

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

02. The Book of Analysis (02. Vibhaṅgapāḷi)

17. Analysis of Minor Matters
(17. Khuddakavatthuvibhaṅgo)

[Vb 17, PTS 345-400]



PaliVerse

02. The Book of Analysis

17. Analysis of Minor Matters

1. Monad Matrix

832. (1) Vanity of birth, (2) vanity of clan, (3) vanity of health, (4) vanity of youth, (5) vanity of life, (6) vanity of material gain, (7) vanity of honour, (8) vanity of respect, (9) vanity of devotion, (10) vanity of retinue, (11) vanity of wealth, (12) vanity of beauty, (13) vanity of learning, (14) vanity of discernment, (15) vanity of long standing, (16) vanity of being an almsfood eater, (17) vanity of not being despised, (18) vanity of deportment, (19) vanity of supernormal power, (20) vanity of fame, (21) vanity of morality, (22) vanity of meditative absorption, (23) vanity of craft, (24) vanity of height, (25) vanity of girth, (26) vanity of figure, (27) vanity of fulfilment, (28) vanity, (29) negligence, (30) obstinacy, (31) impetuosity, (32) excessive desire, (33) great desire, (34) evil desire, (35) horn, (36) envy, (37) fickleness, (38) dissimilar conduct, (39) discontent, (40) weariness, (41) yawning, (42) drowsiness after a meal, (43) and sluggishness of mind, (44) scheming, (45) talking, (46) hinting, (47) belittling, (48) seeking gain with gain, (49) the conceit "I am superior," (50) the conceit "I am equal," (51) the conceit "I am inferior," (52) the conceit "I am superior" towards a superior, (53) the conceit "I am equal" towards a superior, (54) the conceit "I am inferior" towards a superior, (55) the conceit "I am superior" towards an equal, (56) the conceit "I am equal" towards an equal, (57) the conceit "I am inferior" towards an equal, (58) the conceit "I am superior" towards an inferior, (59) the conceit "I am equal" towards an inferior, (60) the conceit "I am inferior" towards an inferior, (61) conceit, (62) arrogance, (63) conceit and arrogance, (64) inferiority complex, (65) overestimation, (66) the conceit "I am," (67) wrong conceit, (68) thought of relatives, (69) thought of country, (70) thought of immortality, (71) thought connected with compassion for others, (72) thought connected with material gain, honour and fame, (73) thought connected with not being despised.

A unit.

2. Dyad Matrix

833. (1) Wrath and hostility, (2) contempt and insolence, (3) envy and stinginess, (4) deceit and fraudulence, (5) ignorance and craving for existence, (6) view of existence and view of non-existence, (7) eternalist view and annihilationist view, (8) view of finiteness and view of infiniteness, (9) view about the past and view about the future, (10) shamelessness and moral fearlessness, (11) being difficult to admonish and evil friendship, (12) dishonesty and harshness, (13) impatience and lack of meekness, (14) harshness of speech and lack of hospitality, (15) not guarding the doors of the sense faculties and immoderation in eating, (16) forgetfulness and lack of full awareness, (17) failure in morality and failure in view, (18) internal mental fetters and external mental fetters.

A dyad.

3. Triad Matrix

834. (1) Three unwholesome roots, (2) three unwholesome thoughts, (3) three unwholesome perceptions, (4) three unwholesome elements, (5) three kinds of misconduct, (6) three mental corruptions, (7) three mental fetters, (8) three cravings, (9) another three cravings, (10) another three cravings, (11) three searches, (12) three discriminations, (13) three fears, (14) three darknesses, (15) three spheres of sectarian doctrines, (16) three possessions, (17) three blemishes, (18) three stains, (19) three unrighteousnesses, (20) another three unrighteousnesses, (21) three fires, (22) three corruptions, (23) another three corruptions, (24) view of gratification, view of self, wrong view, (25) discontent, harming, unrighteous conduct, (26) being difficult to admonish, evil friendship, perception of diversity, (27) restlessness, idleness, negligence, (28) discontent, lack of full awareness, great desire, (29) shamelessness, moral fearlessness, negligence, (30) disrespect, being difficult to admonish, evil friendship, (31) faithlessness, illiberality, idleness, (32) restlessness, non-restraint, immorality, (33) not wishing to see the noble ones, not wishing to hear the Good Teaching, being of a censorious mind, (34) forgetfulness, lack of full awareness, distraction of the mind, (35) unwise attention, following the wrong path, and sluggishness of mind.

A triad.

4. Tetrad Matrix

835. (1) Four mental corruptions, (2) four mental knots, (3) four mental floods, (4) four mental bonds, (5) four kinds of clinging, (6) four craving arisings, (7) four ways of going to bias, (8) four perversions, (9) four ignoble statements, (10) another four ignoble statements, (11) four kinds of misconduct, (12) another four kinds of misconduct, (13) four fears, (14) another four fears, (15) four views.

A tetrad.

5. Pentad Matrix

836. (1) Five lower mental fetters, (2) five higher mental fetters, (3) five kinds of stinginess, (4) five attachments, (5) five darts, (6) five mental rigidities, (7) five bondages of mind, (8) five mental hindrances, (9) five actions with immediate result, (10) five views, (11) five enmities, (12) five disasters, (13) five dangers of impatience, (14) five fears, (15) five doctrines of Nibbāna in this present life.

A pentad.

6. Hexad Matrix

837. (1) Six sources of contention, (2) six desires and lusts, (3) six cases of opposition, (4) six classes of craving, (5) six disrespects, (6) six things leading to decline, (7) another six things leading to decline, (8) six explorations with pleasure, (9) six explorations with displeasure, (10) six explorations with equanimity, (11) six pleasures connected with the household life, (12) six displeasures connected with the household life, (13) six equanimities connected with the household life, (14) six views.

A set of six.

7. Heptad Matrix

838. (1) Seven underlying tendencies, (2) seven mental fetters, (3) seven prepossessions, (4) seven bad qualities, (5) seven kinds of misconduct, (6) seven conceits, (7) seven views.

A set of seven.

8. Octad Matrix

839. (1) Eight bases of mental defilements, (2) eight cases of laziness, (3) repulsion of the mind regarding the eight worldly adversities, (4) eight ignoble statements, (5) eight wrong courses, (6) eight faults of a person, (7) eight doctrines of non-perception, (8) eight doctrines of neither-perception-nor-non-perception.

A set of eight.

9. Nonad Matrix

840. (1) Nine grounds of resentment, (2) nine stains of a person, (3) nine kinds of conceit, (4) nine phenomena rooted in craving, (5) nine perturbables, (6) nine imaginings, (7) nine agitations, (8) nine obsessions, (9) nine conditioned.

A set of nine.

10. Decad Matrix

841. (1) Ten bases of mental defilements, (2) ten grounds of resentment, (3) ten unwholesome courses of action, (4) ten mental fetters, (5) ten wrong courses, (6) wrong view with ten bases, (7) extreme-grasping view with ten bases.

A decad.

842. Eighteen thoughts of craving with reference to the internal, eighteen thoughts of craving with reference to the external, having collected them together, having summarised them, there are thirty-six thoughts of craving. Thus thirty-six thoughts of craving relating to the past, thirty-six thoughts of craving relating to the future, thirty-six thoughts of craving relating to the present, having collected them together, having summarised them, there are one hundred and eight thoughts of craving. And the sixty-two wrong views that were spoken of by the Blessed One in the explanation of the Brahmajāla.

The Matrix.

1. The Exposition of Ones

(1) Vanity of birth

843. Therein, what is vanity of birth? Dependent on birth, vanity, intoxication, state of being intoxicated, conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "vanity of birth."

(2-27) Vanity of clan and so on

844. Therein, what is vanity of clan? Dependent on clan, etc. Dependent on health, etc. Dependent on youth, etc. Dependent on life, etc. Dependent on material gain, etc. Dependent on honour, etc. Dependent on respect, etc. Dependent on devotion, etc. Dependent on retinue, etc. Dependent on wealth, etc. Dependent on beauty, etc. Dependent on learning, etc. Dependent on discernment, etc. Dependent on long standing, etc. Dependent on being an almsfood eater, etc. Dependent on not being despised, etc. Dependent on deportment, etc. Dependent on supernormal power, etc. Dependent on fame, etc. Dependent on morality, etc. Dependent on meditative absorption, etc. Dependent on craft, etc. Dependent on height, etc. Dependent on girth, etc. Dependent on figure, etc. Dependent on fulfilment, vanity, intoxication, state of being intoxicated, conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "vanity of fulfilment".

(28) Vanity

845. Therein, what is vanity? Whatever vanity, intoxication, state of being intoxicated, conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "vanity."

(29) Negligence

846. Therein, what is negligence? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, or inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit, negligence; whatever such negligence, act of being negligent, state of negligence - this is called "negligence".

(30) Obstinacy

847. Therein, what is obstinacy? Whatever obstinacy, act of being obstinate, state of obstinacy, hardness, harshness, uprightness of mind, non-softness - this is called "obstinacy".

(31) Impetuosity

848. Therein, what is impetuosity? Whatever impetuosity, counter-impetuosity, impetuous action, counter-impetuous action, the state of being counter-impetuous - this is called "impetuosity."

(32) Excessive desire

849. Therein, what is excessive desire? Whatever is the desire for more of one who is not content with whatsoever requisites of robes, almsfood, lodging and medicine for the sick, or with the five types of sensual pleasure, whatever such wish, state of wishing, excessive desire, lust, passion, mental passion - this is called "excessive desire."

(33) Great desire

850. Therein, what is great desire? Whatever is the desire for more of one who is not content with whatsoever requisites of robes, almsfood, lodging and medicine for the sick, or with the five types of sensual pleasure, whatever such wish, state of wishing, great desire, lust, passion, mental passion - this is called "great desire."

(34) Evil desire

851. Therein, what is evil desire? Here a certain one being faithless wishes "May people know me as faithful"; being immoral wishes "May people know me as moral"; being of little learning wishes "May people know me as very learned"; being one who delights in company wishes "May people know me as secluded"; being lazy wishes "May people know me as one putting forth strenuous energy"; being unmindful wishes "May people know me as mindful"; being unconcentrated wishes "May people know me as concentrated"; being unwise wishes "May people know me as wise"; being one who has not eliminated the mental corruptions wishes "May people know me as one who has eliminated the mental corruptions" - whatever such wish, state of wishing, evil desire, lust, passion, mental passion - this is called "evil desire".

(35) Horn

852. Therein, what is horn? Whatever horn, the state of being adorned, shrewdness, skill, deceptiveness, the state of deceptiveness - this is called "horn".

(36) Envy

853. Therein, what is envy? Whatever envy, the act of being envious, the state of being envious, greed, the act of being greedy, the state of being greedy, tail-wagging, desire for excellence - this is called "envy."

(37) Fickleness

854. Therein, what is fickleness? Decorating robes, decorating bowls, decorating lodgings, or decorating this foul body, or decorating external requisites, adorning, embellishing, thoroughly embellishing, greediness, the state of greediness, fickleness, the state of fickleness - this is called "fickleness."

(38) Dissimilar conduct

855. Therein, what is dissimilar conduct? Towards mother or father or elder brother or teachers or preceptors or the Buddha or disciples or various respectable persons, grasping in opposition, delight in contrariness, disrespect, disrespectfulness, lack of respect, lack of compliance - this is called "dissimilar conduct".

