2 Read *aggo* for *maggo* (or treat the *m* as *sandhi*).

981/1 Read *pāpamittā paccayo* (or *pāpamittatā paccayo*).

981/2 Read *upādāya. Thitassa paṭiladdhamaggo . . .*

983/1 As pointed out by *Cy.*, the two examples, verse and prose, in this last heading dealing with morality and dealing with penetration, have exchanged positions. Since the verse “*Dadato puñṇaṃ pavaḍḍhati*” must come first (see § 80) this has been rectified in the translation. The text should be corrected accordingly. No printed edition of the text notes this displacement.

983/2 The treatment of this verse is redone by *NettiA.* (see *PTS. Netti* pp. 257 ff.), *q.v.*

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” (§ 80) : the ground for making merit consisting in virtue is stated. “One who is skilled abandons evil” (§ 80) : he states the abandoning of greed and delusion and ill will. “With exhaustion of lust, hate, delusion, He attains complete extinction” (§ 80) : he states the outguiding of will and lust for greed, for delusion, and for ill will.

985. The verse¹ “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. */ [“One² who is skilled abandons evil” is the profitable root non-delusion. “With exhaustion of greed, hate, delusion,] [234, line 11] He² 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 (see § 546).

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.¹

985/1 The word *gāthā* is probably included here in error and can be omitted.

985/2 As observed by *Cy.*, passage from the section treating the verse “*dadato puññaṃ pavaddhati*” has got displaced into the middle of the section treating the prose passage beginning “*pañcānisaṃsā*”, etc. ; This is marked */.../* in the translation and extends from § 985 to § 994. The first passage in square brackets represents words that must have dropped out of the text in the copying ; make change-over with the following restoration, therefore : ... *bhavati* ; “*Samyamato veram na ciyatī*” *ti* *adoso kusalamūlaṃ bhavati* ; (p. 237, l. 16) */ [“*Kusalo ca jahati pāpakaṃ*” *ti* *amoho kusalamūlaṃ bhavati* ; “*Rāgadosamohakkhayā*” (p. 234, l. 11) *sa nibbuto*” *ti* *maggaphalaṃ anupādisesaṃ nibbānadhātuṃ ca manteti. Sīlena* ... The displacement, which represents a single palm-leaf unreversed, is noted only in *Bb.*, following *Cy.*, but not corrected. The text should be corrected accordingly.

987/1 Read *agga-* for *magga-*.

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. [235] By “ Merit will grow for one who gives, No risk is stored for one restrained ” the way leading to heaven ¹ 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 (see *M. i*, 379),¹ 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 (see *M. i*, 380) ² [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 (see *Vbh.* 285 ff.): “ 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

990/1 Read *saggagāmini* for *magganiyā*.

991/1 Read *saggakatham*.

991/2 Read *sāmuḥkamsikā desanā*. *PED.* gives for this term only “ exalting ” or “ condensed ”, which are both wrong. See “ Guide ”, Intr., n. 35, for explanation of this term, which refers to the 4 Truths as the teaching which is peculiar to Buddhas, and distinguishes them from all other teachers.

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 two¹ 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 [235, line 28], /*¹ [237, line 16] namely “No risk is stored for one restrained”, the state¹ of no risk, no foe, and no ill will affliction (at *Sn.* 150 and *M.* i, 38) [is stated]. By the third term,¹ 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 hate² 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.

993/1 Read *dvīhi* for *tīhi* as demanded by context.

994/1 See n. 985/2. This is the end of the displaced palm-leaf. Make the change-over with the words of the text as follows: . . . *vuttam. Ten'assa anantariyānaṃ kusalānaṃ dhammānaṃ. Dutiyena padena* (p. 235, l. 28) /* (p. 237, l. 16) *Samyamato veram na ciyati ti averā asapattā abyāpādatāya sadā. Kusalo ca jahati pāpakan ti nānuppadā aññānanirodho. Catutthapadena* . . . Restore, however, as follows: . . . *vuttam. Ten'assa anantariyānaṃ kusalānaṃ vipāko (?)*. “*Samyamato veram na ciyati*” *ti averāsapattābyābajjhatā. Tatiyena padena* “*Kusalo ca jahati pāpakan*” *ti nānuppadā aññānanirodho. Catutthapadena* . . .

994/2 Read *rāgadosakkhayena*.

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 (see *M.* iii, 245), “ 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,¹ and “ With exhaustion of lust, hate, delusion, He attains complete extinction ” is the footing for the Expression of Peace. This is the Footings.

997. [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.¹ “ 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 One² would describe a wrong view (see *S.* iv, 383), 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,¹ 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

996/1 *NettiA.* (p. 259) reverses *saccādhittānena* and *paññādhittānena*.

997/1 Read *ciyati* for *kariyā ti*; the intention is to substitute “ *dadato* ” for “ *saṃyamato* ” here in this second clause as a synonym, but the verb should not be changed.

997/2 Read *tathāgataṃ*.

998/1 Read *parissayappahānāya*. *NettiA.* (p. 260) substitutes “ *daliddiyaṃ pahānāya* ”.

demonstration by opposites.¹ 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 exhaustion² 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. (*M.* iii, 163), he does not, by such restraint as that, unmake risk. On the contrary, it is one who undertakes thus [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 (?);¹ 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.¹ “No risk is stored for one restrained”: for one unrestrained risk is made.² “One who is skilled abandons evil”: one who is unskilled does not abandon it. “With exhaustion of lust, hate, delusion, he³ [239, line 8] / / [240, line 20] attains complete extinction”: without the complete exhaustion he has no extinction.³

999/1 *Cy.*: *dukkhaniddeso samudayo* (cf. n. 1096/1) makes no more sense than the texts. *NettiA.* (p. 260) has *paṭipakkhaniddhesena samudayo*, which makes good sense, therefore so read here, or equivalently.

999/2 Read *khayo* (?).

1001/1 *NettiA.* (p. 261) has “*so tato ārammati*” for the texts’ *hetuto ārati*, so perhaps so read here too?

1002/1 Repunctuate thus . . . *na pavaddhati yaṃ dānamayaṃ taṃ*. “*Samyamato . . .* *NettiA.* (p. 261) has “*adadato pi puññaṃ pavaddhati, na dānamayikaṃ*. “*Samyamato . . .*”, which, however, seems more like a rewriting than a variant reading.

1002/2 So all edns.; *NettiA.* (p. 261) states differently.

1002/3 Here a palm leaf from a *Sumangalavilāsinī* MS. has got into the original *Pe* MS. by mistake. All edns. and *Sa.* agree with *PTS.* It begins in the middle of

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. [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 category¹ 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

a sentence with the word *dūtaṃ* (PTS. *Pe* p. 239, l. 8) and ends in the middle of a word with the word *mahā-* (PTS. *Pe* p. 240, l. 19). When the *Ud.* quotation is put in quotes and the intrusion emphasized in capitals the situation becomes plain as follows: . . . “*Kusalo ca jahati pāpakam*”, *akusalo na jahati*. “*Rāgadosamohakkhayā sa / DŪTAM PESETVĀ PI NA PAKKOSĀMI, SO SAYAM EVA MAHĀBHIKKHUSANĠGHAPARIVĀRO AMHĀKAM VASANATTHĀNAM SAMPATTO . . .* (*Pe* p. 239 down to p. 240) . . . *SABBAPHĀLIPHULLO VIYA YOJANASATI KO PĀRICCHATTAKO PAṬIPĀTIYATTHAPITĀNAM DVATTIṢṢA CAKKAVATTINAM DVATTIṢṢA DEVARĀJĀNAM DVATTIṢṢA MAHĀ- / nibbuto*” *asekkhassa natthi nibbuti*. Now this *DA.* passage begins in the *DA.* text with “‘*Yena bhagavā ten’upasaṅkamimsū*’ *ti* (*D.* iii, 207, ll. 14–5) *bhagavato āgamanam sutvā / DŪTAM PESETVĀ . . .*” (see above) and ends with “*. . . DVATTIṢṢA MAHĀ- / brahmānam suriyā sirim abhibhavamānam viya virocati*” (*DA.* p. 971, l. 25 to p. 973, l. 4). By removing the extraneous matter from the *Pe* text and placing the two halves of its split sentence together again, we have “*Kusalo jahati pāpakam*” *akusalo na jahati*. “*Rāgadosamohakkhayā sa / nibbuto*” *asekkhassa* (sic) *natthi nibbuti*. Turning now to the *NettiA.* (PTS. *Netti* p. 261, ll. 27–8), we find in fact “‘*Kusalo jahati pāpakam*’ *akusalo pana na jahati*. ‘*Rāgadosamohakkhayā sa nibbuto*’ *tesam aparikkhayā natthi nibbuti*”. In restoring the *Pe* text, therefore besides throwing out the intruding matter, read for *asekkhassa* either *sekkhassa* or as in *NettiA.* *Cy.* in its version of the text accepts the intrusion without remark. It is ironical that this very florid intrusion contains virtually no mistakes—a fact also of interest, perhaps, since it might support the view that the original *Pe* text with its mistakes was a very old one. The intrusion appears identical in all editions as well as in the Sinhalese palm-leaf MS. examined by the translator.

1005/1 Repunctuate text accordingly. The allusion seems to be to virtue’s being initially undertaken by the faith faculty.

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, . . .¹ 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 (?).² “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 > (cf. *M.* i, 9–10).

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.

1007/1 *NettiA.* (p. 263) adds *abhayadānaṃ*.

1007/2 *Ba., Bb., Cy.*: *khantī*; but should it be taken in compound? And *anāvajjan ti* is corrupt. Read whole phrase as *khanti-anāvajjatāpaññattiyā* (?).

1011. “He attains complete extinction” is the extinction element with trace left and the extinction element without trace left. This is the Coordination [241].

*

[VIII. 2nd Example (§ 80)]

1012. [231, line 13] < Five¹ rewards can be expected of ideas that have entered the ear² when they are . . . down to . . . well penetrated by [right] view > (§ 80) this Thread can be quoted in detail—When he “devotes himself” and “strives” and “makes efforts”³ [he < reaches distinction (i) here and now] . . . (ii) when ill . . . (iii) the time of death . . . (iv) when a god . . . (v) [he reaches] Hermit Enlightenment > (§ 80).

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 understanding¹ or for complete breaking-out.²

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 (see §§ 86 ff.); but¹ (v) since a person of deluded temperament cannot devote himself, strive, or make efforts, the deliverance, according as it comes to be,² 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

1012/1 See n. 983/1. This being the second example, since it is prose and as given in § 80, must come after the verse “*Dadato puññam pavaḍḍhati*”, the two examples being reversed in all edns., only *Cy.* noting the reversal.

1012/2 Read *ānisaṃsā*. Note how this wording differs in accident from that in § 80—genitives here, locatives there, and the word-order changed; copyist’s carelessness?

1012/3 Read (for consistency at least) *yuñjato ghaṭentassa vāyamato diṭṭhe’va dhamme gilāno* . . .

1013/1 Read *adhipaññādharmavipassanāya* as one compound.

1013/2 The allusion is to *M.* i, 104 (the “breaking out” from the “eggshell of ignorance”). Correct spelling *abhinibbhidaṭṭham* (✓ *bhid*, see *CPD.*).

1014/1 Read *pana* for *pañca*.

1014/2 Read *yathābhūtā* (?).

another (?) corrupts (?) ³ him (?), that [deliverance (?)] is still not without its pleasant ripening [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 ¹ Hermit Enlightenment.

