THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

18. The Path of Analytical Knowledge
(18. Paṭisambhidāmaggapāḷi)

1. The Great Chapter (1. Mahāvaggo)

[Ps 1.0-10, PTS 1.1-2.91]

5. The Collection of Minor Texts

18. The Path of Analytical Knowledge

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of Minor Texts:

The Path of Analytical Knowledge

1. The Great Chapter

The Matrix

1. The wisdom gained by listening attentively [to the Teaching] is knowledge based on what has been heard [or learnt by hearing].

2. Wisdom in restraint after hearing is knowledge based on morality.

3. Wisdom in concentrating after having restrained is knowledge based on the development of concentration.

4. Wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

5. Wisdom in defining phenomena past, future, and present by summarising is knowledge of exploration.

6. Wisdom in the observation of change of present phenomena is knowledge of the observation of rise and fall.

7. Wisdom in the observation of dissolution, having reflected on the object, is knowledge of insight.

8. Wisdom in the establishing of fear is knowledge of danger.

9. Wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities.

10. Wisdom in emergence and turning away from the external is change-of-lineage knowledge.

11. Wisdom in emergence and turning away from both is knowledge of the path.

12. Wisdom in the cessation of exertion is knowledge of fruition.

13. Wisdom in observing the cut-off path is knowledge of liberation.

14. Wisdom in seeing the state that has arisen then is knowledge in reviewing.

15. Wisdom in determining the internal is knowledge of the diversity of sense-bases.

16. Wisdom in determining the external is knowledge of the diversity of objects.

17. Wisdom in determining conduct is knowledge of the diversity of conduct.

18. Wisdom in the determination of the four phenomena is knowledge of the diversity of planes.

19. Wisdom in the determination of nine phenomena is knowledge of the diversity of phenomena.

20. Wisdom of direct knowledge is knowledge in the meaning of the known.

21. Wisdom of full understanding is knowledge in the meaning of decision.

22. Wisdom in abandoning is knowledge in the meaning of relinquishment.

23. Wisdom in meditative development is knowledge in the meaning of one function.

24. Wisdom of realisation is knowledge in the sense of touching.

25. Wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning.

26. Wisdom in the diversity of phenomena is knowledge of analytical knowledge of phenomena.

27. Wisdom in the diversity of language is knowledge of analytical knowledge of language.

28. Wisdom in the diversity of discernment is knowledge of analytical knowledge of discernment.

29. Wisdom in the diversity of abidings is knowledge of the meaning of abiding.

30. Wisdom in diversity of attainment is knowledge of the meaning of attainment.

31. Wisdom in the diversity of abiding and attainment is knowledge in the meaning of abiding and attainment.

32. Wisdom in the eradication of mental corruptions through the purity of non-distraction is knowledge of immediate concentration.

33. The authority of insight, the peaceful achievement of abiding, the inclination towards the sublime, wisdom: knowledge of the non-conflict abiding.

34. Through being endowed with two powers and through the cessation of the three activities, through sixteen courses of knowledge, through nine courses of concentration, mastery, wisdom: knowledge of the attainment of cessation.

35. Wisdom in the exhaustion of occurrence for one who is fully aware is knowledge of final nibbāna.

36. Wisdom in the complete eradication and cessation of all phenomena, and non-re-establishment: knowledge of the meaning of one who is equal-headed.

37. Wisdom in the exhaustion of the diverse, various fires is knowledge in the meaning of detachment.

38. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion is knowledge of the arousal of energy.

39. Wisdom in illuminating various phenomena is knowledge in demonstrating meaning.

40. Wisdom in the penetration of the unity of classification, diversity and unity of all phenomena is knowledge of purification of vision.

41. Wisdom in having known is knowledge of acquiescence.

42. Wisdom through being touched is knowledge of penetration.

43. Wisdom in keeping together is knowledge of partial abiding.

44. The wisdom gained by what is being given predominance is knowledge of turning away through perception.

45. Wisdom in diversity is knowledge of mental transformation.

46. Wisdom in determination is knowledge of the end of the round of rebirths of consciousness.

47. Wisdom in emptiness is knowledge of the end of the round of rebirths.

48. Wisdom in release is knowledge of the end of the round of rebirths through deliverance.

49. Wisdom regarding the true meaning is knowledge of the turning away from the truths.

50. Wisdom in the sense of success through the power of determination, with the unification of both body and mind, and with the perception of happiness and the perception of lightness, is knowledge of various kinds of supernormal power.

51. Wisdom in penetrating the signs of sounds of diversity and unity through the diffusion of applied thought is knowledge of purification of the ear element.

52. Wisdom in penetrating the conduct of consciousness of diversity and unity through the diffusion of the three kinds of consciousness by means of the clarity of the faculties is knowledge of others' mental states.

53. Wisdom in penetrating phenomena occurring through conditions by means of the diffusion of action of diversity and unity is knowledge of recollecting past lives.

54. Wisdom in the meaning of seeing the signs of material phenomena of diversity and unity by means of light is knowledge of the divine eye.

55. Wisdom in the mastery of the three faculties in sixty-four ways is knowledge of the elimination of mental corruptions.

56. Wisdom in the meaning of full understanding is knowledge of suffering.

57. Wisdom in the meaning of abandoning is knowledge of origin.

58. Wisdom in the meaning of realisation is knowledge of cessation.

59. Wisdom in the meaning of development is knowledge of the path.

60. Knowledge of suffering.

61. Knowledge of the origin of suffering.

62. Knowledge of the cessation of suffering.

63. Knowledge of the practice leading to the cessation of suffering.

64. Knowledge of analytical knowledge of meaning.

65. Knowledge of analytical knowledge of phenomena.

66. Knowledge of analytical knowledge of language.

67. Knowledge of analytical knowledge of discernment.

68. Knowledge of the superiority and inferiority of faculties.

69. Knowledge of beings' inclinations and underlying tendencies.

70. Knowledge of the twin miracle.

71. Knowledge of the great compassion attainment.

72. The knowledge of omniscience.

73. The unobstructed knowledge.

These are the seventy-three knowledges. Of these seventy-three knowledges, sixty-seven knowledges are common to disciples; six knowledges are not shared with disciples.

The Matrix is concluded.

1. Treatise on Knowledge

1. Exposition of Knowledge Born of Learning

1. How is it that the wisdom gained by listening attentively [to the Teaching] is knowledge based on what has been heard?

"These phenomena are to be directly known" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are to be fully understood" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are to be abandoned" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are to be developed" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are to be realised" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are conducive to relinquishment" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are connected with duration" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are leading to distinction" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"These phenomena are partaking of penetration" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"All activities are impermanent" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"All activities are suffering" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"All phenomena are non-self" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"This is the noble truth of suffering" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"This is the noble truth of the origin of suffering" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"This is the noble truth of the cessation of suffering" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

"This is the noble truth of the practice leading to the cessation of suffering" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

2. How is "these phenomena are to be directly known" giving ear, and the understanding of that wisdom, knowledge based on learning?

One phenomenon is to be directly known - all beings are sustained by nutriment. Two phenomena are to be directly known - two elements. Three phenomena are to be directly known - three elements. Four phenomena are to be directly known - four noble truths. Five phenomena are to be directly known - five planes of liberation. Six phenomena are to be directly known - six unsurpassed things. Seven phenomena are to be directly known - Seven ways for being ‘beyond the count of decades’. Eight phenomena are to be directly known - eight bases of overcoming. Nine phenomena are to be directly known - nine progressive abidings. Ten phenomena are to be directly known - ten bases for wearing away.

3. "The all, monks, should be directly known. And what, monks, is the all that should be directly known? The eye, monks, should be directly known; visible forms should be directly known; eye-consciousness should be directly known; eye-contact should be directly known; whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too should be directly known. The ear should be directly known; sounds should be directly known, etc. The nose should be directly known; odours should be directly known. The tongue should be directly known; flavours should be directly known. The body should be directly known; tangibles should be directly known. The mind should be directly known; mental phenomena should be directly known; mind-consciousness should be directly known, mind-contact should be directly known; whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too should be directly known."

Material form should be directly known; feeling should be directly known; perception should be directly known; activities should be directly known; consciousness should be directly known.

The eye should be directly known; the ear should be directly known; The nose should be directly known; The tongue should be directly known; The body should be directly known; the mind should be directly known. Visible forms should be directly known; sounds should be directly known; odours should be directly known; flavours should be directly known; tangibles should be directly known; mental phenomena should be directly known. Eye-consciousness should be directly known; ear-consciousness should be directly known; nose-consciousness should be directly known; tongue-consciousness should be directly known; body-consciousness should be directly known; mind-consciousness should be directly known. Eye-contact should be directly known; ear-contact should be directly known; nose-contact should be directly known; tongue-contact should be directly known; body-contact should be directly known; mind-contact should be directly known; feeling born of eye-contact should be directly known; feeling born of ear-contact should be directly known; feeling born of nose-contact should be directly known; feeling born of tongue-contact should be directly known; feeling born of body-contact should be directly known; feeling born of mind-contact should be directly known. Perception of visible forms should be directly known; perception of sounds should be directly known; perception of odours should be directly known; perception of flavours should be directly known; perception of tangibles should be directly known; perception of mental phenomena should be directly known. Volition regarding visible forms should be directly known; volition regarding sounds should be directly known; volition regarding odours should be directly known; volition regarding flavours should be directly known; volition regarding tangibles should be directly known; volition regarding mental phenomena should be directly known. craving for visible forms should be directly known; craving for sounds should be directly known; craving for odours should be directly known; craving for flavours should be directly known; craving for tangibles should be directly known; craving for mental phenomena should be directly known. Applied thought regarding visible forms should be directly known; applied thought regarding sounds should be directly known; applied thought regarding odours should be directly known; applied thought regarding flavours should be directly known; applied thought regarding tangibles should be directly known; applied thought regarding mental phenomena should be directly known. Sustained thought regarding visible forms should be directly known; sustained thought regarding sounds should be directly known; sustained thought regarding odours should be directly known; sustained thought regarding flavours should be directly known; sustained thought regarding tangibles should be directly known; sustained thought regarding mental phenomena should be directly known.

4. The solid element should be directly known. The liquid element should be directly known. The heat element should be directly known. The air element should be directly known. The space element should be directly known. The consciousness element should be directly known.

The earth kasiṇa should be directly known. The water kasiṇa should be directly known. The fire kasiṇa should be directly known. The air kasiṇa should be directly known. The blue kasiṇa should be directly known. The yellow kasiṇa should be directly known. The red kasiṇa should be directly known. The white kasiṇa should be directly known. The space kasiṇa should be directly known. The consciousness kasiṇa should be directly known.

Head hairs should be directly known. Body hairs should be directly known. Nails should be directly known. Teeth should be directly known. Skin should be directly known, flesh should be directly known. Sinews should be directly known. Bones should be directly known. Bone marrow should be directly known. Kidneys should be directly known. Heart should be directly known. Liver should be directly known. Pleura should be directly known. Spleen should be directly known. Lungs should be directly known. Intestines should be directly known, mesentery should be directly known. Undigested food should be directly known. Excrement should be directly known. Bile should be directly known. Phlegm should be directly known. Pus should be directly known. Blood should be directly known. Sweat should be directly known. Fat should be directly known. Tears should be directly known. Grease should be directly known. Spittle should be directly known. Snot should be directly known. Synovic fluid should be directly known. Urine should be directly known. Brain should be directly known.

The eye sense base should be directly known; the visible form sense base should be directly known. The ear sense base should be directly known; the sound sense base should be directly known. The nose sense base should be directly known; the odour sense base should be directly known. The tongue sense base should be directly known; the flavour sense base should be directly known. The body sense base should be directly known; the tangible sense base should be directly known. The mind sense base should be directly known; the mental-phenomena sense base should be directly known.

The eye element should be directly known; the fine-material-sphere element should be directly known; the eye-consciousness element should be directly known. The ear element should be directly known; the sound element should be directly known; the ear-consciousness element should be directly known. The nose element should be directly known; the odour element should be directly known; the nose-consciousness element should be directly known. The tongue element should be directly known; the flavour element should be directly known; the tongue-consciousness element should be directly known. The body element should be directly known; the tangible element should be directly known; the body-consciousness element should be directly known. The mind element should be directly known; the mental-phenomena element should be directly known; the mind-consciousness element should be directly known.

The eye faculty should be directly known; the ear faculty should be directly known; the nose faculty should be directly known; the tongue faculty should be directly known; the body faculty should be directly known; the mind faculty should be directly known; the life faculty should be directly known; the femininity faculty should be directly known; the masculinity faculty should be directly known; the faculty of pleasantness should be directly known; the faculty of pain should be directly known; the faculty of pleasure should be directly known; the faculty of displeasure should be directly known; the faculty of equanimity should be directly known; the faith faculty

should be directly known; the energy faculty should be directly known; the mindfulness faculty should be directly known; the concentration faculty should be directly known; the wisdom faculty should be directly known; the faculty of "I shall know the unknown" should be directly known; the faculty of final knowledge should be directly known; the faculty of one who has final knowledge should be directly known.

5. The sensual-sphere element should be directly known; the fine-material-sphere element should be directly known; the immaterial-sphere element should be directly known. Sensual-sphere existence should be directly known; fine-material-sphere existence should be directly known; immaterial-sphere existence should be directly known. Percipient existence should be directly known; non-percipient existence should be directly known; neither-percipient-nor-non-percipient existence should be directly known. Single-aggregate constituent existence should be directly known; four-aggregate constituent existence should be directly known; five-aggregate constituent existence should be directly known.

6. The first meditative absorption should be directly known; the second meditative absorption should be directly known; the third meditative absorption should be directly known; the fourth meditative absorption should be directly known. The liberation of mind through friendliness should be directly known; the liberation of mind through compassion should be directly known; the liberation of mind through altruistic joy should be directly known; the liberation of mind through equanimity should be directly known. The attainment of the plane of infinite space should be directly known; the attainment of the plane of infinite consciousness should be directly known; the attainment of the plane of nothingness should be directly known; the attainment of the plane of neither-perception-nor-non-perception should be directly known.

Ignorance should be directly known; activities should be directly known; consciousness should be directly known; mentality-materiality should be directly known; the six sense bases should be directly known; contact should be directly known; feeling should be directly known; craving should be directly known; clinging should be directly known; existence should be directly known; birth should be directly known; ageing and death should be directly known.

7. Suffering should be directly known; the origin of suffering should be directly known; the cessation of suffering should be directly known; the practice leading to the cessation of suffering should be directly known. Material form should be directly known; the origin of material form should be directly known; the cessation of material form should be directly known; the practice leading to the cessation of material form should be directly known. Feeling should be directly known, etc. perception should be directly known, etc. activities should be directly known, etc. consciousness should be directly known. The eye should be directly known, etc. ageing and death should be directly known; the origin of ageing and death should be directly known; the cessation of ageing and death should be directly known; the practice leading to the cessation of ageing and death should be directly known.

The purpose of full understanding of suffering should be directly known;the purpose of abandoning the origin of suffering should be directly known; the purpose of realisation of the cessation of suffering should be directly known; the purpose of development of the practice leading to the cessation of suffering should be directly known. The purpose of full understanding of material form should be directly known; the purpose of abandoning the origin of material form should be directly known;the purpose of realisation of the cessation of material form should be directly known; the purpose of development of the practice leading to the cessation of material form should be directly known. In feeling, etc. in perception, of activities... of consciousness, of the eye, etc. The purpose of full understanding of ageing and death should be directly known; the purpose of abandoning the origin of ageing and death should be directly known; the purpose of realisation of the cessation of ageing and death should be directly known; the purpose of development of the practice leading to the cessation of ageing and death should be directly known.

The meaning of full understanding through penetration of suffering should be directly known; the meaning of abandoning through penetration of the origin of suffering should be directly known; the meaning of realisation through penetration of the cessation of suffering should be directly known; the meaning of development through penetration of the practice leading to the cessation of suffering should be directly known. The meaning of full understanding through penetration of matter should be directly known; the meaning of abandoning through penetration of the origin of matter should be directly known; the meaning of realisation through penetration of the cessation of matter should be directly known; the meaning of development through penetration of the practice leading to the cessation of matter should be directly known. In feeling, etc. in perception, of activities... of consciousness, of the eye, etc. The meaning of full understanding through penetration of ageing and death should be directly known; the meaning of abandoning through penetration of the origin of ageing and death should be directly known; the meaning of realisation through penetration of the cessation of ageing and death should be directly known; the meaning of development through penetration of the practice leading to the cessation of ageing and death should be directly known.

8. Suffering should be directly known; the origin of suffering should be directly known; the cessation of suffering should be directly known;the cessation of the origin of suffering should be directly known; the cessation of desire and lust for suffering should be directly known; the gratification of suffering should be directly known;the danger of suffering should be directly known; the escape from suffering should be directly known. Material form should be directly known; the origin of material form should be directly known; the cessation of material form should be directly known; the cessation of the origin of material form should be directly known;the cessation of desire and lust for material form should be directly known; the gratification of material form should be directly known; the danger of material form should be directly known; the escape from material form should be directly known. Feeling should be directly known, etc. perception should be directly known... activities should be directly known... consciousness should be directly known... the eye should be directly known, etc. ageing and death should be directly known; the origin of ageing and death should be directly known; the cessation of ageing and death should be directly known; the cessation of the origin of ageing and death should be directly

known; the cessation of desire and lust for ageing and death should be directly known; the gratification of ageing and death should be directly known; the danger of ageing and death should be directly known; the escape from ageing and death should be directly known.

Suffering should be directly known; the origin of suffering should be directly known; the cessation of suffering should be directly known; the practice leading to the cessation of suffering should be directly known; the gratification of suffering should be directly known; the danger of suffering should be directly known; the escape from suffering should be directly known. Material form should be directly known; the origin of material form should be directly known; the cessation of material form should be directly known; the practice leading to the cessation of material form should be directly known; the gratification of material form should be directly known; the danger of material form should be directly known; the escape from material form should be directly known. Feeling should be directly known, etc. perception should be directly known... activities should be directly known... consciousness should be directly known... the eye should be directly known, etc. ageing and death should be directly known; the origin of ageing and death should be directly known; the cessation of ageing and death should be directly known; the practice leading to the cessation of ageing and death should be directly known; the gratification of ageing and death should be directly known; the danger of ageing and death should be directly known; the escape from ageing and death should be directly known.

9. Observation of impermanence is to be directly known; observation of suffering is to be directly known; observation of non-self is to be directly known; observation of disenchantment is to be directly known; observation of dispassion is to be directly known; observation of cessation is to be directly known; observation of relinquishment is to be directly known. In material form, observation of impermanence is to be directly known; in material form, observation of suffering is to be directly known; in material form, observation of non-self is to be directly known; in material form, observation of disenchantment is to be directly known; in material form, observation of dispassion is to be directly known; in material form, observation of cessation is to be directly known; in material form, observation of relinquishment is to be directly known. In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. In ageing and death, observation of impermanence is to be directly known; in ageing and death, observation of suffering is to be directly known; in ageing and death, observation of non-self is to be directly known; in ageing and death, observation of disenchantment is to be directly known; in ageing and death, observation of dispassion is to be directly known; in ageing and death, observation of cessation is to be directly known; in ageing and death, observation of relinquishment is to be directly known.

10. Arising should be directly known; occurrence should be directly known; sign should be directly known; accumulation should be directly known; conception should be directly known; destination should be directly known; rebirth should be directly known; rebirth should be directly known; birth should be directly known; ageing should be directly known; illness should be directly known, death should be directly known; sorrow should be directly known; lamentation should be directly known; anguish should be directly known.

Non-arising should be directly known; non-occurrence should be directly known; the signless should be directly known; non-accumulation should be directly known; non-conception should be directly known; non-destination should be directly known; non-rebirth should be directly known; non-rebirth should be directly known; non-birth should be directly known; non-ageing should be directly known; non-illness should be directly known; the Deathless should be directly known; sorrowlessness should be directly known; non-lamentation should be directly known; non-anguish should be directly known.

Arising should be directly known; non-arising should be directly known; occurrence should be directly known; non-occurrence should be directly known. Sign should be directly known; the signless should be directly known. Accumulation should be directly known; non-accumulation should be directly known. Conception should be directly known; non-conception should be directly known. Destination should be directly known; non-destination should be directly known. Birth should be directly known; non-birth should be directly known. Rebirth should be directly known; non-rebirth should be directly known. Birth should be directly known; non-birth should be directly known. Ageing should be directly known; non-ageing should be directly known. Illness should be directly known; non-illness should be directly known. Death should be directly known; the Deathless should be directly known. Sorrow should be directly known; sorrowlessness should be directly known. Lamentation should be directly known; non-lamentation should be directly known. Anguish should be directly known; non-anguish should be directly known.

Arising is suffering - this should be directly known. Occurrence is suffering - this should be directly known. Sign is suffering - this should be directly known. Accumulation is suffering - this should be directly known. Conception is suffering - this should be directly known. Destination is suffering - this should be directly known. Birth is suffering - this should be directly known. Rebirth is suffering - this should be directly known. Birth is suffering - this should be directly known. Ageing is suffering - this should be directly known. Illness is suffering - this should be directly known. Death is suffering - this should be directly known. Sorrow is suffering - this should be directly known. Lamentation is suffering - this should be directly known. Anguish is suffering - this should be directly known.

Non-arising is happiness - this should be directly known. Non-occurrence is happiness - this should be directly known. Signless is happiness - this should be directly known. Non-accumulation is happiness - this should be directly known. Non-conception is happiness - this should be directly known. Non-destination is happiness - this should be directly known. Non-birth is happiness - this should be directly known. Non-rebirth is happiness - this should be directly known. Non-birth is happiness - this should be directly known. Non-ageing is happiness - this should be directly known. Non-illness is happiness - this should be directly known. The Deathless is happiness - this should be directly known. Sorrowless is happiness - this should be directly known. Non-lamentation is happiness - this should be directly known. Non-anguish is happiness - this should be directly known.

Arising is suffering, non-arising is happiness - this should be directly known. Occurrence is suffering, non-occurrence is happiness - this should be directly known. Sign is suffering, signless is happiness - this should be directly known. Accumulation

is suffering, non-accumulation is happiness - this should be directly known. Conception is suffering, non-conception is happiness - this should be directly known. Destination is suffering, non-destination is happiness - this should be directly known. Production is suffering, non-production is happiness - this should be directly known. Rebirth is suffering, non-rebirth is happiness - this should be directly known. Birth is suffering, non-birth is happiness - this should be directly known. Ageing is suffering, non-ageing is happiness - this should be directly known. Illness is suffering, non-illness is happiness - this should be directly known. Death is suffering, the Deathless is happiness - this should be directly known. Sorrow is suffering, sorrowlessness is happiness - this should be directly known. Lamentation is suffering, non-lamentation is happiness - this should be directly known. Anguish is suffering, non-anguish is happiness - this should be directly known.

Arising is peril - this should be directly known. Occurrence is peril - this should be directly known. Sign is peril - this should be directly known. Accumulation is peril - this should be directly known. Conception is peril - this should be directly known. Destination is peril - this should be directly known. Production is peril - this should be directly known. Rebirth is peril - this should be directly known. Birth is peril - this should be directly known. Ageing is peril - this should be directly known. Illness is peril - this should be directly known. Death is peril - this should be directly known. Sorrow is peril - this should be directly known. Lamentation is peril - this should be directly known. Anguish is peril - this should be directly known.

Non-arising is security: this should be directly known. Non-occurrence is security: this should be directly known. The signless is security: this should be directly known. Non-accumulation is security: this should be directly known. Non-conception is security: this should be directly known. Non-destination is security: this should be directly known. Non-rebirth is security: this should be directly known. Non-rebirth is security: this should be directly known. Non-birth is security: this should be directly known. Non-ageing is security: this should be directly known. Non-illness is security: this should be directly known. The Deathless is security: this should be directly known. Non-sorrow is security: this should be directly known. Non-lamentation is security: this should be directly known. Non-anguish is security: this should be directly known.

Arising is peril, non-arising is security: this should be directly known. Occurrence is peril, non-occurrence is security: this should be directly known. Sign is peril, the signless is security: this should be directly known. Accumulation is peril, non-accumulation is security: this should be directly known. Conception is peril, non-conception is security: this should be directly known. Destination is peril, non-destination is security: this should be directly known. Rebirth is peril, non-rebirth is security: this should be directly known. Rebirth is peril, non-rebirth is security: this should be directly known. Birth is peril, non-birth is security: this should be directly known. Ageing is peril, non-ageing is security: this should be directly known. Illness is peril, non-illness is security: this should be directly known. Death is peril, the Deathless is security: this should be directly known. Sorrow is peril, non-sorrow is security: this should be directly known. Lamentation is peril, non-lamentation is security: this should be directly known. Anguish is peril, non-anguish is security: this should be directly known.

Arising is carnal: this should be directly known. Occurrence is carnal: this should be

directly known. Sign is carnal: this should be directly known. Accumulation is carnal: this should be directly known. Conception is carnal: this should be directly known. Destination is carnal: this should be directly known. Coming forth is carnal: this should be directly known. Rebirth is carnal: this should be directly known. Birth is carnal: this should be directly known. Ageing is carnal: this should be directly known. Illness is carnal: this should be directly known. Death is carnal: this should be directly known. Sorrow is carnal: this should be directly known. Lamentation is carnal: this should be directly known. Anguish is carnal: this should be directly known.

Non-arising is spiritual: this should be directly known. Non-occurrence is spiritual: this should be directly known. Signless is spiritual: this should be directly known. Non-accumulation is spiritual: this should be directly known. Non-conception is spiritual: this should be directly known. Non-destination is spiritual: this should be directly known. Non-coming forth is spiritual: this should be directly known. Non-rebirth is spiritual: this should be directly known. Non-birth is spiritual: this should be directly known. Non-ageing is spiritual: this should be directly known. Non-illness is spiritual: this should be directly known. The Deathless is spiritual: this should be directly known. Sorrowless is spiritual: this should be directly known. Non-lamentation is spiritual: this should be directly known. Without anguish is spiritual: this should be directly known.

Arising is carnal, non-arising is spiritual - this should be directly known. Occurrence is carnal, non-occurrence is spiritual - this should be directly known. Sign is carnal, signless is spiritual - this should be directly known. Accumulation is carnal, non-accumulation is spiritual - this should be directly known. Conception is carnal, non-conception is spiritual - this should be directly known. Destination is carnal, non-destination is spiritual - this should be directly known. Coming forth is carnal, non-coming forth is spiritual - this should be directly known. Rebirth is carnal, non-rebirth is spiritual - this should be directly known. Birth is carnal, non-birth is spiritual - this should be directly known. Ageing is carnal, non-ageing is spiritual - this should be directly known. Illness is carnal, non-illness is spiritual - this should be directly known. Death is carnal, the Deathless is spiritual - this should be directly known. Sorrow is carnal, sorrowlessness is spiritual - this should be directly known. Lamentation is carnal, non-lamentation is spiritual - this should be directly known. Anguish is carnal, non-anguish is spiritual - this should be directly known.

Arising is activities - this should be directly known. Occurrence is activities - this should be directly known. Sign is activities - this should be directly known. Accumulation is activities - this should be directly known. Conception is activities - this should be directly known. Destination is activities - this should be directly known. Coming forth is activities - this should be directly known. Rebirth is activities - this should be directly known. Birth is activities - this should be directly known. Ageing is activities - this should be directly known. Illness is activities - this should be directly known. Death is activities - this should be directly known. Sorrow is activities - this should be directly known. Lamentation is activities - this should be directly known. Anguish is activities - this should be directly known.

Non-arising is Nibbāna - this should be directly known. Non-occurrence is Nibbāna - this should be directly known. The signless is Nibbāna - this should be directly known. Non-accumulation is Nibbāna - this should be directly known. Non-conception is Nibbāna - this should be directly known. Non-destination is Nibbāna - this should be directly known. Non-rebirth is Nibbāna - this should be directly known. Non-rebirth is Nibbāna - this should be directly known. Non-birth is Nibbāna - this should be directly known. The ageless is Nibbāna - this should be directly known. Non-illness is Nibbāna - this should be directly known. The Deathless is Nibbāna - this should be directly known. The sorrowless is Nibbāna - this should be directly known. Non-lamentation is Nibbāna - this should be directly known. Non-anguish is Nibbāna - this should be directly known.

Arising is activities, non-arising is Nibbāna - this should be directly known. Occurrence is activities, non-occurrence is Nibbāna - this should be directly known. Sign is activities, the signless is Nibbāna - this should be directly known. Accumulation is activities, non-accumulation is Nibbāna - this should be directly known. Conception is activities, non-conception is Nibbāna - this should be directly known. Destination is activities, non-destination is Nibbāna - this should be directly known. Rebirth is activities, non-rebirth is Nibbāna - this should be directly known. Rebirth is activities, non-rebirth is Nibbāna - this should be directly known. Birth is activities, non-birth is Nibbāna - this should be directly known. Ageing is activities, the ageless is Nibbāna - this should be directly known. Illness is activities, non-illness is Nibbāna - this should be directly known. Death is activities, the Deathless is Nibbāna - this should be directly known. Sorrow is activities, the sorrowless is Nibbāna - this should be directly known. Lamentation is activities, non-lamentation is Nibbāna - this should be directly known. Anguish is activities, non-anguish is Nibbāna - this should be directly known.