(39) Discontent

856. Therein, what is discontent? In remote lodgings or in various highly wholesome mental states, discontent, discontentedness, dissatisfaction, lack of delight, longing, anxiety - this is called "discontent".

(40) Weariness

857. Therein, what is weariness? That which is weariness, becoming weary, being overcome by weariness, laziness, becoming lazy, the state of being lazy - this is called "weariness".

(41) Yawning

858. Therein, what is yawning? Whatever yawning of the body, arousing, bending back, bending sideways, bending down, bending forward, sickly condition - this is called "yawning."

(42) Drowsiness after a meal

859. Therein, what is drowsiness after a meal? Whatever faintness after eating, weariness after eating, fever after eating, bodily inertia of one who has eaten - this is called "drowsiness after a meal."

(43) And sluggishness of mind

860. Therein, what is sluggishness of mind? Whatever unwieldiness of consciousness, unfitness for work, sluggishness, stolidity, shrinking, the act of shrinking, the state of having shrunk, sloth, being slothful, the state of sloth of consciousness - this is called "sluggishness of mind".

(44) Scheming

861. Therein, what is scheming? For one who is dependent on material gain, honour and fame, who has evil desires, who is overcome by desire, whatever placing, setting up, adjusting of deportment by means of what is reckoned as use of requisites, or by speaking nearby, or frowning, the act of frowning, scheming, the act of scheming, the state of being a schemer - this is called "scheming".

(45) Talking

862. Therein, what is talking? For one who is dependent on material gain, honour and fame, who has evil desires, who is overcome by desire, whatever addressing of others, talking, conversing, enticing, fully enticing, persuading, fully persuading, coaxing, fully coaxing, speaking agreeably, flattery, bean-soup talk, acting as a go-between - this is called "talking".

(46) Hinting

863. Therein, what is hinting? For one who is dependent on material gain, honour and fame, who has evil desires, who is overcome by desire, whatever sign to others, making of signs, insinuation, making of insinuations, speaking nearby, indirect talk - this is called "hinting".

(47) Belittling

864. Therein, what is belittling? For one who is dependent on material gain, honour and fame, who has evil desires, who is overcome by desire, whatever reviling of others, scoffing, reproaching, suspending, fully suspending, casting away, abridging, bringing to disrepute, fully bringing to disrepute, carrying blame, backbiting - this is called "belittling."

(48) Seeking gain with gain

865. Therein, what is seeking gain with gain? One having evil desires, overcome by desire, based upon material gain, honour and fame, carries material gains obtained here to elsewhere, or brings material gains obtained elsewhere here; whatever such

seeking, searching, questing, search, seeking, quest for material gains - this is called "seeking gain with gain."

(49) The conceit "I am superior"

866. Therein, what is the conceit "I am superior"? Here a certain one mutters conceit through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other; whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called the conceit "I am superior."

(50) The conceit "I am equal"

867. Therein, what is the conceit "I am equal"? Here a certain one mutters conceit through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other; whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called the conceit "I am equal".

(51) The conceit "I am inferior"

868. Therein, what is the conceit "I am inferior"? Here a certain one mutters inferiority complex through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other; whatever such inferiority complex, inferior imagining, state of inferior imagining, disdain, excessive disdain, state of excessive disdain, self-deprecation, self-contempt, self-abuse - this is called the conceit "I am inferior."

(52) The conceit "I am superior" towards a superior

869. Therein, what is the conceit "I am superior" towards a superior? Here a certain one is superior through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other, and considers himself superior to others; he mutters conceit in dependence on that. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "the conceit 'I am superior' towards a superior".

(53) The conceit "I am equal" towards a superior

870. Therein, what is the conceit "I am equal" towards a superior? Here a certain one is superior through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other, and considers himself equal to others; he mutters conceit in dependence on that. Whatever such conceit,

imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "the conceit 'I am equal' towards a superior".

(54) The conceit "I am inferior" towards a superior

871. Therein, what is the conceit "I am inferior" towards a superior? Here a certain one is superior through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other, and considers himself inferior to others; he mutters inferiority complex in dependence on that. Whatever such inferiority complex, inferior imagining, state of inferior imagining, disdain, excessive disdain, state of excessive disdain, self-deprecation, self-contempt, self-abuse - this is called "the conceit 'I am inferior' towards a superior".

(55) The conceit "I am superior" towards an equal

872. Therein, what is the conceit "I am superior" towards an equal? Here a certain one is equal through birth or through clan or through being a son of good family, etc. and considers himself superior to others through some subject matter or other; he mutters conceit in dependence on that. Whatever such conceit, imagination, state of imagining, etc. vainglory of consciousness - this is called "the conceit 'I am superior' towards an equal".

(56) The conceit "I am equal" towards an equal

873. Therein, what is the conceit "I am equal" towards an equal? Here a certain one is equal through birth or through clan or through being a son of good family, etc. through some subject matter or other, and considers himself equal to others; he mutters conceit in dependence on that. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "the conceit 'I am equal' towards an equal".

(57) The conceit "I am inferior" towards an equal

874. Therein, what is the conceit "I am inferior" towards an equal? Here a certain one is equal through birth or through clan or through being a son of good family, etc. and considers himself inferior to others through some subject matter or other; he mutters inferiority complex in dependence on that. Whatever such inferiority complex, inferior imagining, state of inferior imagining, disdain, excessive disdain, state of excessive disdain, self-deprecation, self-contempt, self-abuse - this is called "the conceit 'I am inferior' towards an equal".

(58) The conceit "I am superior" towards an inferior

875. Therein, what is the conceit "I am superior" towards an inferior? Here a certain one is inferior through birth or through clan or through being a son of good family, etc. and considers himself superior to others through some subject matter or other; he mutters conceit in dependence on that. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called the conceit "I am superior" towards an inferior.

(59) The conceit "I am equal" towards an inferior

876. Therein, what is the conceit "I am equal" towards an inferior? Here a certain one is inferior through birth or through clan or through being a son of good family, etc. through some subject matter or other, and considers himself equal to others; he mutters conceit in dependence on that. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called the conceit "I am equal" towards an inferior.

(60) The conceit "I am inferior" towards an inferior

877. Therein, what is the conceit "I am inferior" towards an inferior? Here a certain one is inferior through birth or through clan or through being a son of good family, etc. through some subject matter or other, and considers himself equal to others; he mutters inferiority complex in dependence on that. Whatever such inferiority complex, inferior imagining, state of inferior imagining, disdain, excessive disdain, state of excessive disdain, self-deprecation, self-contempt, self-abuse - this is called the conceit "I am inferior" towards an inferior.

(61) Conceit

878. Therein, what is conceit? Whatever conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "conceit".

(62) Arrogance

879. Therein, what is arrogance? Here a certain one through birth or through clan or through being a son of good family, etc. despises himself compared to others through some subject matter or other. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "arrogance."

(63) Conceit and arrogance

880. Therein, what is conceit and arrogance? Here a certain one through birth or through clan or through being a son of good family, etc. through some subject matter or other, at a former time considers himself equal to others, at a later time considers himself superior. Whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "conceit and arrogance."

(64) Inferiority complex

881. Therein, what is inferiority complex? Here a certain one mutters inferiority complex through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other. Whatever such inferiority complex, inferior imagining, state of inferior imagining, disdain, excessive disdain, state of excessive disdain, self-deprecation, self-contempt, self-abuse - this is called "inferiority complex."

(65) Overestimation

882. Therein, what is overestimation? Perceiving as attained what is not attained, perceiving as done what is not done, perceiving as reached what is not reached, perceiving as realised what is not realised; whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "overestimation."

(66) The conceit "I am"

883. Therein, what is the conceit "I am"? Matter: the conceit "I am," the desire "I am," the underlying tendency "I am"; feeling... etc. perception... etc. activities... etc. consciousness: the conceit "I am," the desire "I am," the underlying tendency "I am"; whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "the conceit 'I am'."

(67) Wrong conceit

884. Therein, what is wrong conceit? Here a certain one mutters conceit through evil field of work or through evil field of craft or through evil subject of study or through evil learning or through evil discernment or through evil morality or through evil ascetic practice or through evil moral rules and austerities or through evil view or through some subject matter or other; whatever such conceit, imagination, state of imagining, elevation, elation, flag, exertion, vainglory of consciousness - this is called "wrong conceit."

(68) Thought of relatives

885. Therein, what is thought of relatives? Reasoning, applied thought, wrong thought connected with the family life referring to relatives - this is called "thought of relatives".

(69) Thought of country

886. Therein, what is thought of country? Reasoning, applied thought, wrong thought connected with the family life referring to country - this is called "thought of country".

(70) Thought of immortality

887. Therein, what is thought of immortality? Reasoning, applied thought, wrong thought connected with the family life, connected with difficult practices or connected with wrong view - this is called "thought of immortality."

(71) Thought connected with compassion for others

888. Therein, what is thought connected with compassion for others? Here a certain one dwells in company with laypeople, rejoicing together, sharing another's sorrow, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them. Whatever reasoning, applied thought, wrong thought connected with the family life therein - this is called "thought connected with compassion for others."

(72) Thought connected with material gain and so on

889. Therein, what is thought connected with material gain, honour and fame? Reasoning, applied thought, wrong thought connected with the family life referring to material gain, honour and fame - this is called "thought connected with material gain, honour and fame".

(73) Thought connected with not being despised

890. Therein, what is thought connected with not being despised? Here a certain one through birth or through clan or through being a son of good family or through beauty of complexion or through wealth or through study or through field of work or through field of craft or through subject of study or through learning or through discernment or through some subject matter or other thinks "May others not despise me." Whatever reasoning, applied thought, wrong thought connected with the family life therein - this is called "thought connected with not being despised."

A unit.

2. The Exposition of Twos

(1) Wrath and hostility

891. Therein, what is wrath? Whatever wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is called "wrath".

Therein, what is hostility? At a former time wrath, at a later time hostility. Whatever such hostility, bearing ill-will, the state of bearing ill-will, placing, setting up, adjusting, merging together, continuance, strengthening of wrath - this is called "hostility".

(2) Contempt and insolence

892. Therein, what is contempt? Whatever contempt, the act of showing contempt, the state of being contemptuous, harshness, harsh action - this is called "contempt".

Therein, what is insolence? Whatever insolence, the act of showing insolence, insolence as nutriment, ground for contention, rivalry, not giving up - this is called "insolence".

(3) Envy and stinginess

893. Therein, what is envy? Whatever envy, the act of envying, the state of being envious, jealousy, the act of being jealous, the state of being jealous regarding others' material gains, honour, respect, reverence, salutation, and veneration - this is called "envy".

Therein, what is stinginess?

There are five kinds of stinginess - stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called "stinginess".

(4) Deceit and fraudulence

894. Therein, what is deceit? Here a certain one, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, for the purpose of concealing that, directs an evil wish. He wishes "May they not know me." He thinks "May they not know me." He speaks words "May they not know me." He exerts himself bodily "May they not know me." Whatever such deceit, deceitfulness, transgression, deception, fraud, scattering, evasion, concealment, complete concealment, covering, complete covering, not making manifest, not making open, thorough covering, evil doing - this is called "deceit".

Therein, what is fraudulence? Here a certain one is fraudulent, thoroughly fraudulent. Whatever there is fraudulent, the state of being fraudulent, fraudulence, harshness, the state of harshness, deceptiveness, the state of deceptiveness - this is called "fraudulence".