1016. (i) He who devotes himself, strives, makes efforts, in regard to the [ideas that have] entered the ear perceives successive ¹ 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,² then *< when he becomes a god and enjoys pleasure he still has traces of the True Idea floating in him >*-(A. ii, 185); ³ he recognizes thus: *< “ This is the True Idea and outguiding Discipline in which we led a divine life formerly when we were human ” >* (A. ii, 185). 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 ” ¹ is understanding consisting in what is heard.

1014/3 *Parotaṃ duyhati* looks like a corruption; perhaps read *paro taṃ dūseti*.

1015/1 Omit *na* before *so*, or read *ca so*.

1016/1 *Cy.* : *pubbāparena*.

1016/2 *Ba.*, *Bb.* : *katthaci saṃvego* for *katthasaṃvego*.

1016/3 *A.* text has *tassa tattha sukhino dhammapadāni pilapanti*; therefore correct *Pe* text suitably.

1017/1 Read with *Bb.* *Yā parato ghosena vacasā suparicītū, ayaṃ . . .*

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. [233] “Ideas that have entered the ear” is the first Base for Deliverance (see *D.* iii, 241; *A.* iii, 21), “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,¹ 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 . . . >*¹ (see *A.* v, 338), which can be quoted in detail; this is the first Exploit of Faith (*A.* v, 337 ff.). “Looked over by the mind”: *< he abides much in retreat . . . >* ()¹ 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 >* (*A.* v, 340); 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

1020/1 Read “*Sotānugatā dhammā vacasā paricitā*” *tī anupubbadhamme assa sotena sutvā sīlakkhandham paripūreti*; the sentence is in a bad mess in the texts.

1021/1 The three quotations used in explanation here should all be from the same Sutta; but at *A.* v, 337 “*bahussuta*” is second, not first, and the second given here is not in that *A.* text.

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.

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1024. (1) Herein, what is the *Mode of Conveying a Teaching* ? In this Thread the three Searches (*D. iii, 216*) 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] ¹ 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,¹ he obtains understanding consisting in what is heard. According as he gives attention to ² the ideas as heard, then he obtains understanding consisting in cogitation. According as [234] 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*.

1024/1 Read with *Cy.* . . . *desitā : sotānugatehi dhammehi kāmesanāya samathamaggo, vacasā paricitehi bhavesanāya samathamaggo, ditṭhiyā supāṭividdhehi brahmacariyesanāya samathamaggo.*

1025/1 Read *sutaṃ* for *suttaṃ*.

1025/2 Read *manasikaroti yathāsutadhamme.*

1027. (4) *Footings*? “ Ideas that have entered the ear ” is the footing for hearing the True Idea.¹ “ 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 (?)].²

1028. (5) [*Characteristics* ? . . .] “ Looked over [by the mind] ”¹ is both looked over by understanding and looked over by right view [. . .]¹

1029. (6) *The Fourfold Array*? What is the Blessed One’s *Purport* in this Thread? As to possessors of these three¹ kinds of understanding, they an out- [234, line 11] *//*² [235, line 29] -let find, thus the Dispensation gives outlet. This is the purport.

1030. [236] (7) With no hearing¹ and with no attention¹ and with no penetration, the way leading to the origin of embodiment is stated. With hearing and with attention and with penetration,² 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.

1027/1 *Sa.* has the absurd *dhammāpacanāya padaṭṭhānaṃ*.

1027/2 Something is missing here. Mode 4 lacks its last clause and Mode 5 its first two, apparently. (*Sa.* has the meaningless *payujjanāya padaṭṭhānaṃ manasā akkhevatāti dhammānudhammāya atthi vipassanāya padaṭṭhānaṃ diṭṭhāya anupekkhitā ti diṭṭhiyā pi anupekkhitā*.) Restore perhaps partly as follows: “ *Diṭṭhiyā [supaṭividdhā] ti maggasa (?) padaṭṭhānaṃ. Lakkhaṇo ti . . . (?) “manasā] anupekkhitā” ti paññāya pi anupekkhitā diṭṭhiyā pi anupekkhitā*.

1028/1 See n. 1027/2. *Cy.* reconstructs this 5th Mode quite differently, though the justification of its reconstruction is open to question.

1029/1 Read with *Cy. tīhi* for *dvīhi*.

1029/2 Here, with the removal of the passage belonging to the other example (*dadato puññaṃ pavaddhati*) to its right place, it remains to join the two ends of this split sentence together again. First, doing so according to the texts, read *Ye imāhi dvīhi paññāhi samannāgatā tehi // yaṇ ti niyyānikaṃ sāsanaṇ ti ayaṃ adhippāyo*. This then can be restored without difficulty to *Ye imāhi tīhi paññāhi samannāgatā te ni-// -yyanti ti niyyānikaṃ sāsanaṇ ti ayaṃ adhippāyo*. (It may be noted here that *Sa.* has the following jumble: *samannāgatā tehi yujjamaṃ khayapariniḥḥuto ti kusalocajehati pāpakaṇ ti samānakhandhassa padaṭṭhānaṃ rāgadosamohakhayā sa nibbuto ti maggo phalaṃ anupādisesaṇ ca nibbānadhātum manteti*.)

1030/1 Read with *Bb. Assavanena ca amanasikārena*.

1030/2 *Bb.* adds *paṭivedhena ca* here.

1032. (9) *Reversal* ? By their opposites the five rewards are five dependencies,¹ 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 heard¹ 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.¹ 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 (?).¹

1037. (14) *Terms of Expression* ? The “ five rewards ” are described by a diversity. The ideas (?) ¹ that have “ entered the ear ” are the Noble Ones’ Usage (*D. iii, 232*) described by a diversity. The hearing of the ideas is described by a unity.

1032/1 Read *pañcādhīnā* (?).

1033/1 *Ba., Bb.* : *yam suttam* for *saṃyuttam* ; but read whole phrase preferably as *yam sutam diṭṭham pi paññindriyena viññātam pi* (or *viññattam pi*).

1034/1 Read with *Cy.* *viññāpaññattiyā paññattā*.

1036/1 *Paveso* : a corruption ?

1037/1 Read *dhammā* here for *anusaṃsā* (*sic Bb.* has *ānisaṃsā*) (?).

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 meaning¹ is the condition and experience of the idea the cause. “Well penetrated by [right] view” : [237] 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 (§§ 1013–1023 ?), there is no need (?)¹ to produce another way, since the plane of coordination is there [already]. [237, line 4].

*

1040. [241, line 30] In the Elder Maha-Kaccāyana’s Piṭaka-Disclosure the chapter on the Modes of Conveying in Combined Treatment is completed.

1038/1 Read *atthapaṭisaṃveditā*, cf. *M. i*, 37 (“*atthavedaṃ . . . dhammavedaṃ*”).

1039/1 *Ba.*, *Bb.*, *Cy.* : *-bale* for *-phale*.

*

[CHAPTER VIII

The Moulding of the Guide-Lines ^{1]}

1041. [242] < *No past beginning is evident of ignorance* > (A. v, 113) and < *of craving for being* > (A. v 116): herein, < *no past beginning is evident of creatures shut in by ignorance and fettered by craving* > (S. ii, 178 ff; v, 226).

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 (see *M. i*, 300; also *i*, 8). But when creatures with pronounced views thereof are exercising insight, they see the categories directly as self (*M. i*, 300): they see form as self thus “What is form is self; what I am is form”; and he who ¹ sees form’s destruction ² is an annihilationist. So the first instances ³ of each of the five categories ⁴ belong with the annihilation view thus < *What is soul is physical frame* > (*M. i*, 484), and with the three last terms in the case of each ⁵ single category [the instance] belongs to eternalism thus < *Soul is one, physical frame another* > (*M. i*, 484).

1041/1 All edns. give this chapter the same wrong title, namely “*Suttavebhangiya*”. The proper title is *Nayasamutthāna* as given at the conclusion of the chapter (§ 1112 end; *PTS.* p. 259, ll. 17–19), where the word “*nayasamutthānaṃ*” (“Moulding of the Guide-Lines”) appears along with the word “*suttavebhagissa*” (so read = “Thread-analyser”), which is a gen.-case adj. epithet of the Elder’s gen.-case name “*Mahā-Kaccāyanassa*”. It is odd that such a mistake should have been so perpetuated.

1043/1 Read *yo* for *so*.

1043/2 Read *rūpavināsaṃ* as one compound.

1043/3 This use of *abhinipāta* in the sense of “instance” is unusual.

1043/4 The “first instances” are “he sees form (etc.) as self” by simple identification (see *M. i*, 300).

1043/5 Read *ekamekamhi* as one compound.

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] [243] abide devoted to the pursuit of self-torment. It is owing to that same pleasure in views (cf. *M. i*, 93 ; also *S. v*, 424) 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,¹ so long as the underlying tendencies with regard to sensual desires are not eradicated² 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,

1046/1 *Bb.* : -*diṭṭhī*.

1046/2 Read *samūhatā* for *samūhato*.

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. [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 (*D. iii*, 228), with no fifth and no sixth. Whoever they¹ 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 demonstrated¹ 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 (*D. iii*, 228),
2. Four Perversions (*A. ii*, 52),
3. Assumings (*D. iii*, 230 ; but see § 1077),
4. Bonds (*D. iii*, 230),
5. Ties (*D. iii*, 230),
6. Taints (*A. ii*, 211),
7. Floods (*D. iii*, 230),
8. Barbs (; cf. *Netti* p. 114, *Nd1*. 59),
9. Steadying-Points for Consciousness (*D. iii*, 228),
10. Goings on Bad Ways (*D. iii*, 228).

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

1050/1 Read with *Ba.* and *Bb.* *ye hi keci*.

1051/1 Read *niddissiya* without hyphen after.

Herein, 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.]¹

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.¹

1055. [1.-2. . . .]¹

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 view² ; this is view assuming. [245] One steadied in the fourth perversion assumes the categories as self ; this is self-theory assuming.

1056. 3.-5. Herein,¹ one steadied in sensual-desire assuming ties with covetousness² ; 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 tying¹ the defilements that assail him are called remorse, and the remorse is underlying tendencies. Herein,

1053/1 This expansion must be shown as implied, see *Netti* pp. 114-15 (trsln. §§ 674-685) for full version.

1054/1 This is set out in full at *Netti* p. 114 (trsln. § 675).

1055/1 The first para. is missing here, as is shown by comparison with the *Netti* (p. 115, ll. 29-32, trsln. § 686).

1055/2 Read with *Bb. diṭṭhiṃ*.

1056/1 Two paragraphs have been telescoped into one here, presumably in error, by the omission of the " Bonds ", see *Netti* p. 116 (trsln. §§ 688, 689). The error could be restored without difficulty from the *Netti* text.

1056/2 Read *abhiṃjāya ganthati*.

1057/1 Read *ganthato* (ppr. gen.) for *ganthito*.

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 ¹ 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 ¹ 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,² and the flood of views is the barb of views.³

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 ¹ 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; [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.

1058/1 Read *Te* for *To*.

1059/1 cf. *ajjhāsayam* at *Netti* p. 116.

1059/2 cf. *mānasallam* at *Netti* p. 116.

1059/3 cf. *mohasallam* at *Netti* p. 116.

1060/1 Read *upasecanam* in each case for *rūpasecanam*; cf. *Netti* p. 117, l. 34 trsln. § 694).

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 bond¹ 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,¹ 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*. [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.

1063/1 Read with *Ba.* and *Bb.* *kāmayogo* for *kāmogho* here.

1066/1 Read *idaṃsaccābhiniवेशो* for *idaṃ abhiniveso*.

1068. As to the first terms of these ¹ ten Threads (§§ 1052 ff.), what is the meaning (aim) of these ideas? The meaning (aim) is one, only the phrasing is different.² 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 ¹ abbreviation.