First recitation section.

11. The meaning of discernment should be directly known;the meaning of retinue should be directly known; the meaning of complete should be directly known;the meaning of fully focused should be directly known; the meaning of non-distraction should be directly known; the meaning of exertion should be directly known;the meaning of non-dispersal should be directly known; the meaning of undisturbed should be directly known; the meaning of immobility should be directly known;the meaning of stability of consciousness by way of establishing oneness should be directly known; the meaning of object should be directly known;the meaning of resort should be directly known; the meaning of abandoning should be directly known; the meaning of relinquishment should be directly known;the meaning of emergence should be directly known; the meaning of turning away should be directly known; the meaning of peaceful should be directly known;the meaning of sublime should be directly known; the meaning of liberated should be directly known;the meaning of without mental corruptions should be directly known; the meaning of crossing over should be directly known; the meaning of signless should be directly known; the meaning of desireless should be directly known;the meaning of emptiness should be directly known; the meaning of one flavour should be directly known; the meaning of non-surpassing should be directly known;the meaning of

harmonious should be directly known; the meaning of deliverance should be directly known; the meaning of cause should be directly known;the meaning of seeing should be directly known; the meaning of authority should be directly known.

12. The meaning of non-distraction of serenity should be directly known;the meaning of observation of insight should be directly known; the meaning of single function of serenity and insight should be directly known; the meaning of non-surpassing of the yoked pair should be directly known; the meaning of undertaking of training should be directly known; the meaning of resort of the object should be directly known; the meaning of exertion of the sluggish mind should be directly known; the meaning of restraint of the restless mind should be directly known;the meaning of looking on with equanimity at both purified states should be directly known; the meaning of specific attainment should be directly known;the meaning of further penetration should be directly known; the meaning of full realisation of the truths should be directly known; the meaning of establishing in cessation should be directly known.

The meaning of decision of the faith faculty should be directly known;the meaning of exertion of the energy faculty should be directly known; the meaning of establishing of the mindfulness faculty should be directly known; the meaning of non-distraction of the concentration faculty should be directly known; the meaning of seeing of the wisdom faculty should be directly known.

The meaning of unshakeability of the power of faith regarding faithlessness should be directly known; the meaning of unshakeability of the power of energy regarding idleness should be directly known; the meaning of unshakeability of the power of mindfulness regarding heedlessness should be directly known; the meaning of unshakeability of the power of concentration regarding restlessness should be directly known; the meaning of unshakeability of the power of wisdom regarding ignorance should be directly known.

The meaning of establishing of the enlightenment factor of mindfulness should be directly known; the meaning of investigation of the enlightenment factor of investigation of phenomena should be directly known; the meaning of exertion of the enlightenment factor of energy should be directly known; the meaning of pervading of the enlightenment factor of rapture should be directly known; the meaning of peace of the enlightenment factor of tranquillity should be directly known; the meaning of non-distraction of the enlightenment factor of concentration should be directly known; the meaning of reflection of the enlightenment factor of equanimity should be directly known.

The meaning of seeing of right view is to be directly known;the meaning of fixing upon of right thought is to be directly known; the meaning of possession of right speech is to be directly known; the meaning of origination of right action is to be directly known; the meaning of cleansing of right livelihood is to be directly known; the meaning of exertion of right effort is to be directly known;the meaning of establishing of right mindfulness is to be directly known; the meaning of non-distraction of right concentration is to be directly known.

13. The meaning of authority of the faculties should be directly known;the meaning of unshakeability of the powers should be directly known; the meaning of deliverance

of the factors of enlightenment should be directly known; the meaning of cause of the path should be directly known; the meaning of establishing of the establishments of mindfulness should be directly known; the meaning of striving of the right strivings should be directly known; the meaning of success of the bases for spiritual power should be directly known; the meaning of actuality of the truths should be directly known; the meaning of being calmed of the exertions should be directly known;the meaning of realisation of the fruits should be directly known.

The meaning of fixing upon of applied thought should be directly known;the meaning of exploration of sustained thought should be directly known; the meaning of pervading of rapture should be directly known; the meaning of suffusing of happiness should be directly known. The meaning of full focus of consciousness should be directly known. The meaning of adverting should be directly known;the meaning of cognition should be directly known; the meaning of understanding should be directly known; the meaning of perceiving should be directly known;the meaning of rising singly should be directly known. The meaning of being known of direct knowledge should be directly known; the meaning of judging of full understanding should be directly known; the meaning of relinquishment of abandoning should be directly known; the meaning of single function of meditative development should be directly known; the meaning of touching of realisation should be directly known;the meaning of aggregate of the aggregates should be directly known; the meaning of element of the elements should be directly known; the meaning of sense base of the sense bases should be directly known; the meaning of conditioned of the conditioned should be directly known; the meaning of unconditioned of the unconditioned should be directly known.

14. The meaning of consciousness should be directly known;the meaning of immediacy of consciousness should be directly known; the meaning of emergence of consciousness should be directly known; the meaning of turning away of consciousness should be directly known; the meaning of cause of consciousness should be directly known; the meaning of condition of consciousness should be directly known; the meaning of sense-base of consciousness should be directly known; the meaning of plane of consciousness should be directly known;the meaning of object of consciousness should be directly known; the meaning of resort of consciousness should be directly known; the meaning of conduct of consciousness should be directly known; the meaning of going of consciousness should be directly known; the meaning of resolution of consciousness should be directly known;the meaning of deliverance of consciousness should be directly known; the meaning of escape of consciousness should be directly known.

15. In unity, the meaning of adverting is to be directly known;in unity, the meaning of cognition is to be directly known; in unity, the meaning of understanding is to be directly known; in unity, the meaning of perceiving is to be directly known;in unity, the meaning of oneness is to be directly known; in unity, the meaning of binding is to be directly known; in unity, the meaning of leaping is to be directly known;in unity, the meaning of clarification is to be directly known; in unity, the meaning of standing firm is to be directly known; in unity, the meaning of release is to be directly known; in unity, the meaning of seeing "this is peaceful" is to be directly known;in unity, the meaning of making a vehicle is to be directly known; in unity, the meaning of making

a basis is to be directly known; in unity, the meaning of being established is to be directly known; in unity, the meaning of being practised is to be directly known;in unity, the meaning of being thoroughly undertaken is to be directly known; in unity, the meaning of discernment is to be directly known; in unity, the meaning of retinue is to be directly known; in unity, the meaning of fulfilment is to be directly known;in unity, the meaning of combination is to be directly known; in unity, the meaning of determination is to be directly known; in unity, the meaning of practice is to be directly known; in unity, the meaning of development is to be directly known;in unity, the meaning of continuous practice is to be directly known; in unity, the meaning of being well arisen is to be directly known; in unity, the meaning of being well liberated is to be directly known; in unity, the meaning of awakening is to be directly known;in unity, the meaning of subsequent awakening is to be directly known; in unity, the meaning of counter-awakening is to be directly known; in unity, the meaning of full awakening is to be directly known; in unity, the meaning of enlightening is to be directly known; in unity, the meaning of subsequent enlightening is to be directly known; in unity, the meaning of counter-enlightening is to be directly known;in unity, the meaning of full enlightening is to be directly known; in unity, the meaning of belonging to enlightenment is to be directly known; in unity, the meaning of subsequently belonging to enlightenment is to be directly known; in unity, the meaning of counter-belonging to enlightenment is to be directly known; in unity, the meaning of fully belonging to enlightenment is to be directly known; in unity, the meaning of illuminating is to be directly known; in unity, the meaning of shining forth is to be directly known; in unity, the meaning of subsequent illuminating is to be directly known; in unity, the meaning of counter-illuminating is to be directly known; in unity, the meaning of full illuminating is to be directly known.

16. The meaning of splendour should be directly known;the meaning of shining should be directly known; the meaning of scorching the defilements should be directly known; the meaning of stainless should be directly known;the meaning of spotless should be directly known; the meaning of free from impurity should be directly known; the meaning of even should be directly known;the meaning of time should be directly known; the meaning of seclusion should be directly known;the meaning of conduct of seclusion should be directly known; the meaning of dispassion should be directly known; the meaning of conduct of dispassion should be directly known; the meaning of cessation should be directly known;the meaning of conduct of cessation should be directly known; the meaning of release should be directly known; the meaning of conduct of release should be directly known;the meaning of liberated should be directly known; the meaning of conduct of liberation should be directly known.

The meaning of desire should be directly known;the meaning of root of desire should be directly known; the meaning of foundation of desire should be directly known;the meaning of striving of desire should be directly known; the meaning of success of desire should be directly known; the meaning of decision of desire should be directly known; the meaning of exertion of desire should be directly known;the meaning of establishing of desire should be directly known; the meaning of non-distraction of desire should be directly known; the meaning of seeing of desire should be directly known.

The meaning of energy should be directly known;the meaning of root of energy should be directly known; the meaning of foundation of energy should be directly known; the meaning of striving of energy should be directly known;the meaning of success of energy should be directly known; the meaning of decision of energy should be directly known; the meaning of exertion of energy should be directly known; the meaning of establishing of energy should be directly known;the meaning of non-distraction of energy should be directly known; the meaning of seeing of energy should be directly known.

The meaning of consciousness should be directly known;the meaning of root of consciousness should be directly known; the meaning of foundation of consciousness should be directly known; the meaning of striving of consciousness should be directly known; the meaning of success of consciousness should be directly known;the meaning of decision of consciousness should be directly known; the meaning of exertion of consciousness should be directly known; the meaning of establishing of consciousness should be directly known; the meaning of non-distraction of consciousness should be directly known; the meaning of seeing of consciousness should be directly known.

The meaning of investigation should be directly known;the meaning of root of investigation should be directly known; the meaning of foundation of investigation should be directly known; the meaning of striving of investigation should be directly known; the meaning of success of investigation should be directly known;the meaning of decision of investigation should be directly known; the meaning of exertion of investigation should be directly known; the meaning of establishing of investigation should be directly known; the meaning of non-distraction of investigation should be directly known; the meaning of seeing of investigation should be directly known.

17. The meaning of suffering should be directly known;the meaning of oppression of suffering should be directly known; the meaning of conditioned of suffering should be directly known; the meaning of torment of suffering should be directly known;the meaning of change of suffering should be directly known. The meaning of origin should be directly known; the meaning of accumulation of the origin should be directly known; the meaning of source of the origin should be directly known;the meaning of bondage of the origin should be directly known; the meaning of impediment of the origin should be directly known; the meaning of cessation should be directly known; the meaning of escape of cessation should be directly known;the meaning of seclusion of cessation should be directly known; the meaning of unconditioned of cessation should be directly known; the meaning of deathlessness of cessation should be directly known. The meaning of path should be directly known; the meaning of deliverance of the path should be directly known;the meaning of cause of the path should be directly known; the meaning of seeing of the path should be directly known; the meaning of authority of the path should be directly known.

The meaning of actuality should be directly known;the meaning of non-self should be directly known; the meaning of truth should be directly known;the meaning of penetration should be directly known; the meaning of direct knowing should be directly known; the meaning of full knowing should be directly known;the meaning of phenomenon should be directly known; the meaning of element should be directly

known; the meaning of being known should be directly known; the meaning of realisation should be directly known; the meaning of touching should be directly known; the meaning of full realisation should be directly known.

18. Renunciation should be directly known; non-anger should be directly known; perception of light should be directly known; non-distraction should be directly known; defining of phenomena should be directly known; knowledge should be directly known; gladness should be directly known.

The first meditative absorption should be directly known; the second meditative absorption should be directly known; the third meditative absorption should be directly known; the fourth meditative absorption should be directly known. The attainment of the plane of infinite space should be directly known; the attainment of the plane of infinite consciousness should be directly known; the attainment of the plane of nothingness should be directly known; the attainment of the plane of neither-perception-nor-non-perception should be directly known.

Observation of impermanence is to be directly known; observation of suffering is to be directly known; observation of non-self is to be directly known; observation of disenchantment is to be directly known; observation of dispassion is to be directly known; observation of cessation is to be directly known; observation of relinquishment should be directly known; observation of destruction should be directly known; observation of passing away should be directly known; observation of change should be directly known; observation of the signless state should be directly known; observation of the desireless state should be directly known; observation of emptiness should be directly known; insight into phenomena with higher wisdom should be directly known; knowledge and vision of things as they really are should be directly known; observation of danger should be directly known; observation of reflection should be directly known; observation of turning away should be directly known.

19. The path of stream-entry is to be directly known; the attainment of the fruition of stream-entry is to be directly known; the path of once-returning is to be directly known; the attainment of the fruition of once-returning is to be directly known; the path of non-returning is to be directly known; the attainment of the fruition of non-returning is to be directly known; the path of arahantship is to be directly known; the attainment of the fruition of arahantship is to be directly known.

The faith faculty is to be directly known in the meaning of decision; the energy faculty is to be directly known in the meaning of exertion; the mindfulness faculty is to be directly known in the meaning of establishing; the concentration faculty is to be directly known in the meaning of non-distraction; the wisdom faculty is to be directly known in the meaning of seeing; the power of faith is to be directly known in the meaning of unshakeability regarding faithlessness; the power of energy is to be directly known in the meaning of unshakeability regarding idleness; the power of mindfulness is to be directly known in the meaning of unshakeability regarding heedlessness; the power of concentration is to be directly known in the meaning of unshakeability regarding restlessness; the power of wisdom is to be directly known in the meaning of unshakeability regarding ignorance; the enlightenment factor of mindfulness is to be directly known in the meaning of establishing; the enlightenment

factor of investigation of phenomena is to be directly known in the meaning of investigation; the enlightenment factor of energy is to be directly known in the meaning of exertion; the enlightenment factor of rapture is to be directly known in the meaning of pervading; the enlightenment factor of tranquillity is to be directly known in the meaning of peace; the enlightenment factor of concentration is to be directly known in the meaning of non-distraction; the enlightenment factor of equanimity is to be directly known in the meaning of reflection.

Right view is to be directly known in the meaning of seeing;right thought is to be directly known in the meaning of fixing upon; right speech is to be directly known in the meaning of discernment; right action is to be directly known in the meaning of origination; right livelihood is to be directly known in the meaning of cleansing;right effort is to be directly known in the meaning of exertion; right mindfulness is to be directly known in the meaning of establishing; right concentration is to be directly known in the meaning of non-distraction.

The faculties are to be directly known in the sense of authority;the powers are to be directly known in the sense of being unshakeable; the factors of enlightenment are to be directly known in the sense of leading out; the path is to be directly known in the sense of cause; the establishments of mindfulness are to be directly known in the sense of establishing; the right strivings are to be directly known in the sense of striving; the bases for spiritual power are to be directly known in the sense of success; the truths are to be directly known in the sense of being true;serenity is to be directly known in the sense of non-distraction; insight is to be directly known in the sense of observation; serenity and insight are to be directly known in the sense of having one flavour; the conjunction is to be directly known in the sense of not surpassing one another.

Purification of morality is to be directly known in the sense of restraint;purification of mind is to be directly known in the sense of non-distraction; purification of view is to be directly known in the sense of seeing; deliverance is to be directly known in the sense of being released; true knowledge is to be directly known in the sense of penetration; liberation is to be directly known in the sense of relinquishment; knowledge of elimination is to be directly known in the sense of eradication; knowledge of non-arising is to be directly known in the sense of being stilled.

20. Desire is to be directly known in the meaning of root;attention is to be directly known in the meaning of origination; contact is to be directly known in the meaning of combination; feeling is to be directly known in the meaning of coming together; concentration is to be directly known in the meaning of chief;mindfulness is to be directly known in the meaning of authority; wisdom is to be directly known in the meaning of being higher than that; liberation is to be directly known in the meaning of substance; Nibbāna grounded upon the Deathless is to be directly known in the meaning of final goal.

Whatever phenomena are directly known, those phenomena are known. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "'These phenomena are to be directly known' - this is giving ear; the understanding of that is wisdom, knowledge based on learning."

Second recitation section.

21. How is "these phenomena are to be fully understood" giving ear, the understanding of that is wisdom, knowledge based on learning?

One phenomenon is to be fully understood - contact with mental corruptions, subject to clinging. Two phenomena are to be fully understood - mentality and materiality. Three phenomena are to be fully understood - the three feelings. Four phenomena are to be fully understood - the four nutriments. Five phenomena are to be fully understood - the five aggregates of clinging. Six phenomena are to be fully understood - the six internal sense bases. Seven phenomena are to be fully understood - the seven stations of consciousness. Eight phenomena are to be fully understood - the eight worldly adversities. Nine phenomena are to be fully understood - the nine abodes of beings. Ten phenomena are to be fully understood - the ten sense bases.

"The all, monks, is to be fully understood. And what, monks, is the all that is to be fully understood? The eye, monks, is to be fully understood; visible forms are to be fully understood; eye-consciousness is to be fully understood; eye-contact is to be fully understood; whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be fully understood. The ear is to be fully understood; sounds are to be fully understood, etc. The nose is to be fully understood, odours are to be fully understood...The tongue is to be fully understood; flavours are to be fully understood... The body is to be fully understood; tangibles are to be fully understood, etc. The mind is to be fully understood; mental phenomena are to be fully understood... Mind-consciousness is to be fully understood; mind-contact is to be fully understood; whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be fully understood." Materiality is to be fully understood, etc. Feeling is to be fully understood... Perception is to be fully understood... Activities are to be fully understood... Consciousness is to be fully understood... The eye is to be fully understood, etc. Ageing and death is to be fully understood... Nibbāna grounded upon the Deathless is to be fully understood in the meaning of final goal. For one striving for the attainment of whatever phenomena, those phenomena are attained; thus those phenomena are both fully understood and decided.

22. For one striving for the attainment of renunciation, renunciation is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of non-anger, non-anger is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the perception of light, the perception of light is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of non-distraction, non-distraction is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the defining of phenomena, the defining of phenomena is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of knowledge, knowledge is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of gladness, gladness is attained. Thus that phenomenon is both fully understood and decided.

For one striving for the attainment of the first meditative absorption, the first

meditative absorption is attained. Thus that phenomenon is both fully understood and decided. The second meditative absorption... etc. the third meditative absorption... For one striving for the attainment of the fourth meditative absorption, the fourth meditative absorption is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the attainment of the plane of infinite space, the attainment of the plane of infinite space is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the attainment of the plane of infinite consciousness, the attainment of the plane of infinite consciousness is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the attainment of the plane of nothingness, the attainment of the plane of nothingness is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the attainment of the plane of neither-perception-nor-non-perception, the attainment of the plane of neither-perception-nor-non-perception is attained. Thus that phenomenon is both fully understood and decided.

For one striving for the attainment of the observation of impermanence, the observation of impermanence is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of suffering, the observation of suffering is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of non-self, the observation of non-self is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of disenchantment, the observation of disenchantment is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of dispassion, the observation of dispassion is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of cessation, the observation of cessation is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of relinquishment, the observation of relinquishment is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of destruction, the observation of destruction is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of passing away, the observation of passing away is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of change, the observation of change is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of the signless state, the observation of the signless state is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of the desireless state, the observation of the desireless state is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the observation of emptiness, the observation of emptiness is attained. Thus that phenomenon is both fully understood and decided.

For one striving for the attainment of insight into phenomena through higher wisdom, insight into phenomena through higher wisdom is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of knowledge and vision of things as they really are, knowledge and vision of things as they really

are is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of observation of danger, observation of danger is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of observation of reflection, observation of reflection is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of observation of turning away, observation of turning away is attained. Thus that phenomenon is both fully understood and decided.

For one striving for the attainment of the path of stream-entry, the path of stream-entry is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the path of once-returning, the path of once-returning is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the path of non-returning, the path of non-returning is attained. Thus that phenomenon is both fully understood and decided. For one striving for the attainment of the path of arahantship, the path of arahantship is attained. Thus that phenomenon is both fully understood and decided.

For one striving for the attainment of whatever phenomena, those phenomena are attained. Thus those phenomena are both fully understood and decided. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "'These phenomena are to be fully understood' - this is giving ear; the understanding of that is wisdom, knowledge based on learning."

23. How is "these phenomena are to be abandoned" giving ear, and the understanding of that wisdom, knowledge based on learning?

One phenomenon is to be abandoned - the conceit 'I am'. Two phenomena are to be abandoned - ignorance and craving for existence. Three phenomena are to be abandoned - the three cravings. Four phenomena are to be abandoned - the four mental floods. Five phenomena are to be abandoned - the five mental hindrances. Six phenomena are to be abandoned - the six classes of craving. Seven phenomena are to be abandoned - the seven underlying tendencies. Eight phenomena are to be abandoned - the eight wrong courses. Nine phenomena are to be abandoned - the nine phenomena rooted in craving. Ten phenomena are to be abandoned - the ten wrong courses.

24. Two kinds of abandoning - abandoning by eradication, abandoning by cessation. And abandoning by eradication is for one developing the supramundane path leading to elimination; and abandoning by cessation is at the moment of fruition. Three kinds of abandoning - the escape from sensual pleasures is this, namely renunciation; the escape from material form is this, namely the immaterial; but whatever has come to be, is conditioned, dependently arisen, cessation is its escape. For one who has attained renunciation, sensual pleasures are both abandoned and given up. For one who has attained the immaterial, material forms are both abandoned and given up. For one who has attained cessation, activities are both abandoned and given up. Four kinds of abandoning: penetrating the truth of suffering through the penetration of full understanding, one abandons; penetrating the truth of origin through the penetration of abandoning, one abandons; penetrating the truth of cessation through the penetration of realisation, one abandons; penetrating the truth of the path through the penetration of development, one abandons. Five kinds of abandoning -

abandoning by suppression, abandoning by substitution, abandoning by eradication, abandoning by cessation, abandoning by escape. And abandoning by suppression of the mental hindrances is for one developing the first meditative absorption; and abandoning by substitution of wrong views is for one developing concentration conducive to penetration; and abandoning by eradication is for one developing the supramundane path leading to elimination; and abandoning by cessation is at the moment of fruition; and abandoning by escape is cessation, Nibbāna.

"The all, monks, is to be abandoned. And what, monks, is the all that is to be abandoned? The eye, monks, is to be abandoned; visible forms are to be abandoned; eye-consciousness is to be abandoned; eye-contact is to be abandoned; whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned. The ear is to be abandoned; sounds are to be abandoned... etc. The nose is to be abandoned; odours are to be abandoned... The tongue is to be abandoned; flavours are to be abandoned... The body is to be abandoned; tangibles are to be abandoned... The mind is to be abandoned; mental phenomena are to be abandoned... mind-consciousness is to be abandoned;... mind-contact is to be abandoned; whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned." Seeing materiality, one abandons; seeing feeling, one abandons; seeing perception, one abandons; seeing activities, one abandons; seeing consciousness, one abandons. The eye... etc. Ageing and death... etc. Seeing Nibbāna grounded upon the Deathless in the meaning of final goal, one abandons. Whatever phenomena are abandoned, those phenomena are given up. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "'These phenomena are to be abandoned' - this is giving ear; the understanding of that is wisdom, knowledge based on learning."

Third recitation section.

25. How is "these phenomena are to be developed" giving ear, the understanding of that is wisdom, knowledge based on learning?

One phenomenon is to be developed - mindfulness of the body accompanied by pleasure. Two phenomena are to be developed - serenity and insight. Three phenomena are to be developed - the three concentrations. Four phenomena are to be developed - the four establishments of mindfulness. Five phenomena are to be developed - the fivefold concentration. Six phenomena are to be developed - the six states of recollection. Seven phenomena are to be developed - the seven factors of enlightenment. Eight phenomena are to be developed - the noble eightfold path. Nine phenomena are to be developed - the nine factors for striving for purification. Ten phenomena are to be developed - the ten kasiṇa bases.

26. Two developments - mundane development and supramundane development. Three developments - development of wholesome mental states of the fine-material-sphere, development of wholesome mental states of the immaterial-sphere, development of wholesome mental states that are not included. Development of wholesome mental states of the fine-material-sphere: there is inferior, there is

middling, there is superior. Development of wholesome mental states of the immaterial-sphere: there is inferior, there is middling, there is superior. Development of wholesome mental states that are not included is superior.

27. Four kinds of development - penetrating the truth of suffering through the penetration of full understanding, one develops; penetrating the truth of origin through the penetration of abandoning, one develops; penetrating the truth of cessation through the penetration of realisation, one develops; penetrating the truth of the path through the penetration of development, one develops. These are the four kinds of development.

Another four kinds of development - development by search, development by attainment, development of one flavour, development by repetition. What is development by search? For all those entering concentration, the mental states arisen therein become of one flavour - this is development by search. What is development by attainment? For all those who have attained concentration, the mental states arisen therein do not surpass one another - this is development by attainment. What is development of one flavour? For one developing the faith faculty in the meaning of decision, by the influence of the faith faculty the four faculties become of one flavour - development in the meaning of one flavour of the faculties. For one developing the energy faculty in the meaning of exertion, by the influence of the energy faculty the four faculties become of one flavour - development in the meaning of one flavour of the faculties. For one developing the mindfulness faculty in the meaning of establishing, by the influence of the mindfulness faculty the four faculties become of one flavour - development in the meaning of one flavour of the faculties. For one developing the concentration faculty in the meaning of non-distraction, by the influence of the concentration faculty the four faculties become of one flavour - development in the meaning of one flavour of the faculties.For one developing the wisdom faculty in the meaning of seeing, by the influence of the wisdom faculty the four faculties become of one flavour - development in the meaning of one flavour of the faculties.

For one developing the power of faith in the meaning of unshakeability regarding faithlessness, by the influence of the power of faith the four powers become of one flavour - development in the meaning of one flavour of the powers.For one developing the power of energy in the meaning of unshakeability regarding idleness, by the influence of the power of energy the four powers become of one flavour - development in the meaning of one flavour of the powers.For one developing the power of mindfulness in the meaning of unshakeability regarding heedlessness, by the influence of the power of mindfulness the four powers become of one flavour - development in the meaning of one flavour of the powers.For one developing the power of concentration in the meaning of unshakeability regarding restlessness, by the influence of the power of concentration the four powers become of one flavour - development in the meaning of one flavour of the powers.For one developing the power of wisdom in the meaning of unshakeability regarding ignorance, by the influence of the power of wisdom the four powers become of one flavour - development in the meaning of one flavour of the powers.

For one developing the enlightenment factor of mindfulness in the meaning of establishing, through the influence of the enlightenment factor of mindfulness, the six

factors of enlightenment become of one flavour - development in the meaning of one flavour of the factors of enlightenment. For one developing the enlightenment factor of investigation of phenomena in the meaning of investigation, through the influence of the enlightenment factor of investigation of phenomena, the six factors of enlightenment become of one flavour - development in the meaning of one flavour of the factors of enlightenment. For one developing the enlightenment factor of energy in the meaning of exertion, through the influence of the enlightenment factor of energy, the six factors of enlightenment become of one flavour - development in the meaning of one flavour of the factors of enlightenment. For one developing the enlightenment factor of rapture in the meaning of pervading, through the influence of the enlightenment factor of rapture, the six factors of enlightenment become of one flavour - development in the meaning of one flavour of the factors of enlightenment. For one developing the enlightenment factor of tranquillity in the meaning of peace, through the influence of the enlightenment factor of tranquillity, the six factors of enlightenment become of one flavour - development in the meaning of one flavour of the factors of enlightenment. For one developing the enlightenment factor of concentration in the meaning of non-distraction, through the influence of the enlightenment factor of concentration, the six factors of enlightenment become of one flavour - development in the meaning of one flavour of the factors of enlightenment. For one developing the enlightenment factor of equanimity in the meaning of reflection, through the influence of the enlightenment factor of equanimity, the six factors of enlightenment become of one flavour - development in the meaning of one flavour of the factors of enlightenment.

For one developing right view in the meaning of seeing, through the influence of right view, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors. For one developing right thought in the meaning of fixing upon, through the influence of right thought, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors.For one developing right speech in the meaning of discernment, through the influence of right speech, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors. For one developing right action in the meaning of origination, through the influence of right action, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors.For one developing right livelihood in the meaning of cleansing, through the influence of right livelihood, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors. For one developing right effort in the meaning of exertion, through the influence of right effort, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors. For one developing right mindfulness in the meaning of establishing, through the influence of right mindfulness, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors.For one developing right concentration in the meaning of non-distraction, through the influence of right concentration, the seven path factors become of one flavour - development in the meaning of one flavour of the path factors. This is development of one flavour.