(5) Ignorance and craving for existence

895. Therein, what is ignorance? Whatever not knowing, non-seeing, etc. bar of ignorance, delusion, unwholesome root - this is called "ignorance".

Therein, what is craving for existence? Whatever desire for existence, lust for existence, delight in existence, craving for existence, affection for existence, fever of existence, infatuation with existence, attachment to existence towards existences - this is called "craving for existence".

(6) View of existence and view of non-existence

896. Therein, what is view of existence? "The self and the world will exist" - whatever such view, wrong view, etc. perverted grasp - this is called "view of existence".

Therein, what is view of non-existence? "The self and the world will not exist" - whatever such view, wrong view, etc. perverted grasp - this is called view of non-existence.

(7) Eternalist view and annihilationist view

897. Therein, what is eternalist view? "The self and the world are eternal" - whatever such view, wrong view, etc. perverted grasp - this is called "eternalist view".

Therein, what is annihilationist view? "The self and the world will be annihilated" - whatever such view, wrong view, etc. perverted grasp - this is called "annihilationist view".

(8) View of finiteness and view of infiniteness

898. Therein, what is the view of finiteness? "The self and the world are finite" - whatever such view, wrong view, etc. perverted grasp - this is called "the view of finiteness".

Therein, what is the view of infiniteness? "The self and the world are infinite" - whatever such view, wrong view, etc. perverted grasp - this is called "the view of infiniteness".

(9) View about the past and view about the future

899. Therein, what is view about the past? Whatever view, wrong view, etc. that arises referring to the past... perverted grasp - this is called "view about the past".

Therein, what is view about the future? Whatever view, wrong view, etc. that arises referring to the future... perverted grasp - this is called "view about the future".

(10) Shamelessness and moral fearlessness

900. Therein, what is shamelessness? Whatever is not being ashamed of what should be ashamed of, not being ashamed of the attainment of evil unwholesome mental states - this is called "shamelessness".

Therein, what is moral fearlessness? Whatever is not having moral fear of what should be feared, not having moral fear of the attainment of evil unwholesome mental states - this is called "moral fearlessness".

(11) Being difficult to admonish and evil friendship

901. Therein, what is being difficult to admonish? When being spoken to about a legitimate matter, the act of being difficult to admonish, the state of being difficult to admonish, being difficult to admonish, grasping in opposition, delight in contrariness, disrespect, disrespectfulness, lack of respect, lack of compliance - this is called "being difficult to admonish".

Therein, what is evil friendship? Those persons who are faithless, immoral, of little learning, stingy, lacking wisdom - whatever association with them, close association, intimate association, companionship, close companionship, devotion, close devotion, inclination towards them - this is called "evil friendship".

(12) Dishonesty and harshness

902. Therein, what is dishonesty? Whatever dishonesty, state of dishonesty, crookedness, curvedness, tortuousness - this is called "dishonesty".

Therein, what is harshness? Whatever non-softness, state of harshness, hardness, roughness, hardness, stiffness, uprightness of mind, non-softness - this is called "harshness".

(13) Impatience and lack of meekness

903. Therein, what is impatience? Whatever impatience, intolerance, non-endurance, ferocity, harshness, displeasure of the mind - this is called "impatience".

Therein, what is lack of meekness? Bodily transgression, verbal transgression, bodily and verbal transgression - this is called "lack of meekness". All immorality is also lack of meekness.

(14) Harshness of speech and lack of hospitality

904. Therein, what is harshness of speech? Whatever speech is rough, harsh, hurtful to others, offensive to others, bordering on wrath, not conducive to concentration, he speaks such speech. Whatever non-smooth speech, unkindly speech, harsh speech there - this is called "harshness of speech".

Therein, what is lack of hospitality? There are two kinds of hospitality - hospitality with material things and hospitality with the teaching. Here someone is inhospitable either with hospitality through material things or with hospitality through the teaching - this is called "lack of hospitality".

(15) Not guarding the doors of the sense faculties and immoderation in eating

905. Therein, what is not guarding the doors of the sense faculties? Here someone, having seen a form with the eye, is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the mind faculty, he does not commit to restraint of the mind faculty. Whatever non-guarding, non-protection, non-safeguarding, non-restraint of these six faculties - this is called "not guarding the doors of the sense faculties".

Therein, what is immoderation in eating? Here someone, without reflection, unwisely takes food for amusement, for intoxication, for adornment, for beautification. Whatever discontent, immoderation, non-reflection in eating there - this is called "immoderation in eating".

(16) Forgetfulness and lack of full awareness

906. Therein, what is forgetfulness? Whatever absence of mindfulness, absence of recollection, absence of mindfulness, absence of mindfulness, not keeping in mind, not retaining, floating about, forgetting - this is called "forgetfulness".

Therein, what is lack of full awareness? Whatever not knowing, non-seeing, etc. bar of ignorance, delusion, unwholesome root - this is called "lack of full awareness".

(17) Failure in morality and failure in view

907. Therein, what is failure in morality? Whatever is bodily transgression, verbal transgression, bodily and verbal transgression - this is called "failure in morality". All immorality is also failure in morality.

Therein, what is failure in (right) view? "There is not what is given, there is not what is sacrificed, etc. who proclaim this world and the other world, having realised them by direct knowledge themselves" - whatever such view, wrong view, etc. perverted grasp - this is called "failure in (right) view". All wrong view is failure in (right) view.

(18) Internal mental fetters and external mental fetters

908. Therein, what is the internal mental fetter?

Five lower mental fetters - The internal mental fetter. The five higher mental fetters - the external mental fetter.

3. The Exposition of Threes

(1) Three unwholesome roots

909. Therein, what are the three unwholesome roots? Greed, hate, delusion.

Therein, what is greed? Whatever lust, passion, attraction, compliance, delight, passionate delight, mental passion, desire, infatuation, holding, greed, intense greed, attachment, mire, longing, deceit, genetrix, producer, seamstress, ensnarer, flowing, clinging, stream, spread, accumulator, companion, aspiration, conduit to existence, forest, undergrowth, intimacy, affection, expectation, kinship, hope, wishing, the state of wishing, hope for visible form, hope for sound, hope for odour, hope for flavour, hope for tangible object, hope for material gain, hope for wealth, hope for sons, hope for life, praying, intense praying, the act of praying, the state of having prayed, greed, the act of being greedy, the state of being greedy, tail-wagging, desire for excellence, lust for what is not according to the Teaching, unrighteous greed, attachment, desiring, longing, yearning, aspiring, sensual craving, craving for existence, craving for non-existence, craving for fine-material existence, craving for immaterial existence, craving for cessation, craving for sound, craving for visible form, craving for odour, craving for flavour, craving for tangible object, craving for mental objects, mental flood, mental bond, mental knot, clinging, obstruction, mental hindrance, covering, bondage, impurity, underlying tendency, prepossession, creeper, avarice, root of suffering, source of suffering, origin of suffering, Māra's snare, Māra's hook, Māra's domain, river of craving, net of craving, leash of craving, ocean of craving, covetousness, greed, unwholesome root - this is called "greed".

Therein, what is hate? "He has done harm to me" - resentment arises; "he is doing harm to me" - resentment arises; "he will do harm to me" - resentment arises; "he has done harm to one who is dear and agreeable to me", etc. he is doing harm, etc. "he will do harm" - resentment arises; "he has done good to one who is disagreeable and unpleasant to me", etc. he is doing good, etc. "he will do good" - resentment arises; or else resentment arises without reason. Whatever such resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is called "hate".

Therein, what is delusion? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering, not knowing the past, not knowing the future, not knowing both the past and the future, not knowing phenomena that are dependently arisen through specific conditionality, whatever such not knowing, non-seeing, etc. bar of ignorance, delusion, unwholesome root - this is called "delusion". These are the three unwholesome roots.

(2) Three unwholesome thoughts

910. Therein, what are the three unwholesome thoughts? Sensual thought, thought of anger, thought of violence.

Therein, what is sensual thought? Reasoning connected with sensuality, applied thought, wrong thought - this is called "sensual thought".

Therein, what is thought of anger? Reasoning connected with anger, applied thought, wrong thought - this is called "thought of anger".

Therein, what is thought of violence? Reasoning connected with violence, applied thought, wrong thought - this is called "thought of violence". These are the three unwholesome thoughts.

(3) Three unwholesome perceptions

911. Therein, what are the three unwholesome perceptions? Perception of sensuality, perception of anger, perception of violence.

Therein, what is perception of sensuality? Perception connected with sensuality, perceiving, the state of having perceived - this is called "perception of sensuality".

Therein, what is perception of anger? Perception connected with anger, perceiving, the state of having perceived - this is called "perception of anger".

Therein, what is perception of violence? Perception connected with violence, perceiving, the state of having perceived - this is called "perception of violence". These are the three unwholesome perceptions.

(4) Three unwholesome elements

912. Therein, what are the three unwholesome elements? Sensual element, the element of anger, violence element.

Therein, what is the sensual element? Sensual thought is the sensual element. Thought of anger is the element of anger. Thought of violence is the violence element.

Therein, what is sensual thought? Reasoning connected with sensuality, applied thought, wrong thought - this is called "sensual thought".

Therein, what is thought of anger? Reasoning connected with anger, applied thought, wrong thought - this is called "thought of anger".

Therein, what is thought of violence? Reasoning connected with violence, applied thought, wrong thought - this is called "thought of violence". These are the three unwholesome elements.

(5) Three kinds of misconduct

913. Therein, what are the three kinds of misconduct? Bodily misconduct, verbal misconduct, mental misconduct.

Therein, what is bodily misconduct? Killing living beings, taking what is not given, sexual misconduct - this is called "bodily misconduct".

Therein, what is verbal misconduct? Lying, divisive speech, harsh speech, idle chatter - this is called "verbal misconduct".

Therein, what is mental misconduct? Covetousness, anger, wrong view - this is called "mental misconduct".

Therein, what is bodily misconduct? Unwholesome bodily action is bodily misconduct, unwholesome verbal action is verbal misconduct, unwholesome mental action is mental misconduct.

Therein, what is unwholesome bodily action? Unwholesome bodily volition is unwholesome bodily action, unwholesome verbal volition is unwholesome verbal action, unwholesome mental volition is unwholesome mental action. These are the three kinds of misconduct.

(6) Three mental corruptions

914. Therein, what are the three mental corruptions? Mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance.

Therein, what is mental corruption of sensuality? Whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual attachment towards sensual pleasures - this is called "mental corruption of sensuality".

Therein, what is mental corruption of existence? Whatever desire for existence towards existences, etc. attachment to existence - this is called "mental corruption of existence".

Therein, what is mental corruption of ignorance? Not knowing suffering, etc. bar of ignorance, delusion, unwholesome root - this is called "mental corruption of ignorance". These are the three mental corruptions.

(7) Three mental fetters

915. Therein, what are the three mental fetters? Identity view, sceptical doubt, adherence to moral rules and austerities.

Therein, what is identity view? Here an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons - regards matter as self, or self as possessing matter, or matter as in self, or self as in matter. Feeling... etc. Perception... etc. Activities... etc. he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Whatever such view, wrong view, etc. perverted grasp - this is called "identity view".

Therein, what is sceptical doubt? One is uncertain about the Teacher, doubts sceptically; is uncertain about the Teaching, doubts sceptically; is uncertain about the Community, doubts sceptically; is uncertain about the training, doubts sceptically; is uncertain about the past, doubts sceptically; is uncertain about the future, doubts sceptically; is uncertain about both the past and the future, doubts sceptically; is uncertain about phenomena that are dependently arisen through specific

conditionality, doubts sceptically. Whatever such uncertainty, the act of being uncertain, the state of being uncertain, state of obstinacy of consciousness, mental perplexity - this is called "sceptical doubt".