[Profitable]

1070. Next the profitable side.

1. four Ways (*D. iii*, 228),
2. four Meditations (*D. ii*, 156),
3. four Foundations of Mindfulness (*D. iii*, 222 ; but cf. § 745),
4. four Abidings—heavenly, divine,¹ noble, imperturbable (*D. iii*, 220),
5. four Right Endeavours (*D. iii*, 221),
6. four Wonderful and Marvellous Ideas (*D. ii*, 145),
7. four Expressions ² (*D. iii*, 229),
8. four kinds of Concentration—concentration due to will, concentration due to energy, concentration due to cognizance, concentration due to inquiry (see 4 Bases for Success *D. iii*, 222),
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 (cf. *S. i*, 54),
10. four Measureless States (*D. iii*, 223).

1071. 1.–10. Herein, the painful way with sluggish acquaintance-ship 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

1068/1 *Bb.* : *Pañcannaṃ dasannaṃ* ; but “ five ” is meaningless here. Read *Tesaṇ ca dasannaṃ* (?).

1068/2 Read *nānaṃ* for *ñāṇaṃ*.

1069/1 Read *Iminā* for *Imāni*.

1070/1 Read *vihārā—dibbo brahmo ariyo āneñjo—cattāro . . .*

1070/2 Read with *Bb.* *abbhutadhammā cattāro adhiṭṭhānā cattāro samādhino . . .*

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 lovingkindness.

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 [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 lovingkindness : 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,¹ 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*.

1073/1 *Cattāro iddhipādā* is a mistake here for *tupo*, which read (see § 1070).

[The Pairing off or "Play"]

1077. Herein, the pairing off¹ is this : Four Nutriments² 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, [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*³ Guide-Line. Its end is the four Fruits [of the Monk's State] (§ 529). And the idea demonstrated⁴ as the first Direction in the profitable demonstration⁴ (§ 1072) has for its end the fruit of Stream-Entry, the second the fruit of Once-Return, the third⁴ 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 outlet¹ 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

1077/1 "Yojanā" here represents "vikkīṭitaṃ" at *Netti* p. 124 (trsln. § 739).

1077/2 Read *āhārā* for *viḥāro*.

1077/3 "Disālokano" here (note spelling with *k* instead of *c* here and in preceding para.) might be a mistake in this instance for *sīhavikkīṭito*. In any case, if correct, this refers to the fitting of the "Plotting-of-Directions Guide-Line" into the exposition of the "Play of Lions", the former dealing with phrasing and the latter with meaning (aim), see *Netti* pp. 4-5.

1077/4 Read *Yo ca dhammo kusalaniddese paṭhamam disā-niddiṭṭho, imassa . . . (?)* and read *tatiyaṃ* for *tatiye (?)*.

1078/1 Read *niyyāti* for *niyyati* throughout in these singular numbers (the root is *yā* here, not *nī*).

swift acquaintance is one who gains knowledge by what is condensed (cf. §§ 87 ff.). 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 (see *Ps.* ii, 92) 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. [250] Herein, the corruption is this.

1. three Unprofitable Roots (*D.* iii, 214),
- [2. three kinds of Object (),] ¹
3. three kinds of Contact (cf. § 940),
4. three kinds of Feeling (*D.* iii, 216),
5. three kinds of Mental Approach (cf. *M.* iii, 216–7),
6. three Corruptions (cf. *Dhs.* 993),
7. three kinds of Thinking (*D.* iii, 215),
8. three Fevers (*A.* i, 137),
9. three Characteristics of the Determined (*A.* i, 152),
10. three Painfulnesses (*D.* iii, 216).

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

1080/1 The second clause is missing here ; from §§ 1082–4 it appears that it should read “*tīṇi ārammaṇāni*,”.

- [2. Three kinds of object : agreeable, disagreeable, neutral.] ¹
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 [251] fever arises. Depending on lust-born fever, the determined characteristic arising arises.¹ 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.

1081/1 See n. 1080/1 ; restore missing clause as follows : *Tīṇi ārammaṇāni : manāpikaṃ ārammaṇaṃ amanāpikaṃ ārammaṇaṃ upekkhatthāṇiyaṃ ārammaṇaṃ.*

1082/1 To speak of the " arising of arising " or of the " arising of subsidence " is scarcely legitimate and is frowned on (see e.g. *VisA.* and *PsA.*).

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 steadied¹ 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.¹ 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.² 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 unprofitable³ 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 (§ 1080). [252] Whatever is on the unprofitable side all combines in the three unprofitable roots (cf. § 11).

[Profitable]

1086. Herein, what is the profitable side ?

1. Three Profitable Roots (*D.* iii, 214),
2. three kinds of Understanding : understanding consisting in what is heard, understanding consisting in cogitation, understanding consisting in keeping in being (*Vbh.* 324-5),

1083/1 Read *thitass'aññathattam*.

1084/1 Read *upekkhatthāniyena* as one compound in instr. sing.

1084/2 See n. 1082/1.

1084/3 Read *akusalapakkhe*.

3. three kinds of Concentration : with thinking and exploring, . . . etc. (*D. iii*, 219),
4. three Trainings : training in higher virtue, . . . etc. (*A. i*, 234),
5. three Signs : sign of quiet, sign of exertion, sign of onlooking-equanimity (cf. *A. i*, 256 f.),
6. three kinds of Thinking : renunciation thinking, . . . etc. (*D. iii*, 215),
7. three Faculties : the I-shall-come-to-know-finally-the-as-yet-not-finally-known faculty, . . . in detail (*S. v*, 204),
8. three Approaches : approach with renunciation, approach with non-ill-will, approach with non-cruelty¹ (),
9. three Searches : search for sensual desires, search for being, search for a divine life (*Vbh.* 366),
10. three Categories : the virtue category, the concentration category, the understanding category (*M. i*, 301).

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. [253] Concentration without thinking and with only exploring fulfilled fulfils training in higher virtue. Training in higher virtue

1086/1 Read with *Bb.*, as is required by the ensuing paras., *Tayo upavicārā : nekkhammopavicāro abyāpādupavicāro avihimsūpavicāro*. Though these 3 are not in the Suttas, *somanassopavicāra*, etc., cannot be intended here since they would reduplicate those in § 1080.

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 (see *Ps.* ii, 48, 69). Herein, with the first the Dispositionless, with the second the Void, with the third the Signless.

This is called the second ¹ Guide-Line, the Trefoil.

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[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 (§§ 1078 f.). Of these three types of person, those types of person who find outlet ¹ by the pleasant way with swift acquaintance and the pleasant way with

1090/1 "Second" of the three "meaning Guide-Lines"; although the *Plotting-of-Directions* Guide-Line has already been mentioned, it is one of the two "phrasing Guide-Lines" and counts fourth (see § 1110).

1091/1 Read *niyyanti* (3rd pers. pl. of $\sqrt{yā}$ here, not $\sqrt{nī}$; see n. 1078/1) for *niyyan ti*.

sluggish acquaintance are two types of person, and there are two types of person [254] who find outlet ¹ 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 (see §§ 1043 f.).

[Corruption]

1092. Of these two types of persons this is the corruption.

1. Ignorance and Craving (cf. *D.* iii, 212 ; *S.* ii, 178),
2. Consciencelessness and Shamelessness (*D.* iii, 212),
3. Unmindfulness and Unawareness (*D.* iii, 213),
4. Hindrances and Fetters (*S.* ii, 178),
5. Cleaving ¹ and Insistence (),
6. I-making and My-making (*M.* iii, 32),
7. Faithlessness and Unamenability to Correction ² (),
8. Idleness and Unreasoned Attention (),
9. Uncertainty and Covetousness (),
10. Not Hearing the True Idea, and Non-Attainment ().

[Directions—Unprofitable]

1093. Herein, ignorance and consciencelessness 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.¹ The ten second terms of all the dyads are the second Direction.

1092/1 Read *ajjhosānañ ca* for *ajjhohanañ ca*.

1092/2 For definition of *dovacassam* see *M.* i, 95.

1095/1 Sentence corrupt ; restore as follows : *Dasannaṃ dukānaṃ dasa padāni paṭhamakāni ekam atthaṃ nāpentī, ayaṃ paṭhamā disā kaṇhapakkhe. Sabbesaṃ . . . (?) ;* cf. § 1068.

1096. So the unprofitable ideas' state of being a source (?) ¹ of suffering is Origin. Whatever ² 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 (*A. i*, 61),
2. Science and Good Conduct (*M. i*, 358),
3. Mindfulness and Awareness (*A. i*, 95),
4. Conscience and Shame (*A. i*, 95),
5. Abandoning of I-making [255] and Abandoning of My-making (*M. iii*, 32),
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

1096/1 *Dukkhaniddeso* cannot be right here ; read *dukkhanidānatā* (?).

1096/2 Read *yam yam* for *yam tam* (?).

by means of the [ten] first ¹ 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 ² 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],¹ 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 (§ 8). [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 ¹ converges under the nine unprofitable ¹ 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 ¹ 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 ?

1100/1 Read *paṭhamehi* for *dutiyehi*.

1100/2 Read *dutiyehi* for *paṭhamehi*.

1101/1 Read with Bb. *atthanayena* for *aṭṭhā nayena*.

1102/1 Read *akusalāni*, *akusalam*, and *akusalassa* respectively for *kusalāni*, etc., in this first half of the paragraph.

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 [257] construable under the *Trefoil* Guide-Line ? ¹ 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] : ² these four terms are Non-Greed and Non-Hate.³ 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] ⁴ 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

1104/1 Repunctuate text accordingly.

1104/2 The words *dukkhasaññā ca* required here after *asubhasaññā ca* are missing in all texts.

1104/3 Read *alobho ca adoso ca* for *lobho ca doso ca* here.

1104/4 Read *kusalākusalamūlesu* for *kusalamūlesu* (?).

Permanence : these are the third Perversion. Delusion and Perception of Self : this is the fourth Perversion. So these nine¹ 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 resort¹ of these three Guide-Lines is included in each¹ Guide-Line. When the profitable ideas or unprofitable ideas of one Guide-Line are known, the opposite² can be sought out accordingly. Having sought out the opposites, that Guide-Line can be demonstrated. When that [258] Guide-Line is demonstrated,³ 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.

1105/1 Read *nava padāni* as two words. In this para. both *dosa* and *adosa* are missing (dropped by a copyist). It is possible they should be placed respectively under both the first two terms on both sides, i.e. "hate" with both "craving" and "greed", and "non-hate" with both "quiet" and "non-greed".

1106/1 Read with *Cy.* : *yo ca gocaro so ekekaṃ* for *yo ca rāgo yo doso ca ekaṃ*.

1106/2 Read with *Bb.* *paṭipakkho*.

1106/3 Read with *Cy.* *niddiṭṭhe* for *niddiṭṭho*.

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 Direction¹ 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 plotting¹ 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.
[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 (§ 11).¹

*

The Guide-Line Craving and Ignorance guiding
By Quiet and Insight, and construing

1109/1 Here only two Directions ; but see § 1100.

1111/1 Read *Āloketvāna* for *Āloketvā na* or omit *na*. This is not a verse.

1112/1 This verse must be made to agree with the original statement of it on *PTS*. p. 4, of which it is a repetition. See § 11.

Appropriately in the Truths,²
 Is the *Conversion of Relishing*.
 Guiding the profit by the roots
 Of profit, unprofit by its roots,³
 As they are, really, not unreally,
 That Guide-Line they call the *Trefoil*.
 The wise in Guide-Lines⁴ have called that
Lions' Play which by the Faculties⁴
 Does Faith's True Objects⁴ guide, and also
 By perversions the Defilements.
 The Guide-Line that plots out [ideas
 Of] profit here, unprofit there,
 As stated in the prose expounded⁵
 They call the *Plotting of Directions*.
 After [thus] plotting with the Plotting
 Of Directions, what then selects⁶
 [All] profit [ideas] and unprofit
 And guides them right is called the *Hook*.