What is development by practice? Here a monk practises in the earlier period of the day, practises in the noon period of the day, practises in the afternoon period of the day, practises before the meal, practises after the meal, practises in the first watch,

practises in the middle watch, practises in the last watch, practises at night, practises by day, practises by night and day, practises in the dark fortnight, practises in the bright fortnight, practises in the rainy season, practises in winter, practises in summer, practises in the first stage of life, practises in the middle stage of life, practises in the last stage of life - this is development by practice. These are the four kinds of development.

28. Another four kinds of development - development in the meaning of not surpassing one another of mental states arisen therein, development in the meaning of one flavour of the faculties, development in the meaning of carrying along the energy appropriate to that, development in the meaning of repetition. How is there development in the meaning of not surpassing one another of mental states arisen therein? For one abandoning sensual desire, the mental states arisen by means of renunciation do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning anger, the mental states arisen by means of non-anger do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning sloth and torpor, the mental states arisen by means of perception of light do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning restlessness, the mental states arisen by means of non-distraction do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning sceptical doubt, the mental states arisen by means of defining of mental states do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning ignorance, the mental states arisen by means of knowledge do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning discontent, the mental states arisen by means of gladness do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning the mental hindrances, the mental states arisen by means of the first meditative absorption do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning applied and sustained thought, the mental states arisen by means of the second meditative absorption do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning rapture, the mental states arisen by means of the third meditative absorption do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning pleasure and pain, the mental states arisen by means of the fourth meditative absorption do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein.

For one abandoning perception of material form, perception of impingement, and perception of diversity, the mental states arisen by means of the attainment of the plane of infinite space do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning perception of the plane of infinite space, the mental states arisen by means of the attainment of the plane of infinite consciousness do not surpass one another -

development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning perception of the plane of infinite consciousness, the mental states arisen by means of the attainment of the plane of nothingness do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning perception of the plane of nothingness, the mental states arisen by means of the attainment of the plane of neither-perception-nor-non-perception do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein.

For one abandoning the perception of permanence, the mental states arisen through observation of impermanence do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning the perception of happiness, the mental states arisen through observation of suffering do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning the perception of self, the mental states arisen through observation of non-self do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning delight, the mental states arisen through observation of disenchantment do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning lust, the mental states arisen through observation of dispassion do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning origin, the mental states arisen through observation of cessation do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning grasping, the mental states arisen through observation of relinquishment do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning the perception of compactness, the mental states arisen through observation of destruction do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning accumulation, the mental states arisen through observation of fall do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning the perception of stability, the mental states arisen through observation of change do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning the sign, the mental states arisen through observation of the signless do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning aspiration, the mental states arisen through observation of the desireless do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning adherence, the mental states arisen through observation of emptiness do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning adherence to grasping at substance, the mental states arisen through higher wisdom and insight into phenomena do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning adherence to confusion, the mental states arisen through knowledge and vision of

things as they really are do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning adherence to attachment, the mental states arisen through observation of danger do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning non-reflection, the mental states arisen through observation of reflection do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning adherence to fetters, the mental states arisen through observation of turning away do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein.

For one abandoning mental defilements standing together with views, by the influence of the path of stream-entry the arisen mental states do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning gross mental defilements, by the influence of the path of once-returning the arisen mental states do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning mental defilements accompanied by residue, by the influence of the path of non-returning the arisen mental states do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. For one abandoning all mental defilements, by the influence of the path of arahantship the arisen mental states do not surpass one another - development in the meaning of not surpassing one another of mental states arisen therein. Thus development in the meaning of not surpassing one another of the mental states arisen therein.

How is development in the meaning of one flavour of the faculties?For one abandoning sensual desire, by the influence of renunciation the five faculties become of one flavour - development in the meaning of one flavour of the faculties.For one abandoning anger, by the influence of non-anger the five faculties become of one flavour - development in the meaning of one flavour of the faculties, etc.For one abandoning all mental defilements, by the influence of the path of arahantship the five faculties become of one flavour - development in the meaning of one flavour of the faculties. Thus development in the meaning of one flavour of the faculties.

How is development in the meaning of conveying the energy going towards that?For one abandoning sensual desire, by the influence of renunciation one conveys energy - development in the meaning of conveying the energy going towards that.For one abandoning anger, by the influence of non-anger one conveys energy - development in the meaning of conveying the energy going towards that, etc. For one abandoning all mental defilements, by the influence of the path of arahantship one conveys energy - development in the meaning of conveying the energy going towards that. Thus development in the meaning of conveying the energy going towards that.

How is development in the meaning of practice? One abandoning sensual desire practises renunciation - development in the meaning of practice. One abandoning anger practises non-anger - development in the meaning of practice, etc. One abandoning all mental defilements practises the path of arahantship - development in the meaning of practice. Thus development in the meaning of practice.

These four kinds of development: seeing materiality, one develops; seeing feeling, one develops; seeing perception, one develops; seeing activities, one develops; seeing consciousness, one develops; the eye... etc. Ageing and death... etc. seeing Nibbāna grounded upon the Deathless in the meaning of final goal, one develops. Whatever phenomena are developed, those phenomena become of one flavour. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "'These phenomena are to be developed' - this is giving ear; the understanding of that is wisdom, knowledge based on learning."

Fourth recitation section.

29. How is "these phenomena are to be realised" giving ear, the understanding of that wisdom, knowledge based on learning?

One phenomenon is to be realised - unshakeable liberation of mind. Two phenomena are to be realised - true knowledge and liberation. Three phenomena are to be realised - the three true knowledges. Four phenomena are to be realised - the four fruits of the ascetic life. Five phenomena are to be realised - the five aggregates of the Teaching. Six phenomena are to be realised - the six direct knowledges. Seven phenomena are to be realised - the seven powers of one who has eliminated the mental corruptions. Eight phenomena are to be realised - the eight deliverances. Nine phenomena are to be realised - the nine gradual cessations. Ten phenomena are to be realised - the ten states of one beyond training.

"The all, monks, is to be realised. And what, monks, is the all that is to be realised? The eye, monks, is to be realised; visible forms are to be realised; eye-consciousness is to be realised; eye-contact is to be realised; whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be realised. The ear is to be realised; sounds are to be realised... etc. The nose is to be realised; odours are to be realised... The tongue is to be realised; flavours are to be realised... The body is to be realised; tangibles are to be realised... The mind is to be realised; mental phenomena are to be realised; mind-consciousness is to be realised; mind-contact is to be realised; whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be realised." Seeing materiality, one realises; seeing feeling, one realises; seeing perception, one realises; seeing activities, one realises; seeing consciousness, one realises. The eye... etc. Ageing and death... etc. Seeing Nibbāna grounded upon the Deathless in the meaning of final goal, one realises. Whatever phenomena are realised, those phenomena are touched. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "'These phenomena are to be realised' - this is giving ear; the understanding of that is wisdom, knowledge based on learning."

30. How is "these phenomena are conducive to relinquishment, these phenomena are connected with duration, these phenomena are leading to distinction, these phenomena are partaking of penetration" giving ear, and the understanding of that wisdom, knowledge based on learning?

For one who has obtained the first meditative absorption, perceptions and attention accompanied by sensuality occur to him - a phenomenon conducive to relinquishment. When conformity with that remains settled - a phenomenon connected with duration. Perceptions and attention accompanied by absence of applied thought occur to him - a phenomenon leading to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - a phenomenon partaking of penetration.

For one who has obtained the second meditative absorption, perceptions and attention accompanied by applied thought occur to him - a phenomenon conducive to relinquishment. When conformity with that remains settled - a phenomenon connected with duration. Perceptions and attention accompanied by equanimity and pleasure occur to him - a phenomenon leading to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - a phenomenon partaking of penetration.

For one who has obtained the third meditative absorption, perceptions and attention accompanied by rapture and pleasure occur to him - a phenomenon conducive to relinquishment. When conformity with that remains settled - a phenomenon connected with duration. Perceptions and attention accompanied by neither-unpleasant-nor-pleasant occur to him - a phenomenon leading to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - a phenomenon partaking of penetration.

For one who has obtained the fourth meditative absorption, perceptions and attention accompanied by equanimity occur to him - a phenomenon conducive to relinquishment. When conformity with that remains settled - a phenomenon connected with duration. Perceptions and attention accompanied by the plane of infinite space occur to him - a phenomenon leading to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - a phenomenon partaking of penetration.

For one who has attained the plane of infinite space, perceptions and attention accompanied by material form occur to him - a phenomenon conducive to relinquishment. When conformity with that remains settled - a phenomenon connected with duration. Perceptions and attention accompanied by the plane of infinite consciousness occur to him - a phenomenon leading to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - a phenomenon partaking of penetration.

For one who has attained the plane of infinite consciousness, perceptions and attention accompanied by the plane of infinite space occur to him - a phenomenon conducive to relinquishment. When conformity with that remains settled - a phenomenon connected with duration. Perceptions and attention accompanied by the plane of nothingness occur to him - a phenomenon leading to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - a phenomenon partaking of penetration.

For one who has attained the plane of nothingness, perceptions and attention accompanied by the plane of infinite consciousness occur to him - a phenomenon conducive to relinquishment. When conformity with that remains settled - a

phenomenon connected with duration. Perceptions and attention accompanied by the plane of neither-perception-nor-non-perception occur to him - a phenomenon leading to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - a phenomenon partaking of penetration. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "These phenomena are conducive to decline, these phenomena are conducive to stability, these phenomena are conducive to distinction, these phenomena are conducive to penetration" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

31. How is "all activities are impermanent, all activities are suffering, all phenomena are non-self" - this is giving ear; the understanding of that is wisdom, knowledge based on learning? "Materiality is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless" - this is giving ear; the understanding of that is wisdom, knowledge based on learning. "Feeling, etc. perception... activities... consciousness... eye, etc. ageing and death is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless" - this is giving ear; the understanding of that is wisdom, knowledge based on learning. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "All activities are impermanent, all activities are suffering, all phenomena are non-self" - this is giving ear; the understanding of that is wisdom, knowledge based on learning.

32. How is "this is the noble truth of suffering, this is the noble truth of the origin of suffering, this is the noble truth of the cessation of suffering, this is the noble truth of the practice leading to the cessation of suffering" - this giving ear, the wisdom that is the understanding of that, knowledge based on learning?

33. Therein, what is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, displeasure and anguish are suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering; in brief, the five aggregates of clinging are suffering.

Therein, what is birth? Whatever birth, coming into being, descent, production, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings - this is called birth.

Therein, what is ageing? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings - this is called ageing.

Therein, what is death? Whatever passing away, decease, breaking up, disappearance, dying, death, making of time, breaking up of the aggregates, discarding of the body, arrest of the life faculty of those various beings from those various orders of beings - this is called death.

Therein, what is sorrow? Of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or

other, of one touched by some painful phenomenon or other - sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow, mental burning, displeasure, the dart of sorrow - this is called sorrow.

Therein, what is lamentation? Of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation, speech, prattle, confused talk, wailing, act of wailing, state of wailing - this is called lamentation.

Therein, what is pain? Whatever bodily discomfort, bodily pain, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is called suffering.

Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called displeasure.

Therein, what is anguish? Of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - trouble, anguish, act of being troubled, act of being anguished, state of being troubled, state of being anguished - this is called anguish.

Therein, what is the suffering of association with what is not dear? Here, for one there are visible forms, sounds, odours, flavours, tangibles that are undesirable, unpleasant and disagreeable, or there are those who wish one's harm, who wish one's detriment, who wish one's discomfort, who wish one's lack of freedom from bondage, whatever meeting with them, coming together, combination, mingling - this is called the suffering of association with what is not dear.

Therein, what is the suffering of separation from what is dear? Here, for one there are visible forms, sounds, odours, flavours and tangibles that are desirable, pleasant and agreeable, or there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or friends or colleagues or relatives or blood-relations - whatever non-association with them, non-meeting, non-combination, non-mingling - this is called the suffering of separation from what is dear.

Therein, what is not getting what one wishes for is also suffering? For beings subject to birth, such a wish arises - "Oh, may we not be subject to birth, and may birth not come to us." But this is not to be attained by wishing -this too is not getting what one wishes for is also suffering. For beings subject to ageing, etc. For beings subject to disease... For beings subject to death... For beings subject to sorrow, lamentation, suffering, displeasure and anguish, such a wish arises - "Oh, may we not be subject to sorrow, lamentation, suffering, displeasure and anguish, and may sorrow, lamentation, suffering, displeasure and anguish not come to us." But this is not to be attained by wishing - this too is not getting what one wishes for is also suffering.

Therein, what are, in brief, the five aggregates of clinging are suffering?That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness - these are called, in brief, the five aggregates of clinging are suffering. This is called the noble truth of suffering.

34. Therein, what is the noble truth of the origin of suffering?It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence. Now where does this craving when arising arise, where when settling does it settle? Whatever in the world is lovely and pleasurable, here this craving when arising arises, here when settling it settles. And what in the world is lovely and pleasurable?The eye in the world is lovely and pleasurable, here this craving when arising arises, here when settling it settles. The ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world is lovely and pleasurable, here this craving when arising arises, here when settling it settles. Visible forms in the world are lovely and pleasurable, here this craving when arising arises, here when settling it settles. Sounds in the world are lovely and pleasurable... etc. mental phenomena in the world... eye-consciousness in the world... etc. mind-consciousness in the world... eye-contact in the world... etc. mind-contact in the world... feeling born of eye-contact in the world... etc. feeling born of mind-contact in the world... perception of visible forms in the world... etc. perception of mental phenomena in the world... volition regarding visible forms in the world... etc. volition regarding mental phenomena in the world... craving for visible forms in the world... etc. craving for mental phenomena in the world... applied thought regarding visible forms in the world... etc. applied thought regarding mental phenomena in the world... sustained thought regarding visible forms in the world... etc. sustained thought regarding mental phenomena in the world is lovely and pleasurable; here this craving, when arising, arises, here, when settling, it settles. This is called the noble truth of the origin of suffering.

35. Therein, what is the noble truth of the cessation of suffering?That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - now this craving, when being abandoned, where is it abandoned, when ceasing, where does it cease? Whatever in the world is lovely and pleasurable, here this craving when being abandoned is abandoned, here when ceasing it ceases. And what in the world is lovely and pleasurable? The eye in the world is lovely and pleasurable, here this craving when being abandoned is abandoned, here when ceasing it ceases, etc. sustained thought regarding mental phenomena in the world is lovely and pleasurable; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases. This is called the noble truth of the cessation of suffering.

36. Therein, what is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Therein, what is right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering - this is called right view.

Therein, what is right thought? Thought of renunciation, thought of non-anger, thought of non-violence - this is called right thought.

Therein, what is right speech? Abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter - this is called right speech.

Therein, what is right action? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct - this is called right action.

Therein, what is right livelihood? Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood - this is called right livelihood.

Therein, what is right effort? Here a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; for the abandoning of arisen evil unwholesome mental states, etc. for the arising of unarisen wholesome mental states, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives - this is called right effort.

Therein, what is right mindfulness? Here a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. In feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - this is called right mindfulness.

Therein, what is right concentration? Here a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, he enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences bliss with the body - that which the noble ones declare: "He who is equanimous and mindful dwells in bliss" - he enters upon and dwells in the third meditative absorption. With the abandoning of bliss and pain, and with the prior disappearance of pleasure and displeasure, he enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity. This is called right concentration. This is called the noble truth of the practice leading to the cessation of suffering. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "This is the noble truth of suffering, this is the noble truth of the origin of suffering, this is the noble truth of the cessation of suffering, this is the noble truth of the practice leading to the cessation of suffering" - this is giving ear; the understanding of that is wisdom, knowledge based on learning. Thus wisdom in giving ear is knowledge based on learning.

The Exposition of Knowledge Born of Learning is first.

2. Exposition of Knowledge Born of Morality

37. How is wisdom in restraint after hearing knowledge based on morality?There are five kinds of morality - morality of purity with limits, morality of purity without limits, morality of complete purity, morality of purity not adhered to, morality of purity through cessation.

Therein, what is morality of purity with limits? Of those not fully ordained, with limited training rules - this is morality of purity with limits. What is morality of purity without limits? Of those fully ordained, with unlimited training rules -this is morality of purity without limits. What is morality of complete purity? Of good worldlings engaged in wholesome mental states, who fulfil the limit of the learner, without longing for the body and for life, who have relinquished their lives - this is morality of complete purity. What is morality of purity not adhered to? Of the seven learners - this is morality of purity not adhered to. What is morality of purity through cessation? Of the Truth-finder's disciples who have eliminated the mental corruptions, of the Individually Enlightened Ones, of the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones - this is morality of purity through cessation.

38. There is morality with a limit, there is morality without a limit.Therein, what is that morality with a limit? There is morality limited by material gain, there is morality limited by fame, there is morality limited by relatives, there is morality limited by limbs, there is morality limited by life.

What is that morality limited by material gain? Here some one, because of material gain, on account of material gain, for the reason of material gain, transgresses a training rule as undertaken - this is that morality limited by material gain. What is that morality limited by fame? Here some one, because of fame, on account of fame, for the reason of fame, transgresses a training rule as undertaken - this is that morality limited by fame. What is that morality limited by relatives? Here some one, because of relatives, on account of relatives, for the reason of relatives, transgresses a training rule as undertaken - this is that morality limited by relatives. What is that morality limited by limbs? Here some one, because of limbs, on account of limbs, for the reason of limbs, transgresses a training rule as undertaken - this is that morality limited by limbs. What is that morality limited by life? Here some one, because of life, on account of life, for the reason of life, transgresses a training rule as undertaken - this is that morality limited by life. Such moral practices are broken, with holes, spotted, blemished, not liberating, not praised by the wise, adhered to, not conducive to concentration, not having freedom from remorse as their ground, not having gladness as their ground, not having joy as their ground, not having tranquillity as their ground, not having happiness as their ground, not having concentration as their ground, not having knowledge and vision of things as they really are as their ground, do not lead exclusively to disenchantment, not to dispassion, not to cessation, not to peace, not to direct knowledge, not to highest enlightenment, not to Nibbāna - this is that morality with a limit.

What is that morality without a limit? There is morality not limited by material gain, there is morality not limited by fame, there is morality not limited by relatives, there is morality not limited by limbs, there is morality not limited by life.

What is that morality not limited by material gain? Here some one, because of

material gain, on account of material gain, for the reason of material gain, does not even arouse a thought to transgress a training rule as undertaken - how would he transgress! This is that morality not limited by material gain. What is that morality not limited by fame? Here some one, because of fame, on account of fame, for the reason of fame, does not even arouse a thought to transgress a training rule as undertaken - how would he transgress! This is that morality not limited by fame. What is that morality not limited by relatives? Here some one, because of relatives, on account of relatives, for the reason of relatives, does not even arouse a thought to transgress a training rule as undertaken - how would he transgress! This is that morality not limited by relatives. What is that morality not limited by limbs? Here some one, because of limbs, on account of limbs, for the reason of limbs, does not even arouse a thought to transgress a training rule as undertaken - how would he transgress! This is that morality not limited by limbs. What is that morality not limited by life? Here some one, because of life, on account of life, for the reason of life, does not even arouse a thought to transgress a training rule as undertaken - how would he transgress! This is that morality not limited by life. Such moral practices are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration, having freedom from remorse as their ground, having gladness as their ground, having joy as their ground, having tranquillity as their ground, having happiness as their ground, having concentration as their ground, having knowledge and vision of things as they really are as their ground, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna - this is that morality without a limit.

39. What is morality? How many kinds of morality are there? What is the origination of morality? How many mental factors are combined in morality?

What is morality? Volition is morality, the mental factor is morality, restraint is morality, non-transgression is morality. How many kinds of morality are there? There are three kinds of morality - wholesome morality, unwholesome morality, indeterminate morality. What is the origination of morality? Wholesome morality has wholesome consciousness as its origination, unwholesome morality has unwholesome consciousness as its origination, indeterminate morality has indeterminate consciousness as its origination. How many mental factors are combined in morality? Morality combined with restraint, morality combined with non-transgression, morality combined with volition arisen in such a state.

40. Killing living beings is morality in the sense of restraint, morality in the sense of non-transgression. Taking what is not given is morality in the sense of restraint, morality in the sense of non-transgression. Sexual misconduct is morality in the sense of restraint, morality in the sense of non-transgression. Lying is morality in the sense of restraint, morality in the sense of non-transgression. Divisive speech is morality in the sense of restraint, morality in the sense of non-transgression. Harsh speech is morality in the sense of restraint, morality in the sense of non-transgression. Idle chatter is morality in the sense of restraint, morality in the sense of non-transgression. Covetousness is morality in the sense of restraint, morality in the sense of non-transgression. Anger is morality in the sense of restraint, morality in the sense of non-transgression. Wrong view is morality in the sense of restraint, morality in the sense of non-transgression.

41. Through renunciation, sensual desire is morality in the sense of restraint, morality in the sense of non-transgression. Through non-anger, anger is morality in the sense of restraint, morality in the sense of non-transgression. Through perception of light, sloth and torpor, etc. through non-distraction, restlessness... through defining of mental states, sceptical doubt... through knowledge, ignorance... through gladness, discontent...

Through the first meditative absorption, the mental hindrances, etc. through the second meditative absorption, applied and sustained thought... through the third meditative absorption, rapture... through the fourth meditative absorption, pleasure and pain... through the attainment of the plane of infinite space, perception of material form, perception of impingement, perception of diversity... through the attainment of the plane of infinite consciousness, perception of the plane of infinite space... through the attainment of the plane of nothingness, perception of the plane of infinite consciousness... through the attainment of the plane of neither-perception-nor-non-perception, perception of the plane of nothingness.

Through observation of impermanence, perception of permanence, etc. through observation of suffering, perception of happiness... through observation of non-self, perception of self... through observation of disenchantment, delight... through observation of dispassion, lust... through observation of cessation, origin... through observation of relinquishment, grasping... through observation of destruction, perception of compactness... through observation of fall, accumulation... through observation of change, perception of stability... through observation of the signless, sign... through observation of the desireless, aspiration... through observation of emptiness, adherence... through higher wisdom and insight into phenomena, adherence to grasping at substance... through knowledge and vision of things as they really are, adherence to confusion... through observation of danger, adherence to attachment... through observation of reflection, non-reflection... through observation of turning away, adherence to fetters...

By the path of stream-entry, mental defilements standing together with views, etc. by the path of once-returning, gross mental defilements, by the path of non-returning, mental defilements having a residuum, by the path of arahantship, all mental defilements - morality in the sense of restraint, morality in the sense of non-transgression.

There are five kinds of morality - abandoning of killing living beings is morality, abstention is morality, volition is morality, restraint is morality, non-transgression is morality. Such moral practices lead to freedom from remorse of consciousness, lead to gladness, lead to joy, lead to tranquillity, lead to pleasure, lead to practice, lead to development, lead to making much of it, lead to adornment, lead to requisites, lead to retinue, lead to fulfilment, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

The purity of restraint of such moral practices is higher morality; consciousness established in the purity of restraint does not go to distraction; the purity of non-distraction is higher consciousness; one rightly sees the purity of restraint, one rightly sees the purity of non-distraction. The purity of seeing is higher wisdom. Whatever

therein is the meaning of restraint, this is the training in higher morality. Whatever therein is the meaning of non-distraction, this is the training in higher consciousness. Whatever therein is the meaning of seeing, this is the training in higher wisdom.

These three trainings - one trains by attending to them, one trains by knowing, one trains by seeing, one trains by reviewing, one trains by resolving the mind, one trains by resolving through faith, one trains by arousing energy, one trains by establishing mindfulness, one trains by concentrating the mind, one trains by understanding with wisdom, one trains by directly knowing what should be directly known, one trains by fully understanding what should be fully understood, one trains by abandoning what should be abandoned, one trains by realising what should be realised, one trains by developing what should be developed.

There are five kinds of morality - of taking what is not given, etc. of sexual misconduct, of lying, from divisive speech, from harsh speech, of idle chatter, of covetousness, of anger, of wrong view, they train by developing what should be developed.

By renunciation, of sensual desire, etc. by non-anger, of anger, by perception of light, of sloth and torpor, by non-distraction, of restlessness, ... by determination of phenomena, of sceptical doubt, by knowledge, of ignorance, by gladness, of discontent, one trains by developing what should be developed.

By the first meditative absorption, of the mental hindrances, etc. by the second meditative absorption, of applied and sustained thought, by the third meditative absorption, of rapture, by the fourth meditative absorption, of happiness and suffering, by the attainment of the plane of infinite space, of perception of material form, perception of aversion, perception of diversity, by the attainment of the plane of infinite consciousness, of perception of the plane of infinite space, by the attainment of the plane of nothingness, of perception of the plane of infinite consciousness, by the attainment of the plane of neither-perception-nor-non-perception, of perception of the plane of nothingness, one trains by developing what should be developed.

By observation of impermanence, of perception of permanence, etc. by observation of suffering, of perception of happiness, by observation of non-self, of perception of self, by observation of disenchantment, of delight, by observation of dispassion, of lust, by observation of cessation, of origin, by observation of relinquishment, of grasping, by observation of destruction, of perception of compactness, by observation of passing away, of accumulation, by observation of change, of perception of stability, by observation of the signless state, of the sign, by observation of the desireless state, of aspiration, by observation of emptiness, of adherence, by insight into phenomena through higher wisdom, of adherence to passion, by knowledge and vision of things as they really are, of adherence to confusion, by observation of danger, of adherence to attachment, by observation of reflection, of non-reflection, by observation of turning away, of adherence to mental fetters, one trains by developing what should be developed.

By the path of stream-entry, of mental defilements fixed in wrong view, etc. by the path of once-returning, of gross mental defilements, by the path of non-returning, of mental defilements accompanied by residue, by the path of arahantship, the

abandoning of all mental defilements is morality, abstention is morality, volition is morality, restraint is morality, non-transgression is morality. Such moral practices lead to freedom from remorse of consciousness, lead to gladness, lead to joy, lead to tranquillity, lead to pleasure, lead to practice, lead to development, lead to making much of it, lead to adornment, lead to requisites, lead to retinue, lead to fulfilment, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

42. The purity of restraint of such moral practices is higher morality. Consciousness established in the purity of restraint goes to non-distraction; the purity of non-distraction is higher consciousness. One rightly sees the purity of restraint, one rightly sees the purity of non-distraction. The purity of seeing is higher wisdom. Whatever therein is the meaning of restraint, this is the training in higher morality. Whatever therein is the meaning of non-distraction, this is the training in higher consciousness. Whatever therein is the meaning of seeing, this is the training in higher wisdom. These three trainings - one trains by attending to them, one trains by knowing, one trains by seeing, one trains by reviewing, one trains by resolving the mind, one trains by resolving through faith, one trains by arousing energy, one trains by establishing mindfulness, one trains by concentrating the mind, one trains by understanding with wisdom, one trains by directly knowing what should be directly known, one trains by fully understanding what should be fully understood, one trains by abandoning what should be abandoned, one trains by realising what should be realised, one trains by developing what should be developed. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in restraint after hearing is knowledge based on morality."

The Exposition of Knowledge Born of Morality is second.

3. Exposition of Knowledge Born of Development of Concentration

43. How is wisdom in concentrating after having restrained knowledge based on the development of concentration? One concentration - unified focus of mind. Two concentrations - mundane concentration, supramundane concentration. Three concentrations - concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought. Four kinds of concentration - concentration conducive to relinquishment, concentration conducive to stability, concentration conducive to distinction, concentration conducive to penetration. Five concentrations - pervading with rapture, pervading with happiness, pervading with mind, pervading with light, the sign of reviewing.

Six concentrations - concentration that is unified focus of mind and non-distraction by means of recollection of the Buddha, concentration that is unified focus of mind and non-distraction by means of recollection of the Dhamma, concentration that is unified focus of mind and non-distraction by means of recollection of the Community, concentration that is unified focus of mind and non-distraction by means of recollection of morality, concentration that is unified focus of mind and non-distraction by means of recollection of generosity, concentration that is unified focus of mind and non-distraction by means of recollection of the deities. Seven concentrations - skilfulness in concentration, skilfulness in entering a meditative

attainment of concentration, skilfulness in the duration of concentration, skilfulness in emergence from concentration, skilfulness in the pliancy of concentration, skilfulness in the resort of concentration, skilfulness in the resolution of concentration. Eight concentrations - concentration that is unified focus of mind and non-distraction by means of the earth kasiṇa, by means of the water kasiṇa, etc. by means of the fire kasiṇa, by means of the air kasiṇa, by means of the blue kasiṇa, by means of the yellow kasiṇa, by means of the red kasiṇa, concentration that is unified focus of mind and non-distraction by means of the white kasiṇa. Nine concentrations - fine-material-sphere concentration: there is inferior, there is middling, there is superior; immaterial-sphere concentration: there is inferior, there is middling, there is superior; emptiness concentration, signless concentration, desireless concentration. Ten concentrations - concentration that is unified focus of mind and non-distraction by means of the perception of the bloated, by means of the perception of the discoloured, etc. by means of the perception of the festering, by means of the perception of the cut up, by means of the perception of the gnawed, by means of the perception of the scattered, by means of the perception of the hacked and scattered, by means of the perception of the bleeding, by means of the perception of the worm-infested, concentration that is unified focus of mind and non-distraction by means of the perception of the skeleton. These are the fifty-five concentrations.