Therein, what is adherence to moral rules and austerities? "Among ascetics and brahmins outside of this, by morality there is purification, by ascetic practice there is purification, by moral rules and austerities there is purification" - whatever such view, wrong view, etc. perverted grasp - this is called "adherence to moral rules and austerities". These are the three mental fetters.

(8) Three cravings

916. Therein, what are the three cravings? Sensual craving, craving for existence, craving for non-existence.

Therein, what is craving for existence? Lust accompanied by the view of existence, passion, mental passion - this is called "craving for existence".

Therein, what is craving for non-existence? Lust accompanied by the annihilationist view, passion, mental passion - this is called "craving for non-existence". The remaining craving is sensual craving.

Therein, what is sensual craving? Lust connected with the sensual element, passion, mental passion - this is called "sensual craving".

Lust connected with the fine-material element and immaterial element, passion, mental passion - this is called "craving for existence".

Lust accompanied by the annihilationist view, passion, mental passion - this is called "craving for non-existence". These are the three cravings.

(9) Another three cravings

917. Therein, what are another three cravings? Sensual craving, craving for fine-material existence, craving for immaterial existence.

Therein, what is sensual craving? Lust connected with the sensual element, passion, mental passion - this is called "sensual craving".

Therein, what is craving for fine-material existence? Lust connected with the fine-material element, passion, mental passion - this is called "craving for fine-material existence".

Therein, what is craving for immaterial existence? Lust connected with the immaterial element, passion, mental passion - this is called "craving for immaterial existence". These are the three cravings.

(10) Another three cravings

918. Therein, what are another three cravings? Craving for fine-material existence, craving for immaterial existence, craving for cessation.

Therein, what is craving for fine-material existence? Lust connected with the fine-material element, passion, mental passion - this is called "craving for fine-material existence".

Therein, what is craving for immaterial existence? Lust connected with the immaterial element, passion, mental passion - this is called "craving for immaterial existence".

Therein, what is craving for cessation? Lust accompanied by the annihilationist view, passion, mental passion - this is called "craving for cessation". These are the three cravings.

(11) Three searches

919. Therein, what are the three searches? Sensual seeking, seeking existence, seeking the holy life.

Therein, what is sensual seeking? Whatever sensual desire towards sensual pleasures, etc. sensual attachment - this is called "sensual seeking".

Therein, what is seeking existence? Whatever desire for existence towards existences, etc. attachment to existence - this is called "seeking existence".

Therein, what is seeking the holy life? "The world is eternal" or "the world is non-eternal" - or etc. "The Truth-finder neither exists nor does not exist after death" or whatever such view, wrong view, etc. perverted grasp - this is called "seeking the holy life".

Therein, what is sensual seeking? Sensual lust, co-existent unwholesome bodily action, verbal action, mental action - this is called "sensual seeking".

Therein, what is seeking existence? Lust for existence, co-existent unwholesome bodily action, verbal action, mental action - this is called "seeking existence".

Therein, what is seeking the holy life? Extreme-grasping view, co-existent unwholesome bodily action, verbal action, mental action - this is called "seeking the holy life". These are the three searches.

(12) Three discriminations

920. Therein, what are the three discriminations? The discrimination 'I am superior', the discrimination 'I am equal', the discrimination 'I am inferior' - these are the three discriminations.

(13) Three fears

921. Therein, what are the three fears? Fear of birth, fear of ageing, fear of death.

Therein, what is fear of birth? Dependent on birth, fear, frightfulness, trepidation, terror, mental fright - this is called "fear of birth".

Therein, what is fear of ageing? Dependent on ageing, fear, frightfulness, trepidation, terror, mental fright - this is called "fear of ageing".

Therein, what is fear of death? Dependent on death, fear, frightfulness, trepidation, terror, mental fright - this is called "fear of death". These are the three fears.

(14) Three darknesses

922. Therein, what are the three darknesses? Referring to the past period of time, one is uncertain, doubts sceptically, does not resolve upon it, is not confident; or referring to the future period of time, one is uncertain, doubts sceptically, does not resolve upon it, is not confident; or referring to the present period of time at this moment, one is uncertain, doubts sceptically, does not resolve upon it, is not confident - these are the three darknesses.

(15) Three spheres of sectarian doctrines

923. Therein, what are the three spheres of sectarian doctrines? Here a certain ascetic or brahmin holds such a doctrine and view: "Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past." But here a certain ascetic or brahmin holds such a doctrine and view: "Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by the creation of a lord." But here a certain ascetic or brahmin holds such a doctrine and view: "Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is without cause and without condition." These are the three spheres of sectarian doctrines.

(16) Three possessions

924. Therein, what are the three possessions? Lust is a possession, hate is a possession, delusion is a possession - these are the three possessions.

(17) Three blemishes

Therein, what are the three blemishes? Lust is a blemish, hate is a blemish, delusion is a blemish - these are the three blemishes.

(18) Three stains

Therein, what are the three stains? Lust is a stain, hate is a stain, delusion is a stain - these are the three stains.

(19) Three unrighteousnesses

Therein, what are the three unrighteousnesses? Lust is unrighteousness, hate is unrighteousness, delusion is unrighteousness - these are the three unrighteousnesses.

(20) Another three unrighteousnesses

Therein, what are another three unrighteousnesses? Bodily unrighteousness, verbal unrighteousness, mental unrighteousness - these are the three unrighteousnesses.

(21) Three fires

Therein, what are the three fires? The fire of lust, the fire of hate, the fire of delusion - these are the three fires.

(22) Three corruptions

Therein, what are the three corruptions? The corruption of lust, the corruption of hate, the corruption of delusion - these are the three corruptions.

(23) Another three corruptions

Therein, what are another three corruptions? Bodily corruption, verbal corruption, mental corruption - these are the three corruptions.

(24) View of gratification

925. Therein, what is view of gratification? Here a certain ascetic or brahmin holds such a doctrine and view: "There is no fault in sensual pleasures." He commits to gulping down sensual pleasures. This is called "view of gratification".

View of self

Therein, what is view of self? Here an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons - regards matter as self, or self as possessing matter, or matter as in self, or self as in matter. Feeling... etc. Perception... etc. Activities... etc. he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Whatever such view, wrong view, etc. perverted grasp - this is called "view of self".

Wrong view

Therein, what is wrong view? "There is not what is given, there is not what is sacrificed, etc. who proclaim this world and the other world, having realised them by direct knowledge themselves" - whatever such view, wrong view, etc. perverted grasp - this is called "wrong view". Eternalist view is view of gratification, identity view is view of self, annihilationist view is wrong view.

(25) Discontent

926. Therein, what is discontent? In remote lodgings or in various highly wholesome mental states, discontent, discontentedness, dissatisfaction, lack of delight, longing, anxiety - this is called "discontent".

Harming

Therein, what is harming? Here a certain one harasses beings with the hand or with a clod or with a stick or with a knife or with a rope or with some other thing, whatever such harassing, vexing, hurting, injuring, angering, enraging, injuring others - this is called "harming".

Unrighteous conduct

Therein, what is unrighteous conduct? Unrighteous conduct and uneven conduct by body, unrighteous conduct and uneven conduct by speech, unrighteous conduct and uneven conduct by mind - this is called "unrighteous conduct".

(26) Being difficult to admonish

927. Therein, what is being difficult to admonish? When being spoken to about a legitimate matter, the act of being difficult to admonish, the state of being difficult to admonish, being difficult to admonish, grasping in opposition, delight in contrariness,

disrespect, disrespectfulness, lack of respect, lack of compliance - this is called "being difficult to admonish".

Evil friendship

Therein, what is evil friendship? Those persons who are faithless, immoral, of little learning, stingy, unwise - whatever association with them, close association, intimate association, companionship, close companionship, devotion, close devotion, inclination towards them - this is called "evil friendship".

Perception of diversity

Therein, what is perception of diversity? Perception of sensuality, perception of anger, perception of violence - this is called "perception of diversity". All unwholesome perception is perception of diversity.

(27) Restlessness

928. Therein, what is restlessness? Whatever restlessness of the mind, non-appeasement, distraction of the mind, turmoil of the mind - this is called "restlessness".

Idleness

Therein, what is idleness? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit, negligence - this is called "idleness".

Negligence

Therein, what is negligence? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit, negligence; whatever such negligence, act of being negligent, state of negligence - this is called "negligence".

(28) Discontent

929. Therein, what is discontent? Whatever is the desire for more of one who is not content with whatsoever requisites of robes, almsfood, lodging and medicine for the sick, or with the five types of sensual pleasure, whatever such wish, state of wishing, discontent, lust, passion, mental passion - this is called "discontent."

Lack of full awareness

Therein, what is lack of full awareness? Whatever not knowing, non-seeing, etc. bar of ignorance, delusion, unwholesome root - this is called "lack of full awareness."

Great desire

Therein, what is great desire? Whatever is the desire for more of one who is not content with whatsoever requisites of robes, almsfood, lodging and medicine for the sick, or with the five types of sensual pleasure, whatever such wish, state of wishing, great desire, lust, passion, mental passion - this is called "great desire."

(29) Shamelessness

930. Therein, what is shamelessness? Whatever is not being ashamed of what should be ashamed of, not being ashamed of the attainment of evil unwholesome mental states - this is called "shamelessness".

Moral fearlessness

Therein, what is moral fearlessness? Whatever is not having moral fear of what should be feared, not having moral fear of the attainment of evil unwholesome mental states - this is called "moral fearlessness".

Negligence

Therein, what is negligence? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit, negligence; whatever such negligence, act of being negligent, state of negligence - this is called "negligence".

(30) Disrespect

931. Therein, what is disrespect? Whatever disrespect, disrespectfulness, lack of respect, lack of compliance, not heeding, not heeding manner, state of not heeding, lack of good conduct, lack of consideration - this is called "disrespect".

Being difficult to admonish

Therein, what is being difficult to admonish? When being spoken to about a legitimate matter, the act of being difficult to admonish, the state of being difficult to admonish, being difficult to admonish, grasping in opposition, delight in contrariness, disrespect, disrespectfulness, lack of respect, lack of compliance - this is called "being difficult to admonish".

Evil friendship

Therein, what is evil friendship? Those persons who are faithless, immoral, of little learning, stingy, lacking wisdom - whatever association with them, close association, intimate association, using them, companionship, close companionship, devotion, close devotion, inclination towards them - this is called "evil friendship".

(31) Faithlessness

932. Therein, what is faithlessness? Here a certain one is faithless, does not have faith in the Buddha or the Teaching or the Community, whatever such faithlessness, not believing, not settling upon, lack of confidence - this is called "faithlessness".

Illiberality

Therein, what is illiberality? There are five kinds of stinginess -stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called "illiberality".

Idleness

Therein, what is idleness? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit, negligence - this is called "idleness".

(32) Restlessness

933. Therein, what is restlessness? Whatever restlessness of the mind, non-appeasement, distraction of the mind, turmoil of the mind - this is called "restlessness".

Non-restraint

Therein, what is non-restraint? Here someone, having seen a form with the eye, is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the mind faculty, he does not commit to restraint of the mind faculty - this is called "non-restraint".