The Moulding of the Guide-Lines, the Elder Mahā-Kaccāyana the Thread-analyser's showing in the Piṭaka-Disclosure, is completed.⁷

*

[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

1112/2 In this verse read *Taṇhañ c'eva avijjañ ca samathena ca vipassanāya yo neti saccesu yogayutto . . .*; at *Netti* p. 4 this verse and the following verses occur in slightly differing form.

1112/3 Read *Yaṃ kusalamūlehi nayati kusalam akusalam mūlehi*; cf. *Netti*.

1112/4 Read *Yo neti vipallāsehi kilese, indriyehi saddhamme, Etaṃ nayaṃ nayavidū sīhavikkīlitaṃ āhu*; cf. *Netti*.

1112/5 This verse needs some restoration; cf. *Netti*.

1112/6 Read *ukkipiya* for *udakkhi viya*; see *Netti*.

1112/7 It is the misreading of this terminal title that has given rise to the absurd mistaken title "*Suttavebhaṅgiya*" for this 8th chapter in all edns. Read as follows: *Nayasamuṭṭhānaṃ Peṭakopadesa Mahākaccāyanassa therassa suttavebhaṅgissa dassanaṃ samattaṃ*. The title of the chapter is "*Nayasamuṭṭhānaṃ*" (corresponding to the 3rd chapter of the *Netti's Paṭiniddesa* Section with the same name); the term "*suttavebhaṅgissa*" is a genitive epithet qualifying the genitive "*Mahākaccāyanassa therassa*".

and unprofitable dyads demonstrated in the Conversion of Relishing Guide-Line : [260] the meaning (aim) [contained] in the two profitable ideas ¹ [in the Conversion of Relishing] may be [taken as analysing] the plane of existence that is being analysed ² 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 ³ is stated by the four terms. There is no plane to demonstrate by the twenty-eight parts ⁴ [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 ¹ 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.²

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

1113/1 This whole paragraph is a curious afterthought, placed where it is. There should be only a comma on the last line of *PTS.* p. 259 and the sentence carries on with “*yesu*” on p. 260, l. 1. *Bb.* (in a *vl.*) and *Cy.* have *visuddhesu* for *dhammesu* (*PTS.* p. 260, l. 1).

1113/2 Read *vibhajjamānā'ssa* (= *vibhajjamānā assa*) (?); *Cy.* paraphrases by *visujjhamānā assa*. The sentence is a difficult one.

1113/3 Repunctuate text ; and read *Tattako pi* for *tattakāni* (?).

1113/4 “Twenty-eight” : *Cy.* says “ ‘*Aṭṭhavīsati bhūmibhāgehi*’ *ti dasa dukatika-catukkesu ādito'va suttam mūlapadāvasena ekabhāgaṃ / avasesāni sankilesa-vodānavasena tīṇi navakabhāgāni ti imehi aṭṭhavīsati bhūmibhāgehi / na hi sāsanaṇaṇa vuttehi* //—It may be so.

1114/1 Read *niddissanti*.

1114/2 At *PTS.* p. 260, l. 6 *avikosānā* but here at l. 13 *avikkhepanā* ; the two words must, from the context, be the same ; the former seems the better reading of the two, though both could be corruptions of *avikopānā*.

I. GENERAL INDEX

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IV. PALI-ENGLISH GLOSSARY

Not all compounds are included ; they are to be found under the relevant entry in the General Index. On the whole, words found only in quotations are not included.

akappiya—not allowable
 akamma—without action
 akammanīyatā—unwieldiness
 akiriya—no-ought-to-be-done
 akusala—unprofit, unprofitable ; -kam-
 mapatha—u. courses of action ;
 -dhamma—u. idea ; -pakkha—u.
 side ; -mūla—root of u.
 akkhara—letter (of alphabet)
 akhaṇḍa—untorn
 agati—bad way
 agga—foremost
 aggi—fire
 aṅkusa—the Hook
 aṅga—factor
 acetana—choiceless
 accāradhaviṛiya—over-energetically
 acchariya-abbhutadhamma—wonderful
 marvellous idea
 ajjhatta—in oneself
 ajjhāsaya—inclination
 ajjhosanna—cleaved to
 ajjhosāna—cleaving to
 ajjhosita—cleaved to
 aññathābhāva—alteration
 aññā—knowledge
 aññājīvaka—soul-is-another-ist
 aññāṇa—unknowing ; -nirodha—cessa-
 tion of u. ; -mūlaka—rooted in u. ;
 -mūlakappabhava—being rooted in u.
 aññātāvindriya—final-knower faculty
 aññindriya—final-knowing faculty
 atṭhaṅgikamagga—eight-factored path
 aṇḍaja—egg-born
 atikkamati—to surmount
 atimaññati—to slight
 ativassiyati—to be soddened by rain
 atīta—past ; -ādhivacana—designation
 for the p. (tense)
 attā—self ; -kilamatha—s.-torment ;
 -ggāha—s. apprehender ; -diṭṭhi-
 bhūmi—plane of s.-view ; -bhāva—
 s.-hood ; -vādūpādāna—s. theory-
 assuming ; -sacca—truth of a s. ;
 saññā—perception of s. ; -hita—
 one's own welfare
 attha—aim, meaning, purpose ; -paṭi-

sambhidā—discrimination of m. ;
 -paṭisaṁveditā—experience of m.
 atthangata—gone out
 atthavasa—aim
 atthi—presence
 adassana—unseeing
 adinnādāna—taking what is not given
 adosa—non-hate
 adhicitṭa—higher cognizance
 adhiccasamuppannaditṭhi—fortuitous-
 arising view
 adhiṭṭhana—expression, expressed in
 terms of ; -hāra—mode of conveying
 terms of e.
 adhipateyya—predominance ; -pacca-
 yatā—conditionality of p. ; -bhūmi—
 plane of
 adhippāya—purport
 adhimatta—outstanding
 adhimutta—believing in
 adhimutti—belief
 adhisīla—higher virtue
 adho—below
 anagāriya—homelessness
 anajjhā—ineffectuality
 anajjhosāna—uncleaving to
 anaññātāññassāmīti-driya—I-shall-
 come-to-know-the-as-yet-not-finally-
 known faculty
 anattā—not-self ; -saññā—perception
 of n.s.
 anatta—harm
 ananupassanā—non-contemplation
 ananubodha—non-discovery
 anantarikā samādhi—straight-result-
 ing concentration
 anapekkhā—unconcern
 anabhijjhā—non-covetousness
 anariya—ignoble
 anavamagga—does not come to lapse
 anāgata—future ; -ādhivacana—desig-
 nation for the f. ; -bhava—f. being ;
 -vatthu—f. basis
 anāgāmī—non-returner ; -phala—fruit
 of a n.r.
 anālaya—non-reliance
 anāvatthika—not belonging to occasion

anāvila—undisturbed
 anāsava—taintless
 anicca—impermanent; -attha—meaning of i.; -ānupassanā—contemplation of i.; -saññā—perception of i.
 aniddiṭṭha—undemonstrated
 animitta—signless
 aniyata—not certain
 anugīti—paraphrasing-verse
 anuññāta—agreed, agreement
 anudhāvati—to overrun
 anunaya—approval
 anuppanna—un arisen
 anuparivatti—parallel occurrence
 anupādisesa—without trace left
 anuppāda—non-arising
 anuyuñjīyati—to pursue
 anuloma—conformity
 anusaya—underlying tendency
 anusāsana—instruction
 anusotagāmī—one going with the stream
 anussati—recollection
 anekapūjā—extra offerings
 anottappa—shamelessness
 anodhiso—unlimitedly
 anta—end, extreme
 antarāparinibbāyī—one who attains extinction early in his next existence
 antarāyika—obstructive
 antopūribhāva—becoming rotten within
 andhakāra—darkness
 apakadḍhati—to reserve
 apacaya—dispersal
 apaccaya—not a condition
 apaṭisandhi—non-relinking
 apaṇṇaka—incontrovertible
 apatitṭhita—without a standing-point
 aparanta—future finiteness
 aparāpariya—some future existence
 aparimāṇa—ungauged measure
 aparihāna—non-falling away
 apāya—unease
 apilāpanatā—non-floating-away
 apuñña—demerit; -maya—consisting in d.
 apunabbhava—non-renewal of being
 apubba acarima—not before, not after
 apekkhā—concern, looking back
 appativedha—non-penetration
 appaṇihita—dispositionless
 appanā—absorption
 appamatta—diligent

appamāṇa—measureless
 appamāda—diligence; -dhātu—element of d.
 appahāna—non-abandoning
 appicchatā—fewness of wishes
 appiyasampayoga—association with the loathed
 abbhutadhamma—marvellous-idea
 abyākata—undeclared
 abyāpāda—non-ill will; -opavicāra—approach with n.; -cchanda—will for n.; -dhātu—n. element; -vitakka—n. thinking; -saññā—perception of n.
 abyābajjha—non-affliction
 abhaya—safety
 abhāvita—not kept in being
 abhijjhā—covetousness
 abhiññā—acquaintance (ship)
 abhinandati—to relish expectantly
 abhinibbhidā—breaking-out
 abhinivesa—insistence
 abhinihāra—directive management; -bhūmi—plane of d.m.
 abhibhāyatana—base for transcendence
 abhilāpana—direct addressing
 abhisāṅkhāra—determinative act
 abhisāṅkhāriyati—to be determinatively acted
 abhisandita—drenched
 abhisamaya—actualizing, actualization
 abhisameti—to actualize
 abhisamparāya—future existence
 amata—deathless
 amanasikāra—non-attention
 amanāpika—disagreeable
 amoha—non-delusion
 ayutta—undevoted
 araṇa—without conflict
 arahatta—arahantship
 arahā—arahant
 ariya—noble; -dhamma—n. idea; -puggala—n. person; -bhūmi—n. plane; -magga—n. path; -sacca—n. truth
 arūpa—formless; -dhātu—f. element; -rāga—lust for the f.; samāpatti—f. attainment
 alābha—non-gain
 alobha—non-greed
 avakkanti—finding a footing
 avikkhepana—non-distraction
 avijjā—ignorance; -aṇḍakosa—shell of i.; -āsava—taint of i.; -ogha—

flood of i. ; -nirodha—cessation of i. ;
-yoga—bond of i. ; -virāga—fading
of i.

avināsa—non-destruction

aviparita—undistorted

avippaṭṭisāra—non-remorse

avihiṃsā—non-cruelty ; -ūpavicāra—
approach with n.c. ; -cchanda—will
for n.c. ; -vitakka—n.c. thinking

aveccappasāda—confidence due to
undergoing

avera—without risk

asaṃvara—non-restraint

asaṃsīdana—no foundering

asaṃhāriya—invincibility

asaṅkilesa—non-corruption

asaṅkhata—undetermined

asaṅkhāraparinibbāyī—one who attains
extinction without prompting deter-
minations

asaññāyatana—non-percipient base

asaññi-samāpatti—non-percipient

asati—unmindfulness

asatthuka—without a teacher

asantutthitā—discontent

asamāpatti—non-attainment

asamāhitabhūmi — unconcentrated
plane

asamugghāta—non-eradication

asamūhata—uneradicated

asampajaññā—unawareness

asādhāraṇa—unshared

asubha—ugliness, ugly ; -nimitta—
sign of u. ; -saññā—perception of u.

asekha—adept ; -bhāgiya—dealing with
the a. ; -bhūmi—a.'s plane ; -magga
—a.'s path

asmimāna—' I am ' conceit

assaddhiya—faithlessness

assāda—gratification

ahaṃ—I ; -kāra—I-making

ahirika—consciencelessness

ahetuka—no-causist

ākāra—mood

ākiñcaññāyatana—base consisting of
non-owning

ākincaññāsamāpatti—attainment of
non-owning

āgatigati—coming-and-going

āghāta—annoyance ; -vatthu—ground
for a.