44. But further, there are twenty-five meanings of concentration as concentration - concentration in the meaning of discernment, concentration in the meaning of retinue, concentration in the meaning of fulfilment, concentration in the meaning of full focus, concentration in the meaning of non-distraction, concentration in the meaning of non-dispersal, concentration in the meaning of undisturbedness, concentration in the meaning of immobility, concentration in the meaning of liberation, concentration through the stability of consciousness by way of establishing oneness, concentration because it seeks the even, concentration because it does not seek the uneven, concentration because of having sought the even, concentration because of not having sought the uneven, concentration because it takes up the even, concentration because it does not take up the uneven, concentration because of having taken up the even, concentration because of not having taken up the uneven, concentration because it proceeds to the even, concentration because it does not proceed to the uneven, concentration because of having proceeded to the even, concentration because of not having proceeded to the uneven, concentration because it meditates on the even, concentration because it burns up the uneven, concentration because of having meditated on the even, concentration because of having burnt up the uneven, concentration because it is even and beneficial and pleasant. These are the twenty-five meanings of concentration as concentration. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in concentrating after having restrained is knowledge based on the development of concentration."

The Exposition of Knowledge Born of Development of Concentration is third.

4. Exposition of knowledge of the causal relationship of phenomena

45. How is wisdom in discernment of conditions knowledge of the causal relationship of phenomena? Ignorance is the presence of arising and the presence of occurrence and the presence of sign and the presence of accumulation and the presence of binding and the presence of impediment and the presence of origin and the presence of cause and the presence of condition for activities. By these nine aspects ignorance is the condition, activities are arisen from conditions. Both these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena. In the past too... in the future too ignorance is the presence of arising and the presence of occurrence and the presence of sign and the presence of accumulation and the presence of binding and the presence of impediment and the presence of origin and the presence of cause and the presence of condition for activities. By these nine aspects ignorance is the condition, activities are arisen from conditions. Both these phenomena are arisen from conditions -wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

Activities for consciousness, etc. consciousness for mentality-materiality... mentality-materiality for the six sense bases... the six sense bases for contact... contact for feeling... feeling for craving... craving for clinging... clinging for existence... existence for birth... birth is the presence of arising and the presence of occurrence and the presence of sign and the presence of accumulation and the presence of binding and the presence of impediment and the presence of origin and the presence of cause and the presence of condition for ageing and death. By these nine aspects birth is the condition, ageing and death is arisen from conditions. Both these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena. In the past too... in the future too birth is the presence of arising and the presence of occurrence and the presence of sign and the presence of accumulation and the presence of binding and the presence of impediment and the presence of origin and the presence of cause and the presence of condition for ageing and death. By these nine aspects birth is the condition, ageing and death is arisen from conditions. Both these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

46. Ignorance is the cause, activities are arisen from a cause. Both these phenomena are arisen from a cause - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena. In the past too... in the future too ignorance is the cause, activities are arisen from a cause. Both these phenomena are arisen from a cause - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

Activities are the cause, consciousness is arisen from a cause... etc. consciousness is the cause, mentality-materiality is arisen from a cause... mentality-materiality is the cause, the six sense bases are arisen from a cause... the six sense bases are the cause, contact is arisen from a cause... contact is the cause, feeling is arisen from a cause... feeling is the cause, craving is arisen from a cause... craving is the cause, clinging is arisen from a cause... clinging is the cause, existence is arisen from a cause... existence is the cause, birth is arisen from a cause... birth is the cause, ageing and death is arisen from a cause. Both these phenomena are arisen from a cause - wisdom in discernment of conditions is knowledge of the causal relationship

of phenomena. In the past too... in the future too birth is the cause, ageing and death is arisen from a cause. Both these phenomena are arisen from a cause -wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

Dependent on ignorance, activities are dependently arisen. Both these phenomena are dependently arisen - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena. In the past too... in the future too dependent on ignorance, activities are dependently arisen. Both these phenomena are dependently arisen - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

Dependent on activities, consciousness is dependently arisen, etc. dependent on consciousness, mentality-materiality is dependently arisen... dependent on mentality-materiality, the six sense bases are dependently arisen... dependent on the six sense bases, contact is dependently arisen... dependent on contact, feeling is dependently arisen... dependent on feeling, craving is dependently arisen... dependent on craving, clinging is dependently arisen... dependent on clinging, existence is dependently arisen... dependent on existence, birth is dependently arisen... dependent on birth, ageing and death is dependently arisen. Both these phenomena are dependently arisen - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena. In the past too... in the future too dependent on birth, ageing and death is dependently arisen. Both these phenomena are dependently arisen - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

Ignorance is the condition, activities are arisen from conditions. Both these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena. In the past too... in the future too ignorance is the condition, activities are arisen from conditions. Both these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

Activities are the condition, consciousness is arisen from conditions, etc. consciousness is the condition, mentality-materiality is arisen from conditions... mentality-materiality is the condition, the six sense bases are arisen from conditions... the six sense bases are the condition, contact is arisen from conditions... contact is the condition, feeling is arisen from conditions... feeling is the condition, craving is arisen from conditions... craving is the condition, clinging is arisen from conditions... clinging is the condition, existence is arisen from conditions... existence is the condition, birth is arisen from conditions... birth is the condition, ageing and death is arisen from conditions. Both these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the causal relationship of phenomena. In the past too... in the future too birth is the condition, ageing and death is arisen from conditions. Both these phenomena are arisen from conditions -wisdom in discernment of conditions is knowledge of the causal relationship of phenomena.

47. In the former kammic becoming, delusion is ignorance, accumulation is activities, attachment is craving, undertaking is clinging, volition is existence. These five phenomena in the former kammic becoming are conditions for conception here. Here, conception is consciousness, descent is mentality-materiality, sensitive matter is sense base, what is touched is contact, what is felt is feeling. These five phenomena

in the becoming of rebirth here are conditions for the action done before. Here, due to the maturity of the sense bases, delusion is ignorance, accumulation is activities, attachment is craving, undertaking is clinging, volition is existence. These five phenomena in the kammic becoming here are conditions for conception in the future. In the future, conception is consciousness, descent is mentality-materiality, sensitive matter is sense base, what is touched is contact, what is felt is feeling. These five phenomena in the becoming of rebirth in the future are conditions for the action done here. Thus these four abridgements, three periods, three connections - one knows, sees, directly knows, and penetrates dependent origination in twenty ways. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in discernment of conditions is knowledge of the causal relationship of phenomena."

The Exposition of knowledge of the causal relationship of phenomena is fourth.

5. Exposition of Knowledge of Comprehension

48. How is wisdom in defining phenomena past, future, and present by summarising knowledge of exploration?

Whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - one defines all materiality as impermanent: this is one exploration; one defines it as suffering: this is one exploration; one defines it as non-self: this is one exploration.

Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near - one defines all consciousness as impermanent: this is one exploration; one defines it as suffering: this is one exploration; one defines it as non-self: this is one exploration.

The eye... etc. one defines ageing and death, past, future, or present, as impermanent: this is one exploration; one defines it as suffering: this is one exploration; one defines it as non-self: this is one exploration.

Materiality, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless: wisdom in defining by summarising is knowledge of exploration. Feeling... etc. perception... etc. activities... etc. consciousness... etc. eye, etc. ageing and death, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless: wisdom in defining by summarising is knowledge of exploration.

Materiality, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation: wisdom in defining by summarising is knowledge of exploration. Feeling... etc. perception... activities... consciousness... eye, etc. ageing and death, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation: wisdom in defining by summarising is knowledge of exploration.

With birth as condition, ageing and death; when birth is absent, there is no ageing and death: wisdom in defining by summarising is knowledge of exploration. In the past too... in the future too, with birth as condition, ageing and death; when birth is absent, there is no ageing and death: wisdom in defining by summarising is knowledge of exploration. With existence as condition, birth; when absent... etc. with clinging as condition, existence; when absent... etc. with craving as condition, clinging; when absent... etc. with feeling as condition, craving; when absent... etc. with contact as condition, feeling; when absent... etc. with the six sense bases as condition, contact; when absent... etc. with mentality-materiality as condition, the six sense bases; when absent... etc. with consciousness as condition, mentality-materiality; when absent... etc. with activities as condition, consciousness; when absent... etc. with ignorance as condition, activities; when ignorance is absent, there are no activities: wisdom in defining by summarising is knowledge of exploration. In the past too... in the future too, with ignorance as condition, activities; when ignorance is absent, there are no activities: wisdom in defining by summarising is knowledge of exploration. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in defining phenomena past, future, and present by summarising is knowledge of exploration."

The Exposition of Knowledge of Comprehension is fifth.

6. Exposition of Knowledge of Rise and Fall

49. How is wisdom in the observation of change of present phenomena knowledge of the observation of rise and fall? Arisen materiality is present; its characteristic of production is rise, its characteristic of change is fall; observation is knowledge. Arisen feeling... etc. arisen perception... arisen activities... arisen consciousness... arisen eye... etc. Arisen existence is present; its characteristic of production is rise, its characteristic of change is fall; observation is knowledge.

50. Seeing the rise of the five aggregates, how many characteristics does one see? Seeing the fall, how many characteristics does one see? Seeing the rise and fall, how many characteristics does one see? Seeing the rise of the five aggregates, one sees twenty-five characteristics; seeing the fall, one sees twenty-five characteristics; seeing the rise and fall, one sees fifty characteristics.

Seeing the rise of the aggregate of matter, how many characteristics does one see? Seeing the fall, how many characteristics does one see? Seeing the rise and fall, how many characteristics does one see? Of the aggregate of feeling, etc. of the aggregate of perception, etc. of the aggregate of mental activities, etc. Seeing the rise of the aggregate of consciousness, how many characteristics does one see? Seeing the fall, how many characteristics does one see? Seeing the rise and fall, how many characteristics does one see? Seeing the rise of the aggregate of matter, one sees five characteristics; seeing the fall, one sees five characteristics; seeing the rise and fall, one sees ten characteristics. Of the aggregate of feeling, etc. of the aggregate of perception, of the aggregate of mental activities, seeing the rise of the aggregate of consciousness, one sees five characteristics; seeing the fall, one sees five characteristics; seeing the rise and fall, one sees ten characteristics.

Seeing the rise of the aggregate of matter, which five characteristics does one see? From the origin of ignorance is the origin of materiality -one sees the rise of the aggregate of matter in the meaning of conditioned arising. From the origin of craving is the origin of materiality - one sees the rise of the aggregate of matter in the meaning of conditioned arising. From the origin of action is the origin of materiality - one sees the rise of the aggregate of matter in the meaning of conditioned arising. From the origin of nutriment is the origin of materiality -one sees the rise of the aggregate of matter in the meaning of conditioned arising. Also seeing the characteristic of production, one sees the rise of the aggregate of matter. Seeing the rise of the aggregate of matter, one sees these five characteristics.

Seeing the fall, which five characteristics does one see?From the cessation of ignorance is the cessation of materiality - one sees the fall of the aggregate of matter in the meaning of cessation of condition. From the cessation of craving is the cessation of materiality - one sees the fall of the aggregate of matter in the meaning of cessation of condition. From the cessation of action is the cessation of materiality - one sees the fall of the aggregate of matter in the meaning of cessation of condition. From the cessation of nutriment is the cessation of materiality -one sees the fall of the aggregate of matter in the meaning of cessation of condition. Also seeing the characteristic of change, one sees the fall of the aggregate of matter. Seeing the fall of the aggregate of matter, one sees these five characteristics. Seeing the rise and fall, one sees these ten characteristics.

Seeing the rise of the aggregate of feeling, what five characteristics does one see? From the origin of ignorance is the origin of feeling -one sees the rise of the aggregate of feeling in the sense of conditioned arising. From the origin of craving is the origin of feeling - one sees the rise of the aggregate of feeling in the sense of conditioned arising. From the origin of action is the origin of feeling -one sees the rise of the aggregate of feeling in the sense of conditioned arising. From the origin of contact is the origin of feeling - one sees the rise of the aggregate of feeling in the sense of conditioned arising. Even seeing the characteristic of production, one sees the rise of the aggregate of feeling. Seeing the rise of the aggregate of feeling, one sees these five characteristics.

Seeing the fall, which five characteristics does one see?From the cessation of ignorance is the cessation of feeling - one sees the fall of the aggregate of feeling in the sense of cessation of conditions. From the cessation of craving is the cessation of feeling - one sees the fall of the aggregate of feeling in the sense of cessation of conditions. From the cessation of action is the cessation of feeling -one sees the fall of the aggregate of feeling in the sense of cessation of conditions. From the cessation of contact is the cessation of feeling - one sees the fall of the aggregate of feeling in the sense of cessation of conditions. Even seeing the characteristic of change, one sees the fall of the aggregate of feeling. Seeing the fall of the aggregate of feeling, one sees these five characteristics. Seeing the rise and fall, one sees these ten characteristics.

Of the aggregate of perception, etc. of the aggregate of mental activities, etc. Seeing the rise of the aggregate of consciousness, what five characteristics does one see? From the origin of ignorance is the origin of consciousness -one sees the rise of the aggregate of consciousness in the sense of conditioned arising. From the origin of

craving is the origin of consciousness - one sees the rise of the aggregate of consciousness in the sense of conditioned arising. From the origin of action is the origin of consciousness - one sees the rise of the aggregate of consciousness in the sense of conditioned arising. From the origin of mentality-materiality is the origin of consciousness - one sees the rise of the aggregate of consciousness in the sense of conditioned arising. Even seeing the characteristic of production, one sees the rise of the aggregate of consciousness. Seeing the rise of the aggregate of consciousness, one sees these five characteristics.

Seeing the fall, which five characteristics does one see?"From the cessation of ignorance comes the cessation of consciousness" - one sees the fall of the aggregate of consciousness in the meaning of cessation of condition. "From the cessation of craving comes the cessation of consciousness" - one sees the fall of the aggregate of consciousness in the meaning of cessation of condition. "From the cessation of action comes the cessation of consciousness" - one sees the fall of the aggregate of consciousness in the meaning of cessation of condition. "From the cessation of mentality-materiality comes the cessation of consciousness" - one sees the fall of the aggregate of consciousness in the meaning of cessation of condition. Also seeing the characteristic of change, one sees the fall of the aggregate of consciousness. Seeing the fall of the aggregate of consciousness, one sees these five characteristics. Seeing the rise and fall, one sees these ten characteristics.

Seeing the rise of the five aggregates, one sees these twenty-five characteristics; seeing the fall, one sees these twenty-five characteristics; seeing the rise and fall, one sees these fifty characteristics. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the observation of change of present phenomena is knowledge of the observation of rise and fall." The aggregate of matter has nutriment as its origin. Feeling, perception, activities - these three aggregates have contact as their origin. The aggregate of consciousness has mentality-materiality as its origin.

The Exposition of Knowledge of Rise and Fall is sixth.

7. Exposition of Knowledge of Contemplation of Dissolution

51. How is wisdom in the observation of dissolution, having reflected on the object, knowledge of insight? Consciousness with matter as object, having arisen, is destroyed. Having reflected on that object, one observes the dissolution of that consciousness. "One observes" - how does one observe? One observes as impermanent, not as permanent. One observes as suffering, not as happiness. One observes as non-self, not as self. One becomes disenchanted, one does not rejoice; one becomes dispassionate, one does not find pleasure. One makes cease, one does not make arise. One gives up, one does not take up.

52. Observing as impermanent, one abandons the perception of permanence. Observing as suffering, one abandons the perception of happiness. Observing as non-self, one abandons the perception of self. Becoming disenchanted, one abandons delight. Becoming dispassionate, one abandons lust. Making cease, one abandons origin. Giving up, one abandons grasping.

With feeling as object, etc. with perception as object, with activities as object, with consciousness as object, eye, etc. consciousness with ageing and death as object, having arisen, is destroyed. Having reflected on that object, one observes the dissolution of that consciousness. "One observes" - how does one observe? One observes as impermanent, not as permanent. One observes as suffering, not as happiness. One observes as non-self, not as self. One becomes disenchanted, one does not rejoice. One becomes dispassionate, one does not find pleasure. One makes cease, one does not make arise. One gives up, one does not take up.

Observing as impermanent, one abandons the perception of permanence. Observing as suffering, one abandons the perception of happiness. Observing as non-self, one abandons the perception of self. Becoming disenchanted, one abandons delight. Becoming dispassionate, one abandons lust. Making cease, one abandons origin. Giving up, one abandons grasping.

> Transition from one basis to another, and the turning away through wisdom;
> Adverting and power, reflection and insight.
>
> By inference from the object, the determination of both as one;
> Inclination towards cessation, insight into the characteristic of passing away.
>
> Having reflected on the object, one observes dissolution;
> And establishing as empty, higher wisdom and insight.
>
> Skilled in the three observations, and in the four insights;
> Skilfulness in the three establishments, one does not waver in various views.

That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the observation of dissolution, having reflected on the object, is knowledge of insight."

The Exposition of Knowledge of Contemplation of Dissolution is seventh.

8. Exposition of Knowledge of Danger

53. How is wisdom in the establishing of fear knowledge of danger? Arising is peril - wisdom in the establishing of fear is knowledge of danger. Occurrence is peril - wisdom in the establishing of fear is knowledge of danger. Sign is peril, etc. Accumulation is peril, etc. Conception is peril, Destination is peril, Production is peril, Rebirth is peril, Birth is peril, Ageing is peril, Illness is peril, Death is peril, Sorrow is peril, Lamentation is peril, Anguish is peril - wisdom in the establishing of fear is knowledge of danger.

Non-arising is security - knowledge of the state of peace. Non-occurrence is security - knowledge of the state of peace, etc. Non-anguish is security - knowledge of the state of peace.

Arising is peril, non-arising is security - knowledge of the state of peace. Occurrence is peril, non-occurrence is security - knowledge of the state of peace, etc. Anguish is peril, non-anguish is security - knowledge of the state of peace.

Arising is suffering - wisdom in the establishing of fear is knowledge of danger. Occurrence is suffering - wisdom in the establishing of fear is knowledge of danger, etc. Anguish is suffering - wisdom in the establishing of fear is knowledge of danger.

Non-arising is happiness - knowledge of the state of peace. Non-occurrence is happiness - knowledge of the state of peace, etc. Without anguish is happiness - knowledge of the state of peace.

Arising is suffering, non-arising is happiness - knowledge of the state of peace. Occurrence is suffering, non-occurrence is happiness - knowledge of the state of peace, etc. Anguish is suffering, without anguish is happiness - knowledge of the state of peace.

Arising is carnal - wisdom in the establishing of fear is knowledge of danger. Occurrence is carnal - wisdom in the establishing of fear is knowledge of danger, etc. Anguish is carnal - wisdom in the establishing of fear is knowledge of danger.

Non-arising is spiritual - knowledge of the state of peace. Non-occurrence is spiritual - knowledge of the state of peace, etc. Without anguish is spiritual - knowledge of the state of peace.

Arising is carnal, non-arising is spiritual - knowledge of the state of peace. Occurrence is carnal, non-occurrence is spiritual - knowledge of the state of peace, etc. Anguish is carnal, non-anguish is spiritual - knowledge of the state of peace.

Arising is activities - wisdom in the establishing of fear is knowledge of danger. Occurrence is activities - wisdom in the establishing of fear is knowledge of danger, etc. Anguish is activities - wisdom in the establishing of fear is knowledge of danger.

Non-arising is Nibbāna - knowledge of the state of peace. Non-occurrence is Nibbāna - knowledge of the state of peace, etc. Non-anguish is Nibbāna - knowledge of the state of peace.

Arising is activities, non-arising is Nibbāna - knowledge of the state of peace. Occurrence is activities, non-occurrence is Nibbāna - knowledge of the state of peace, etc. Anguish is activities, non-anguish is Nibbāna - knowledge of the state of peace.

> Arising and occurrence, sign is suffering - one sees;
> Accumulation and conception - this is knowledge of danger.
>
> Non-arising, non-occurrence, signless is happiness, and;
> Non-accumulation, non-conception - this is knowledge of the state of peace.
>
> This knowledge of danger arises in five states;
> Five states in the state of peace - one understands ten knowledges;
> Skilfulness in the two knowledges, one does not waver in various views.

That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the establishing of fear is knowledge of danger."

The Exposition of Knowledge of Danger is eighth.

9. Exposition of Knowledge of Equanimity towards Activities

54. How is wisdom in the desire for deliverance, reflection, and remaining steady knowledge of equanimity towards activities? Wisdom in the desire for deliverance, reflection, and remaining steady regarding arising is knowledge of equanimity towards activities; wisdom in the desire for deliverance, reflection, and remaining steady regarding occurrence is knowledge of equanimity towards activities; the desire for deliverance regarding sign, etc. the desire for deliverance regarding accumulation... the desire for deliverance regarding conception... the desire for deliverance regarding destination... the desire for deliverance regarding rebirth... the desire for deliverance regarding rebirth... the desire for deliverance regarding birth... the desire for deliverance regarding ageing... the desire for deliverance regarding illness... the desire for deliverance regarding death... the desire for deliverance regarding sorrow... the desire for deliverance regarding lamentation, etc. Wisdom in the desire for deliverance, reflection, and remaining steady regarding anguish is knowledge of equanimity towards activities.

Arising is suffering - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities. Occurrence is suffering - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities, etc. Anguish is suffering - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities.

Arising is peril - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities. Occurrence is peril - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities, etc. Anguish is peril - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities.

Arising is carnal - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities. Occurrence is carnal - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities, etc. Anguish is carnal - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities.

Arising is activities - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities. Occurrence is activities - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities, etc. Anguish is activities - wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities.

Arising is activities, one is indifferent to those activities - equanimity towards activities. Whatever activities and whatever equanimity, both these are activities, one is indifferent to those activities - equanimity towards activities. Occurrence is activities, etc. Sign is activities... Accumulation is activities... Conception is activities... Destination is activities... Coming forth is activities... Rebirth is activities... Birth is activities... Ageing is activities... Illness is activities... Death is activities... Sorrow is activities... Lamentation is activities, etc. Anguish is activities, one is indifferent to

those activities - equanimity towards activities. Whatever activities and whatever equanimity, both these are activities, one is indifferent to those activities - equanimity towards activities.

55. In how many ways is there resolution of consciousness regarding equanimity towards activities? In eight ways there is resolution of consciousness regarding equanimity towards activities. In how many ways is there resolution of consciousness regarding equanimity towards activities for a worldling? In how many ways is there resolution of consciousness regarding equanimity towards activities for a trainee? In how many ways is there resolution of consciousness regarding equanimity towards activities for one without lust? In two ways there is resolution of consciousness regarding equanimity towards activities for a worldling. In three ways there is resolution of consciousness regarding equanimity towards activities for a trainee. In three ways there is resolution of consciousness regarding equanimity towards activities for one without lust.

In which two ways is there resolution of consciousness regarding equanimity towards activities for a worldling? A worldling either delights in equanimity towards activities or sees with insight. In these two ways there is resolution of consciousness regarding equanimity towards activities for a worldling. In which three ways is there resolution of consciousness regarding equanimity towards activities for a trainee? A trainee either delights in equanimity towards activities or sees with insight or, having reflected, attains fruition attainment. In these three ways there is resolution of consciousness regarding equanimity towards activities for a trainee. In which three ways is there resolution of consciousness regarding equanimity towards activities for one without lust? One without lust either sees equanimity towards activities with insight or, having reflected, attains fruition attainment, or having looked upon that with equanimity, dwells with the emptiness dwelling or with the signless dwelling or with the desireless dwelling. In these three ways there is resolution of consciousness regarding equanimity towards activities for one without lust.

56. How is there unity of resolution of consciousness regarding equanimity towards activities for a worldling and a trainee? For a worldling delighting in equanimity towards activities, consciousness becomes defiled, there is an obstacle to meditative development, there is an obstacle to penetration, it becomes a condition for conception in the future. For a trainee too, delighting in equanimity towards activities, consciousness becomes defiled, there is an obstacle to meditative development, there is an obstacle to further penetration, it becomes a condition for conception in the future. Thus there is unity of resolution of consciousness regarding equanimity towards activities for a worldling and a trainee in the sense of delighting.

How is there unity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust? A worldling sees equanimity towards activities with insight as impermanent, as suffering, and as non-self. A trainee too sees equanimity towards activities with insight as impermanent, as suffering, and as non-self. One without lust too sees equanimity towards activities with insight as impermanent, as suffering, and as non-self. Thus there is unity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust in the sense of observation.

How is there diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust? For a worldling, equanimity towards activities is wholesome. For a trainee too, equanimity towards activities is wholesome. For one without lust, equanimity towards activities is indeterminate. Thus there is diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust in the sense of wholesome and indeterminate.

How is there diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust? For a worldling, equanimity towards activities is well understood at some times, at some times it is not well understood. For a trainee too, equanimity towards activities is well understood at some times, at some times it is not well understood. For one without lust, equanimity towards activities is absolutely well understood. Thus there is diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust in the sense of known and in the sense of unknown.

How is there diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust? A worldling sees equanimity towards activities with insight because of being unsatisfied. A trainee too sees equanimity towards activities with insight because of being unsatisfied. One without lust sees equanimity towards activities with insight because of being satisfied. Thus there is diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust in the sense of satisfied and in the sense of unsatisfied.

How is there diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust? A worldling sees equanimity towards activities with insight for the abandoning of the three mental fetters, for the attainment of the path of stream-entry. A trainee sees equanimity towards activities with insight because the three mental fetters have been abandoned, for further attainment. One without lust sees equanimity towards activities with insight because all mental defilements have been abandoned, for the purpose of pleasant abiding in the present life. Thus there is diversity of resolution of consciousness regarding equanimity towards activities for a worldling, a trainee, and one without lust in the sense of abandoned and in the sense of not abandoned.

How is there diversity in the resolution of consciousness regarding equanimity towards activities for a trainee and for one without lust? A trainee either delights in equanimity towards activities or sees with insight or, having reflected, attains fruition attainment. One without lust either sees equanimity towards activities with insight or, having reflected, attains fruition attainment, or having looked upon that with equanimity, dwells with the emptiness dwelling or with the signless dwelling or with the desireless dwelling. Thus there is diversity in the resolution of consciousness regarding equanimity towards activities for a trainee and for one without lust in the sense of dwelling and attainment.

57. How many kinds of equanimity towards activities arise by means of serenity? How many kinds of equanimity towards activities arise by means of insight?Eight kinds of equanimity towards activities arise by means of serenity. Ten kinds of

equanimity towards activities arise by means of insight.

Which eight kinds of equanimity towards activities arise by means of serenity? Wisdom in reflecting upon and remaining steady regarding the mental hindrances for the purpose of attaining the first meditative absorption is knowledge of equanimity towards activities. Wisdom in reflecting upon and remaining steady regarding applied and sustained thought for the purpose of attaining the second meditative absorption is knowledge of equanimity towards activities. Wisdom in reflecting upon and remaining steady regarding rapture for the purpose of attaining the third meditative absorption is knowledge of equanimity towards activities. Wisdom in reflecting upon and remaining steady regarding pleasure and pain for the purpose of attaining the fourth meditative absorption is knowledge of equanimity towards activities. Wisdom in reflecting upon and remaining steady regarding perception of material form, perception of impingement, and perception of diversity for the purpose of attaining the attainment of the plane of infinite space is knowledge of equanimity towards activities. Wisdom in reflecting upon and remaining steady regarding perception of the plane of infinite space for the purpose of attaining the attainment of the plane of infinite consciousness is knowledge of equanimity towards activities. Wisdom in reflecting upon and remaining steady regarding perception of the plane of infinite consciousness for the purpose of attaining the attainment of the plane of nothingness is knowledge of equanimity towards activities. Wisdom in reflecting upon and remaining steady regarding perception of the plane of nothingness for the purpose of attaining the attainment of the plane of neither-perception-nor-non-perception is knowledge of equanimity towards activities. These eight kinds of equanimity towards activities arise by means of serenity.