Immorality

Therein, what is immorality? Bodily transgression, verbal transgression, bodily and verbal transgression - this is called "immorality".

(33) Not wishing to see the noble ones

934. Therein, what is not wishing to see the noble ones? Therein, which are the noble ones? "Noble ones" are called Buddhas and disciples of the Buddha. Whatever not wishing to see, not wishing to behold, not wishing to meet, not wishing to come together with these noble ones - this is called "not wishing to see the noble ones".

Not wishing to hear the Good Teaching

Therein, what is not wishing to hear the Good Teaching? Therein, what is the Good Teaching? The four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - this is called "the Good Teaching". Whatever not wishing to hear, not wishing to listen, not wishing to learn, not wishing to retain this Good Teaching - this is called "not wishing to hear the Good Teaching".

Being of a censorious mind

Therein, what is being of a censorious mind? Therein, what is censure? Whatever censure, repeated censure, censuring, repeated censuring, the state of being repeatedly censorious, disdain, contempt, abuse, fault-finding - this is called "being of a censorious mind".

(34) Forgetfulness

935. Therein, what is forgetfulness? Whatever absence of mindfulness, absence of recollection, absence of mindfulness, absence of mindfulness, not keeping in mind, not retaining, floating about, forgetting - this is called "forgetfulness".

Lack of full awareness

Therein, what is lack of full awareness? Whatever not knowing, not seeing, etc. bar of ignorance, delusion, unwholesome root - this is called "lack of full awareness".

Distraction of the mind

Therein, what is distraction of the mind? Whatever restlessness of the mind, non-appeasement, distraction of the mind, turmoil of the mind - this is called "distraction of the mind".

(35) Unwise attention

936. Therein, what is unwise attention? Unwise attention regarding the impermanent as "permanent", unwise attention regarding suffering as "happiness", unwise attention regarding non-self as "self", unwise attention regarding the unattractive as "beautiful", or contrary to the truths, the adverting of consciousness, the turning towards, reflective attention, attentiveness, attention - this is called "unwise attention".

Following the wrong path

Therein, what is following the wrong path? Therein, what is the wrong path? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration - this is called "wrong path". Whatever association with this wrong path, close association, intimate association, companionship, close companionship, devotion, close devotion, inclination towards it - this is called "following the wrong path".

And sluggishness of mind

Therein, what is sluggishness of mind? Whatever unwieldiness of consciousness, unfitness for work, sluggishness, stolidity, shrinking, the act of shrinking, the state of having shrunk, sloth, being slothful, the state of sloth of consciousness - this is called

"sluggishness of mind".

A triad.

4. The Exposition of Fours

(1) Four mental corruptions

937. Therein, what are the four mental corruptions? Mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance.

Mental corruption of sensuality

Therein, what is mental corruption of sensuality? Whatever sensual desire, sensual lust, sensual delight, sensual craving, sensual affection, sensual fever, sensual infatuation, sensual attachment towards sensual pleasures - this is called "mental corruption of sensuality".

Mental corruption of existence

Therein, what is mental corruption of existence? Whatever desire for existence towards existences, etc. attachment to existence - this is called "mental corruption of existence".

Mental corruption of wrong view

Therein, what is mental corruption of wrong view? "The world is eternal" or "the world is non-eternal" or "the world is finite" or "the world is infinite" or "the soul is the same as the body" or "the soul is one thing and the body another" or "the Truth-finder exists after death" or "the Truth-finder does not exist after death" or "the Truth-finder both exists and does not exist after death" or "the Truth-finder neither exists nor does not exist after death". Whatever such view, wrong view, etc. perverted grasp - this is called "mental corruption of wrong view". All wrong view is mental corruption of wrong view.

Mental corruption of ignorance

Therein, what is mental corruption of ignorance? Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering, not knowing the past, not knowing the future, not knowing both the past and the future, not knowing phenomena that are dependently arisen through specific conditionality. Whatever such not knowing, non-seeing, etc. bar of ignorance, delusion, unwholesome root - this is called "mental corruption of ignorance". These are the four mental corruptions.

(2-5) Four mental knots and so on

938. Therein, what are the four mental knots? Etc. Four mental floods, etc. Four mental bonds, etc. Four kinds of clinging? Clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self.

Clinging to sensual pleasures

Therein, what is clinging to sensual pleasures? Whatever sensual desire towards sensual pleasures, etc. sensual attachment - this is called "clinging to sensual pleasures".

Clinging to views

Therein, what is clinging to views? "There is not what is given, there is not what is sacrificed, etc. who proclaim this world and the other world, having realised them by direct knowledge themselves." Whatever such view, wrong view, etc. perverted grasp - this is called "clinging to views". Setting aside clinging to moral rules and austerities and clinging to the doctrine of self, all wrong view is clinging to views.

Clinging to moral rules and austerities

Therein, what is clinging to moral rules and austerities? Among ascetics and brahmins outside of this, "by morality there is purification, by ascetic practice there is purification, by moral rules and austerities there is purification." Whatever such view, wrong view, etc. perverted grasp - this is called "clinging to moral rules and austerities".

Clinging to the doctrine of self

Therein, what is clinging to the doctrine of self? Here an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons - regards matter as self, or self as possessing matter, or matter as in self, or self as in matter. Feeling... etc. Perception... etc. Activities... etc. he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Whatever such view, wrong view, etc. perverted grasp - this is called "clinging to the doctrine of self". These are the four kinds of clinging.

(6) Four craving arisings

939. Therein, what are the four craving arisings? Craving when arising arises in a monk because of robes, or craving when arising arises in a monk because of almsfood, or craving when arising arises in a monk because of lodging, or craving when arising arises in a monk because of this or that existence - these are the four craving arisings.

(7) Four ways of going to bias

Therein, what are the four ways of going to bias? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. Whatever such bias, going to bias, going through desire, going through factionalism, going like water - these are the four ways of going to bias.

(8) Four perversions

Therein, what are the four perversions? Perversion of perception, perversion of consciousness, perversion of view regarding the impermanent as "permanent"; perversion of perception, perversion of consciousness, perversion of view regarding suffering as "happiness"; perversion of perception, perversion of consciousness,

perversion of view regarding non-self as "self"; perversion of perception, perversion of consciousness, perversion of view regarding the unattractive as "beautiful" - these are the four perversions.

(9) Four ignoble statements

Therein, what are the four ignoble statements? Claiming to have seen what has not been seen, claiming to have heard what has not been heard, claiming to have sensed what has not been sensed, claiming to have cognised what has not been cognised - these are the four ignoble statements.

(10) Another four ignoble statements

Therein, what are another four ignoble statements? Claiming not to have seen what has been seen, claiming not to have heard what has been heard, claiming not to have sensed what has been sensed, claiming not to have cognised what has been cognised - these are the four ignoble statements.

(11) Four kinds of misconduct

Therein, what are the four kinds of misconduct? Killing living beings, taking what is not given, sexual misconduct, lying - these are the four kinds of misconduct.

(12) Another four kinds of misconduct

Therein, what are another four kinds of misconduct? Lying, divisive speech, harsh speech, idle chatter - these are the four kinds of misconduct.

(13) Four fears

Therein, what are the four fears? The fear of birth, the fear of ageing, the fear of illness, the fear of death - these are the four fears.

(14) Another four fears

Therein, what are another four fears? The fear of kings, the fear of thieves, the fear of fire, the fear of water - these are the four fears.

Therein, what are another four fears? The danger of waves, the danger of crocodiles, the danger of whirlpools, the danger of fierce fish - these are the four fears.

Therein, what are another four fears? Fear of self-censure, fear of censure by others, fear of punishment, fear of an unfortunate realm - these are the four fears.

(15) Four views

Therein, what are the four views? The view arises as true and reliable: "Pleasure and pain are self-made"; the view arises as true and reliable: "Pleasure and pain are made by another"; the view arises as true and reliable: "Pleasure and pain are both self-made and made by another"; the view arises as true and reliable: "Pleasure and pain are neither self-made nor made by another but fortuitously arisen" - these are the four views.

A tetrad.

5. The Exposition of Fives

(1) Five lower mental fetters

940. Therein, what are the five lower mental fetters? Identity view, sceptical doubt, adherence to moral rules and austerities, sensual desire, anger - these are the five lower mental fetters.

(2) Five higher mental fetters

Therein, what are the five higher mental fetters? Lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these are the five higher mental fetters.

(3) Five kinds of stinginess

Therein, what are the five kinds of stinginess? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings - these are the five kinds of stinginess.

(4) Five attachments

Therein, what are the five attachments? Attachment of lust, attachment of hate, attachment of delusion, attachment of conceit, attachment of views - these are the five attachments.

(5) Five darts

Therein, what are the five darts? The dart of lust, the dart of hate, the dart of delusion, the dart of conceit, the dart of wrong view - these are the five darts.

(6) Five mental rigidities

941. Therein, what are the five mental rigidities? One is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident; is uncertain about the Teaching, doubts sceptically, does not resolve upon it, is not confident; is uncertain about the Community, doubts sceptically, does not resolve upon it, is not confident; is uncertain about the training, doubts sceptically, does not resolve upon it, is not confident; is angry towards one's fellows in the holy life, displeased, with a struck mind, with barrenness arisen - these are the five mental rigidities.

(7) Five bondages of mind

Therein, what are the five bondages of mind? One is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving; is not free from lust towards the body... is not free from lust towards material form... having eaten as much as one likes to fill one's belly, one dwells devoted to the pleasure of sleeping, the pleasure of lying on one's side, the pleasure of torpor; lives the holy life having aspired to a certain order of gods - "By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity" - these are the five bondages of mind.

(8) Five mental hindrances

Therein, what are the five mental hindrances? The mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt - these are the five mental hindrances.

(9) Five actions with immediate result

Therein, what are the five actions with immediate result? A mother has been deprived of life, a father has been deprived of life, a Worthy One has been deprived of life, blood has been drawn from a Truth-finder with a malicious mind, the monastic community has been split - these are the five actions with immediate result.

(10) Five views

Therein, what are the five views? "The self is percipient and healthy after death" - thus some assert; "The self is non-percipient and healthy after death" - thus some assert; "The self is neither percipient nor non-percipient and healthy after death" - thus some assert; or else they proclaim the annihilation, destruction and non-existence of an existing being; or else some assert Nibbāna in the present life - these are the five views.

(11) Five enmities

942. Therein, what are the five enmities? Killing living beings, taking what is not given, sexual misconduct, lying, spirits, liquor and intoxicants that cause negligence - these are the five enmities.

(12) Five disasters

Therein, what are the five disasters? Disaster regarding relatives, disaster regarding wealth, disaster regarding illness, disaster regarding morality, disaster regarding view - these are the five disasters.

(13) Five dangers of impatience

Therein, what are the five dangers of impatience? One is not dear to many people, not agreeable, one abounds in enmity, one abounds in faults, one dies deluded, upon the body's collapse at death one is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - these are the five dangers of impatience.

(14) Five fears

Therein, what are the five fears? Fear of livelihood, fear of ill-repute, fear of timidity in assemblies, fear of death, fear of an unfortunate realm - these are the five fears.