ācaya—amassing

ājāniyajjhāyī—thoroughbred meditator

ājīvika—live-out-the-soul-ists

āṇatti—injunction

ātāpī—ardent

ādi—beginning

ādinava—disappointment

ānañjā—imperturbability ; -maya—con-
sisting in i.

ānāpānasati—mindfulness of breathing

ānisaṃsa—benefit, reward

āmisadāna—giving of material things

āyatana—base

āyasmā—venerable one

āyu—life-span

ārabbha—instigated

ārabhati—to instigate

ārambha—instigation

ārammaṇa—object ; -paccayatā—o.
-conditionality

āloka—light

āvatta—conversion ; -hāra—mode of
conveying a c.

āvattati—to convert

āvaraṇa—obstruction

āsaya—inclination

āsava—taint ; -kkhaya—exhaustion
of t. ; -tā—taintedness

āsā—yearning

āsāṭika—grub

āsevati—to repeat

āhāra—nutriment

itivuttaka—saying

itthattā—beyond

itthādivacana—designation for the fem.
gender

itthi—female ; -indriya—femininity
faculty

idaṃ saccābhinivesa—insistence that
' this is the truth '

idappaccayatā—specific conditionality

iddhipāṭihīra—feat of supernormal
power

iddhipāda—base for success

inda—ruler (of gods)

indriya—faculty ; -bhūmi—f.'s plane ;
-saṃvara—f. restraint

iriyā—behaviour

iriyati—to comport oneself

ukkaṭṭha—superior

ugghaṭita—condensed

ugghaṭitaññū—one who gains know-
ledge from what is condensed

ucchinna—annihilated
 uccheda—annihilation, annihilationism
 ujupurisa—straight man
 unṇaḷa—proud
 uttari—beyond
 uttānikriya—exhibiting
 uttinṇa—crossed beyond
 uttila—statement
 udaya—rise; -bbaya—r. and subsidence
 udāna—exclamation
 uddāna—mnemonic verse
 uddham—above
 uddhamsoṭagāmi—one going upstream
 uddhacca—agitation; -bhūmi—plane of a.
 uddhambhāgiya—further-side
 uddhumāta—bloated
 upakkilesa—imperfection
 upagaṇhāti—to apprehend
 upadhi—essential of existence
 upanis(s)ā—stipulate
 upapajjati—to reappear
 upapatti—reappearance
 upaparikkhā—scrutiny
 upaparikkhiyati—to be scrutinized
 upama—simile
 upavicāra—mental approach
 upasama—peace; -ādhiṭṭhāna—expression of p.
 upahaccaparinibbāyi—one who attains extinction late in his next existence
 upādāna—assuming; -nirodha—cessation of a.
 upāya—means; -kosalla—skill in m.
 upāyāsa—despair
 upekkhā—onlooking equanimity; -indriya—o.e. faculty; -nimitta—sign of o.e.; -sambojjhaṅga—o.e. enlightenment factor; -sukha—pleasure due to o.e.
 uppajjati—to arise
 uppatti—arising
 uppanna—arisen
 uppāda—arising, rise; -vaya—a. and subsidence
 ubhatobhāgavimutta—both-ways liberated
 ussāha—activity
 •
 ekagga, -tā—unification
 ekattatā—unity
 ekabijī—single-seed
 ekādasa—eleven

ekādhivacana—singular number
 ekāsane—in a single session
 Ekuttarika—the Anguttara Nikāya
 ekodibhāva—singleness
 esanā—search

okkamati—to find a footing
 ogha—flood
 otaṇa—way of entry
 otarati—to make a way of entry
 odhiso—limitedly
 ottappa—shame
 opama—simile
 orambhāgiya—hither side
 orima tīra—hither shore
 ovadita—advised
 ovāda—advice
 os(s)agga—relinquishment

kaṅkhati—to doubt
 kata—done
 katassakattha—one's own aim effected
 katāvibhūmi—plane of him who has done
 kamma—act, action
 kammaniya—wieldiness
 kabalikārāhāra—physical nutriment
 kampati—to shudder
 kamma—act, action; -kkhaya—exhaustion of a.; -niyata—certain in a.; -patha—course of a.; -vipāka—ripening of a.; samādāna—undertaking of a.; -tā—state of a.
 karuṇā—compassion
 kalaṅkajhāna—colt-meditation
 kalaṅkajhāyī—colt-meditator
 kalyāṇa—good; -mitta—good friend
 kallatākosalla—skill in health
 kasāva—fault
 kāpurisasevita—cultivated by trivial men
 kāma—sense desire; -āsava—taint of s.d.; -guṇa—strand of s.d.; -cchanda—will for s.d.; -taṇhā—craving for s.d.; -dhātu—s.d. element; -vitakka—s.d. thinking; -rāga—lust for s.d.; -loka—s.d. world; -loka-bhūmi—plane of the s.d. world; -saññā—perception of s.d.
 kāya—body; -ānupassanā—contemplation of b.; -ānupassī—contemplating b.; -gatāsati—mindfulness of

the b. ; -gantha—b. -tie ; kāyassa
bheda—dissolution of the b.
kāyika—bodily ; -dukkha—b. suffering ;
-duccarita—b. misconduct ; -veda-
nā—b. feeling ; -sukha—b. pleasure ;
-sucarita—b. good conduct ; kāya-
kamma—b. action ; kāyasaṅkhāra—
b. determinations
kāraṇa—function
kāla—time
kicca—function
kilamatha—weariness
kilesa—defilement ; -kāma—sense-de-
sire as d. ; -bhūmi—d.'s plane
kukkucca—worry
kula—clan
kusala—profit, profitable ; skill, skilled ;
-kammapatha—p. course of action ;
-dhamma—p. idea ; -pakkha—p.
side ; -mūla—root of p.
kesa—head-hair
koṭi—beginning
kodha—anger
kolaṅkola—clan-to-clan
kosajja—idleness ; -bhūmi—plane of i.

khandha—category
khaya—exhaustion
khippa—swift
khīṇa—exhausted ; -āsava—taints e.

gaṇḍa—boil
gati—destination
gantha—tie
gabbha—womb
gavesin—seeker
gahana—apprehension
gāthā—verse
gāha—apprehension
gutta—guarded ; -dvāratā—guarded-
ness of sense-doors
gedha—want
geyya—song
gocara—province, resort

ghāta—destruction
ghāna—nose
ghosa—speech, utterance ; parato
gh.—another's u.

cakka—wheel ; -vatti—w. -turner
cakkhu—eye ; -āyatana—e. base ; -in-

driya—e. faculty ; -dhātu—e. ele-
ment ; -viññāṇa—e. consciousness
catukka—tetrad
catubyūha—fourfold array ; -hāra—
mode of conveying a f.a.
carita—temperament
cariyā—conduct
calita—liability to dislodgement
cāga—generosity ; -ādhiṭṭhāna—ex-
pression of g.
citta—(1) cognizance ; -ānupassa—con-
templator of c. ; -ānupassanā—con-
templation of c. ; -ekaggatā—unifi-
cation of c. ; gatā sati—mindfulness
of c. ; -vipallāsa—perversion of c. ;
-saṅkilesa—defilement of c. ; -samā-
dhi—concentration due to ; -ss'
alliyanā—stickiness of c. ; (2) heart
cintā—cogitation ; -maya—consisting
in c. ; -mayī paññā—understanding
consisting in c.
cīyati—to be stored
cuti—decease
cutūpapāta, cutopapatti—decease-and-
reappearance
cetanā—choice ; -kamma—c.-as-action ;
-kāya—c. body ; -bhabba—able by c.
cetasika—concomitant of cognizance,
mental ; -dukkha—m. pain ; -su-
kha—m. pleasure ; -passaddhi—m.
tranquillity
ceteti—to choose
ceto—heart ; -vimutti—h. deliver-
ance ; -samādhi—h. concentration

chaṭṭhindriya—the sixth faculty
chadana—covering up
chādeti—to conceal
chanda—will
channa—covered up
chāyā—shadow
chedanā—severance

janapada—country
jappā—hankering
jarā—ageing
jarā-maraṇa—ageing and death ; -niro-
dha—cessation of a. and d.
jātaka—birth-story
jāti—birth ; -paccaya—b. as condition ;
-saṁsāra—round(about) of b.'s
jānanā—act of knowing
jāyati—is born

jigucchā—disgust
 jīva—soul
 jīvita—life ; -indriya—l. faculty
 jetṭha—forerunner
 joti—bright ; -parāyana—b. supreme value

jhāna—meditation ; -aṅga—m. factor ;
 -kosalla—skill in m. ; -bala—m. power ; -bhāra—m. accessory ; -bhūmi—m. plane ; -visesa—m. distinction ; -samudāgama—coming about of m.

jhāyati—to meditate
 jhāyī—meditator

ñāṇa—knowledge ; -āloka—light of k. ;
 -dassana—knowing and seeing
 ñeyya—knowable

ṭhāna—instance ; -āṭhāna—i. and non-i
 ṭhita—steadied, steady
 ṭhitattā—one who is steadied
 ṭhitakappī—aeon-delayer
 ṭhiti—steadiness, steadying-point

taṇhā—craving ; aññāṇamūlaka t.—c.
 rooted in unknowing ; -kkhaya—
 exhaustion of c. ; -carita—c. tempera-
 ment ; -mūla—root of c. ; -saṅ-
 kilesa—corruption by c. ; -saṃyo-
 jana—fetter of c. ; -sota—stream
 of c.

tathāgata—Perfect One
 tanu—attenuation ; -bhūmi—plane of a.
 tanuka—attenuated
 tamo—dark ; -parāyana—d. supreme
 value
 tapanīya—to be mortified
 tapo—ardour
 tarati—to cross
 tika—triad
 tipukkhalā—the Trefoil
 tīra—bank
 tula—measured

thala—dry land, firm ground
 thava—eulogy
 thavara—firm
 thīna—lethargy
 thera—elder

dada—giving
 dandha—sluggish

dameti—to tame
 dassana—seeing ; -bhūmi—plane of s. ;
 -magga—path of s.

dasseti—to show
 dāna—gift, giving ; -kathā—talk on g.
 dāra—wife

diṭṭhadhammasukhavihāra—pleasant
 abiding here and now.

diṭṭhi—view ; -āsava—taint of v. ;
 -ūpādānā—v. -assuming ; -ogha—
 flood of v. ; -gata—type of v. ;
 -carita—v. temperament ; -vipallā-
 sa—perversion of v. ; -rāga—lust for
 v. ; -saṅkilesa—corruption by v.

diṭṭhe 'va dhamme—here and now

dibbacakkhu—heavenly eye

dibbavihāra—heavenly abiding

disālocana—Plotting of Directions

duka—dyad

dukkarakāriya—difficult feat

dukkha—pain, painful, suffering ; -at-
 tha—meaning of p. ; -indriya—p.
 faculty ; -dukkha—painfulness as p. ;
 -nirodha—cessation of p. ; -nirodha-
 gāmini paṭipadā—way leading to the
 cessation of p. ; -vedanā—p. feeling ;
 -vedanīya—to be felt as p. ; -saññā—
 perception of p. ; -sacca—truth of s. ;
 -saññā—perception of p. ; -samu-
 daya—origin of s. ; dukkhass' anta—
 end of p.

dukkhatā—painfulness

duggati—bad destination

duccarita—misconduct ; -saṅkilesa—
 corruption by m.