Which ten kinds of equanimity towards activities arise by means of insight?Wisdom in reflecting upon and remaining steady regarding arising, occurrence, sign, accumulation, conception, destination, rebirth, reappearance, birth, ageing, illness, death, sorrow, lamentation, and anguish for the purpose of attaining the path of stream-entry is knowledge of equanimity towards activities. For the purpose of attaining the fruition of stream-entry, arising, occurrence, sign, accumulation, conception, etc. Wisdom in reflecting upon and remaining steady is knowledge of equanimity towards activities. For the purpose of attaining the path of once-returning, etc. For the purpose of attaining the fruition of once-returning, etc.For the purpose of attaining the path of non-returning, etc. For the purpose of attaining the fruition of non-returning, etc. Wisdom in reflecting upon and remaining steady regarding arising, occurrence, sign, accumulation, conception, destination, rebirth, reappearance, birth, ageing, illness, death, sorrow, lamentation, and anguish for the purpose of attaining the path of arahantship is knowledge of equanimity towards activities. For the purpose of attaining the fruition of arahantship, etc. For the purpose of attaining the emptiness abiding, etc. For the purpose of attaining the signless abiding, arising, occurrence, sign, accumulation, conception, etc. Wisdom in reflecting upon and remaining steady is knowledge of equanimity towards activities. These ten kinds of equanimity towards activities arise by means of insight.

58. How many kinds of equanimity towards activities are wholesome, how many are unwholesome, how many are indeterminate? Fifteen kinds of equanimity towards activities are wholesome, three kinds of equanimity towards activities are

indeterminate. There is no equanimity towards activities that is unwholesome.

> Wisdom in reflecting upon and remaining steady, eight are the resorts of consciousness;
> For a worldling there are two, three are the resorts for a trainee;
> And three for one without lust, by which consciousness turns away.
>
> Eight are conditions for concentration, ten are the resorts of knowledge;
> Eighteen kinds of equanimity towards activities are conditions for the three deliverances.
>
> These eighteen aspects, wisdom by which is mastered;
> Skilled in equanimity towards activities, one does not waver in various views.

That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the desire for deliverance, reflection, and remaining steady is knowledge of equanimity towards activities."

The Exposition of Knowledge of Equanimity towards Activities is ninth.

10. Exposition of Knowledge of Change-of-lineage

59. How is wisdom in emergence and turning away from the external change-of-lineage knowledge? One overcomes arising - change-of-lineage. One overcomes occurrence - change-of-lineage. One overcomes sign - change-of-lineage. One overcomes accumulation - change-of-lineage. One overcomes conception - change-of-lineage. One overcomes destination - change-of-lineage. One overcomes rebirth - change-of-lineage. One overcomes reappearance - change-of-lineage. One overcomes birth - change-of-lineage. One overcomes ageing - change-of-lineage. One overcomes illness - change-of-lineage. One overcomes death - change-of-lineage. One overcomes sorrow - change-of-lineage. One overcomes lamentation - change-of-lineage. One overcomes anguish - change-of-lineage. One overcomes the external sign of activities - change-of-lineage. One springs forward to non-arising - change-of-lineage. One springs forward to non-occurrence - change-of-lineage, etc. One springs forward to cessation, Nibbāna - change-of-lineage.

Having overcome arising, he springs forward to non-arising - change-of-lineage. Having overcome occurrence, he springs forward to non-occurrence - change-of-lineage. Having overcome sign, he springs forward to the signless - change-of-lineage, etc. Having overcome the external sign of activities, he springs forward to cessation, Nibbāna - change-of-lineage.

He emerges from arising - change-of-lineage. He emerges from occurrence - change-of-lineage. He emerges from sign - change-of-lineage. He emerges from accumulation - change-of-lineage. He emerges from conception - change-of-lineage. He emerges from destination - change-of-lineage. He emerges from rebirth - change-of-lineage. He emerges from rebirth - change-of-lineage. He emerges from birth - change-of-lineage. He emerges from ageing - change-of-lineage. He emerges from illness - change-of-lineage. He emerges from death - change-of-lineage. He emerges from sorrow - change-of-lineage. He emerges from lamentation - change-of-lineage. He emerges from anguish - change-of-lineage. He emerges from the external sign of

activities - change-of-lineage. One springs forward to non-arising - change-of-lineage. One springs forward to non-occurrence - change-of-lineage, etc. One springs forward to cessation, Nibbāna - change-of-lineage.

Having emerged from arising, he springs forward to non-arising - change-of-lineage. Having emerged from occurrence, he springs forward to non-occurrence - change-of-lineage. Having emerged from sign, he springs forward to the signless - change-of-lineage. Having emerged from accumulation, he springs forward to non-accumulation - change-of-lineage. Having emerged from conception, he springs forward to non-conception - change-of-lineage. Having emerged from destination, he springs forward to non-destination - change-of-lineage. Having emerged from rebirth, he springs forward to non-rebirth - change-of-lineage. Having emerged from rebirth, he springs forward to non-rebirth - change-of-lineage. Having emerged from birth, he springs forward to the birthless - change-of-lineage. Having emerged from ageing, he springs forward to the ageless - change-of-lineage. Having emerged from disease, he springs forward to the disease-free - change-of-lineage. Having emerged from death, he springs forward to the Deathless - change-of-lineage. Having emerged from sorrow, he springs forward to the sorrowless - change-of-lineage. Having emerged from lamentation, he springs forward to non-lamentation - change-of-lineage. Having emerged from anguish, he springs forward to non-anguish - change-of-lineage. Having emerged from the external sign of activities, he springs forward to cessation, to Nibbāna - change-of-lineage.

One turns away from arising, thus - change-of-lineage. One turns away from occurrence, thus - change-of-lineage, etc. One turns away from the external sign of activities, thus - change-of-lineage. One springs forward to non-arising - change-of-lineage. One springs forward to non-occurrence - change-of-lineage, etc. One springs forward to cessation, Nibbāna - change-of-lineage.

Having turned away from arising, one springs forward to non-arising, thus - change-of-lineage. Having turned away from occurrence, one springs forward to non-occurrence, thus - change-of-lineage, etc. Having turned away from the external sign of activities, one springs forward to cessation, to Nibbāna, thus - change-of-lineage.

60. How many change-of-lineage states arise by means of serenity? How many change-of-lineage states arise by means of insight? Eight change-of-lineage states arise by means of serenity. Ten change-of-lineage states arise by means of insight.

Which are the eight change-of-lineage states that arise by means of serenity? One overcomes the mental hindrances for the purpose of attaining the first meditative absorption - change-of-lineage. One overcomes applied and sustained thought for the purpose of attaining the second meditative absorption - change-of-lineage. One overcomes rapture for the purpose of attaining the third meditative absorption - change-of-lineage. One overcomes pleasure and pain for the purpose of attaining the fourth meditative absorption - change-of-lineage. One overcomes perception of material form, perception of impingement, and perception of diversity for the purpose of attaining the attainment of the plane of infinite space - change-of-lineage. One overcomes perception of the plane of infinite space for the purpose of attaining the attainment of the plane of infinite consciousness - change-of-lineage. One overcomes perception of the plane of infinite consciousness for the purpose of attaining the

attainment of the plane of nothingness - change-of-lineage. One overcomes perception of the plane of nothingness for the purpose of attaining the attainment of the plane of neither-perception-nor-non-perception - change-of-lineage. These are the eight change-of-lineage states that arise by means of serenity.

Which are the ten change-of-lineage states that arise by means of insight?One overcomes arising, occurrence, sign, accumulation, conception, destination, rebirth, reappearance, birth, ageing, illness, death, sorrow, lamentation, anguish, and the external sign of activities for the purpose of attaining the path of stream-entry - change-of-lineage. For the purpose of attaining the fruition of stream-entry, arising, occurrence, sign, accumulation, conception, etc. one overcomes - change-of-lineage. For the purpose of attaining the path of once-returning, etc.For the purpose of attaining the fruition of once-returning... For the purpose of attaining the path of non-returning... For the purpose of attaining the fruition of non-returning...One overcomes arising, occurrence, sign, accumulation, conception, destination, rebirth, reappearance, birth, ageing, illness, death, sorrow, lamentation, anguish, and the external sign of activities for the purpose of attaining the path of arahantship - change-of-lineage. For the purpose of attaining the fruition of arahantship...For the purpose of attaining the emptiness abiding... For the purpose of attaining the signless abiding, arising, occurrence, sign, accumulation, conception, etc. one overcomes - change-of-lineage. These are the ten change-of-lineage states that arise by means of insight.

How many change-of-lineage mental states are wholesome, how many are unwholesome, how many are indeterminate? Fifteen change-of-lineage mental states are wholesome, three change-of-lineage mental states are indeterminate. There are no change-of-lineage mental states that are unwholesome.

> Carnal and spiritual, directed and undirected;
> Attached and detached, emerged and not emerged.
>
> Eight are conditions for concentration, ten are the resorts of knowledge;
> Eighteen change-of-lineage mental states are conditions for the three deliverances.
>
> These eighteen aspects, wisdom by which is mastered;
> Skilled in turning away and emergence, one does not waver in various views.

That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in emergence and turning away from the external is change-of-lineage knowledge."

The Exposition of Knowledge of Change-of-lineage is tenth.

11. Exposition of Knowledge of the Path

61. How is wisdom in emergence and turning away from both knowledge of the path? At the moment of the path of stream-entry, right view in the meaning of seeing emerges from wrong view, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path." Right thought in

the meaning of fixing upon emerges from wrong thought, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

Right speech in the meaning of discernment emerges from wrong speech, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

Right action in the meaning of origination emerges from wrong action, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

Right livelihood in the meaning of cleansing emerges from wrong livelihood, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

Right effort in the meaning of exertion emerges from wrong effort, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

Right mindfulness in the meaning of establishing emerges from wrong mindfulness, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

Right concentration in the meaning of non-distraction emerges from wrong concentration, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

At the moment of the path of once-returning, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction emerges from gross mental fetter of sensual lust, mental fetter of aversion, gross underlying tendency to sensual lust, underlying tendency to aversion, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

At the moment of the path of non-returning, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction emerges from the residual mental fetter of sensual lust, mental fetter of aversion, residual underlying tendency to sensual lust, underlying tendency to aversion, emerges from the mental defilements and aggregates that follow these, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

At the moment of the path of arahantship, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction emerges from lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance, underlying tendency to conceit, underlying tendency to lust for existence, underlying tendency to ignorance, emerges from the mental defilements and aggregates that follow these, and emerges externally from all signs. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

62. The unborn it burns with the born, therefore it is called meditative absorption;
Skilfulness in meditative absorption and deliverance, one does not waver in various views.

Having concentrated, just as one sees with insight, seeing with insight, just so one concentrates;
Insight and serenity were then, of equal share, yoked together they proceed.

Activities are suffering, cessation is happiness - thus is the seeing;
Wisdom emerged from both, touches the Deathless state.

One knows the practice of deliverance, skilled in diversity and unity;
Skilfulness in the two knowledges, one does not waver in various views.

That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in emergence and turning away from both is knowledge of the path."

The Exposition of Knowledge of the Path is eleventh.

12. Exposition of Knowledge of Fruition

63. How is wisdom in the cessation of exertion knowledge of fruition?At the moment of the path of stream-entry, right view in the meaning of seeing emerges from wrong view, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right view arises. This is the fruition of the path.

Right thought in the meaning of fixing upon emerges from wrong thought, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right thought arises.This is the fruition of the path.

Right speech in the meaning of discernment emerges from wrong speech, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right speech arises.This is the fruition of the path.

Right action in the meaning of origination emerges from wrong action, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right action arises.This is the fruition of the path.

Right livelihood in the meaning of cleansing emerges from wrong livelihood, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right livelihood arises. This is the fruition of the path.

Right effort in the meaning of exertion emerges from wrong effort, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right effort arises. This is the fruition of the path.

Right mindfulness in the meaning of establishing emerges from wrong mindfulness, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right mindfulness arises. This is the fruition of the path.

Right concentration in the meaning of non-distraction emerges from wrong concentration, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right concentration arises. This is the fruition of the path.

At the moment of the path of once-returning, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction emerges from gross mental fetter of sensual lust, mental fetter of aversion, gross underlying tendency to sensual lust, underlying tendency to aversion, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. Through the cessation of that exertion, right concentration arises. This is the fruition of the path.

At the moment of the path of non-returning, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction emerges from the residual mental fetter of sensual lust, mental fetter of aversion, residual underlying tendency to sensual lust, underlying tendency to aversion, emerges from the mental defilements and aggregates that follow these, and emerges externally from all signs. Through the cessation of that exertion, right concentration arises. This is the fruition of the path.

At the moment of the path of arahantship, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction emerges from lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance, underlying tendency to conceit, underlying tendency to lust for existence, underlying tendency to ignorance, emerges from the mental defilements and aggregates that follow these, and emerges externally from all signs. Through the cessation of that exertion, right concentration arises. This is the fruition of the path. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the cessation of exertion is knowledge of fruition."

The Exposition of Knowledge of Fruition is twelfth.

13. Exposition of Knowledge of Liberation

64. How is wisdom in observing the cut-off path knowledge of liberation?By the path of stream-entry, identity view, sceptical doubt, adherence to moral rules and austerities, the underlying tendency to wrong view, the underlying tendency to sceptical doubt - impurities of one's own mind - are completely eradicated. From these five impurities together with prepossession, the mind is liberated, well liberated. That liberation is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in observing the cut-off path is knowledge of liberation."

By the path of once-returning, the gross mental fetter of sensual lust, the mental fetter of aversion, the gross underlying tendency to sensual lust, the underlying tendency to aversion - impurities of one's own mind - are completely eradicated. From these four impurities together with prepossession, the mind is liberated, well liberated. That liberation is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in observing the cut-off path is knowledge of liberation."

By the path of non-returning, the residual mental fetter of sensual lust, the mental fetter of aversion, the residual underlying tendency to sensual lust, the underlying tendency to aversion - impurities of one's own mind - are completely eradicated. From these four impurities together with prepossession, the mind is liberated, well liberated. That liberation is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in observing the cut-off path is knowledge of liberation."

By the path of arahantship, lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance - impurities of one's own mind - are completely eradicated. From these eight impurities together with prepossession, the mind is liberated, well liberated. That liberation is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in observing the cut-off path is knowledge of liberation." That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in observing the cut-off path is knowledge of liberation."

The Exposition of Knowledge of Liberation is thirteenth.

14. Exposition of Knowledge of Reviewing

65. How is wisdom in seeing the state that has arisen then knowledge in reviewing? At the moment of the path of stream-entry, right view has arisen then in the meaning of seeing. Right thought has arisen then in the meaning of fixing upon.Right speech has arisen then in the meaning of discernment. Right action has arisen then in the meaning of origination. Right livelihood has arisen then in the meaning of cleansing. Right effort has arisen then in the meaning of exertion.Right mindfulness has arisen then in the meaning of establishing. Right concentration has arisen then in the meaning of non-distraction.

The enlightenment factor of mindfulness has arisen then in the meaning of establishing. The enlightenment factor of investigation of phenomena has arisen then in the meaning of investigation. The enlightenment factor of energy has arisen then in the meaning of exertion. The enlightenment factor of rapture has arisen then in the meaning of pervading. The enlightenment factor of tranquillity has arisen then in the meaning of peace. The enlightenment factor of concentration has arisen then in the meaning of non-distraction. The enlightenment factor of equanimity has arisen then in the meaning of reflection.

The power of faith has arisen then in the meaning of unshakeability regarding faithlessness. The power of energy has arisen then in the meaning of unshakeability regarding idleness. The power of mindfulness has arisen then in the meaning of unshakeability regarding heedlessness. The power of concentration has arisen then in the meaning of unshakeability regarding restlessness. The power of wisdom has arisen then in the meaning of unshakeability regarding ignorance.

The faith faculty has arisen then in the meaning of decision.The energy faculty has arisen then in the meaning of exertion. The mindfulness faculty has arisen then in the meaning of establishing. The concentration faculty has arisen then in the meaning of non-distraction. The wisdom faculty has arisen then in the meaning of seeing.

The faculties have arisen then in the meaning of authority.The powers have arisen then in the meaning of unshakeability. The enlightenment factors have arisen then in the meaning of leading out. The path has arisen then in the meaning of cause.The establishments of mindfulness have arisen then in the meaning of establishing. The right strivings have arisen then in the meaning of striving. The bases for spiritual power have arisen then in the meaning of success. The truths have arisen then in the meaning of being true. Serenity has arisen then in the meaning of non-distraction. Insight has arisen then in the meaning of observation.Serenity and insight have arisen then in the meaning of having one flavour. The conjunction has arisen then in the meaning of not surpassing one another. Purification of morality has arisen then in the meaning of restraint. Purification of mind has arisen then in the meaning of non-distraction. Purification of view has arisen then in the meaning of seeing.Deliverance has arisen then in the meaning of being liberated. True knowledge has arisen then in the meaning of penetration. Liberation has arisen then in the meaning of relinquishment. Knowledge of elimination has arisen then in the meaning of eradication.

Desire arisen then in the meaning of root.Attention arisen then in the meaning of origination. Contact arisen then in the meaning of combination.Feeling arisen then in the meaning of coming together. Concentration arisen then in the meaning of chief. Mindfulness arisen then in the meaning of authority.Wisdom arisen then in the meaning of higher than that. Liberation arisen then in the meaning of substance. Nibbāna grounded upon the Deathless arisen then in the meaning of final goal. Having emerged, he reviews: "These mental states arisen then."

At the moment of the fruition of stream-entry, right view arisen then in the meaning of seeing. Right thought arisen then in the meaning of fixing upon, etc.Knowledge of non-arising arisen then in the meaning of being stilled. Desire arisen then in the meaning of root. Attention arisen then in the meaning of origination.Contact arisen

then in the meaning of combination. Feeling arisen then in the meaning of coming together. Concentration arisen then in the meaning of chief. Mindfulness arisen then in the meaning of authority. Wisdom arisen then in the meaning of higher than that. Liberation arisen then in the meaning of substance. Nibbāna grounded upon the Deathless arisen then in the meaning of final goal. Having emerged, he reviews: "These mental states arisen then."

At the moment of the path of once-returning, etc. At the moment of the fruition of once-returning, etc. At the moment of the path of non-returning, etc. At the moment of the fruition of non-returning, etc. At the moment of the path of arahantship, right view arisen then in the meaning of seeing, etc. Knowledge of elimination arisen then in the meaning of eradication. Desire arisen then in the meaning of root, etc. Nibbāna grounded upon the Deathless arisen then in the meaning of final goal. Having emerged, he reviews: "These mental states arisen then."

At the moment of the fruition of arahantship, right view has arisen then in the meaning of seeing, etc. Knowledge of non-arising arisen then in the meaning of being stilled. Desire arisen then in the meaning of root, etc. Nibbāna grounded upon the Deathless arisen then in the meaning of final goal. Having emerged, he reviews: "These mental states arisen then." That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in seeing the state that has arisen then is knowledge in reviewing."

The Exposition of Knowledge of Reviewing is fourteenth.

15. Exposition of Knowledge of Diversity of Bases

66. How is wisdom in determining the internal knowledge of the diversity of sense-bases? How does one define internal states? One defines the eye internally, one defines the ear internally, one defines the nose internally, one defines the tongue internally, one defines the body internally, one defines the mind internally.

How does one define the eye internally? One defines the eye as arisen from ignorance, one defines the eye as arisen from craving, one defines the eye as arisen from action, one defines the eye as arisen from nutriment, one defines the eye as derived from the four primary elements, one defines the eye as arisen, one defines the eye as resulted. One defines: the eye, not having been, has arisen; having been, it will not be. One defines the eye as finite, one defines the eye as unstable, non-eternal, subject to change, one defines the eye as impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. One defines the eye as impermanent, not as permanent; one defines as suffering, not as happiness; one defines as non-self, not as self; one becomes disenchanted, one does not rejoice; one becomes dispassionate, one does not find pleasure; one makes cease, one does not make arise; one gives up, one does not take up. Defining as impermanent, one abandons the perception of permanence; defining as suffering, one abandons the perception of happiness; defining as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping. Thus one defines the eye internally.

How does one define the ear internally? One defines the ear as arisen from ignorance, etc. thus one defines the ear internally. How does one define the nose internally? One defines the nose as arisen from ignorance, etc. thus one defines the nose internally. How does one define the tongue internally? One defines the tongue as arisen from ignorance, one defines the tongue as arisen from craving, one defines the tongue as arisen from action, one defines the tongue as arisen from nutriment, one defines the tongue as derived from the four primary elements, one defines the tongue as arisen, one defines the tongue as resulted. One defines: the tongue, not having been, has arisen; having been, it will not be. One defines the tongue as finite, one defines the tongue as unstable, non-eternal, subject to change, one defines the tongue as impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. One defines the tongue as impermanent, not as permanent, etc. one gives up, one does not take up. Defining as impermanent, one abandons the perception of permanence, etc. giving up, one abandons grasping. Thus one defines the tongue internally.

How does one define the body internally? One defines: "The body is arisen from ignorance"; one defines: "The body is arisen from craving"; one defines: "The body is arisen from action"; one defines: "The body is arisen from nutriment"; one defines: "The body is derived from the four primary elements"; one defines: "The body has arisen"; one defines: "The body has resulted". One defines: "The body, not having been, has arisen; having been, it will not be". One defines the body as finite; one defines: "The body is unstable, non-eternal, subject to change"; one defines: "The body is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation". One defines the body as impermanent, not as permanent; one defines as suffering, not as happiness, etc. one gives up, one does not take up. Defining as impermanent, one abandons the perception of permanence; defining as suffering, one abandons the perception of happiness, etc. giving up, one abandons grasping. Thus one defines the body internally.

How does one define the mind internally? One defines: "The mind is arisen from ignorance"; one defines: "The mind is arisen from craving"; one defines: "The mind is arisen from action"; one defines: "The mind is arisen from nutriment"; one defines: "The mind has arisen"; one defines: "The mind has resulted". One defines: "The mind, not having been, has arisen; having been, it will not be". One defines the mind as finite; one defines: "The mind is unstable, non-eternal, subject to change"; one defines: "The mind is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation". One defines the mind as impermanent, not as permanent; one defines as suffering, not as happiness; one defines as non-self, not as self; one becomes disenchanted, one does not rejoice; one becomes dispassionate, one does not find pleasure; one makes cease, one does not make arise; one gives up, one does not take up. Defining as impermanent, one abandons the perception of permanence; defining as suffering, one abandons the perception of happiness; defining as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping. Thus one defines the mind internally. Thus one defines internal states. That is knowledge in the meaning of knowing, wisdom in the

meaning of understanding. Therefore it is said - "Wisdom in determining the internal is knowledge of the diversity of sense-bases".

The Exposition of Knowledge of Diversity of Bases is fifteenth.

16. Exposition of Knowledge of Diversity of Resorts

67. How is wisdom in defining externally knowledge of the diversity of objects?How does one define phenomena externally? One defines material form externally, one defines sound externally, one defines odour externally, one defines flavour externally, one defines tangible object externally, one defines mental phenomena externally.

How does one define material form externally? One defines: "Material forms are arisen from ignorance"; one defines: "Material forms are arisen from craving"; one defines: "Material forms are arisen from action"; one defines: "Material forms are arisen from nutriment"; one defines: "Material forms are derived from the four primary elements"; one defines: "Material forms have arisen"; one defines: "Material forms have resulted". One defines: "Material forms, not having been, have arisen; having been, they will not be". One defines material form as finite; one defines: "Material forms are unstable, non-eternal, subject to change". One defines: "Material forms are impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation". One defines material form as impermanent, not as permanent; one defines as suffering, not as happiness; one defines as non-self, not as self; one becomes disenchanted, one does not rejoice; one becomes dispassionate, one does not find pleasure; one makes cease, one does not make arise; one gives up, one does not take up. Defining as impermanent, one abandons the perception of permanence; defining as suffering, one abandons the perception of happiness; defining as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping. Thus one defines material form externally.

How does one define sound externally? One defines: "Sounds are arisen from ignorance", etc. One defines: "Sounds are derived from the four primary elements"; one defines: "Sounds have arisen"; one defines: "Sounds have resulted". One defines: "Sounds, not having been, have arisen; having been, they will not be". One defines sound as finite; one defines: "Sounds are unstable, non-eternal, subject to change"; one defines: "Sounds are impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation". One defines sound as impermanent, not as permanent, etc. Thus one defines sound externally.

How does one define odour externally? One defines: "Odours are arisen from ignorance"; one defines: "Odours are arisen from craving", etc. Thus one defines odour externally. How does one define flavour externally? One defines: "Flavours are arisen from ignorance"; one defines: "Flavours are arisen from craving", etc. Thus one defines flavour externally. How does one define tangible object externally? One defines: "Tangibles are arisen from ignorance"; one defines: "Tangibles are arisen

from craving"; one defines: "Tangibles are arisen from action"; one defines: "Tangibles are arisen from nutriment"; one defines: "Tangibles have arisen". One defines: "Tangibles have resulted", etc. Thus one defines tangible object externally.

How does one define mental phenomena externally? One defines: mental phenomena are arisen from ignorance; one defines: mental phenomena are arisen from craving; one defines: mental phenomena are arisen from action; one defines: mental phenomena are arisen from nutriment; one defines: mental phenomena are arisen; one defines: mental phenomena have resulted. One defines: mental phenomena, not having been, have arisen; having been, they will not be. One defines mental phenomena as finite; one defines: mental phenomena are unstable, non-eternal, subject to change; one defines: mental phenomena are impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. One defines mental phenomena as impermanent, not as permanent; one defines as suffering, not as happiness; one defines as non-self, not as self; one becomes disenchanted, one does not rejoice; one becomes dispassionate, one does not find pleasure; one makes cease, one does not make arise; one gives up, one does not take up, etc. Defining as impermanent, one abandons the perception of permanence; defining as suffering, one abandons the perception of happiness; defining as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping. Thus one defines mental phenomena externally. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in defining the external is knowledge of the diversity of objects."

The Exposition of Knowledge of Diversity of Resorts is sixteenth.

17. Exposition of Knowledge of Diversity of Conduct

68. How is wisdom in determining conduct knowledge of the diversity of conduct? "Conduct" means three kinds of conduct - consciousness-conduct, not-knowing-conduct, knowledge-conduct.

What is consciousness-conduct? For the purpose of seeing, the functional-indeterminate adverting is consciousness-conduct regarding visible forms; the meaning of seeing, eye-consciousness, is consciousness-conduct regarding visible forms; because of having been seen, the fixing upon, the resultant mind element, is consciousness-conduct regarding visible forms; because of having been fixed upon, the resultant mind-consciousness element is consciousness-conduct regarding visible forms. For the purpose of hearing, the functional-indeterminate adverting is consciousness-conduct regarding sounds; the meaning of hearing, ear-consciousness, is consciousness-conduct regarding sounds; because of having been heard, the fixing upon, the resultant mind element, is consciousness-conduct regarding sounds; because of having been fixed upon, the resultant mind-consciousness element is consciousness-conduct regarding sounds. For the purpose of smelling, the functional-indeterminate adverting is consciousness-conduct regarding odours; the meaning of smelling, nose-consciousness, is consciousness-conduct regarding odours; because of having been smelled, the fixing upon, the resultant mind element, is consciousness-conduct regarding odours; because of having been fixed upon, the resultant mind-

consciousness element is consciousness-conduct regarding odours. For the purpose of tasting, the functional-indeterminate adverting is consciousness-conduct regarding flavours; the meaning of tasting, tongue-consciousness, is consciousness-conduct regarding flavours; because of having been tasted, the fixing upon, the resultant mind element, is consciousness-conduct regarding flavours; because of having been fixed upon, the resultant mind-consciousness element is consciousness-conduct regarding flavours. For the purpose of touching, the functional-indeterminate adverting is consciousness-conduct regarding tangibles; the meaning of touching, body-consciousness, is consciousness-conduct regarding tangibles; because of having been touched, the fixing upon, the resultant mind element, is consciousness-conduct regarding tangibles; because of having been fixed upon, the resultant mind-consciousness element is consciousness-conduct regarding tangibles. For the purpose of cognising, the functional-indeterminate adverting is consciousness-conduct regarding mental phenomena; the meaning of cognising, mind-consciousness, is consciousness-conduct regarding mental phenomena; because of having been cognised, the fixing upon, the resultant mind element, is consciousness-conduct regarding mental phenomena; because of having been fixed upon, the resultant mind-consciousness element is consciousness-conduct regarding mental phenomena.

69. "Consciousness-conduct": in what sense is it consciousness-conduct? Without lust one practises - consciousness-conduct. Without hate one practises - consciousness-conduct. Without delusion one practises - consciousness-conduct. Without conceit one practises - consciousness-conduct. Without wrong view one practises - consciousness-conduct. Without restlessness one practises - consciousness-conduct. Without doubt one practises - consciousness-conduct. Without underlying tendencies one practises - consciousness-conduct. Dissociated from lust one practises - consciousness-conduct. Dissociated from hate one practises - consciousness-conduct. Dissociated from delusion one practises - consciousness-conduct. Dissociated from conceit one practises - consciousness-conduct. Dissociated from wrong view one practises - consciousness-conduct. Dissociated from restlessness one practises - consciousness-conduct. Dissociated from sceptical doubt one practises - consciousness-conduct. Dissociated from underlying tendencies one practises - consciousness-conduct. Associated with wholesome actions one practises - consciousness-conduct. Dissociated from unwholesome actions one practises - consciousness-conduct. Dissociated from blameworthy actions one practises - consciousness-conduct. Associated with blameless actions one practises - consciousness-conduct. Dissociated from dark actions one practises - consciousness-conduct. Associated with bright actions one practises - consciousness-conduct. Associated with actions yielding happiness one practises - consciousness-conduct. Dissociated from actions with painful consequences one practises - consciousness-conduct. Associated with actions resulting in happiness one practises - consciousness-conduct. Dissociated from actions with painful results one practises - consciousness-conduct. In what is cognised one practises - consciousness-conduct. Such is the conduct of consciousness - consciousness-conduct. This mind is naturally pure in the sense of being free from defilements - consciousness-conduct. This is consciousness-conduct.