(15) Five doctrines of Nibbāna in this present life

943. Therein, what are the five doctrines of Nibbāna in this present life?

Here a certain ascetic or brahmin holds such a doctrine and view: "When, good sir, this self is endowed and furnished with the five cords of sensual pleasure, in this way, good sir, this self has attained supreme Nibbāna in this present life." Thus some proclaim supreme Nibbāna in this very life for an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of, I do not say it does not exist. But, good sir, this self has not attained supreme Nibbāna in this present life to that extent. What is the reason for this? Because, good sir, sensual pleasures are impermanent, suffering, subject to change. From their alteration and change arise sorrow, lamentation, suffering, displeasure and anguish. When, good sir, this self, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, in this way, good sir, this self has attained supreme Nibbāna in this present life." Thus some proclaim supreme Nibbāna in this very life for an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self has not attained supreme Nibbāna in this present life to that extent. What is the reason for this? Because whatever is thought about and examined there, by that this is declared to be gross. When, good sir, this self, with the subsiding of applied and sustained thought, etc. enters and dwells in the second meditative absorption, in this way, good sir, this self has attained supreme Nibbāna in this present life." Thus some proclaim supreme Nibbāna in this very life for an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self has not attained supreme Nibbāna in this present life to that extent. What is the reason for this? Because whatever there is of rapture and mental elation, by that this is declared to be gross. When, good sir, this self, with the fading away of rapture, etc. enters and dwells in the third meditative absorption, in this way, good sir, this self has attained supreme Nibbāna in this present life." Thus some proclaim supreme Nibbāna in this very life for an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self has not attained supreme Nibbāna in this present life to that extent. What is the reason for this? Because whatever mental occupation there is with happiness and joy, by that this is declared to be gross. When, good sir, this self, with the abandoning of pleasure, etc. enters and dwells in the fourth meditative absorption, in this way, good sir, this self has attained supreme Nibbāna in this very life.' Thus some proclaim supreme Nibbāna in this very life for an existing being. These are the five doctrines of Nibbāna in this present life.

A pentad.

6. The Exposition of Sixes

(1) Six sources of contention

944. Therein, what are the six sources of contention? Wrath, contempt, envy, fraudulence, evil desire, adhering to one's own views - these are the six sources of contention.

(2) Six desires and lusts

Therein, what are the six desires and lusts? Desires and lusts are states connected with the household life. Regarding agreeable forms, lust connected with the household life, passion, mental passion; regarding agreeable sounds, etc. Regarding

agreeable odours, etc. Regarding agreeable flavours, etc. Regarding agreeable tangible objects, etc. Regarding agreeable mental phenomena, lust connected with the household life, passion, mental passion - these are the six desires and lusts.

(3) Six cases of opposition

Therein, what are the six cases of opposition? Regarding disagreeable forms, resentment of the mind, repulsion, ferocity, harshness, displeasure of the mind; regarding disagreeable sounds, etc. Regarding disagreeable odours, etc. Regarding disagreeable flavours, etc. Regarding disagreeable tangible objects, etc. Regarding disagreeable mental phenomena, resentment of the mind, repulsion, ferocity, harshness, displeasure of the mind - these are the six cases of opposition.

(4) Six classes of craving

Therein, what are the six classes of craving? Craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects - these are the six classes of craving.

(5) Six disrespects

945. Therein, what are the six disrespects? One dwells disrespectful towards the Teacher, not deferential; dwells disrespectful towards the Teaching, not deferential; dwells disrespectful towards the Community, not deferential; dwells disrespectful towards the training, not deferential; dwells disrespectful towards diligence, not deferential; dwells disrespectful towards hospitality, not deferential - these are the six disrespects.

(6) Six things leading to decline

Therein, what are the six things leading to decline? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep, taking pleasure in company, taking pleasure in bonding, taking pleasure in obsession - these are the six things leading to decline.

(7) Another six things leading to decline

946. Therein, what are another six things leading to decline? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep, taking pleasure in company, being difficult to admonish, evil friendship - these are the six things leading to decline.

(8) Six explorations with pleasure

Therein, what are the six explorations with pleasure? Having seen a form with the eye, one explores a form that is a basis for pleasure; having heard a sound with the ear... etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, one explores a mental object that is a basis for pleasure - these are the six explorations with pleasure.

(9) Six explorations with displeasure

Therein, what are the six explorations with displeasure? Having seen a form with the eye, one explores a form that is a basis for displeasure; having heard a sound with the ear... etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, one explores a mental object that is a basis for displeasure - these are the six explorations with displeasure.

(10) Six explorations with equanimity

Therein, what are the six explorations with equanimity? Having seen a form with the eye, one explores a form that is a basis for equanimity; having heard a sound with the ear... etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, one explores a mental object that is a basis for equanimity - these are the six explorations with equanimity.

(11) Six pleasures connected with the household life

947. Therein, what are the six pleasures connected with the household life? Regarding agreeable forms, mental comfort connected with the household life, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact; regarding agreeable sounds, etc. Regarding agreeable odours, etc. Regarding agreeable flavours, etc. Regarding agreeable tangible objects, etc. Regarding agreeable mental phenomena, mental comfort connected with the household life, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - These are the six pleasures connected with the household life.

(12) Six displeasures connected with the household life

Therein, what are the six displeasures connected with the household life? Regarding disagreeable forms, mental discomfort connected with the household life, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact; regarding disagreeable sounds, etc. Regarding disagreeable odours, etc. Regarding disagreeable flavours, etc. Regarding disagreeable tangible objects, etc. Regarding disagreeable mental phenomena, mental discomfort connected with the household life, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - These are the six displeasures connected with the household life.

(13) Six equanimities connected with the household life

Therein, what are the six equanimities connected with the household life? Regarding forms that are grounds for equanimity, mental feeling connected with the household life that is neither comfortable nor uncomfortable, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact; regarding sounds that are grounds for equanimity, etc. Regarding odours that are grounds for equanimity, etc. Regarding flavours that are grounds for equanimity, etc. Regarding tangible objects that are grounds for equanimity, etc. Regarding mental phenomena that are grounds for equanimity, mental feeling connected with the household life that is neither comfortable nor uncomfortable,

neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - These are the six equanimities connected with the household life.

(14) Six views

948. Therein, what are the six views? Either the view arises in him as true and reliable: "There is a self for me"; or the view arises in him as true and reliable: "There is no self for me"; or the view arises in him as true and reliable: "I perceive self by means of self"; or the view arises in him as true and reliable: "I perceive non-self by means of self"; or the view arises in him as true and reliable: "I perceive self by means of non-self"; or else he holds such a view: "This self of mine that speaks and experiences, experiences here and there for a long time the result of good and bad actions. That self, being born, did not not exist; that self, being born, will not not exist; it is permanent, stable, eternal, not subject to change" - or else the view arises in him as true and reliable. These are the six views.

A set of six.

7. The Exposition of Sevens

(1) Seven underlying tendencies

949. Therein, what are the seven underlying tendencies? The underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to conceit, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to lust for existence, the underlying tendency to ignorance - these are the seven underlying tendencies.

(2) Seven mental fetters

Therein, what are the seven mental fetters? The mental fetter of sensual lust, the mental fetter of aversion, the mental fetter of conceit, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of lust for existence, the mental fetter of ignorance - these are the seven mental fetters.

(3) Seven prepossessions

Therein, what are the seven prepossessions? Prepossession by sensual lust, prepossession by aversion, prepossession by conceit, prepossession by wrong view, prepossession by sceptical doubt, prepossession by lust for existence, prepossession by ignorance - these are the seven prepossessions.

(4) Seven bad qualities

950. Therein, what are the seven bad qualities? One is faithless, is shameless, has no moral fear, is of little learning, is lazy, is unmindful, is unwise - these are the seven bad qualities.

(5) Seven kinds of misconduct

Therein, what are the seven kinds of misconduct? Killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter - these are the seven kinds of misconduct.

(6) Seven conceits

Therein, what are the seven conceits? Conceit, arrogance, conceit and arrogance, inferiority complex, overestimation, the conceit "I am," wrong conceit - these are the seven conceits.

(7) Seven views

951. Therein, what are the seven views? Here a certain ascetic or brahmin holds such a doctrine and view: "When, good sir, this self that is material, made of the four great elements, originating from mother and father, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated." Thus some proclaim the annihilation, destruction and non-existence of an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that is divine, material, belonging to the sense-sphere, feeding on material food. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated." Thus some proclaim the annihilation, destruction and non-existence of an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that is divine, material, mind-made, with all major and minor parts, with complete faculties. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated." Thus some proclaim the annihilation, destruction and non-existence of an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," belongs to the plane of infinite space. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated." Thus some proclaim the annihilation, destruction and non-existence of an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of the plane of infinite space, aware that "consciousness is infinite," belongs to the plane of infinite consciousness. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated." Thus some proclaim the annihilation, destruction and non-existence of an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of the plane of infinite consciousness, aware that "there is nothing," belongs to the plane of nothingness. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated." Thus some proclaim the annihilation, destruction and non-existence of an existing being.

Another says this to him - "There is indeed, good sir, this self that you speak of. I do not say it does not exist. But, good sir, this self is not rightly annihilated in this way. There is, good sir, another self that, with the complete transcendence of the plane of nothingness, belongs to the plane of neither-perception-nor-non-perception. You neither know nor see that. I know and see that. When that self, good sir, is destroyed and perishes with the breaking up of the body and does not exist after death, in this way, good sir, this self is rightly annihilated." Thus some proclaim the annihilation, destruction and non-existence of an existing being. These are the seven views.

A set of seven.

8. The Exposition of Eights

(1) Eight bases of mental defilements

952. Therein, what are the eight bases of mental defilements? Greed, hate, delusion, conceit, wrong view, sceptical doubt, sloth, restlessness - these are the eight bases of mental defilements.

(2) Eight cases of laziness

953. Therein, what are the eight cases of laziness?

Here a monk has work to be done. He thinks thus: "Work will have to be done by me. But while doing the work my body will become weary. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the first case of laziness.

Furthermore, a monk has done work. He thinks thus: "I have done work. But while doing the work my body became weary. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the second case of laziness.

Furthermore, a monk has a path to be walked. He thinks thus: "A path will have to be walked by me. But while walking the path my body will become weary. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the third case of laziness.

Furthermore, a monk has walked a path. He thinks thus: "I have walked the path. But while walking the path my body became weary. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement

of the unachieved, for the realisation of the unrealised. This is the fourth case of laziness.

Furthermore, a monk, walking for almsfood in a village or a market town, does not obtain as much as he needs of coarse or superior food to fill himself. He thinks thus: "I have walked for almsfood in a village or a market town and did not obtain as much as I needed of coarse or superior food to fill myself. My body is weary and unfit for work. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the fifth case of laziness.

Furthermore, a monk, walking for almsfood in a village or a market town, obtains as much as he needs of coarse or superior food to fill himself. He thinks thus: "I have walked for almsfood in a village or a market town and obtained as much as I needed of coarse or superior food to fill myself. My body is weary and unfit for work, as if stuffed with beans, methinks. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the sixth case of laziness.

Furthermore, a monk has arisen a slight illness. He thinks thus: "This slight illness has arisen in me. There is reason to lie down. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the seventh case of laziness.

Furthermore, a monk has recovered from illness, not long after recovering from sickness. He thinks thus: "I have recovered from illness, not long after recovering from sickness. My body is weak and unfit for work. Come, let me lie down." He lies down; he does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the eighth case of laziness. These are the eight cases of laziness.

(3) Repulsion of the mind regarding the eight worldly adversities

954. Therein, regarding which eight worldly adversities is there repulsion of the mind? Passion regarding material gain, opposition regarding loss, passion regarding fame, opposition regarding disgrace, passion regarding praise, opposition regarding blame, passion regarding happiness, opposition regarding suffering - regarding these eight worldly adversities is repulsion of the mind.