dutiya—the double

deva—god ; -putta—son of a g.

devatā—deity

desanā—teaching ; -hāra—mode of con-
 veying a t.

desita—taught

deseti—to teach

deha—body

domanassa—grief ; -indriya—g. faculty

dovacassa—unamenability to correction

dosa—(1) hate ; -carita—h. tempera-
 ment ; -ja—h. born ; -santāpa—anguish
 of h. ; (2)—flaw, defect

dohitā—milker

dvāra—door, doorway

dvipada—biped

dhana—riches

dhamma—idea, true idea; -ādhī-
 tthāna—expressed in terms of i.'s;
 -ānupassanā—contemplation of i.'s;
 -ānusāri—follower by i.'s; -āya-
 tana—i. base; -taṇhā—craving for
 i.'s; -dāna—giving of the t.i.;
 -dhamma—inseparable from the i.
 of; -dhātu—i. element; -paṭisam-
 bhidā—discrimination of i.'s; -vi-
 caya—investigation of i.'s; -saññā—
 perception of i.'s; -savana—hearing
 the t.i.

dhātu—element

dhāreti—to remember

dhīra—steadfast

natthikaditthi—no-existence view

nandi—relishing

naya—guide-line

nayati—to guide

nāga—serpent

nādhimuccati—to disbelieve

nāma—name; -kāya—n. body; -rūpa
 —n. and form; -nirodha—cessation
 of n. and f.

nāsimšana—non-hoping

nikkhepa—presentation

nigghāta—counteraction

nicca—permanence; -nimitta—sign of;
 -saññā—perception of

nicchanda—without wilfulness

niṭṭhā—goal

nidāna—source

niddiṭṭha—demonstrated

niddisati—to demonstrate

niddisita—can be demonstrated

niddesa—demonstration

nindā—censure

nibbattati—to generate

nibbaddha—bound down

nibbāna—extinction; -dhātu—e. ele-
 ment

nibbāyati—to attain extinction

nibbidā—dispassion

nibbindati—to find dispassion

nibbuta—attained extinction

nibbedha—penetration; -bhāgiya—
 dealing with p.

nimitta—sign

niyata—certain

niyyāti—to find an outlet

niyyāna—outlet

niraya—hell

nirutti—language

nirodha—cessation; -samāpatti—c. at-
 tainment

niropayitabba—should be inflected

nivatti—stopping

nivāraṇa—shutting off

nivāreti—to shut off

nivuta—shut in

nissagga, nissajja—relinquishment

nissanda—outcome

nissaya—support

nissaraṇa—escape

nissita—having for support, supported

niyati—to be guided

nīvaraṇa—hindrance

nekkhamma—renunciation; -cchan-
 da—will for r.; -dhātu—r.-element;

-vitakka—r. thinking

netti—guide, guide-leash

neyya—guidable

pakappanā—asserting

pakappita—asserted

pakappeti—to assert

pakāsanā—displaying

paggaha—exertion

paṅka—mire

paccaya—condition

paccayatā—conditionality

paccavekkhati—to review

paccavekkhanā—reviewing

paccājāta—born again

paccupaṭṭhāna—manifestation

paccuppanna—present; -ādhivacana—
 designation for the p.

paccekabuddha—Hermit Enlightened
 One

pacchānutāpitā—subsequent regret

pacchima—after

pajahati—to abandon

pajānana—act of understanding

pajānāti—to understand

pañcāṅgika jhāna—five factored medi-
 tation

pañcanikāya—Five Collections

paññatti—description; -hāra—mode of
 conveying d.'s

paññā—understanding; -ādhīttthāna—
 expression of u.; -indriya—u. fac-
 ulty;

-kkhandha—u. category;

-cakkhu—eye of u.; -bala—u. power;

-vā—one with u. ; -vimutta—liberated by u. ; -vimutti—u. deliverance
 pañha—question
 paṭikaroti—to make amends
 paṭikūla—the repulsive ; -saññā—perception of the r. ; -tā—repulsiveness
 paṭikkhitta—refused
 paṭikkhipati—to reject
 paṭikkhepa—rejection
 paṭigāhaka—receiver
 paṭigha—resistance ; -samphassa—r. contact
 paṭiccaṣamuppāda—dependent arising
 paṭijānāti—to claim
 paṭinissagga—relinquishment
 paṭinissaya—support
 paṭipakkha—opposite
 paṭipajjati—to practise
 paṭipatti—practice, theory
 paṭipadā—way
 paṭibhāṇa—perspicuity
 paṭirūpadesavāsa—living in befitting places
 paṭilābha—obtaining
 paṭivijjhati—to penetrate
 paṭivedha—penetration
 paṭisaṃhāra—paralysis
 paṭisaṃdhi—relinking
 paṭisaṃbhida—discrimination
 paṭisevati—to cultivate
 paṭisevana—use
 paṭisotagāmi—one going against the stream
 paṭhavi—earth
 paṇita—superior ; -gati—s. destination
 -ttā—superiority
 paṇḍicca—wisdom
 paṇḍita—wise
 paṭiṭṭhita—standing-point
 pada—(1) state, (2) term
 padaṭṭhāna—footing ; -hāra—mode of conveying f.'s
 padhāna—endeavour
 papañcati—to diversify
 pabbajita—gone forth (as a bhikkhu)
 pabhava—giving being
 pamatta—negligent
 pamāṇa—measure
 pamāda—neglect, negligence ; -vihāri—one abiding in n.
 payoga—instrumentality, means
 parato ghosa—another's utterance
 parama—the ultimate

paramattha—ultimate aim
 parampara—consecutivity
 paramparapaccaya—condition in remote relation
 paramparahetu—cause in remote relation
 paravacana—some one else's statement
 parādhīna—another, dependence on
 parāmasati—to misapprehend
 parāmāsa—misapprehension
 parāyana—(1) bound for (2) supreme value
 parikkhāra—requisite ; -hāra—mode of conveying r.'s
 pariggaha—chattels
 paricita—consolidated
 pariccāga—giving up
 pariānāti—to diagnose
 pariññā—diagnosis
 paridāgha, paridāha—fever
 parideva—lamentation
 paripāka—overripening
 paripūreti—to fulfil
 paribbajati—to wander
 paribhāvita—imbued
 pariyuṭṭhāna—obsession
 pariyesati—to search
 pariyesanā—search
 pariyoḡāhanā—fathoming
 pariyosāna—end
 parivaḍḍhaka—augmentation
 parivattana—reversal ; -hāra—mode of conveying a r.
 parisā—assembly
 parihānadhamma—one liable to fall away
 parihāni—diminution, falling away
 palāsa—domineering
 palibodhadukkhata—painfulness in impediment
 pavaddhati—to grow
 pavattati—to occur
 pavatti—occurrence
 pavattita—set rolling
 pasaṃsā—praise
 pasanna—confident, placid
 pasāda—confidence, placidity
 passatā—one who sees
 passati—to see
 passaddha—tranquil
 passaddhi—tranquillity ; -sambojjhaṅga—t. enlightenment factor
 passambhāna—tranquillization

pahāna—abandoning, abandonment
 pahīna—abandoned, inferior; gati—i.
 destination
 pāṇa—breathing thing
 pāṇātipāta—killing breathing things
 pāpa, pāpaka—evil; -mitta—e. friend
 pāpuṇāti—to reach
 pāmojja—gladness
 pāra—the further shore; pāraṅgata—
 gone to the f.s.
 pāramī—perfection
 pāripūri—fulfilment
 pārisuddhi—purification, purity
 pidhāna—sealing
 piya—dear, loved; -vippayoga—dis-
 sociation from the l.; -sampayoga—
 association with the l.
 pisuṇā vācā—malicious speech
 pihā—longing
 pīti—happiness; -sambojjhaṅga—h.
 enlightenment factor
 puggala—person; -mūla—personal root
 pucchati—to ask
 puñña—merit; -maya—consisting in m.
 putta—child
 puthujjana—ordinary man
 pubba—before
 pubbaṅgama—heralded by
 pubbanimitta—forewarning sign
 pubbanta—past finiteness
 pubbayoga—previous devotion
 pubbā koṭi—past beginning
 pubbāpara—consecutivity
 pubbāparasandhi—consecutive-
 sequence
 pubbuḷha—bubble
 pubbe katapuññatā—having in the past
 made merit
 pubbenivāsānussati—recollection of
 past life
 purimā koṭi—past beginning
 purisa—male, man; -ādhivacana—
 designation for masc. gender; -in-
 driya—masculinity faculty
 pema—love

 pharusā vācā—harsh speech
 phala—fruit
 phassa—contact
 phenapiṇḍa—lump of froth

 baddha—bound
 bandhati—to bind

bandhana—bond, bondage
 bala—power
 bahika bhikkhu—outside mendicant
 bahiddhā—external
 bahulādhivacana—plural
 bāla—fool
 bāhira—external
 bīja—seed
 bujjhakāra—discoverer
 bujjhati—to be enlightened about
 buddha—Enlightened One; -cakkhu—
 eye of an E.O.
 bojjhaṅga—enlightenment factor
 bodhi—enlightenment; -pakkhiya
 dhammā—ideas siding with e.
 byañjana—phrase, phrasing
 byākaraṇa—prose-exposition
 byādhi—sickness
 byāpāda—(1) affliction (2) ill will; -vi-
 takka—thinking i.w.; -sañña—per-
 ception of i.w.
 brahmacariya—the divine life
 brahmañña—divine state
 brahmā—High Divinity
 brāhmaṇa—a divine

 bhagavā—the Blessed One
 bhabba—able
 bhaya—fear; -dukkhatā—painfulness
 in f.
 bhava—being, existence; -agga—acme
 of b.; -āsava—taint of b.; -esanā—
 search for b.; -ogha—flood of b.;
 -taṇhā—craving for b.; -netti—
 guide to b.; -bhūmi—plane of b.;
 -yoga—bond of b.; -rāga—lust for b.;
 -saṅkhāra—determinant of b.
 bhavati—to be
 bhāva—essence
 bhāvanā—development, keeping in
 being; -maya—consisting in k.i.b.;
 -mayī paññā—understanding con-
 sisting in k.i.b.
 bhāvita—kept in being
 bhāveti—to keep in being
 bhūta—a being, creature
 bhūmi—plane
 bhojana—eating

 makkha—contempt
 magga—path; -aṅga—p. factor; -sacca
 —p. truth
 maccu—mortality

macchariya, macchera—avarice
 majjha—medium, middle
 majjhima—average
 maññati—to conceive
 maṇikūṇḍala—jewels and gems
 matthaka—head
 manasā anupekkhita—looked over by mind
 manasikaroti—to give attention to
 manasikāra—attention
 manāpa—agreeable
 manussa—human
 mano—mind ; -āyatana—m. base ; -indriya—m. faculty ; -kamma—mental action ; -duccarita—m. misconduct ; -dhātu—m. element ; -pavicāra—mental approach ; -pubbaṅgama—heralded by m. ; -maya—m. -made ; -viññāṇadhātu—m. consciousness element ; -saṅkhāra—m. determinations ; -sañcetanāhāra—m. choice as nutriment ; -saññā—m. perception ; -samphassa—m. contact
 mama—mine
 mamaṅkāra—my-making
 maraṇa—death
 mahatta—greatness
 mahāpadesa—principal appeal to authority
 mahāpurisa—Great Man
 mahābhūta—great entity (i.e. paṭhavī, āpo, tejo, vāyo)
 mahāvibhaṅga—Great Analysis
 mātā—mother
 māna—conceit ; -vidha—position of c.
 māyā—deceit
 micchatta—wrongness ; • -niyata—certain of w.
 micchā—wrong ; -ditṭhi—w. view ; -sati—w. mindfulness
 middha—drowsiness
 miyati—to die
 muccati—to be liberated
 muṇḍa—shaven
 muditā—gladness
 mudu—(1) blunt, (2) slight
 muni—stilled one
 musāvāda—false speech
 mūla—root ; -pada—r. term
 mūlha—confused, deluded
 mettā—loving-kindness ; -ānupassin—contemplator of l.k.
 moceti—to get free

moha—delusion ; -carita—deluded temperament ; -ja—born of d. ; -santāpa—anguish of d.