What is not-knowing-conduct? Regarding agreeable visible forms, for the purpose of the impulsion of lust, the functional-indeterminate adverting is consciousness-

conduct; the impulsion of lust is not-knowing-conduct. Regarding disagreeable visible forms, for the purpose of the impulsion of hate, the functional-indeterminate adverting is consciousness-conduct; the impulsion of hate is not-knowing-conduct. Regarding an object not looked upon evenly by both of these, for the purpose of the impulsion of delusion, the functional-indeterminate adverting is consciousness-conduct; the impulsion of delusion is not-knowing-conduct. For the purpose of the impulsion of shackling conceit, the functional-indeterminate adverting is consciousness-conduct; the impulsion of conceit is not-knowing-conduct. For the purpose of the impulsion of adhered-to view, the functional-indeterminate adverting is consciousness-conduct; the impulsion of view is not-knowing-conduct. For the purpose of the impulsion of restlessness gone to distraction, the functional-indeterminate adverting is consciousness-conduct; the impulsion of restlessness is not-knowing-conduct. For the purpose of the impulsion of sceptical doubt gone to the undesirable, the functional-indeterminate adverting is consciousness-conduct; the impulsion of sceptical doubt is not-knowing-conduct. For the purpose of the impulsion of underlying tendency gone to obstinacy, the functional-indeterminate adverting is consciousness-conduct; the impulsion of underlying tendency is not-knowing-conduct.

Regarding agreeable sounds, etc. Regarding agreeable odours, etc. Regarding agreeable flavours, etc. Regarding agreeable tangibles, etc. Regarding agreeable mental phenomena, for the purpose of the impulsion of lust, the functional-indeterminate adverting is consciousness-conduct; the impulsion of lust is not-knowing-conduct. Regarding disagreeable mental phenomena, for the purpose of the impulsion of hate, the functional-indeterminate adverting is consciousness-conduct; the impulsion of hate is not-knowing-conduct. Regarding an object not looked upon evenly by both of these, for the purpose of the impulsion of delusion, the functional-indeterminate adverting is consciousness-conduct; the impulsion of delusion is not-knowing-conduct. For the purpose of the impulsion of shackling conceit, the functional-indeterminate adverting is consciousness-conduct; the impulsion of conceit is not-knowing-conduct. For the purpose of the impulsion of adhered-to view, the functional-indeterminate adverting is consciousness-conduct; the impulsion of view is not-knowing-conduct. For the purpose of the impulsion of restlessness gone to distraction, the functional-indeterminate adverting is consciousness-conduct; the impulsion of restlessness is not-knowing-conduct; for the purpose of the impulsion of sceptical doubt gone to the undesirable, the functional-indeterminate adverting is consciousness-conduct; the impulsion of sceptical doubt is not-knowing-conduct. For the purpose of the impulsion of underlying tendency gone to obstinacy, the functional-indeterminate adverting is consciousness-conduct; the impulsion of underlying tendency is not-knowing-conduct.

70. "Not-knowing-conduct": in what sense is it not-knowing-conduct? With lust one practises - not-knowing-conduct. With hate one practises - not-knowing-conduct. With delusion one practises - not-knowing-conduct. With conceit one practises - not-knowing-conduct. With wrong view one practises - not-knowing-conduct. With restlessness one practises - not-knowing-conduct. With sceptical doubt one practises - not-knowing-conduct. With underlying tendencies one practises - not-knowing-conduct. Associated with lust one practises - not-knowing-conduct. Associated with hate one practises - not-knowing-conduct. Associated with delusion one practises - not-knowing-conduct. Associated with conceit one practises - not-knowing-conduct.

Associated with wrong view one practises - not-knowing-conduct. Associated with restlessness one practises - not-knowing-conduct. Associated with sceptical doubt one practises - not-knowing-conduct. Associated with underlying tendencies one practises - not-knowing-conduct. Dissociated from wholesome actions one practises - not-knowing-conduct. Associated with unwholesome actions one practises - not-knowing-conduct. Associated with blameworthy actions one practises - not-knowing-conduct. Dissociated from blameless actions one practises - not-knowing-conduct. Associated with dark actions one practises - not-knowing-conduct. Dissociated from bright actions one practises - not-knowing-conduct. Dissociated from actions yielding happiness one practises - not-knowing-conduct. Associated with actions with painful consequences one practises - not-knowing-conduct. Dissociated from actions resulting in happiness one practises - not-knowing-conduct. Associated with actions with painful results one practises - not-knowing-conduct. In what is not known one practises - not-knowing-conduct. Such is the conduct of not-knowing - not-knowing-conduct. This is not-knowing-conduct.

71. What is knowledge-conduct? For the purpose of observation of impermanence, the functional-indeterminate adverting is consciousness-conduct; observation of impermanence is knowledge-conduct. For the purpose of observation of suffering, the functional-indeterminate adverting is consciousness-conduct; observation of suffering is knowledge-conduct. For the purpose of observation of non-self, the functional-indeterminate adverting is consciousness-conduct; observation of non-self is knowledge-conduct. For the purpose of observation of disenchantment, etc. for the purpose of observation of dispassion, for the purpose of observation of cessation, for the purpose of observation of relinquishment, for the purpose of observation of destruction, for the purpose of observation of passing away, for the purpose of observation of change, for the purpose of observation of the signless, for the purpose of observation of the desireless, for the purpose of observation of emptiness, for the purpose of observation of phenomena with higher wisdom, for the purpose of knowledge and vision of phenomena as they really are, for the purpose of observation of danger, for the purpose of observation of reflection, the functional-indeterminate adverting is consciousness-conduct; observation of reflection is knowledge-conduct. Observation of turning away is knowledge-conduct. The path of stream-entry is knowledge-conduct. The fruition attainment of stream-entry is knowledge-conduct. The path of once-returning is knowledge-conduct. The fruition attainment of once-returning is knowledge-conduct. The path of non-returning is knowledge-conduct. The fruition attainment of non-returning is knowledge-conduct. The path of arahantship is knowledge-conduct. The fruition attainment of arahantship is knowledge-conduct.

"Knowledge-conduct": in what sense is it knowledge-conduct? Without lust one practises - knowledge-conduct. Without hate one practises - knowledge-conduct, etc. without underlying tendencies one practises - knowledge-conduct. Dissociated from lust one practises - knowledge-conduct. Dissociated from hate one practises - knowledge-conduct. Dissociated from delusion one practises - knowledge-conduct. Dissociated from conceit, etc. dissociated from wrong view, dissociated from restlessness, dissociated from sceptical doubt, dissociated from underlying tendencies, associated with wholesome actions, dissociated from unwholesome actions, dissociated from blameworthy actions, associated with blameless actions, dissociated from dark actions, associated with bright actions, associated with actions

yielding happiness, dissociated from actions with painful consequences, associated with actions resulting in happiness one practises - knowledge-conduct. Dissociated from actions with painful results one practises - knowledge-conduct. In what is known one practises - knowledge-conduct. Such is the conduct of knowledge - knowledge-conduct. This is knowledge-conduct. Consciousness-conduct is one thing, not-knowing-conduct is another, knowledge-conduct is another. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in determining conduct is knowledge of the diversity of conduct."

The Exposition of Knowledge of Diversity of Conduct is seventeenth.

18. Exposition of Knowledge of Diversity of Planes

72. How is wisdom in the determination of the four phenomena knowledge of the diversity of planes? There are four planes - the sensual-sphere plane, the fine-material-sphere plane, the immaterial-sphere plane, the not-included plane. What is the sensual-sphere plane? From below, making the Avīci hell the limit, from above, including the gods who control what is created by others, whatever in this interval are the aggregates, elements, and sense bases that frequent here and are included here - materiality, feeling, perception, activities, consciousness - this is the sensual-sphere plane.

What is the fine-material-sphere plane? From below, making the Brahma world the limit, from above, including the Akaniṭṭha gods, whatever in this interval are the consciousness and mental factors that frequent here and are included here, of one who has attained or of one who has been reborn or of one dwelling in the happiness of the present life - this is the fine-material-sphere plane.

What is the immaterial-sphere plane? From below, making the gods reborn in the plane of infinite space the limit, from above, including the gods reborn in the plane of neither-perception-nor-non-perception, whatever in this interval are the consciousness and mental factors that frequent here and are included here, of one who has attained or of one who has been reborn or of one dwelling in the happiness of the present life - this is the immaterial-sphere plane.

What is the not-included plane? The not-included paths and the fruits of the paths and the unconditioned element - this is the not-included plane. These are the four planes.

Another four planes: the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the four meditative absorptions, the four boundless states, the four immaterial attainments, the four analytical knowledges, the four practices, the four objects, the four noble lineages, the four ways of supporting others, the four wheels, the four passages of the Teaching - these are the four planes. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the determination of the four phenomena is knowledge of the diversity of planes."

The Exposition of Knowledge of Diversity of Planes is eighteenth.

19. Exposition of Knowledge of Diversity of Phenomena

73. How is wisdom in the determination of nine phenomena knowledge of the diversity of phenomena? How does one define phenomena? One defines sensual-sphere phenomena as wholesome, as unwholesome, as indeterminate. One defines fine-material-sphere phenomena as wholesome, as indeterminate. One defines immaterial-sphere phenomena as wholesome, as indeterminate. One defines phenomena not included as wholesome, as indeterminate.

How does one define sensual-sphere phenomena as wholesome, as unwholesome, as indeterminate? One defines the ten wholesome courses of action as wholesome, one defines the ten unwholesome courses of action as unwholesome, one defines materiality and resultant and functional as indeterminate - thus one defines sensual-sphere phenomena as wholesome, as unwholesome, as indeterminate.

How does one define fine-material-sphere phenomena as wholesome, as indeterminate? One defines the four meditative absorptions of one established here as wholesome, one defines the four meditative absorptions of one reborn there as indeterminate - thus one defines fine-material-sphere phenomena as wholesome, as indeterminate.

How does one define immaterial-sphere phenomena as wholesome, as indeterminate? One defines the four immaterial-sphere attainments of one established here as wholesome, one defines the four immaterial-sphere attainments of one reborn there as indeterminate - thus one defines immaterial-sphere phenomena as wholesome, as indeterminate.

How does one define phenomena not included as wholesome, as indeterminate? One defines the four noble paths as wholesome, one defines the four fruits of the ascetic life and Nibbāna as indeterminate - thus one defines phenomena not included as wholesome, as indeterminate. Thus one defines phenomena.

Nine phenomena rooted in gladness. For one attending as impermanent, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. When the mind is concentrated, one understands and sees as it really is. Knowing and seeing as it really is, one becomes disenchanted; being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated. For one attending as suffering, gladness arises, etc. For one attending as non-self, gladness arises, etc. one becomes liberated.

For one attending to materiality as impermanent, gladness arises, etc. for one attending to materiality as suffering, etc. feeling... perception... activities... consciousness... the eye... etc. For one attending to ageing and death as impermanent, gladness arises, etc. For one attending to ageing and death as suffering, gladness arises, etc. For one attending to ageing and death as non-self, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. When the mind is concentrated, one understands and sees as it really is. Knowing and seeing as it really is, one becomes disenchanted; being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated. These are the nine phenomena rooted in gladness.

74. Nine phenomena rooted in wise attention. For one wisely attending as impermanent, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. With a concentrated mind, one understands as it really is: "This is suffering"; one understands as it really is: "This is the origin of suffering"; one understands as it really is: "This is the cessation of suffering"; one understands as it really is: "This is the practice leading to the cessation of suffering." For one wisely attending as suffering, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. With a concentrated mind, one understands as it really is: "This is suffering"; one understands as it really is: "This is the origin of suffering"; one understands as it really is: "This is the cessation of suffering"; one understands as it really is: "This is the practice leading to the cessation of suffering." For one wisely attending as non-self, gladness arises, etc.

For one wisely attending to materiality as impermanent, gladness arises, etc. For one wisely attending to materiality as suffering, gladness arises, etc. For one wisely attending to materiality as non-self, gladness arises, etc. feeling... perception... activities... consciousness... the eye... etc. For one wisely attending to ageing and death as impermanent, gladness arises, etc. For one wisely attending to ageing and death as suffering, gladness arises, etc. For one wisely attending to ageing and death as non-self, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. With a concentrated mind, one understands as it really is: "This is suffering"; one understands as it really is: "This is the origin of suffering"; one understands as it really is: "This is the cessation of suffering"; one understands as it really is: "This is the practice leading to the cessation of suffering." These are the nine phenomena rooted in wise attention.

Nine diversities - Dependent on diversity of elements, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises; dependent on diversity of feeling, diversity of perception arises; dependent on diversity of perception, diversity of thought arises; dependent on diversity of thought, diversity of desire arises; dependent on diversity of desire, diversity of fever arises; dependent on diversity of fever, diversity of quest arises; dependent on diversity of quest, diversity of gain arises - these are the nine diversities. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the determination of nine phenomena is knowledge of the diversity of phenomena."

The Exposition of Knowledge of Diversity of Phenomena is nineteenth.

20-24. Exposition of the Pentad of Knowledge

75. How is wisdom of direct knowledge knowledge in the meaning of the known, wisdom of full understanding knowledge in the meaning of decision, wisdom in abandoning knowledge in the meaning of relinquishment, wisdom in meditative development knowledge in the meaning of one function, wisdom of realisation knowledge in the meaning of touching? Whatever phenomena are directly known, those phenomena are known. Whatever phenomena are fully understood, those

phenomena are decided. Whatever phenomena are abandoned, those phenomena are given up. Whatever phenomena are developed, those phenomena become of one function. Whatever phenomena are realised, those phenomena are touched. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom of direct knowledge is knowledge in the meaning of the known, wisdom of full understanding is knowledge in the meaning of decision, wisdom in abandoning is knowledge in the meaning of relinquishment, wisdom in meditative development is knowledge in the meaning of one function, wisdom of realisation is knowledge in the meaning of touching."

The Exposition of the Pentad of Knowledge is twenty-fourth.

25-28. Exposition of Knowledge of Analytical Knowledge

76. How is wisdom in the diversity of meanings knowledge of analytical knowledge of meaning, wisdom in the diversity of phenomena knowledge of analytical knowledge of phenomena, wisdom in the diversity of language knowledge of analytical knowledge of language, wisdom in the diversity of discernment knowledge of analytical knowledge of discernment? The faith faculty is a phenomenon, the energy faculty is a phenomenon, the mindfulness faculty is a phenomenon, the concentration faculty is a phenomenon, the wisdom faculty is a phenomenon. The faith faculty is one phenomenon, the energy faculty is another phenomenon, the mindfulness faculty is another phenomenon, the concentration faculty is another phenomenon, the wisdom faculty is another phenomenon. By whatever knowledge these different phenomena are known, by that very knowledge these different phenomena are ascertained. Therefore it is said - "Wisdom in the diversity of phenomena is knowledge of analytical knowledge of phenomena."

The meaning of decision, the meaning of exertion, the meaning of establishing, the meaning of non-distraction, the meaning of seeing. The meaning of decision is one, the meaning of exertion is another, the meaning of establishing is another, the meaning of non-distraction is another, the meaning of seeing is another. By whatever knowledge these different meanings are known, by that very knowledge these different meanings are ascertained. Therefore it is said "Wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning."

Phrases, language and speech to point out the five phenomena; phrases, language and speech to point out the five meanings. The language of phenomena is one, the language of meanings is another. By whatever knowledge these different languages are known, by that very knowledge these different languages are ascertained. Therefore it is said - "Wisdom in the diversity of language is knowledge of analytical knowledge of language."

Knowledges regarding the five phenomena, knowledges regarding the five meanings, knowledges regarding the ten languages. The knowledges regarding phenomena are different, the knowledges regarding meanings are different, the knowledges regarding languages are different. By whatever knowledge these different knowledges are known, by that very knowledge these different knowledges are ascertained. Therefore it is said - "Wisdom in the diversity of discernment is knowledge of analytical knowledge of discernment."

77. The power of faith is a phenomenon, the power of energy is a phenomenon, the power of mindfulness is a phenomenon, the power of concentration is a phenomenon, the power of wisdom is a phenomenon. The power of faith is one phenomenon, the power of energy is another phenomenon, the power of mindfulness is another phenomenon, the power of concentration is another phenomenon, the power of wisdom is another phenomenon. By whatever knowledge these different phenomena are known, by that very knowledge these different phenomena are ascertained. Therefore it is said - "Wisdom in the diversity of phenomena is knowledge of analytical knowledge of phenomena."

The meaning of unshakeability regarding faithlessness. The meaning of unshakeability regarding idleness. The meaning of unshakeability regarding heedlessness. The meaning of unshakeability regarding restlessness. The meaning of unshakeability regarding ignorance. The meaning of unshakeability regarding faithlessness is one, the meaning of unshakeability regarding idleness is another, the meaning of unshakeability regarding heedlessness is another, the meaning of unshakeability regarding restlessness is another, the meaning of unshakeability regarding ignorance is another. By whatever knowledge these different meanings are known, by that very knowledge these different meanings are ascertained. Therefore it is said - "Wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning."

Phrases, language and speech to point out the five phenomena; phrases, language and speech to point out the five meanings. The language of phenomena is one, the language of meanings is another. By whatever knowledge these different languages are known, by that very knowledge these different languages are ascertained. Therefore it is said - "Wisdom in the diversity of language is knowledge of analytical knowledge of language."

Knowledges regarding the five phenomena, knowledges regarding the five meanings, knowledges regarding the ten languages. The knowledges regarding phenomena are different, the knowledges regarding meanings are different, the knowledges regarding languages are different. By whatever knowledge these different knowledges are known, by that very knowledge these different knowledges are ascertained. Therefore it is said - "Wisdom in the diversity of discernment is knowledge of analytical knowledge of discernment."

The enlightenment factor of mindfulness is a phenomenon, the enlightenment factor of investigation of phenomena is a phenomenon, the enlightenment factor of energy is a phenomenon, the enlightenment factor of rapture is a phenomenon, the enlightenment factor of tranquillity is a phenomenon, the enlightenment factor of concentration is a phenomenon, the enlightenment factor of equanimity is a phenomenon. The enlightenment factor of mindfulness is one phenomenon, the enlightenment factor of investigation of phenomena is another phenomenon, the enlightenment factor of energy is another phenomenon, the enlightenment factor of rapture is another phenomenon, the enlightenment factor of tranquillity is another phenomenon, the enlightenment factor of concentration is another phenomenon, the enlightenment factor of equanimity is another phenomenon. By whatever knowledge these different phenomena are known, by that very knowledge these different phenomena are ascertained. Therefore it is said - "Wisdom in the diversity of

phenomena is knowledge of analytical knowledge of phenomena."

The meaning of establishing, the meaning of investigation, the meaning of exertion, the meaning of pervading, the meaning of peace, the meaning of non-distraction, the meaning of reflection. The meaning of establishing is one, the meaning of investigation is another, the meaning of exertion is another, the meaning of pervading is another, the meaning of peace is another, the meaning of non-distraction is another, the meaning of reflection is another. By whatever knowledge these different meanings are known, by that very knowledge these different meanings are ascertained. Therefore it is said - "Wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning."

Phrases, language and speech to point out the seven phenomena; phrases, language and speech to point out the seven meanings. The language of phenomena is one, the language of meanings is another. By whatever knowledge these different languages are known, by that very knowledge these different languages are ascertained. Therefore it is said - "Wisdom in the diversity of language is knowledge of analytical knowledge of language."

Knowledges regarding the seven phenomena, knowledges regarding the seven meanings, knowledges regarding the fourteen languages. The knowledges regarding phenomena are different, the knowledges regarding meanings are different, the knowledges regarding languages are different. By whatever knowledge these different knowledges are known, by that very knowledge these different knowledges are ascertained. Therefore it is said - "Wisdom in the diversity of discernment is knowledge of analytical knowledge of discernment."

Right view is a phenomenon, right thought is a phenomenon, right speech is a phenomenon, right action is a phenomenon, right livelihood is a phenomenon, right effort is a phenomenon, right mindfulness is a phenomenon, right concentration is a phenomenon. Right view is one phenomenon, right thought is another phenomenon, right speech is another phenomenon, right action is another phenomenon, right livelihood is another phenomenon, right effort is another phenomenon, right mindfulness is another phenomenon, right concentration is another phenomenon. By whatever knowledge these different phenomena are known, by that very knowledge these different phenomena are ascertained. Therefore it is said - "Wisdom in the diversity of phenomena is knowledge of analytical knowledge of phenomena."

The meaning of seeing, the meaning of fixing upon, the meaning of discernment, the meaning of origination, the meaning of cleansing, the meaning of exertion, the meaning of establishing, the meaning of non-distraction. The meaning of seeing is one, the meaning of fixing upon is another, the meaning of discernment is another, the meaning of origination is another, the meaning of cleansing is another, the meaning of exertion is another, the meaning of establishing is another, the meaning of non-distraction is another. By whatever knowledge these different meanings are known, by that very knowledge these different meanings are ascertained. Therefore it is said - "Wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning."

Phrases, language and speech to point out the eight phenomena; phrases, language and speech to point out the eight meanings. The language of phenomena is one, the language of meanings is another. By whatever knowledge these different languages are known, by that very knowledge these different languages are ascertained. Therefore it is said - "Wisdom in the diversity of language is knowledge of analytical knowledge of language."

Knowledges regarding the eight phenomena, knowledges regarding the eight meanings, knowledges regarding the sixteen languages. The knowledges regarding phenomena are different, the knowledges regarding meanings are different, the knowledges regarding languages are different. By whatever knowledge these different knowledges are known, by that very knowledge these different knowledges are ascertained. Therefore it is said - "Wisdom in the diversity of discernment is knowledge of analytical knowledge of discernment." That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning. Wisdom in the diversity of phenomena is knowledge of analytical knowledge of phenomena. Wisdom in the diversity of language is knowledge of analytical knowledge of language. Wisdom in the diversity of discernment is knowledge of analytical knowledge of discernment."

The Exposition of Knowledge of Analytical Knowledge is twenty-eighth.

29-31. Exposition of the Triad of Knowledge

78. How is wisdom in the diversity of abidings knowledge of the meaning of abiding, wisdom in the diversity of attainments knowledge of the meaning of attainment, wisdom in the diversity of abiding and attainment knowledge of the meaning of abiding and attainment? Seeing sign as peril, through being inclined to the signless, touching again and again, one sees the fall - signless abiding. Seeing aspiration as peril, through being inclined to the desireless, touching again and again, one sees the fall - desireless abiding. Seeing adherence as peril, through being inclined to emptiness, touching again and again, one sees the fall - empty abiding.

Seeing sign as peril, through being inclined to the signless, having disregarded occurrence, having reflected upon cessation, Nibbāna, the signless, one attains - signless attainment. Seeing aspiration as peril, through being inclined to the desireless, having disregarded occurrence, having reflected upon cessation, Nibbāna, the desireless, one attains - desireless attainment. Seeing adherence as peril, through being inclined to emptiness, having disregarded occurrence, having reflected upon cessation, Nibbāna, emptiness, one attains - emptiness attainment.

Seeing sign as peril, through being inclined to the signless, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, the signless, one attains - signless abiding and attainment. Seeing aspiration as peril, through being inclined to the desireless, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, the desireless, one attains - desireless abiding and attainment. Seeing

adherence as peril, through being inclined to emptiness, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, emptiness, one attains - emptiness abiding and attainment.

79. Seeing the sign of matter as peril, through being inclined to the signless, touching again and again, one sees the fall - signless abiding. Seeing the aspiration for matter as peril, through being inclined to the desireless, touching again and again, one sees the fall - desireless abiding. Seeing the adherence to matter as peril, through being inclined to emptiness, touching again and again, one sees the fall - empty abiding.

Seeing the sign of matter as peril, through being inclined to the signless, having disregarded occurrence, having reflected upon cessation, Nibbāna, the signless, one attains - signless attainment. Seeing the aspiration for matter as peril, through being inclined to the desireless, having disregarded occurrence, having reflected upon cessation, Nibbāna, the desireless, one attains - desireless attainment. Seeing the adherence to matter as peril, through being inclined to emptiness, having disregarded occurrence, having reflected upon cessation, Nibbāna, emptiness, one attains - emptiness attainment.

Seeing the sign of matter as peril, through being inclined to the signless, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, the signless, one attains - signless abiding and attainment. Seeing the aspiration for matter as peril, through being inclined to the desireless, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, the desireless, one attains - desireless abiding and attainment. Seeing the adherence to matter as peril, through being inclined to emptiness, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, emptiness, one attains - emptiness abiding and attainment.

The sign of feeling, etc. the sign of perception… the sign of activities… the sign of consciousness… the sign of the eye, etc. Seeing the sign of ageing and death as peril, through being inclined to the signless, touching again and again, one sees the fall - signless abiding. Seeing the aspiration for ageing and death as peril, through being inclined to the desireless, touching again and again, one sees the fall - desireless abiding. Seeing the adherence to ageing and death as peril, through being inclined to emptiness, touching again and again, one sees the fall - empty abiding.

Seeing the sign of ageing and death as peril, through being inclined to the signless, having disregarded occurrence, having reflected upon cessation, Nibbāna, the signless, one attains - signless attainment. Seeing the aspiration for ageing and death as peril, through being inclined to the desireless, having disregarded occurrence, having reflected upon cessation, Nibbāna, the desireless, one attains - desireless attainment. Seeing the adherence to ageing and death as peril, through being inclined to emptiness, having disregarded occurrence, having reflected upon cessation, Nibbāna, emptiness, one attains - emptiness attainment.

Seeing the sign of ageing and death as peril, through being inclined to the signless, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, the signless, one attains - signless abiding and

attainment. Seeing the aspiration for ageing and death as peril, through being inclined to the desireless, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, the desireless, one attains - desireless abiding and attainment. Seeing the adherence to ageing and death as peril, through being inclined to emptiness, touching again and again, one sees the fall, having disregarded occurrence, having reflected upon cessation, Nibbāna, emptiness, one attains - emptiness abiding and attainment. The signless abiding is one thing, the desireless abiding is another, the emptiness abiding is another. The signless attainment is one thing, the desireless attainment is another, the emptiness attainment is another. The signless abiding and attainment is one thing, the desireless abiding and attainment is another, the emptiness abiding and attainment is another. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the diversity of abidings is knowledge of the meaning of abiding, wisdom in the diversity of attainments is knowledge of the meaning of attainment, wisdom in the diversity of abiding and attainment is knowledge of the meaning of abiding and attainment."

The Exposition of the Triad of Knowledge is thirty-first.

32. Exposition of Knowledge of Immediate Concentration

80. How is wisdom in the eradication of mental corruptions through the purity of non-distraction knowledge of immediate concentration? By means of renunciation, unified focus of mind is non-distraction, concentration. By the influence of that concentration, knowledge arises. By that knowledge, mental corruptions are eliminated. Thus first serenity, afterwards knowledge. By that knowledge, there is the elimination of mental corruptions. Therefore it is said - "Wisdom in the eradication of mental corruptions through the purity of non-distraction is knowledge of immediate concentration."

"Mental corruptions": what are those mental corruptions? Mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Where are these mental corruptions eliminated? By the path of stream-entry, the mental corruption of wrong view is eliminated without remainder, the mental corruption of sensuality leading to the realms of misery is eliminated, the mental corruption of existence leading to the realms of misery is eliminated, the mental corruption of ignorance leading to the realms of misery is eliminated. Here these mental corruptions are eliminated. By the path of once-returning, the gross mental corruption of sensuality is eliminated, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of non-returning, the mental corruption of sensuality is eliminated without remainder, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of arahantship, the mental corruption of existence is eliminated without remainder, the mental corruption of ignorance is eliminated without remainder. Here these mental corruptions are eliminated.