(4) Eight ignoble statements

955. Therein, what are the eight ignoble statements? Claiming to have seen what has not been seen, claiming to have heard what has not been heard, claiming to have sensed what has not been sensed, claiming to have cognised what has not been cognised, claiming not to have seen what has been seen, claiming not to have heard what has been heard, claiming not to have sensed what has been sensed, claiming not to have cognised what has been cognised - these are the eight ignoble statements.

(5) Eight wrong courses

956. Therein, what are the eight wrong courses? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration - these are the eight wrong courses.

(6) Eight faults of a person

957. Therein, what are the eight faults of a person? Here monks accuse a monk of an offence. That monk, being accused of an offence by the monks, wriggles out by unmindfulness saying "I do not remember, I do not remember." This is the first fault of a person.

Furthermore, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, opposes the accuser - "What indeed is the use of your speaking, you fool, you inexperienced one! You too imagine you should speak to me!" This is the second fault of a person.

Furthermore, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, makes a counter-accusation against the accuser - "You too have committed such and such an offence. You first make amends." This is the third fault of a person.

Furthermore, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, evaded the issue with another issue, diverted the discussion outside, and manifested irritation, hate, and displeasure. This is the fourth fault of a person.

Furthermore, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, speaks while gesticulating with the arms in the midst of the Community. This is the fifth fault of a person.

Furthermore, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, not heeding the Community, not heeding the accuser, still with offence, departs wherever he wishes. This is the sixth fault of a person.

Furthermore, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, saying "I have indeed not committed an offence, nor have I not committed an offence," remaining silent, vexes the Community. This is the seventh fault of a person.

Furthermore, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, said thus - "Why indeed are you venerable ones so excessively occupied with me? I shall now reject the training and return to the lower life." He, having rejected the training, having returned to the lower life, said thus - "Now are you venerable ones satisfied?" This is the eighth fault of a person. These are the eight faults of a person.

(7) Eight doctrines of non-perception

958. Therein, what are the eight doctrines of non-perception? "The self has form, is healthy after death" - they declare it as non-percipient; "The self is formless..." etc. "The self has both form and is formless..." etc. "The self is neither with form nor formless..." etc. "The self is finite, is healthy after death" - they declare it as non-percipient; "The self is infinite, is healthy after death" - they declare it as non-

percipient; "The self is both finite and infinite, is healthy after death" -they declare it as non-percipient; "The self is neither finite nor infinite, is healthy after death" -they declare it as non-percipient. These are the eight doctrines of non-perception.

(8) Eight doctrines of neither-perception-nor-non-perception

959. Therein, what are the eight doctrines of neither-perception-nor-non-perception? "The self has form, is healthy after death" -they declare it as neither percipient nor non-percipient; "The self is formless, is healthy after death" -they declare it as neither percipient nor non-percipient; "The self has both form and is formless, is healthy after death" - they declare it as neither percipient nor non-percipient; "The self is neither with form nor formless, is healthy after death" - they declare it as neither percipient nor non-percipient; "The self is finite, is healthy after death" -they declare it as neither percipient nor non-percipient; "The self is infinite, is healthy after death" - they declare it as neither percipient nor non-percipient; "The self is both finite and infinite, is healthy after death" - they declare it as neither percipient nor non-percipient; "The self is neither finite nor infinite, is healthy after death" -they declare it as neither percipient nor non-percipient. These are the eight doctrines of neither-perception-nor-non-perception.

A set of eight.

9. The Exposition of Nines

(1) Nine grounds of resentment

960. Therein, what are the nine grounds of resentment? "He has done harm to me" - resentment arises; "he is doing harm to me" - resentment arises; "he will do harm to me" - resentment arises; "he has done harm to one who is dear and agreeable to me", etc. he is doing harm, etc. "he will do harm" - resentment arises; "He has done good to one who is disagreeable and unpleasant to me, etc. he is doing good, etc. "he will do good" - resentment arises. These are the nine grounds of resentment.

(2) Nine stains of a person

961. Therein, what are the nine stains of a person? Wrath, contempt, envy, stinginess, deceit, fraudulence, lying, evil desire, wrong view - these are the nine stains of a person.

(3) Nine kinds of conceit

962. Therein, what are the nine kinds of conceit? The conceit "I am superior" towards a superior, the conceit "I am equal" towards a superior, the conceit "I am inferior" towards a superior, the conceit "I am superior" towards an equal, the conceit "I am equal" towards an equal, the conceit "I am inferior" towards an equal, the conceit "I am superior" towards an inferior, the conceit "I am equal" towards an inferior, the conceit "I am inferior" towards an inferior - these are the nine kinds of conceit.

(4) Nine phenomena rooted in craving

963. Therein, what are the nine phenomena rooted in craving? Dependent on craving there is quest, dependent on quest there is material gain, dependent on material gain there is judgment, dependent on judgment there is desire and lust, dependent on

desire and lust there is holding, dependent on holding there is possession, dependent on possession there is stinginess, dependent on stinginess there is safeguarding, on account of safeguarding, taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and lying - many evil unwholesome mental states come to be - these are the nine phenomena rooted in craving.

(5) Nine perturbables

964. Therein, what are the nine perturbables? "I am" - this is perturbable, "I am" - this is perturbable, "I am this" - this is perturbable, "I shall be" - this is perturbable, "I shall be material" - this is perturbable, "I shall be formless" - this is perturbable, "I shall be percipient" - this is perturbable, "I shall be non-percipient" - this is perturbable, "I shall be neither percipient-nor-non-percipient" - this is perturbable - these are the nine perturbables.

(6-9) Nine imaginings and so on

965. Therein, what are the nine imaginings... nine agitations... nine obsessions... nine conditioned? "I am" - this is conditioned, "I am" - this is conditioned, "I am this" - this is conditioned, "I shall be" - this is conditioned, "I shall be material" - this is conditioned, "I shall be formless" - this is conditioned, "I shall be percipient" - this is conditioned, "I shall be non-percipient" - this is conditioned, "I shall be neither percipient-nor-non-percipient" - this is conditioned - these are the nine conditioned.

A set of nine.

10. The Exposition of Tens

(1) Ten bases of mental defilements

966. Therein, what are the ten bases of mental defilements? Greed, hate, delusion, conceit, wrong view, sceptical doubt, sloth, restlessness, shamelessness, moral fearlessness - these are the ten bases of mental defilements.

(2) Ten grounds of resentment

967. Therein, what are the ten grounds of resentment? "He has done harm to me" - resentment arises; "he is doing harm to me" - resentment arises; "he will do harm to me" - resentment arises; "he has done harm to one who is dear and agreeable to me", etc. he is doing harm, etc. he will do harm" - resentment arises; "he has done good to one who is disagreeable and unpleasant to me, etc. he is doing good, etc. he will do good" - resentment arises; or else resentment arises without reason - these are the ten grounds of resentment.

(3) Ten unwholesome courses of action

968. Therein, what are the ten unwholesome courses of action? Killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, wrong view - these are the ten unwholesome courses of action.

(4) Ten mental fetters

969. Therein, what are the ten mental fetters? The mental fetter of sensual lust, the mental fetter of aversion, the mental fetter of conceit, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of adherence to moral rules and austerities, the mental fetter of lust for existence, the mental fetter of envy, the mental fetter of stinginess, the mental fetter of ignorance - these are the ten mental fetters.

(5) Ten wrong courses

970. Therein, what are the ten wrong courses? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong liberation - these are the ten wrong courses.

(6) Wrong view with ten bases

971. Therein, what is wrong view with ten bases? "There is not what is given, there is not what is sacrificed, there is not what is offered, there is no fruit and result of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves" - this is wrong view with ten bases.

(7) Extreme-grasping view with ten bases

972. Therein, what is extreme-grasping view with ten bases? 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death' - this is extreme-grasping view with ten bases.

A decad.

11. Exposition of Thoughts of Craving

(1) With reference to the internal

973. Therein, what are the eighteen thoughts of craving with reference to the internal? There is "I am," there is "I am thus," there is "I am in this way," there is "I am otherwise," there is "I will be," there is "I will be thus," there is "I will be in this way," there is "I will be otherwise," there is "I am eternal," there is "I am transient," there is "may I be," there is "may I be thus," there is "may I be in this way," there is "may I be otherwise," there is "perhaps I may be," there is "perhaps I may be thus," there is "perhaps I may be in this way," there is "perhaps I may be otherwise."

974. And how is there "I am"? Having made any phenomenon without distinction, matter... etc. feeling... perception... activities... consciousness - one obtains the desire "I am," one obtains the conceit "I am," one obtains the view "I am." When that exists, these obsessions arise - "I am thus" or "I am in this way" or "I am otherwise."

(2) And how is there "I am thus"? "I am a warrior" or "I am a brahmin" or "I am a merchant" or "I am a worker" or "I am a householder" or "I am one gone forth" or "I am a god" or "I am a human being" or "I am material" or "I am formless" or "I am percipient" or "I am non-percipient" or "I am neither percipient-nor-non-percipient" - thus there is "I am thus."

(3) And how is there "I am in this way"? Compared with another person: "Just as he is a warrior, so I am a warrior" or "just as he is a brahmin, so I am a brahmin" or "just as he is a merchant, so I am a merchant" or "just as he is a worker, so I am a worker" or "just as he is a householder, so I am a householder" or "just as he is one gone forth, so I am one gone forth" or "just as he is a god, so I am a god" or "just as he is a human being, so I am a human being" or "just as he is material, so I am material" or "just as he is formless, so I am formless" or "just as he is percipient, so I am percipient" or "just as he is non-percipient, so I am non-percipient" or "just as he is neither percipient-nor-non-percipient, so I am neither percipient-nor-non-percipient" - thus there is "I am in this way."

(4) And how is there "I am otherwise"? Compared with another person: "Just as he is a warrior, I am not so a warrior" or "just as he is a brahmin, I am not so a brahmin" or "just as he is a merchant, I am not so a merchant" or "just as he is a worker, I am not so a worker" or "just as he is a householder, I am not so a householder" or "just as he is one gone forth, I am not so one gone forth" or "just as he is a god, I am not so a god" or "just as he is a human being, I am not so a human being" or "just as he is material, I am not so material" or "just as he is formless, I am not so formless" or "just as he is percipient, I am not so percipient" or "just as he is non-percipient, I am not so non-percipient" or "just as he is neither percipient-nor-non-percipient, I am not so neither percipient-nor-non-percipient" - thus there is "I am otherwise."

(5) And how is there "I will be"? Having made any phenomenon without distinction, matter... etc. feeling... perception... activities... consciousness - one obtains the desire "I will be," one obtains the conceit "I will be," one obtains the view "I will be." When that exists, these obsessions arise - "I will be thus" or "I will be in this way" or "I will be otherwise."

(6) And how is there "I will be thus"? "I will be a warrior" or "I will be a brahmin" or "I will be a merchant" or "I will be a worker" or "I will be a householder" or "I will be one gone forth" or "I will be a god" or "I will be a human being" or "I will be material" or "I will be formless" or "I will be percipient" or "I will be non-percipient" or "I will be neither percipient-nor-non-percipient" - thus there is "I will be thus."