yakkha—spirit
 yathākamma—according to action
 yathābhūta—how it is
 yasa—fame
 yujjati—to be construable
 yuñjati—to devote to
 yutta—devoted
 yutti—a construing ; -hāra—mode of c.
 yoga—(1) devotion, (2) bond
 yojana—a construction, construing

rakkha—protection
 rakkhaṇābhabba—able by guarding
 rakkhati—to guard
 rajo—dirt
 rajjaniya—lust-provoking
 raṇa—conflict
 ratana—(the three) Jewels
 ratta—greed
 rasa—taste
 rāga—lust ; -anusaya—underlying tendency for l. ; -ja—born to l. ; -dukkhatā—painfulness in l. ; -virāga—fading of l. ; -santāpa—anguish of l. ; -salla—barb of l. ; -carita—lusting temperament
 rūpa—form ; -kāya—f. body ; -kkhandha—f. category ; -taṇhā—craving for f. ; -dhātu—f. element ; rāga—lust for f. ; -saññā—perception of f.
 rūpi—having form
 roga—ailment, sickness

lakkhaṇa—characteristic ; -hāra—mode of conveying c.
 loka—world ; -dhamma—worldly idea ; -sannivāsa—life-in-a-w.
 lokika, lokiya—belonging to worlds
 lokuttara—dissociated from worlds
 lobha—greed

vaṅka—crookedness
 vacanattha—word-meaning
 vacikamma—verbal action
 vacīsucarita—verbal good conduct
 vajira—thunderbolt
 vaddheti—to increase
 vaṇa—wound

vaṇamukha—orifice
 vaṇṇa—colour
 vata—duty
 vatthu—(1) basis, (2) ground, (3) object;
 -kāma—sense-desires as things
 vaya—subsidence
 vācasika—verbal; v. sucarita—v. good
 conduct
 vācā—speech, statement; -kamma—s.
 action
 vāta—wind
 vāyamati—to make efforts
 vāsanā—morality; -bhāgiya—dealing
 with m.
 vikkhambanā—suppression
 vikkhepa(na)—distraction
 vighāta—distress
 vicaya—investigation; -hāra—mode of
 conveying i.
 vicāra—exploring
 vicikicchati—to be uncertain
 vicikicchā—uncertainty
 vijānāti—to cognize
 vijjā—science
 viññāṇa—consciousness; -āhāra—c. as
 nutriment; -kāya—body of c.;
 -kkhandha—c. category; -niro-
 dha—cessation of c.; -bīja—c. as
 seed; viññāṇañcāyatana—base con-
 sisting of infinite c.
 viññeyya—cognizable
 vitakka—thinking, thought
 vitathā—denial of reality
 vidhi—directive
 vinaya—guiding away, outguiding
 vināsa—destruction
 vinilaka—discoloured (corpse)
 vinodana—removal
 vipaṇcitaññū—one gaining knowledge
 from what is expanded
 vipatti—failure
 vipariṇāma—change; -dukkhatā—
 painfulness in c.
 vipallatṭha—perverted
 vipallāsa—perversion
 vipassanā—insight
 vipāka—ripening; -dhamma—idea of r.
 vipubbaka—festering (corpse)
 vipurisādhivacana—designation for
 neuter gender
 vippaṭijānāti—to disclaim
 vippaṭisāra—remorse
 vippayutta—dissociated from

vibhajana—analysing
 vibhatti—analysis; -hāra—mode of
 conveying an a.
 vibhava—non-being
 vimuccati—to be liberated
 vimutta—liberated
 vimutti—deliverance; -āyatana—
 base for d.; -kkhandha—d. category;
 -ñāṇadassana—knowing and seeing
 of d.
 vimokkha—liberation; -mukha—gate-
 way to l.
 viriya—energy; -indriya—e. faculty;
 -sambojjhaṅga—e. enlightenment
 factor
 virodhāna—obstruction
 virohati—to grow
 vivaraṇa—divulging
 vivarati—to open
 viveka—seclusion
 visatta—attached
 visattikā—attachment
 visesa—distinction; -bhāgiya—par-
 taking of d.
 visujjhati—to be purified
 visuddhi—purification
 viharati—to abide
 vihāra—abiding
 viharitā—state of abiding
 viharin—one who abides
 vihiṃsā—cruelty; -vitakka—c. think-
 ing; -saññā—perception of c.
 vitarāga—lust-free, without l.; -bhūmi
 —plane of the l.f.
 vīthi—road
 vimāṃsati—to inquire into
 vimāṃsā—inquiry; -samādhi—con-
 centration due to
 vuṭṭhāna—emerging
 vuddhi—the increase
 vūpasama—pacification
 vedanā—feeling; -kāya—body of f.;
 -kkhandha—f. category
 vedanīya—experienceable, to be felt
 vedalla—question-and-answer
 vepulla—abundance
 vemattatā—diversity, variety
 veyyākaraṇa—prose-exposition
 vera—risk
 veramāṇī—abstention
 vevacana—synonym; -hāra—mode of
 conveying s.'s
 vesārajja—intrepidity

vokāra—constituent
vodāna—cleansing

saṁyama—one restrained, restraint
saṁyojana—fetter
saṁvara—restraint
saṁvuta—restrained
saṁsandana—collation
saṁsarati—to go the roundabout (of births)
saṁsāra—the roundabout (of births)
saṁsedaja—moisture-born
sakadāgāmi—once-returner ; -phala—o.-r.'s fruit
sakamma—with action
sakavacana—our own statement
sakkāya—embodiment ; -diṭṭhi—e. view ; -nirodha—cessation of e. ; -samudaya—origin of e.
sagga—heaven
saṅkappa—intention, thinking
saṅkilesa—corruption, defilement ; -bhāgiya—dealing with c.
saṅkhata—determined ; -lakkhaṇa—characteristic of the d.
saṅkhāra—determination ; -kkhandha—d. category ; -dukkhatā—painfulness in d. ; -nirodha—cessation of d. ; -saṁyojana—fetter of d.
saṅkhipiya—having abbreviated, abbreviating
saṅkhepa—abbreviation, (in) brief
saṅga—clinging
saṅgahita—comprised
saṅgha—community
sacca—truth ; -ādhittāna—expression of t. ; -ānuloma—in conformity with t. ; ābhisamaya—actualization of t. ; -kathā—talk about t.
sacchikaroti—to verify
sañjānāti—to perceive
saññā—perception ; -kāya—p. body ; -kkhandha—p. category ; -vipalāsa—perversion of p.
saññī—perceptive
saṇṭhahati—to shape to
sata—mindful
sati—mindfulness ; -indriya—m. faculty ; -paṭṭhāna—foundation of m. ; -pārisuddhi—purity of m. ; -bala—power of m. ; -sambojjhaṅga—m. enlightenment factor
sato—the existent

satta—(1) creature ; -ādhittāna—expressed in term of c. ; -saññā—perception of c. ; (2) clung to
sattakkhattuparama—seven-times-at-most
satthā—master, teacher
saddhā—faith ; -indriya—f. faculty ; -padhāna—exploit of f. ; -bala—f. power
santāpa—anguish ; -jāta—born to a.
santīraṇa—judgment
sanda—summary
sandassana—showing
sannissaya—dependence
sappurisasamseva—waiting on true men
sappurisuṇissaya—waiting on true men
sabba—all ; -ññū—omniscient one
sabbatthagāmini paṭipadā—way leading anywhere
sābrahmacārin—companion in the divine life
sabhāva—individual essence
sama—righteous
samaṇa—monk
samatikkamati—to surmount
samatha—quiet
samanantarapaccaya—condition in immediate proximity
samanantarahetu—cause in immediate proximity
samāsisi—level-head
samādahati—to concentrate
samādāna—undertaking
samādiyati—to undertake
samādhi—concentration ; -indriya—c. faculty ; -kkhandha—c. category ; -phala—fruit of c. ; -sambojjhaṅga—c. enlightenment factor
samādhīyati—to be concentrated
samāpatti—attainment, excellence
samāropana—co-ordination ; -hāra—mode of conveying a c.
samāhita—concentrated
samugghāta—eradication
samugghāteti—to eradicate
samudaya—origin ; -gāmini paṭipadā—way leading to the o.
samūhanati—to eradicate
sampajañña—awareness
sampayuttā—associated with
sampillobha—impediment
sampasāda—clarification

samphappalāpa—gossip
 sambhava—actual being, existence
 sambhavesin—seeking to be
 sambhāra—accessory
 sambhoti—to have actual being
 sammatta—rightness ; -niyata—certain of r.
 sammā—right
 sammoha—confusion
 saraṇa—remembering
 sarā—enticement
 sarīra—physical frame
 salla—barb
 saḷāyatana—the sixfold base
 savana—hearing
 asaṅkhāraparinibbāyī—one who attains extinction with prompting determinations
 sassata—eternal
 saha-jāta—conascent
 sahetu—with cause
 sāṭetā—picker-out
 sādharma—shared
 sāmañña—monk's state
 sāmisa—materialistic
 sārājati—to lust for
 sārathi—charioteer
 sāvaka—disciple, hearer
 sāsaṇa—dispensation ; -paṭṭhāna—pattern of the d.
 sāsanantara—intervals between sessions
 sikkhā—training ; -pada—t. precept
 sineha—moisture
 sīla—virtue ; -kathā—talk on v. ; -kkhandha—v. category ; -vemat-tatā—diversity of v. ; -vata—v. and duty ; -bbatūpādāna—v. and duty assuming
 sīlavā—virtuous
 sīhaviḷiṭa—Play-of-Lions
 sukha—pleasure, pleasant, bliss ; -indriya—p. faculty ; -dukkha—p. and pain ; -nimitta—sign of p. ; -bhāgiya dhamma—idea dealing with p. ; -vedanā—p. feeling ; -vedanīya

—to be felt as p. ; -saññā—perception of p.
 sugati—good destination
 sucarita—good conduct
 suci—the pure
 suñña—void
 suta—heard ; -maya—consisting in the h. ; -mayi paññā—understanding consisting in the h.
 sutta—thread
 suddha—purified
 supina—dream
 subha—beauty ; -nimitta—sign of b. ; -saññā—perception of b.
 susūyati—to be willing to hear
 sekha—initiate ; -bhūmi—i's plane
 seṭṭha—(1) best (2) head
 selūpama—as a rock
 sevati—to cultivate
 soka—sorrow
 sota—(1) ear (2) stream
 sotāpatti—stream-entry ; -phala—fruit of s.e. ; -aṅga—factor of s.e.
 sotāpanna—stream-enterer
 sodhana—clearing up ; -hāra—mode of conveying a c.u.
 sopādisesa—with trace left
 somanassa—joy ; -indriya—j. faculty
 sosuṇadhamma—idea of one willing to hear
 hatthin—elephant
 hadaya—heart
 hāna—loss ; -bhāgiya—dealing with diminution
 hāra—mode of conveying ; -vibhaṅga—m. of c. in separate treatment ; -sampāta—m. of c. in combined treatment
 hirī—conscience
 hīna—(1) abandoned, (2) inferior ; -tā—inferiority
 huraṇ—beyond
 hetu—cause ; -paccayatā—c. -conditionality

APPENDIX

Quotations from and references to the Peṭakopadesa in the Pali Commentaries

1. *From the Nettippakaraṇa Commentary (Sinhalese edn., pp. 40–42).*

Yasmā pana Peṭake

“Tattha katamo assādo ādinavo ca ?