By means of non-anger, etc. By means of perception of light, By means of non-distraction, By means of defining of mental states, By means of knowledge, By means of gladness, By means of the first meditative absorption, By means of the second

meditative absorption, By means of the third meditative absorption, By means of the fourth meditative absorption, By means of the attainment of the plane of infinite space, By means of the attainment of the plane of infinite consciousness, By means of the attainment of the plane of nothingness, By means of the attainment of the plane of neither-perception-nor-non-perception, By means of the earth kasiṇa, By means of the water kasiṇa, by means of the fire kasiṇa, by means of the air kasiṇa, by means of the blue kasiṇa, by means of the yellow kasiṇa, by means of the red kasiṇa, By means of the white kasiṇa, By means of the space kasiṇa, By means of the consciousness kasiṇa, By means of recollection of the Buddha, By means of recollection of the Dhamma, By means of recollection of the Community, By means of recollection of morality, By means of recollection of generosity, By means of recollection of the deities, By means of mindfulness of breathing, By means of recollection of death, By means of mindfulness of the body, By means of recollection of peace, By means of the perception of the bloated, By means of the perception of the discoloured, by means of the perception of the festering, by means of the perception of the cut up, by means of the perception of the gnawed, by means of the perception of the scattered, by means of the perception of the hacked and scattered, by means of the perception of the bleeding, by means of the perception of the worm-infested, By means of the perception of the skeleton.

81. By means of long in-breath... etc. by means of long out-breath... by means of short in-breath... by means of short out-breath... experiencing the whole body by means of in-breath... experiencing the whole body by means of out-breath... calming bodily activity by means of in-breath... calming bodily activity by means of out-breath... experiencing joy by means of in-breath... experiencing joy by means of out-breath... experiencing happiness by means of in-breath... experiencing happiness by means of out-breath... experiencing mental activity by means of in-breath... experiencing mental activity by means of out-breath... calming mental activity by means of in-breath... calming mental activity by means of out-breath... experiencing the mind by means of in-breath... experiencing the mind by means of out-breath... gladdening the mind by means of in-breath... gladdening the mind by means of out-breath... concentrating the mind... etc. releasing the mind... observing impermanence... observing dispassion... observing cessation... observing relinquishment by means of in-breath... observing relinquishment by means of out-breath is concentration that is unified focus of mind and non-distraction. By the influence of that concentration, knowledge arises; by that knowledge, mental corruptions are eliminated. Thus first serenity, afterwards knowledge. By that knowledge, there is the elimination of mental corruptions. Therefore it is said - "Wisdom in the eradication of mental corruptions through the purity of non-distraction is knowledge of immediate concentration."

"Mental corruptions": what are those mental corruptions? Mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Where are these mental corruptions eliminated? By the path of stream-entry, the mental corruption of wrong view is eliminated without remainder, the mental corruption of sensuality leading to the realms of misery is eliminated, the mental corruption of existence leading to the realms of misery is eliminated, the mental corruption of ignorance leading to the realms of misery is eliminated. Here these mental corruptions are eliminated. By the path of once-returning, the gross

mental corruption of sensuality is eliminated, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of non-returning, the mental corruption of sensuality is eliminated without remainder, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of arahantship, the mental corruption of existence is eliminated without remainder, the mental corruption of ignorance is eliminated without remainder. Here these mental corruptions are eliminated. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the eradication of mental corruptions through the purity of non-distraction is knowledge of immediate concentration."

The Exposition of Knowledge of Immediate Concentration is thirty-second.

33. Exposition of Knowledge of Non-conflict Abiding

82. How is the authority of insight, the peaceful achievement of abiding, the inclination towards the sublime, wisdom: knowledge of the non-conflict abiding? "The authority of insight": observation of impermanence is the authority of insight, observation of suffering is the authority of insight, observation of non-self is the authority of insight, observation of impermanence in material form is the authority of insight, observation of suffering in material form is the authority of insight, observation of non-self in material form is the authority of insight; in feeling, etc. in perception, in activities, in consciousness, in the eye, etc. observation of impermanence in ageing and death is the authority of insight, observation of suffering in ageing and death is the authority of insight, observation of non-self in ageing and death is the authority of insight.

"The peaceful achievement of abiding": the emptiness abiding is the peaceful achievement of abiding. The signless abiding is the peaceful achievement of abiding. The desireless abiding is the peaceful achievement of abiding.

"The inclination towards the sublime": inclination towards emptiness is the inclination towards the sublime. Inclination towards the signless is the inclination towards the sublime. Inclination towards the desireless is the inclination towards the sublime.

"The non-conflict abiding": the first meditative absorption is the non-conflict abiding. The second meditative absorption is the non-conflict abiding. The third meditative absorption is the non-conflict abiding. The fourth meditative absorption is the non-conflict abiding. The attainment of the plane of infinite space is the non-conflict abiding, etc. the attainment of the plane of neither-perception-nor-non-perception is the non-conflict abiding.

"The non-conflict abiding": in what meaning is it the non-conflict abiding?Through the first meditative absorption one takes away the mental hindrances - the non-conflict abiding. Through the second meditative absorption one takes away applied and sustained thought - the non-conflict abiding. Through the third meditative absorption one takes away rapture - the non-conflict abiding. Through the fourth meditative absorption one takes away pleasure and pain - the non-conflict abiding. Through the attainment of the plane of infinite space one takes away perception of material form,

perception of impingement, perception of diversity - the non-conflict abiding. Through the attainment of the plane of infinite consciousness one takes away perception of the plane of infinite space - the non-conflict abiding. Through the attainment of the plane of nothingness one takes away perception of the plane of infinite consciousness - the non-conflict abiding. Through the attainment of the plane of neither-perception-nor-non-perception one takes away perception of the plane of nothingness - the non-conflict abiding. This is the non-conflict abiding. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "The authority of insight, the peaceful achievement of abiding, the inclination towards the sublime, wisdom: knowledge of the non-conflict abiding."

The Exposition of Knowledge of Non-conflict Abiding is thirty-third.

34. Exposition of Knowledge of the Attainment of Cessation

83. How is wisdom through being endowed with two powers and through the cessation of the three activities, through sixteen courses of knowledge, through nine courses of concentration, mastery, knowledge of the attainment of cessation?

"Through two powers" means two powers - the power of serenity, the power of insight. What is the power of serenity? By means of renunciation, unified focus of mind, non-distraction, is the power of serenity. By means of non-anger, unified focus of mind, non-distraction, is the power of serenity. By means of perception of light, unified focus of mind, non-distraction, is the power of serenity. By means of non-distraction, unified focus of mind, non-distraction, is the power of serenity, etc. Observing relinquishment by means of in-breath, unified focus of mind, non-distraction, is the power of serenity. Observing relinquishment by means of out-breath, unified focus of mind, non-distraction, is the power of serenity.

"The power of serenity": in what sense is it the power of serenity?Through the first meditative absorption one does not waver regarding the mental hindrances - this is the power of serenity. Through the second meditative absorption one does not waver regarding applied and sustained thought - this is the power of serenity. Through the third meditative absorption one does not waver regarding rapture - this is the power of serenity. Through the fourth meditative absorption one does not waver regarding pleasure and pain - this is the power of serenity. Through the attainment of the plane of infinite space one does not waver regarding perception of material form, perception of aversion, perception of diversity - this is the power of serenity. Through the attainment of the plane of infinite consciousness one does not waver regarding perception of the plane of infinite space - this is the power of serenity. Through the attainment of the plane of nothingness one does not waver regarding perception of the plane of infinite consciousness - this is the power of serenity. Through the attainment of the plane of neither-perception-nor-non-perception one does not waver regarding perception of the plane of nothingness - this is the power of serenity. Regarding restlessness and the mental defilements accompanied by restlessness and the aggregates, one does not waver, does not shake, does not quiver - this is the power of serenity. This is the power of serenity.

What is the power of insight? Observation of impermanence is the power of insight. Observation of suffering is the power of insight. Observation of non-self is the power of insight. Observation of disenchantment is the power of insight. Observation of dispassion is the power of insight. Observation of cessation is the power of insight. Observation of relinquishment is the power of insight. In material form, observation of impermanence is the power of insight, etc. in material form, observation of relinquishment is the power of insight. In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. in ageing and death, observation of impermanence is the power of insight, etc. in ageing and death, observation of relinquishment is the power of insight.

"The power of insight": in what sense is it the power of insight?By observation of impermanence, one does not waver regarding perception of permanence - this is the power of insight. By observation of suffering, one does not waver regarding perception of happiness - this is the power of insight. By observation of non-self, one does not waver regarding perception of self - this is the power of insight. By observation of disenchantment, one does not waver regarding delight - this is the power of insight. By observation of dispassion, one does not waver regarding lust - this is the power of insight. By observation of cessation, one does not waver regarding origin - this is the power of insight. By observation of relinquishment, one does not waver regarding grasping - this is the power of insight. Regarding ignorance and the defilements accompanied by ignorance and the aggregates, one does not waver, does not stir, does not quake - this is the power of insight. This is the power of insight.

"And through the cessation of the three activities": through the cessation of which three activities? For one who has attained the second meditative absorption, applied and sustained thought, the verbal activities, have been calmed. For one who has attained the fourth meditative absorption, in-breath and out-breath, the bodily activities, have been calmed. For one who has attained the cessation of perception and feeling, perception and feeling, the mental activities, have been calmed. Through the cessation of these three activities.

84. "With sixteen courses of knowledge": which sixteen courses of knowledge? Observation of impermanence is a course of knowledge, observation of suffering is a course of knowledge, observation of non-self is a course of knowledge, observation of disenchantment is a course of knowledge, observation of dispassion is a course of knowledge, observation of cessation is a course of knowledge, observation of relinquishment is a course of knowledge, observation of turning away is a course of knowledge, the path of stream-entry is a course of knowledge, fruition attainment of stream-entry is a course of knowledge, the path of once-returning is a course of knowledge, fruition attainment of once-returning is a course of knowledge, the path of non-returning is a course of knowledge, fruition attainment of non-returning is a course of knowledge, the path of arahantship is a course of knowledge, fruition attainment of arahantship is a course of knowledge - with these sixteen courses of knowledge.

85. "With nine courses of concentration": which nine courses of concentration? The first meditative absorption is a course of concentration, the second meditative absorption is a course of concentration, the third meditative absorption is a course of

concentration, the fourth meditative absorption is a course of concentration, the attainment of the plane of infinite space... etc. the attainment of the plane of infinite consciousness... the attainment of the plane of nothingness... the attainment of the plane of neither-perception-nor-non-perception is a course of concentration. For the attainment of the first meditative absorption, applied thought and sustained thought and rapture and bliss and unified focus of mind... etc. for the attainment of the attainment of the plane of neither-perception-nor-non-perception, applied thought and sustained thought and rapture and bliss and unified focus of mind - with these nine courses of concentration.

"Mastery": five masteries. Mastery in adverting, mastery in attainment, mastery in determination, mastery in emergence, mastery in reviewing. One adverts to the first meditative absorption wherever one wishes, whichever one wishes, for as long as one wishes; there is no hesitation in adverting - mastery in adverting. One attains the first meditative absorption wherever one wishes, whichever one wishes, for as long as one wishes; there is no hesitation in attainment - mastery in attainment. One determines the first meditative absorption wherever one wishes, whichever one wishes, for as long as one wishes; there is no hesitation in determination - mastery in determination. One emerges from the first meditative absorption wherever one wishes, whichever one wishes, for as long as one wishes; there is no hesitation in emergence - mastery in emergence. One reviews the first meditative absorption wherever one wishes, whichever one wishes, for as long as one wishes; there is no hesitation in reviewing - mastery in reviewing.

The second meditative absorption... etc. One adverts to the attainment of the plane of neither-perception-nor-non-perception wherever one wishes, whichever one wishes, for as long as one wishes; there is no hesitation in adverting - mastery in adverting. One attains the attainment of the plane of neither-perception-nor-non-perception wherever one wishes, whichever one wishes, for as long as one wishes... etc. determines... emerges... reviews; there is no hesitation in reviewing - mastery in reviewing. These are the five masteries. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Through being endowed with two powers and through the tranquillity of the three activities, through sixteen courses of knowledge, through nine courses of concentration, mastery, wisdom: knowledge of the attainment of cessation."

The exposition of knowledge of the attainment of cessation is the thirty-fourth.

35. Exposition of Knowledge of Final Nibbāna

86. How is wisdom in the exhaustion of occurrence for one who is fully aware knowledge of final nibbāna? Here one who is fully aware eliminates the occurrence of sensual desire by renunciation, eliminates the occurrence of anger by non-anger, eliminates the occurrence of sloth and torpor by perception of light, eliminates the occurrence of restlessness by non-distraction, eliminates the occurrence of sceptical doubt by determination of phenomena, etc. by knowledge, of ignorance, by gladness, of discontent, eliminates the occurrence of the mental hindrances by the first meditative absorption, etc. eliminates the occurrence of all mental defilements by the path of arahantship.

Or else, for one who is fully aware attaining final nibbāna through the Nibbāna element without residue of clinging, this very eye-occurrence is exhausted, and another eye-occurrence does not arise. This very ear-occurrence, etc. nose-occurrence, tongue-occurrence, body-occurrence, mind-occurrence is exhausted, and another mind-occurrence does not arise. This is wisdom in the exhaustion of occurrence for one who is fully aware, knowledge of final nibbāna. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the exhaustion of occurrence for one who is fully aware is knowledge of final nibbāna."

The exposition of knowledge of final nibbāna is the thirty-fifth.

36. Exposition of Knowledge of the Purpose of Even-headedness

87. How is wisdom in the complete eradication and cessation of all phenomena, and non-re-establishment, knowledge of the meaning of one who is equal-headed? "All phenomena" means - the five aggregates, the twelve sense bases, the eighteen elements, wholesome mental states, unwholesome mental states, indeterminate mental states, sensual-sphere mental states, fine-material-sphere mental states, immaterial-sphere mental states, not-included mental states. "Complete eradication" means: through renunciation one completely eradicates sensual desire. Through non-anger one completely eradicates anger. Through perception of light one completely eradicates sloth and torpor. Through non-distraction one completely eradicates restlessness. Through defining of phenomena one completely eradicates sceptical doubt. Through knowledge one completely eradicates ignorance. Through gladness one completely eradicates discontent. Through the first meditative absorption one completely eradicates the mental hindrances, etc. through the path of arahantship one completely eradicates all mental defilements.

"Cessation" means: through renunciation one makes sensual desire cease. Through non-anger one makes anger cease. Through perception of light one makes sloth and torpor cease. Through non-distraction one makes restlessness cease. Through defining of phenomena one makes sceptical doubt cease. Through knowledge one makes ignorance cease. Through gladness one makes discontent cease. Through the first meditative absorption one makes the mental hindrances cease, etc. through the path of arahantship one makes all mental defilements cease.

"Non-re-establishment" means: for one who has attained renunciation, sensual desire does not arise. For one who has attained non-anger, anger does not arise. For one who has attained perception of light, sloth and torpor does not arise. For one who has attained non-distraction, restlessness does not arise. For one who has attained defining of phenomena, sceptical doubt does not arise. For one who has attained knowledge, ignorance does not arise. For one who has attained gladness, discontent does not arise. For one who has attained the first meditative absorption, the mental hindrances do not arise, etc. for one who has attained the path of arahantship, all mental defilements do not arise.

"Tranquillity" means renunciation is tranquillity because sensual desire has been abandoned. Because anger has been abandoned, non-anger is tranquillity. Because sloth and torpor has been abandoned, perception of light is tranquillity. Because

restlessness has been abandoned, non-distraction is tranquillity. Because sceptical doubt has been abandoned, defining of phenomena is tranquillity. Because ignorance has been abandoned, knowledge is tranquillity. Because discontent has been abandoned, gladness is tranquillity. Because the mental hindrances have been abandoned, the first meditative absorption is tranquillity, etc. Because all mental defilements have been abandoned, the path of arahantship is tranquillity.

"Heads" means there are thirteen heads - craving is the head of impediment, conceit is the head of shackle, view is the head of adherence, restlessness is the head of distraction, ignorance is the head of defilement, faith is the head of decision, energy is the head of exertion, mindfulness is the head of establishing, concentration is the head of non-distraction, wisdom is the head of seeing, the life faculty is the head of occurrence, deliverance is the head of resort, and cessation is the head of activities. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the complete eradication and cessation of all phenomena, and non-re-establishment: knowledge of the meaning of one who is equal-headed."

The exposition of knowledge of the purpose of even-headedness is the thirty-sixth.

37. Exposition of Knowledge of the Purpose of Detachment

88. How is wisdom in the exhaustion of the diverse, various fires knowledge in the meaning of detachment? "Many" means - lust is separate, hate is separate, delusion is separate, wrath, etc. Hostility... Contempt... Insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... all actions leading to existence.

"Diversity and unity" means sensual desire is diversity, renunciation is unity. Anger is diversity, non-anger is unity. Sloth and torpor is diversity, perception of light is unity. Restlessness is diversity, non-distraction is unity. Sceptical doubt is diversity, defining of phenomena is unity. Ignorance is diversity, knowledge is unity. Discontent is diversity, gladness is unity. Mental hindrances are diversity, the first meditative absorption is unity, etc. all mental defilements are diversity, the path of arahantship is unity.

"Fire" means five fires - the fire of conduct, the fire of virtue, the fire of wisdom, the fire of merit, the fire of the Dhamma. By being sharpened by the fire of conduct, the fire of immorality is exhausted. By being sharpened by the fire of virtue, the fire of non-virtue is exhausted. By being sharpened by the fire of wisdom, the fire of lack of wisdom is exhausted. By being sharpened by the fire of merit, the fire of demerit is exhausted. By being sharpened by the fire of the Dhamma, the fire of what is not the Dhamma is exhausted.

"Detachment" means sensual desire is non-detachment, renunciation is detachment. Anger is non-detachment, non-anger is detachment. Sloth and torpor is non-detachment, perception of light is detachment. Restlessness is non-detachment, non-distraction is detachment. Sceptical doubt is non-detachment, defining of phenomena is detachment. Ignorance is non-detachment, knowledge is detachment. Discontent is non-detachment, gladness is detachment. The mental hindrances are non-

detachment, the first meditative absorption is detachment, etc. All mental defilements are non-detachment, the path of arahantship is detachment. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the exhaustion of the diverse, various fires is knowledge in the meaning of detachment."

The exposition of knowledge of the purpose of detachment is the thirty-seventh.

38. Exposition of Knowledge of Arousal of Energy

89. How is wisdom regarding the state of non-sluggishness, resoluteness, and exertion knowledge of the arousal of energy? Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the non-arising of unarisen evil unwholesome mental states is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the abandoning of arisen evil unwholesome mental states is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the arising of unarisen wholesome mental states is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states is knowledge of the arousal of energy.

Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the non-arising of unarisen sensual desire is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the abandoning of arisen sensual desire is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the arising of unarisen renunciation is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the presence, non-decay, increase, expansion, development, and fulfilment of arisen renunciation is knowledge of the arousal of energy, etc.

Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the non-arising of unarisen all mental defilements is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the abandoning of arisen all mental defilements is knowledge of the arousal of energy, etc. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the arising of the unarisen path of arahantship is knowledge of the arousal of energy. Wisdom regarding the state of non-sluggishness, resoluteness, and exertion for the presence, non-decay, increase, expansion, development, and fulfilment of the arisen path of arahantship is knowledge of the arousal of energy. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom regarding the state of non-sluggishness, resoluteness, and exertion is knowledge of the arousal of energy."

The exposition of knowledge of arousal of energy is the thirty-eighth.

39. Exposition of Knowledge of Pointing Out the Meaning

90. How is wisdom in illuminating various phenomena knowledge in demonstrating meaning? "Various phenomena" means the five aggregates, the twelve sense bases, the eighteen elements, wholesome mental states, unwholesome mental states, indeterminate mental states, sensual-sphere mental states, fine-material-sphere mental states, immaterial-sphere mental states, not-included mental states.

"Illuminating" means one illuminates materiality as impermanent, one illuminates materiality as suffering, one illuminates materiality as non-self. Feeling... etc. perception... activities... consciousness... the eye... etc. one illuminates ageing and death as impermanent, one illuminates ageing and death as suffering, one illuminates ageing and death as non-self.

"Demonstrating meaning" means abandoning sensual desire, one demonstrates the meaning of renunciation. Abandoning anger, one demonstrates the meaning of non-anger. Abandoning sloth and torpor, one demonstrates the meaning of perception of light. Abandoning restlessness, one demonstrates the meaning of non-distraction. Abandoning sceptical doubt, one demonstrates the meaning of defining of mental states. Abandoning ignorance, one demonstrates the meaning of knowledge. Abandoning discontent, one demonstrates the meaning of gladness. Abandoning the mental hindrances, one demonstrates the meaning of the first meditative absorption... etc. abandoning all mental defilements, one demonstrates the meaning of the path of arahantship. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in illuminating various phenomena is knowledge in demonstrating meaning."

The exposition of knowledge of pointing out the meaning is the thirty-ninth.

40. Exposition of Knowledge of Purification of Vision

91. How is wisdom in the penetration of the unity of classification, diversity and unity of all phenomena knowledge of purification of vision? "All phenomena" means the five aggregates, etc. not-included mental states.

"Unity of classification" means all phenomena are included in one by twelve modes. In the meaning of being true, in the meaning of non-self, in the meaning of truth, in the meaning of penetration, in the meaning of direct knowing, in the meaning of full understanding, in the meaning of phenomenon, in the meaning of element, in the meaning of knowing, in the meaning of realisation, in the meaning of touching, in the meaning of full realisation - by these twelve modes all phenomena are included in one.

"Diversity and unity" means sensual desire is diversity, renunciation is unity, etc. all mental defilements are diversity, the path of arahantship is unity.

"Penetration" means one penetrates the truth of suffering through the penetration of full understanding. One penetrates the truth of origin through the penetration of abandoning. One penetrates the truth of cessation through the penetration of realisation. One penetrates the truth of the path through the penetration of development.

"Purification of vision" means at the moment of the path of stream-entry, vision becomes pure; at the moment of the fruition of stream-entry, vision is pure.At the moment of the path of once-returning, vision becomes pure; at the moment of the fruition of once-returning, vision is pure. At the moment of the path of non-returning, vision becomes pure; at the moment of the fruition of non-returning, vision is pure.At the moment of the path of arahantship, vision becomes pure; at the moment of the fruition of arahantship, vision is pure. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the penetration of the unity of classification, diversity and unity of all phenomena is knowledge of purification of vision."

The exposition of knowledge of purification of vision is the fortieth.

41. Exposition of Knowledge of Acceptance

92. How is wisdom in having known knowledge of acquiescence?Materiality is known as impermanent, materiality is known as suffering, materiality is known as non-self. Whatever is known, that is agreeable - wisdom in having known is knowledge of acquiescence. Feeling... etc. perception... activities... consciousness... eye, etc. Ageing and death is known as impermanent, ageing and death is known as suffering, ageing and death is known as non-self. Whatever is known, that is agreeable - wisdom in having known is knowledge of acquiescence.That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in having known is knowledge of acquiescence."

The exposition of knowledge of acceptance is the forty-first.

42. Exposition of Knowledge of Penetration

93. How is wisdom through being touched knowledge of penetration?One touches materiality as impermanent, one touches materiality as suffering, one touches materiality as non-self. Whatever one touches, that one penetrates - wisdom through being touched is knowledge of penetration. Feeling... etc. perception... activities... consciousness... the eye... etc. One touches ageing and death as impermanent, one touches it as suffering, one touches it as non-self. Whatever one touches, that one penetrates - wisdom through being touched is knowledge of penetration.That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom through being touched is knowledge of penetration."

The exposition of knowledge of penetration is the forty-second.

43. Exposition of Knowledge of Partial Abiding

94. How is wisdom in keeping together knowledge of partial abiding?There is feeling with wrong view as condition, there is feeling with the appeasement of wrong view as condition. There is feeling with right view as condition, there is feeling with the appeasement of right view as condition. There is feeling with wrong thought as condition, there is feeling with the appeasement of wrong thought as condition. There is feeling with right thought as condition, there is feeling with the appeasement of right thought as condition, etc. There is feeling with wrong liberation as condition, there is feeling with the appeasement of wrong liberation as condition. There is

feeling with right liberation as condition, there is feeling with the appeasement of right liberation as condition. There is feeling with desire as condition, there is feeling with the appeasement of desire as condition. There is feeling with applied thought as condition, there is feeling with the appeasement of applied thought as condition. There is feeling with perception as condition, there is feeling with the appeasement of perception as condition.

When desire is not appeased, when applied thought is not appeased, when perception is not appeased, there is feeling with that as condition. When desire is appeased, when applied thought is not appeased, when perception is not appeased, there is feeling with that as condition. When desire is appeased, when applied thought is appeased, when perception is not appeased, there is feeling with that as condition. When desire is appeased, when applied thought is appeased, when perception is appeased, there is feeling with that as condition. For the attainment of the unattained there is mental corruption, and when that state is not yet reached, there is feeling with that as condition. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in keeping together is knowledge of partial abiding."

The exposition of knowledge of partial abiding is the forty-third.

44-49. Exposition of Knowledge of the Six Kinds of Turning Away

95. How is it that the wisdom gained by what is being given predominance is knowledge of turning away through perception? Wisdom with renunciation as predominant turns away from sensual desire through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with non-anger as predominant turns away from anger through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with perception of light as predominant turns away from sloth and torpor through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with non-distraction as predominant turns away from restlessness through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with determination of phenomena as predominant turns away from sceptical doubt through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with knowledge as predominant turns away from ignorance through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with gladness as predominant turns away from discontent through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with the first meditative absorption as predominant turns away from the mental hindrances through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away through perception. Wisdom with the path of arahantship as predominant turns away from all mental defilements through perception, thus - the wisdom gained by what is being given predominance is knowledge of turning away

through perception. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in being predominant is knowledge of the transformation of perception."

96. How is wisdom in diversity knowledge of mental transformation? Sensual desire is diversity, renunciation is unity. For one perceiving the unity of renunciation, the mind turns away from sensual desire, thus - wisdom in diversity is knowledge of mental transformation. Anger is diversity, non-anger is unity. For one perceiving the unity of non-anger, the mind turns away from anger, thus - wisdom in diversity is knowledge of mental transformation. Sloth and torpor is diversity, perception of light is unity. For one perceiving the unity of perception of light, the mind turns away from sloth and torpor, thus - wisdom in diversity is knowledge of mental transformation, etc. all mental defilements are diversity, the path of arahantship is unity. For one perceiving the unity of the path of arahantship, the mind turns away from all mental defilements, thus - wisdom in diversity is knowledge of mental transformation. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in diversity is knowledge of mental transformation."

97. How is wisdom in determination knowledge of the end of the round of rebirths of consciousness? One abandoning sensual desire determines the mind by the influence of renunciation - wisdom in determination is knowledge of the end of the round of rebirths of consciousness. One abandoning anger determines the mind by the influence of non-anger - wisdom in determination is knowledge of the end of the round of rebirths of consciousness. One abandoning sloth and torpor determines the mind by the influence of perception of light - wisdom in determination is knowledge of the end of the round of rebirths of consciousness, etc. One abandoning all mental defilements determines the mind by the influence of the path of arahantship - wisdom in determination is knowledge of the end of the round of rebirths of consciousness. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in determination is knowledge of the end of the round of rebirths of consciousness."

98. How is wisdom in emptiness knowledge of the end of the round of rebirths?"The eye is empty of a self or of what belongs to a self or of permanent or of stable or of eternal or of not subject to change" - for one who knows and sees as it really is, knowledge turns away from adherence to the eye, thus - wisdom in emptiness is knowledge of the end of the round of rebirths. "The ear is empty... etc. the nose is empty... the tongue is empty... the body is empty... the mind is empty of a self or of what belongs to a self or of permanent or of stable or of eternal or of not subject to change" - for one who knows and sees as it really is, knowledge turns away from adherence to the mind, thus - wisdom in emptiness is knowledge of the end of the round of rebirths. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in emptiness is knowledge of the end of the round of rebirths."

99. How is wisdom in release knowledge of the end of the round of rebirths through deliverance? Through renunciation one releases sensual desire - wisdom in release is knowledge of the end of the round of rebirths through deliverance. Through non-anger one releases anger - wisdom in release is knowledge of the end of the round of rebirths through deliverance. Through perception of light one releases sloth and

torpor - wisdom in release is knowledge of the end of the round of rebirths through deliverance. Through non-distraction one releases restlessness - wisdom in release is knowledge of the end of the round of rebirths through deliverance. Through defining of phenomena one releases sceptical doubt - wisdom in release is knowledge of the end of the round of rebirths through deliverance, etc. By the path of arahantship one releases all mental defilements - wisdom in release is knowledge of the end of the round of rebirths through deliverance. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in release is knowledge of the end of the round of rebirths through deliverance."

100. How is wisdom regarding the true meaning knowledge of the turning away from the truths? Fully understanding the meaning of oppression, the meaning of being conditioned, the meaning of torment, and the meaning of change of suffering, one turns away - wisdom regarding the true meaning is knowledge of the turning away from the truths. Abandoning the meaning of accumulation, the meaning of source, the meaning of bondage, and the meaning of impediment of the origin, one turns away - wisdom regarding the true meaning is knowledge of the turning away from the truths. realising the meaning of escape, the meaning of seclusion, the meaning of being unconditioned, and the meaning of deathlessness of cessation, one turns away - wisdom regarding the true meaning is knowledge of the turning away from the truths. Developing the meaning of leading out, the meaning of cause, the meaning of seeing, and the meaning of authority of the path, one turns away - wisdom regarding the true meaning is knowledge of the turning away from the truths.