(7) And how is there "I will be in this way"? Compared with another person: "Just as he is a warrior, so I will be a warrior" or "just as he is a brahmin, so I will be a brahmin"... etc. "just as he is neither percipient-nor-non-percipient, so I will be neither percipient-nor-non-percipient" - thus there is "I will be in this way."

(8) And how is there "I will be otherwise"? Compared with another person, "just as he is a warrior, I will not be such a warrior," or "just as he is a brahmin, I will not be such a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, I will not be such a neither percipient-nor-non-percipient," or - thus there is "I will be otherwise."

(9) And how is there "I am eternal"? Having made any phenomenon without distinction, matter... etc. feeling... perception... activities... consciousness - "I am permanent, I am stable, I am eternal, I am not subject to change" - thus there is "I am eternal."

(10) And how is there "I am transient"? Having made any phenomenon without distinction, matter... etc. feeling... perception... activities... consciousness - "I shall be annihilated, I shall be destroyed, I shall not exist" - thus there is "I am transient."

(11) And how is there "may I be"? Having made any phenomenon without distinction, matter... etc. feeling... perception... activities... consciousness - one obtains desire "may I be," one obtains conceit "may I be," one obtains view "may I be." When that exists, these obsessions arise - "may I be thus," or "may I be in this way," or "may I be otherwise."

(12) And how is there "may I be thus"? "May I be a warrior," or "may I be a brahmin," or "may I be a merchant," or "may I be a worker," or "may I be a householder," or "may I be one gone forth," or "may I be a god," or "may I be a human being," or "may I be material," or "may I be formless," or "may I be percipient," or "may I be non-percipient," or "may I be neither percipient-nor-non-percipient" - thus there is "may I be thus."

(13) And how is there "may I be in this way"? Compared with another person, "just as he is a warrior, so may I be a warrior," or "just as he is a brahmin, so may I be a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, so may I be neither percipient-nor-non-percipient," or - thus there is "may I be in this way."

(14) And how is there "may I be otherwise"? Compared with another person, "just as he is a warrior, may I not be such a warrior," or "just as he is a brahmin, may I not be such a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, may I not be such a neither percipient-nor-non-percipient" - thus there is "may I be otherwise."

(15) And how is there "perhaps I may be"? Without making any distinction among phenomena, regarding matter... feeling... perception... activities... consciousness, one obtains desire "perhaps I may be," one obtains conceit "perhaps I may be," one obtains view "perhaps I may be." When that exists, these obsessions arise - "perhaps I may be thus," or "perhaps I may be in this way," or "perhaps I may be otherwise."

(16) And how is there "perhaps I may be thus"? "Perhaps I may be a warrior," or "perhaps I may be a brahmin," or "perhaps I may be a merchant," or "perhaps I may be a worker," or "perhaps I may be a householder," or "perhaps I may be one gone forth," or "perhaps I may be a god," or "perhaps I may be a human being," or "perhaps I may be material," or "perhaps I may be formless," or "perhaps I may be percipient," or "perhaps I may be non-percipient," or "perhaps I may be neither percipient-nor-non-percipient" - thus there is "perhaps I may be thus." (17) And how is there "perhaps I may be in this way"? Compared with another person, "just as he is a warrior, perhaps I may be such a warrior," or "just as he is a brahmin, perhaps I may be such a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, perhaps I may be such a neither percipient-nor-non-percipient" - thus there is "perhaps I may be in this way."

(18) And how is there "perhaps I may be otherwise"? Compared with another person, "just as he is a warrior, perhaps I may not be such a warrior," or "just as he is a brahmin, perhaps I may not be such a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, perhaps I may not be such a neither percipient-nor-non-percipient" - thus there is "perhaps I may be otherwise."

These are the eighteen thoughts of craving with reference to the internal.

(2) With reference to the external

975. Therein, what are the eighteen thoughts of craving with reference to the external? There is "by this I am," there is "by this I am thus," there is "by this I am in this way," there is "by this I am otherwise," there is "by this I will be," there is "by this I will be thus," there is "by this I will be in this way," there is "by this I will be otherwise," there is "by this I am eternal," there is "by this I am transient," there is "by this may I be," there is "by this may I be thus," there is "by this may I be in this way," there is "by this may I be otherwise," there is "by this perhaps I may be," there is "by this perhaps I may be thus," there is "by this perhaps I may be in this way," there is "by this perhaps I may be otherwise."

976. (1) And how is there "by this I am"? Having made any phenomenon with distinction, matter... feeling... perception... activities... consciousness - one obtains the desire "by this I am," one obtains the conceit "by this I am," one obtains the view "by this I am." When that exists, these obsessions arise - "by this I am thus" or "by this I am in this way" or "by this I am otherwise."

(2) And how is there "by this I am thus"? "By this I am a warrior" or "by this I am a brahmin" or "by this I am a merchant" or "by this I am a worker" or "by this I am a householder" or "by this I am one gone forth" or "by this I am a god" or "by this I am a human being" or "by this I am material" or "by this I am formless" or "by this I am percipient" or "by this I am non-percipient" or "by this I am neither percipient-nor-non-percipient" - thus there is "by this I am thus."

(3) And how is there "by this I am in this way"? Compared with another person: "Just as he is a warrior, by this so I am a warrior" or "just as he is a brahmin, by this so I am a brahmin" or etc. "just as he is neither percipient-nor-non-percipient, by this so I am neither percipient-nor-non-percipient" or - thus there is "by this I am in this way."

(4) And how is there "by this I am otherwise"? Compared with another person: "Just as he is a warrior, by this I am not so a warrior" or "just as he is a brahmin, by this I am not so a brahmin" or etc. "just as he is neither percipient-nor-non-percipient, by this I am not so neither percipient-nor-non-percipient" or - thus there is "by this I am otherwise."

(5) And how is there "by this I will be"? Having made any phenomenon with distinction, matter... feeling... perception... activities... consciousness - one obtains the desire "by this I will be," one obtains the conceit "by this I will be," one obtains the view "by this I will be." When that exists, these obsessions arise - "by this I will be thus" or "by this I will be in this way" or "by this I will be otherwise."

(6) And how is there "by this I will be thus"? "By this I will be a warrior" or etc. "by this I will be formless" or "by this I will be percipient" or "by this I will be non-percipient" or "by this I will be neither percipient-nor-non-percipient" or - thus there is "by this I will be thus."

(7) And how is there "by this I will be in this way"? Compared with another person: "Just as he is a warrior, so by this I will be a warrior," or "just as he is a brahmin, so by this I will be a brahmin," etc. "just as he is neither percipient-nor-non-percipient, so by this I will be neither percipient-nor-non-percipient" - thus there is "by this I will be in this way."

(8) And how is there "by this I will be otherwise"? Compared with another person: "Just as he is a warrior, by this I will not be such a warrior," or "just as he is a brahmin, by this I will not be such a brahmin," etc. "just as he is neither percipient-nor-non-percipient, by this I will not be such a neither percipient-nor-non-percipient" - thus there is "by this I will be otherwise."

(9) And how is there "by this I am eternal"? Having made a distinction of any phenomenon, matter, etc. feeling... perception... activities... consciousness - "by this I am permanent, I am stable, I am eternal, I am not subject to change" - thus there is "by this I am eternal."

(10) And how is there "by this I am transient"? Having made a distinction of any phenomenon, matter, etc. feeling... perception... activities... consciousness - "by this I shall be annihilated, I shall be destroyed, I shall not exist" - thus there is "by this I am transient."

(11) And how is there "by this may I be"? Having made a distinction of any phenomenon, matter, etc. feeling... perception... activities... consciousness - by this one obtains desire "may I be," by this one obtains conceit "may I be," by this one obtains view "may I be." When that exists, these obsessions arise - "by this may I be thus," or "by this may I be in this way," or "by this may I be otherwise."

(12) And how is there "by this may I be thus"? "By this may I be a warrior," or "by this may I be a brahmin," or "by this may I be a merchant," or "by this may I be a worker," or "by this may I be a householder," or "by this may I be one gone forth," or "by this may I be a god," or "by this may I be a human being," or "by this may I be material," or "by this may I be formless," or "by this may I be percipient," or "by this may I be non-percipient," or "by this may I be neither percipient-nor-non-percipient" - thus there is "by this may I be thus."

(13) And how is there "by this may I be in this way"? Compared with another person, "just as he is a warrior, by this so may I be a warrior," or "just as he is a brahmin, by this so may I be a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, by this so may I be neither percipient-nor-non-percipient" - thus there is "by this may I be in this way."

(14) And how is there "by this may I be otherwise"? Compared with another person, "just as he is a warrior, by this may I not be such a warrior," or "just as he is a brahmin, by this may I not be such a brahmin," or etc. "just as he is neither

percipient-nor-non-percipient, by this may I not be such a neither percipient-nor-non-percipient" - thus there is "by this may I be otherwise."

(15) And how is there "by this perhaps I may be"? Having made a distinction of any phenomenon, matter, etc. feeling... perception... activities... consciousness, one obtains desire "by this perhaps I may be," one obtains conceit "by this perhaps I may be," one obtains view "by this perhaps I may be." When that exists, these obsessions arise - "by this perhaps I may be thus," or "by this perhaps I may be in this way," or "by this perhaps I may be otherwise."

(16) And how is there "by this perhaps I may be thus"? "By this perhaps I may be a warrior," or "by this perhaps I may be a brahmin," or "by this perhaps I may be a merchant," or "by this perhaps I may be a worker," or "by this perhaps I may be a householder," or "by this perhaps I may be one gone forth," or "by this perhaps I may be a god," or "by this perhaps I may be a human being," or "by this perhaps I may be material," or "by this perhaps I may be formless," or "by this perhaps I may be percipient," or "by this perhaps I may be non-percipient," or "by this perhaps I may be neither percipient-nor-non-percipient" - thus there is "by this perhaps I may be thus."

(17) And how is there "by this perhaps I may be in this way"? Compared with another person, "just as he is a warrior, by this perhaps I may be such a warrior," or "just as he is a brahmin, by this perhaps I may be such a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, by this perhaps I may be such a neither percipient-nor-non-percipient" - thus there is "by this perhaps I may be in this way."

(18) And how is there "by this perhaps I may be otherwise"? Compared with another person, "just as he is a warrior, by this perhaps I may not be such a warrior," or "just as he is a brahmin, by this perhaps I may not be such a brahmin," or etc. "just as he is neither percipient-nor-non-percipient, by this perhaps I may not be such a neither percipient-nor-non-percipient" - thus there is "by this perhaps I may be otherwise."

These are the eighteen thoughts of craving with reference to the external.

Thus these eighteen thoughts of craving with reference to the internal, these eighteen thoughts of craving with reference to the external, having collected them together, having summarised them, there are thirty-six thoughts of craving. Thus of such kind there are thirty-six thoughts of craving relating to the past, thirty-six thoughts of craving relating to the future, and thirty-six thoughts of craving relating to the present, having collected them together, having summarised them, there are one hundred and eight thoughts of craving.

977. Therein, what are the sixty-two wrong views spoken of by the Blessed One in the explanation of the Brahmajāla? Four doctrines of eternalism, four partial eternalists, four finitists and infinitists, four eel-wrigglers, two fortuitous originationists, sixteen doctrines of perception, eight doctrines of non-perception, eight doctrines of neither-perception-nor-non-perception, seven doctrines of annihilationism, five doctrines of Nibbāna in this present life - these are the sixty-two wrong views spoken of by the Blessed One in the explanation of the Brahmajāla.

The Analysis of Minor Subjects is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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