⟨ *Yāni karoti puriso, tāni passati attani*

Kalyāṇakārī kalyāṇaṃ pāpakārī ca pāpakan ⟩ ti.

Tattha yaṃ kalyāṇakārī kalyāṇaṃ paccānubhoti ayaṃ assādo, yaṃ pāpakārī pāpaṃ paccānubhoti ayaṃ ādinavo. ⟨ *Atth’ime bhikkhave lokadhammā. Katame attha ? Lābho . . .* ⟩ ti. Tattha lābho yaso sukhaṃ pasamsaṃ, ayaṃ assādo ; alābho ayaso dukkhaṃ nindā, ayaṃ ādinavo. } cf. *Pe*
p. 46,
ll. 13–16
(trsln.
§ 161)

Tattha katamo assādo ca nissaraṇaṃ ca ?

⟨ *Sukho vipāko puññānaṃ adhippāyo ca ijjhati*

Khippaṇ ca paramaṃ santiṃ nibbānaṃ adhigacchatī ⟩ ti.

Ayaṃ assādo ca nissaraṇaṃ ca. ⟨ *Battiṃs’imāni bhikkhave mahāpurisassa mahāpurisalakkhaṇāni, yehi samanāgatassa mahāpurisassa dve gatiyo bhavanti anaññā . . . pe . . . vivattacchaddo* ⟩ ti. } cf. *Pe*
p. 46,
ll. 20–27
(§ 162)

Tattha katamo ādinavo ca nissaraṇaṃ ca ?

⟨ *Bhārā have pañca khandhā bhārabhāro ca puggalo*

Bhārādānaṃ dukkhaṃ loke bhāranikkhepanaṃ sukhaṃ

Nikkhipitvā garuṃ bhāraṃ aññaṃ bhāraṃ anādiya

Samūlaṃ taṇhaṃ abbuyha nicchāto parinibbuto ⟩ ti.

Ayaṃ ādinavo ca nissaraṇaṃ ca. } cf. *Pe*
p. 47,
ll. 5–16
(§ 163) ;
verse dif-
ferent

Tattha katamo assādo ca ādinavo ca nissaraṇaṃ ca ?

⟨ *Kāmā hi citrā madhurā manoramā*

Virūparūpena mathenti cittaṃ

Tasmā ahaṃ pabbajito’ mhi rāja

Apaṇṇakaṃ sāmāññaṃ eva seyyo ⟩ ti.

Ayaṃ assādo ca ādinavo ca nissaraṇaṃ cā’ ti tasmā te pi nayā idha niddhāritvā veditabbā. } cf. *Pe*
p. 47,
ll. 17 ff.
(§ 164)

Phalāsisu pi ayaṃ nayo labbhati eva yasmā Peṭake

Tattha katamaṃ phalaṇ ca upāyo ca ?

⟨ *Sīle paṭiṭṭhāya naro sapañño* ⟩ ti

gāthā, idaṃ phalaṇ ca upāyo ca. } cf. *Pe*
p. 45,
ll. 1 ff.
(§ 156)

Tattha katamaṃ phalaṇ ca āṇatti ca ?

⟨ *Sace bhayatha dukkhassa, sace vo dukkhaṃ appiyaṃ*

Mā kattha pāpakaṃ kammaṃ āvi vā yadi vā raho ⟩ ti.

Idaṃ phalaṇ ca āṇatti ca. } cf. *Pe*
p. 44,
ll. 17 ff.
(§ 155)

Tattha katamo upāyo ca āṇatti ca ?

⟨ *Kumbhūpamaṃ kāyaṃ imaṃ viditvā*

Nagarūpamaṃ cittaṃ idaṃ thapetvā

Yodhetha Māraṃ paññāyuddhena

Jitaṇ ca rakkhe anivesano siyā ⟩ ti.

Ayaṃ upāyo ca āṇatti ca”, evaṃ phalādināṃ dukavasena pi udāharaṇaṃ veditabbāṃ. } Heading
missing
from *Pe* ;
verse
quoted at
Pe p. 14,
ll. 2 ff.
(§ 51, see
n. 155/4)

2. From the *Nettipakaraṇa Commentary* (Sinhalese edn. p. 3; PTS. *Netti* p. xi, note and p. 201).

Vuttaṃ h'etaṃ Peṭake: "Yattha ca sabbe hārā sampatamānā nayanti
suttatthaṃ byañjanavidhiputhuttā, sā bhūmi hārasampāto" ti. } Not in *Pe*
printed
edns.

(Note: this was probably the now missing opening of Ch. VII, cf. opening of Ch. V: "Yattha soḷasa hārā akkharaso bhedaṃ gacchanti, tattha ādimhi desanāhāro", see n. 620/1. Probably neither was intended to be verse.)

3. From the following books: *Visuddhimagga* (p. 141), *Sāmantapāsādikā* (vol. i, p. 143), *Atthasālinī* (p. 165), *Saddhammapakāsinī* (Sinhalese edn. p. 181), *Paramatthamañjūsā* (Burmese edn. p. 194, p. 874, references only).

"Samādhi kāmacchandassa paṭipakkho hoti, pīti byāpādassa, vitakko
thinamiddhassa, sukham uddhaccakukkuccassa, vicāro vicikicchāyā" } Not in *Pe*
ti Peṭake vuttaṃ. } printed
edns.

(Note: this would fit into the context between §§ 560 and 599, or less well in the context of § 654.)

4. From the *Niddesa Commentary* (Sinhalese edn., p. 224).

Nimmitabuddhādibhāvanattham Peṭake

"Upeti dhammaṃ paripucchamāno
Kusalam atthasaṃhitam
Na cavati na uppajjati
Taṃ puggalam katamaṃ vadanti buddhā.

Samsāro khiṇo ca vantarāgo
Na cāpi sekho na ca diṭṭhadhammo
Khiṇāsavo nāntimadehadhārī
Taṃ puggalam katamaṃ vadanti buddhā.

Na dukkhasaccena samangibhūto
Na maggasacce kuto nirodho
Samudayasaccato suvidūradūre
Taṃ puggalam katamaṃ vadanti buddhā.

Sahetukenāpi ca rūpanissito
Sappaccayo no pi ca so asankhato
Asankhatārammaṇo no ca rūpī
Taṃ puggalam katamaṃ vadanti buddhā" ti

vuttaṃ. Tattha paṭhamagāthā nimmitabuddhaṃ sandhāya, dutiyagāthā pacchima-
bhāvikabodhisattaṃ sandhāya, tatiyagāthā arahatta-phalaṭṭhaṃ sandhāya, catuttha-
gāthā arūpe nibbānapaccavekkhaṇapurecārikatthena cittasamangim sandhāya vuttā
ti nātabbā.

(Note: there is no indication where these verses belong; if anywhere, they must have formed part of the material missing from the end of Ch. VI—but they are very unlike anything else in the *Pe*.)

5. At *Visuddhimagga* p. 142 appears a rewritten version of the illustration of the meaning of the words *vitakka* and *vicāra* contained on *Pe* p. 142, ll. 5 ff. (§§ 578 ff.), though without attribution to any source.

6. At *Visuddhimagga* p. 640 the passage giving reasons why perception of the characteristics of impermanence, pain, and notself do not become apparent is taken from *Pe* p. 128 (§ 519) and rewritten, though without attribution to any source.

7. At *Visuddhimagga* pp. 689–691 the passage on the four simultaneous functions in the actualizing of the four Truths, with the similes of the lamp, the sun, and the boat, is taken from *Pe* p. 134, rewritten and enlarged and attributed to “the Ancients” (*Porāṇā*). (Note : no other passage quoted as from “the Ancients” in the *Visuddhimagga* or the Commentaries is traceable to the *Pe*.)

8. The *Paramatthamañjūsā* (Burmese edn., p. 153), commenting on *Visuddhimagga* p. 141 (see no. 3 above) : “Mahākaccānattherena desitaṃ piṭakānaṃ samvaṇṇanā *Peṭakaṃ* ; tasmim *Peṭake*.”

9. From the Prologue verses to the *Nettipakarāṇa* Commentary (cited at *PTS. Netti* p. x) :

... pañca pi
Nikāye, *Peṭakenā* pi samsandetvā ...

10. From the *Nettipakarāṇa* Commentary (Sinhalese edn. p. 3) :
Tathā hi agarahitāya ācariyaparamparāya *Peṭakapadeso* viya idaṃ
Nettipakarāṇaṃ āgataṃ.

11. From the *Nettipakarāṇa* Commentary (*PTS. Netti* p. 241), commenting on *Netti* p. 126 :

Ayañ ca attho *Peṭakopadesena* vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā : cattāro puggalā taṇhā carito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhicarito mudindriyo sukhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya niyyāti. Tatthāyaṃ pālī :

Tattha ye diṭṭhicaritā sattā, te kāmesu dosadiṭṭhī, na ca tesam kāma-
sukhe anusayā samūhatā, te attakilamathānuyogaṃ anuyuttā viharanti,
tesam satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahma-
cārī “ Kāmehi natthi attho ” ti

cf. *Pe*
p. 243,
ll. 7–10
(§ 1046)

12. From the *Nettipakarāṇa* Commentary (*PTS. Netti* pp. 250–263) :

(a) Somewhat rewritten treatment of Dhammapada verse under the
16 Modes of Conveying.

of. *Pe*
pp. 163
(l. 2) to
170 (l. 11)
(§§ 665 ff.)

(b) Somewhat rewritten treatment of Udāna verse under the 16 Modes of Conveying.

of. *Pe*
pp. 237–
end and
234 (l. 11)
to 235
(l. 28)
(§§ 983 ff.
and
985–994)

List of references to the Peṭakopadesa in some modern works

1. *Nettipakaraṇa PTS. edn. Introduction* : pp. x, xi (note), xv, xvi, xix, xx (note 1).
2. *History of Indian Literature* by M. Winternitz, English trsln. by Mrs. S. Ketkar and Miss H. Kohn, Univ. of Calcutta, 1933, vol. ii, p. 183.
3. *Pali Literature and Language* by W. Geiger, English trsln. by Bhatakriṣṇa Ghosh, Univ. of Calcutta, 1943, p. 26.
4. *Pali Literature of Ceylon* by G. P. Malalasekera, Royal Asiatic Society, London, 1928, p. 85.
5. *PTS. Pe edn. Introduction* by A. Barua.
Specimen des Peṭakopadesa by R. Fuchs (Thesis for doctorate on *Pe* Ch. I), University of Berlin, 1908 (referred to in *PTS. Pe Introduction*).
6. *Vimuttimagga and Visuddhimagga—a Comparative Study* by P. V. Bapat, Poona, 1937, pp. xliii, 49, 133–4 (Appx. A.3).
7. *Journal of the Pali Text Society, Gandhavaṃsa*, p. 65 (“*Peṭakopadesassa Tīkaṃ Udumbaranāmācariyo akāsi, tam pana Pakudhanagaravāsī.*”) and p. 75 (“*Peṭakopadesassa Tīkā attano matiyā Udumbarācariyena Makuvanagare katā.*”) (Note : this seems to be a mistake ; for the only known commentary known to have been made now is the Modern one—see “*List of Texts Used*”.)
8. *Pali Literature of Burma* by M. H. Bode, Royal Asiatic Society, London, 1909, pp. 5, 105.
9. *History of Pāli Literature* by B. C. Law, London, 1933, p. 352.