Transformation of perception, mental transformation, transformation of consciousness, transformation of knowledge, transformation of deliverance, turning away from the truths. Perceiving, one turns away - transformation of perception. Intending, one turns away - mental transformation. Cognising, one turns away - transformation of consciousness. Making knowledge, one turns away - transformation of knowledge. Relinquishing, one turns away - transformation of deliverance. Turning away regarding the true meaning - turning away from the truths.

Where there is transformation of perception, there is mental transformation. Where there is mental transformation, there is transformation of perception. Where there is transformation of perception and mental transformation, there is transformation of consciousness. Where there is transformation of consciousness, there is transformation of perception and mental transformation. Where there is transformation of perception, mental transformation, and transformation of consciousness, there is transformation of knowledge. Where there is transformation of knowledge, there is transformation of perception, mental transformation, and transformation of consciousness. Where there is transformation of perception, mental transformation, transformation of consciousness, and transformation of knowledge, there is transformation of deliverance. Where there is transformation of deliverance, there is transformation of perception, mental transformation, transformation of consciousness, and transformation of knowledge. Where there is transformation of perception, mental transformation, transformation of consciousness, transformation of knowledge, and transformation of deliverance, there is turning away from the truths. Where there is turning away from the truths, there is transformation of perception, mental transformation, transformation of consciousness, transformation

of knowledge, and transformation of deliverance. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom regarding the true meaning is knowledge of the turning away from the truths."

The Exposition of Knowledge of the Six Kinds of Turning Away is the forty-ninth.

50. Exposition of Knowledge of Various Kinds of Supernormal Power

101. How is wisdom in the sense of success through the power of determination, with the unification of both body and mind, and with the perception of happiness and the perception of lightness, knowledge of various kinds of supernormal power? Here a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. He develops the mind in these four bases for spiritual power, tames it, makes it soft and workable. Having developed the mind in these four bases for spiritual power, having tamed it, having made it soft and workable, he puts together the body in the mind, puts together the mind in the body, diverts the mind by the power of the body, diverts the body by the power of the mind, determines the mind by the power of the body, determines the body by the power of the mind; Having diverted the mind by the power of the body, having diverted the body by the power of the mind, having determined the mind by the power of the body, having determined the body by the power of the mind, having entered upon the perception of happiness and the perception of lightness in the body, he dwells. With the mind thus developed, pure and bright, he directs and inclines the mind towards the knowledge of various kinds of supernormal power. He experiences the various kinds of supernormal power.

102. Having been one, he becomes many; having been many, he becomes one; appearing and vanishing; he goes unhindered through walls, through ramparts, through mountains, just as through space; he dives in and out of the earth just as in water; he goes on water without breaking it just as on earth;he travels cross-legged through space just as a winged bird; he fondles and strokes with his hand even the moon and sun, so mighty and powerful; He exercises mastery with his body even as far as the Brahma world. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the sense of success through the power of determination, with the unification of both body and mind, and with the perception of happiness and the perception of lightness, is knowledge of various kinds of supernormal power".

The exposition of knowledge of various kinds of supernormal power is the fiftieth.

51. Exposition of Knowledge of Purification of the Ear element

103. How is wisdom in penetrating the signs of sounds of diversity and unity through the diffusion of applied thought knowledge of purification of the ear element? Here a monk develops concentration due to desire... etc. concentration due to energy... concentration due to mind, He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. He develops the

mind in these four bases for spiritual power, tames it, makes it soft and workable. Having developed the mind in these four bases for spiritual power, having tamed it, having made it soft and workable, he attends to the sign of sounds of sounds that are far, attends to the sign of sounds of sounds that are near, attends to the sign of sounds of sounds that are gross, attends to the sign of sounds of sounds that are subtle, attends to the sign of sounds of sounds that are smooth and smooth, attends to the sign of sounds of sounds in the eastern direction, attends to the sign of sounds of sounds in the western direction, attends to the sign of sounds of sounds in the northern direction, attends to the sign of sounds of sounds in the southern direction, attends to the sign of sounds of sounds in the eastern intermediate direction, attends to the sign of sounds of sounds in the western intermediate direction, attends to the sign of sounds of sounds in the northern intermediate direction, attends to the sign of sounds of sounds in the southern intermediate direction, attends to the sign of sounds of sounds in the lower direction, attends to the sign of sounds of sounds in the upper direction. With the mind thus developed, pure and bright, he directs and inclines the mind towards knowledge of purification of the ear element. With the divine ear element, purified and surpassing the human, he hears both sounds - divine and human, whether far or near. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in penetrating the signs of sounds of diversity and unity through the diffusion of applied thought is knowledge of purification of the ear element."

The exposition of knowledge of purification of the ear element is the fifty-first.

52. Exposition of Knowledge of Others' Mental States

104. How is wisdom in penetrating the conduct of consciousness of diversity and unity through the diffusion of the three kinds of consciousness by means of the clarity of the faculties knowledge of others' mental states? Here a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. He develops the mind in these four bases for spiritual power, tames it, makes it soft and workable. Having developed the mind in these four bases for spiritual power, having tamed it, having made it soft and workable, he thus understands - "This materiality has arisen from the pleasure faculty, this materiality has arisen from the displeasure faculty, this materiality has arisen from the equanimity faculty." With the mind thus developed, pure and bright, he directs and inclines the mind towards knowledge of others' mental states. He understands the minds of other beings, of other persons, having encompassed them with his own mind - he understands a mind with lust as "a mind with lust", he understands a mind without lust as "a mind without lust", a mind with hate, etc. a mind without hate, a mind with delusion, a mind without delusion, a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, he understands an unliberated mind as "an unliberated mind".That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is

said - "Wisdom in penetrating the conduct of consciousness of diversity and unity through the diffusion of the three kinds of consciousness by means of the clarity of the faculties is knowledge of others' mental states."

The exposition of knowledge of others' mental states is the fifty-second.

53. Exposition of Knowledge of Recollecting Past Lives

105. How is wisdom in penetrating phenomena occurring through conditions by means of the diffusion of action of diversity and unity the knowledge of recollecting past lives? Here a monk develops concentration due to desire... etc. having made it soft and workable, he thus understands - "When this exists, that comes to be; from the arising of this, that arises, that is to say - with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be; Thus is the origin of this whole mass of suffering."

With the mind thus developed, pure and bright, he directs and inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - "There I was, having such a name, such a clan, such an appearance, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such an appearance, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here." Thus with their aspects and particulars he recollects his manifold past lives. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in penetrating phenomena occurring through conditions by means of the diffusion of action of diversity and unity is knowledge of recollecting past lives."

The exposition of knowledge of recollecting past lives is the fifty-third.

54. Exposition of Knowledge of the Divine Eye

106. How is wisdom in the meaning of seeing the signs of material phenomena of diversity and unity by means of light knowledge of the divine eye? Here a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. He develops the mind in these four bases for spiritual power, tames it, makes it soft and workable. Having developed the mind in these four bases for spiritual power, having tamed it, having made it soft and workable, he attends to the perception of light, determines the perception of day - "As by day so by night, as by night so by day."Thus with an open mind,

unobstructed, he develops a mind of luminosity. With the mind thus developed, pure and bright, he directs and inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views; upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views; upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world." Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the meaning of seeing the signs of material phenomena of diversity and unity by means of light is knowledge of the divine eye."

The exposition of knowledge of the divine eye is the fifty-fourth.

55. Exposition of Knowledge of the Elimination of Mental Corruptions

107. How is wisdom in the mastery of the three faculties in sixty-four ways knowledge of the elimination of mental corruptions? Of which three faculties? The faculty of "I shall know the unknown", the faculty of final knowledge, the faculty of one who has final knowledge.

To how many states does the faculty of "I shall know the unknown" go, to how many states does the faculty of final knowledge go, to how many states does the faculty of one who has final knowledge go? The faculty of "I shall know the unknown" goes to one state - the path of stream-entry. The faculty of final knowledge goes to six states - the fruition of stream-entry, the path of once-returning, the fruition of once-returning, the path of non-returning, the fruition of non-returning, the path of arahantship. The faculty of one who has final knowledge goes to one state -the fruition of arahantship.

At the moment of the path of stream-entry, for the faculty of "I shall know the unknown", the faith faculty has decision as its retinue, the energy faculty has exertion as its retinue, the mindfulness faculty has establishing as its retinue, the concentration faculty has non-distraction as its retinue, the wisdom faculty has seeing as its retinue, the mind faculty has cognition as its retinue, the pleasure faculty has flowing as its retinue, the life faculty has authority over the continuity of occurrence as its retinue. At the moment of the path of stream-entry, the mental states arisen, except for consciousness-originated materiality, are all wholesome, are all without mental corruptions, are all leading to liberation, are all leading to non-accumulation, are all supramundane, are all having Nibbāna as object. At the moment of the path of stream-entry, for the faculty of "I shall know the unknown", these eight faculties are

retinue by conascence, are retinue by mutuality, are retinue by support, are retinue by association, are accompanied, are conascent, are conjoined, are associated. These are both its modes and its retinue.

At the moment of the fruition of stream-entry, for the faculty of final knowledge, the faith faculty has decision as its retinue, the energy faculty has exertion as its retinue, the mindfulness faculty has establishing as its retinue, the concentration faculty has non-distraction as its retinue, the wisdom faculty has seeing as its retinue, the mind faculty has cognition as its retinue, the pleasure faculty has flowing as its retinue, the life faculty has authority over the continuity of occurrence as its retinue. At the moment of the fruition of stream-entry, the mental states arisen are all indeterminate, except for consciousness-originated materiality, are all without mental corruptions, are all supramundane, are all having Nibbāna as object. At the moment of the fruition of stream-entry, for the faculty of final knowledge, these eight faculties are retinue by conascence, are retinue by mutuality, are retinue by support, are retinue by association, are accompanied, are conascent, are conjoined, are associated. These are both its modes and its retinue.

At the moment of the path of once-returning, etc.At the moment of the fruition of once-returning, etc. At the moment of the path of non-returning, etc.At the moment of the fruition of non-returning, etc. At the moment of the path of arahantship, for the faculty of final knowledge, the faith faculty has decision as its retinue, etc. the life faculty has authority over the continuity of occurrence as its retinue. At the moment of the path of arahantship, the mental states arisen, except for consciousness-originated materiality, are all wholesome, are all without mental corruptions, are all leading to liberation, are all leading to non-accumulation, are all supramundane, are all having Nibbāna as object. At the moment of the path of arahantship, for the faculty of final knowledge, these eight faculties are retinue by conascence, are retinue by mutuality, are retinue by support, are retinue by association, are accompanied, are conascent, are conjoined, are associated. These are both its modes and its retinue.

At the moment of the fruition of arahantship, for the faculty of one who has final knowledge, the faith faculty has decision as its retinue, the energy faculty has exertion as its retinue, the mindfulness faculty has establishing as its retinue, the concentration faculty has non-distraction as its retinue, the wisdom faculty has seeing as its retinue, the mind faculty has cognition as its retinue, the pleasure faculty has flowing as its retinue, the life faculty has authority over the continuity of occurrence as its retinue. At the moment of the fruition of arahantship, the mental states arisen are all indeterminate, except for consciousness-originated materiality, are all without mental corruptions, are all supramundane, are all having Nibbāna as object. At the moment of the fruition of arahantship, for the faculty of one who has final knowledge, these eight faculties are retinue by conascence, are retinue by mutuality, are retinue by support, are retinue by association, are accompanied, are conascent, are conjoined, are associated. These are both its modes and its retinue. Thus these eight sets of eight are sixty-four.

"Mental corruptions": what are those mental corruptions? Mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Where are these mental corruptions eliminated? By the path

of stream-entry, the mental corruption of wrong view is eliminated without remainder, the mental corruption of sensuality leading to the realms of misery is eliminated, the mental corruption of existence leading to the realms of misery is eliminated, the mental corruption of ignorance leading to the realms of misery is eliminated. Here these mental corruptions are eliminated. By the path of once-returning, the gross mental corruption of sensuality is eliminated, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of non-returning, the mental corruption of sensuality is eliminated without remainder, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of arahantship, the mental corruption of existence is eliminated without remainder, the mental corruption of ignorance is eliminated without remainder. Here these mental corruptions are eliminated. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the mastery of the three faculties in sixty-four ways is knowledge of the elimination of mental corruptions."

The exposition of knowledge of the elimination of mental corruptions is the fifty-fifth.

56-63. Exposition of the Dyad of the Tetrad of Knowledge of Truth

108. How is wisdom in the meaning of full understanding knowledge of suffering, wisdom in the meaning of abandoning knowledge of origin, wisdom in the meaning of realisation knowledge of cessation, wisdom in the meaning of development knowledge of the path? Suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of being fully understood; the origin has the meaning of accumulation, the meaning of source, the meaning of bondage, the meaning of impediment, the meaning of abandoning; cessation has the meaning of escape, the meaning of seclusion, the meaning of unconditioned, the meaning of deathlessness, the meaning of realisation; the path has the meaning of deliverance, the meaning of cause, the meaning of seeing, the meaning of authority, the meaning of development. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Wisdom in the meaning of full understanding is knowledge of suffering, wisdom in the meaning of abandoning is knowledge of origin, wisdom in the meaning of realisation is knowledge of cessation, wisdom in the meaning of development is knowledge of the path."

109. How is there knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering? The knowledge of one possessing the path is this knowledge of suffering, this knowledge of the origin of suffering, this knowledge of the cessation of suffering, this knowledge of the practice leading to the cessation of suffering.

Therein, what is knowledge of suffering? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light

of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view that arises referring to suffering - this is called knowledge of suffering. Referring to the origin of suffering, etc. Referring to the cessation of suffering, etc. Whatever wisdom, understanding, etc. that arises referring to the practice leading to the cessation of suffering, non-delusion, investigation of phenomena, right view - this is called knowledge of the practice leading to the cessation of suffering. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering."

The exposition of the dyad of the tetrad of knowledge of truth is the sixty-third.

64-67. Exposition of Knowledge of Pure Analytical Knowledge

110. How is there knowledge of analytical knowledge of meaning, knowledge of analytical knowledge of phenomena, knowledge of analytical knowledge of language, knowledge of analytical knowledge of discernment? Knowledge regarding meanings is analytical knowledge of meaning, knowledge regarding phenomena is analytical knowledge of phenomena, knowledge regarding languages is analytical knowledge of language, knowledge regarding discernment is analytical knowledge of discernment. Wisdom in the diversity of meanings is knowledge of analytical knowledge of meaning, wisdom in the diversity of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the diversity of language is knowledge of analytical knowledge of language, wisdom in the diversity of discernment is knowledge of analytical knowledge of discernment, wisdom in the determination of meaning is knowledge of analytical knowledge of meaning, wisdom in the determination of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the determination of language is knowledge of analytical knowledge of language, wisdom in the determination of discernment is knowledge of analytical knowledge of discernment.

Wisdom in the discernment of meaning is knowledge of analytical knowledge of meaning, wisdom in the discernment of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the discernment of language is knowledge of analytical knowledge of language, wisdom in the discernment of discernment is knowledge of analytical knowledge of discernment. Wisdom in the discrimination of meaning is knowledge of analytical knowledge of meaning, wisdom in the discrimination of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the discrimination of language is knowledge of analytical knowledge of language, wisdom in the discrimination of discernment is knowledge of analytical knowledge of discernment.

Wisdom in the variety of meaning is knowledge of analytical knowledge of meaning, wisdom in the variety of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the variety of language is knowledge of analytical knowledge of language, wisdom in the variety of discernment is knowledge of analytical knowledge of discernment. Wisdom in the production of meaning is knowledge of analytical knowledge of meaning, wisdom in the production of phenomena is

knowledge of analytical knowledge of phenomena, wisdom in the production of language is knowledge of analytical knowledge of language, wisdom in the production of discernment is knowledge of analytical knowledge of discernment.

Wisdom in the illumination of meaning is knowledge of analytical knowledge of meaning, wisdom in the illumination of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the illumination of language is knowledge of analytical knowledge of language, wisdom in the illumination of discernment is knowledge of analytical knowledge of discernment. Wisdom in the shining of meaning is knowledge of analytical knowledge of meaning, wisdom in the shining of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the shining of language is knowledge of analytical knowledge of language, wisdom in the shining of discernment is knowledge of analytical knowledge of discernment. Wisdom in the proclamation of meaning is knowledge of analytical knowledge of meaning, wisdom in the proclamation of phenomena is knowledge of analytical knowledge of phenomena, wisdom in the proclamation of language is knowledge of analytical knowledge of language, wisdom in the proclamation of discernment is knowledge of analytical knowledge of discernment. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "knowledge of analytical knowledge of meaning, knowledge of analytical knowledge of phenomena, knowledge of analytical knowledge of language, knowledge of analytical knowledge of discernment".

The exposition of knowledge of pure analytical knowledge is the sixty-seventh.

68. Exposition of Knowledge of the Degree of Maturity of Faculties

111. What is the Truth-finder's knowledge of the diversity of faculties? Here the Truth-finder sees beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct, some seeing the danger in the world beyond and in fault, some not seeing the danger in the world beyond and in fault.

With little dust in their eyes, with much dust in their eyes: a person with faith has little dust in their eyes, a person without faith has much dust in their eyes. A person putting forth strenuous energy has little dust in their eyes, a lazy person has much dust in their eyes. A mindful person has little dust in their eyes, an unmindful person has much dust in their eyes. A concentrated person has little dust in their eyes, an unconcentrated person has much dust in their eyes. A wise person has little dust in their eyes, an unwise person has much dust in their eyes.

With sharp faculties, with soft faculties: a person with faith has sharp faculties, a person without faith has soft faculties. A person putting forth strenuous energy has sharp faculties, a lazy person has soft faculties. A mindful person has sharp faculties, an unmindful person has soft faculties. A concentrated person has sharp faculties, an unconcentrated person has soft faculties. A wise person has sharp faculties, an unwise person has soft faculties.

Of good disposition, of poor disposition: a person with faith is of good disposition, a person without faith is of poor disposition. A person putting forth strenuous energy is of good disposition, a lazy person is of poor disposition. A mindful person is of good

disposition, an unmindful person is of poor disposition. A concentrated person is of good disposition, an unconcentrated person is of poor disposition. A wise person is of good disposition, an unwise person is of poor disposition.

Easy to instruct, difficult to instruct: a person with faith is easy to instruct, a person without faith is difficult to instruct. A person putting forth strenuous energy is easy to instruct, a lazy person is difficult to instruct. A mindful person is easy to instruct, an unmindful person is difficult to instruct. A concentrated person is easy to instruct, an unconcentrated person is difficult to instruct. A wise person is easy to instruct, an unwise person is difficult to instruct.

Some seeing the danger in the world beyond and in fault, some not seeing the danger in the world beyond and in fault: a person with faith sees the danger in the world beyond and in fault, a person without faith does not see the danger in the world beyond and in fault. A person putting forth strenuous energy sees the danger in the world beyond and in fault, a lazy person does not see the danger in the world beyond and in fault. A mindful person sees the danger in the world beyond and in fault, an unmindful person does not see the danger in the world beyond and in fault. A concentrated person sees the danger in the world beyond and in fault, an unconcentrated person does not see the danger in the world beyond and in fault. A wise person sees the danger in the world beyond and in fault, an unwise person does not see the danger in the world beyond and in fault.

112. "World" means - the world of aggregates, the world of elements, the world of sense bases, the world of failed existence, the world of failed origination, the world of successful existence, the world of successful origination.

One world - all beings are sustained by nutriment. Two worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen worlds - the eighteen elements.

"Faults" means all mental defilements are faults, all misconducts are faults, all volitional activities are faults, all actions leading to existence are faults. Thus in this world and in this fault a sharp perception of fear is present, just as towards a murderer with drawn sword. By these fifty ways one knows, sees, directly knows, and penetrates these five faculties - this is the Truth-finder's knowledge of the diversity of faculties.

The exposition of knowledge of the degree of maturity of faculties is the sixty-eighth.

69. Exposition of Knowledge of Inclinations and Underlying Tendencies

113. What is the Truth-finder's knowledge of beings' inclinations and underlying tendencies? Here the Truth-finder knows beings' inclinations, knows their underlying tendencies, knows their temperament, knows their disposition, and understands beings who are capable and incapable. What is beings' inclination? "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". Thus beings are either based upon the view of existence or based upon the view of non-existence.

Or else, not approaching these two extremes, acquiescence in conformity with phenomena that are dependently arisen through specific conditionality is attained, or knowledge as it really is. Even while one is pursuing sensual pleasure, he knows - "This person is inclined towards sensual pleasure, has sensual pleasure as their inclination, is intent upon sensual pleasure." Even while one is pursuing sensual pleasure, he knows - "This person is inclined towards renunciation, has renunciation as their inclination, is intent upon renunciation." Even while one is pursuing renunciation, he knows - "This person is inclined towards renunciation, has renunciation as their inclination, is intent upon renunciation." Even while one is pursuing renunciation, he knows - "This person is inclined towards sensual pleasure, has sensual pleasure as their inclination, is intent upon sensual pleasure." Even while one is pursuing anger, he knows - "This person is inclined towards anger, has anger as their inclination, is intent upon anger." Even while one is pursuing anger, he knows - "This person is inclined towards non-anger, has non-anger as their inclination, is intent upon non-anger." Even while one is pursuing non-anger, he knows - "This person is inclined towards non-anger, has non-anger as their inclination, is intent upon non-anger." Even while one is pursuing non-anger, he knows - "This person is inclined towards anger, has anger as their inclination, is intent upon anger." Even while one is pursuing sloth and torpor, he knows - "This person is inclined towards sloth and torpor, has sloth and torpor as their inclination, is intent upon sloth and torpor." Even while one is pursuing sloth and torpor, he knows - "This person is inclined towards the perception of light, has the perception of light as their inclination, is intent upon the perception of light." Even while one is pursuing the perception of light, he knows - "This person is inclined towards the perception of light, has the perception of light as their inclination, is intent upon the perception of light." Even while one is pursuing the perception of light, he knows - "This person is inclined towards sloth and torpor, has sloth and torpor as their inclination, is intent upon sloth and torpor." This is beings' inclination.

114. And what is beings' underlying tendency? 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. Whatever in the world is lovely and pleasurable, here beings' underlying tendency to sensual lust underlies. Whatever in the world is unlovely and unpleasurable, here beings' underlying tendency to aversion underlies. Thus in these two states ignorance is involved; conceit and wrong view and sceptical doubt should be seen as co-existent with that. This is beings' underlying tendency.

And what is beings' temperament? Meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity, whether of limited plane or of great plane. This is beings' temperament.

115. And what is beings' disposition? There are beings of inferior disposition, there are beings of superior disposition. Beings of inferior disposition associate with, keep company with, and attend upon beings of inferior disposition. Beings of superior disposition associate with, keep company with, and attend upon beings of superior disposition. In the past too, beings of inferior disposition associated with, kept company with, and attended upon beings of inferior disposition; beings of superior disposition associated with, kept company with, and attended upon beings of superior disposition. In the future too, beings of inferior disposition will associate with, keep company with, and attend upon beings of inferior disposition; beings of superior disposition will associate with, keep company with, and attend upon beings of superior disposition. This is beings' disposition.

Which beings are incapable? Those beings who are possessed of obstruction by kamma, possessed of obstruction by mental defilements, possessed of obstruction by kamma results, faithless, without desire, lacking wisdom, incapable of entering upon the fixed course, the right path, in wholesome mental states - these beings are incapable.

Which beings are capable? Those beings who are not possessed of obstruction by kamma, not possessed of obstruction by mental defilements, not possessed of obstruction by kamma results, with faith, with desire, wise, capable of entering upon the fixed course, the right path, in wholesome mental states - these beings are capable. This is the Truth-finder's knowledge of beings' inclinations and underlying tendencies.

The exposition of knowledge of inclinations and underlying tendencies is the sixty-ninth.

70. Exposition of Knowledge of the Twin Miracle

116. What is the Truth-finder's knowledge of the twin miracle? Here the Truth-finder performs the twin miracle not shared with disciples. From the upper body a great mass of fire proceeds, from the lower body a torrent of water proceeds; from the lower body a great mass of fire proceeds, from the upper body a torrent of water proceeds; from the eastern side of the body a great mass of fire proceeds, from the western side of the body a torrent of water proceeds; from the western side of the body a great mass of fire proceeds, from the eastern side of the body a torrent of water proceeds; from the right eye a great mass of fire proceeds, from the left eye a torrent of water proceeds; from the left eye a great mass of fire proceeds, from the right eye a torrent of water proceeds; from the right ear a great mass of fire proceeds, from the left ear a torrent of water proceeds; from the left ear a great mass of fire proceeds, from the right ear a torrent of water proceeds; from the right nostril a great mass of fire proceeds, from the left nostril a torrent of water proceeds; from the left nostril a great mass of fire proceeds, from the right nostril a torrent of water proceeds; from the right shoulder a great mass of fire proceeds, from the left shoulder a torrent of water proceeds; from the left shoulder a great mass of fire proceeds, from the right shoulder a torrent of water proceeds; from the right hand a great mass of fire proceeds, from the left hand a torrent of water proceeds; from the left hand a great mass of fire proceeds, from the right hand a torrent of water proceeds; from the right side a great mass of fire proceeds, from the left side a torrent of water proceeds; from the left side a great mass of fire proceeds, from the

right side a torrent of water proceeds; from the right foot a great mass of fire proceeds, from the left foot a torrent of water proceeds; from the left foot a great mass of fire proceeds, from the right foot a torrent of water proceeds; from each finger a great mass of fire proceeds, from the spaces between the fingers a torrent of water proceeds; from the spaces between the fingers a great mass of fire proceeds, from each finger a torrent of water proceeds; from each hair a great mass of fire proceeds, from each hair a torrent of water proceeds; from each pore a great mass of fire proceeds, from each pore a torrent of water proceeds.

Of six colours - blue, yellow, red, white, crimson, and luminous - the Blessed One walks up and down, the created one stands or sits down or lies down. The Blessed One stands, the created one walks up and down or sits down or lies down. The Blessed One sits down, the created one walks up and down or stands or lies down. The Blessed One lies down, the created one walks up and down or stands or sits down. The created one walks up and down, the Blessed One stands or sits down or lies down. The created one stands, the Blessed One walks up and down or sits down or lies down. The created one sits down, the Blessed One walks up and down or stands or lies down. The created one lies down, the Blessed One walks up and down or stands or sits down. This is the Truth-finder's knowledge of the twin miracle.

The exposition of knowledge of the twin miracle is the seventieth.

71. Exposition of Knowledge of Great Compassion

117. What is the Truth-finder's knowledge of the great compassion attainment? In many ways, for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world community is ablaze" - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world community is energetic" - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world community has set out" - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world community has entered upon a wrong path" - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world is swept along, it is unstable" - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world is without shelter, without a lord" - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world is without ownership, one must go having abandoned all" - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world is deficient, unsatisfied, a slave of craving" -for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. "The world community is without protection" - for those seeing, etc. "The world community is without shelter" - for those seeing, etc. "The world community is without refuge" - for those seeing, etc. "The world community has become without refuge" - for those seeing, etc.

"The world is agitated, not calmed" - for those seeing, etc. "The world community is with darts, pierced by many darts; for it there is no other one to extract the darts, except for me" - for those seeing, etc. "The world community is obstructed by the darkness of ignorance, egg-like, thrown into the cage of defilements; for it there is no other one to show the light, except for me" - for those seeing, etc. "The world community gone to ignorance, egg-like, enveloped, become like a tangled ball of thread, become like a matted ball of string, become like muñja grass and pabbaja

reeds, does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths" - for those seeing, etc. "The world community is smeared with the poison-fault of ignorance, become mired in the mud of defilements" - for those seeing, etc. "The world community is entangled by the tangle of lust, hate, and delusion; for it there is no other one to untangle the tangle, except for me" -for those seeing, etc.

The world's inhabitants are fastened to the junction of craving -for those seeing, etc. The world's inhabitants are spread over by the net of craving -for those seeing, etc. The world's inhabitants are carried away by the stream of craving -for those seeing, etc. The world's inhabitants are connected by the mental fetter of craving -for those seeing, etc. The world's inhabitants are followed by the underlying tendency of craving - for those seeing, etc. The world's inhabitants are tormented by the torment of craving - for those seeing, etc. The world's inhabitants are burnt by the fever of craving - for those seeing, etc.

The world's inhabitants are fastened to the junction of wrong view -for those seeing, etc. The world's inhabitants are spread over by the net of wrong view -for those seeing, etc. The world's inhabitants are carried away by the stream of wrong view - for those seeing, etc. The world's inhabitants are connected by the mental fetter of wrong view - for those seeing, etc. The world's inhabitants are followed by the underlying tendency to wrong view - for those seeing, etc. The world's inhabitants are tormented by the torment of wrong view - for those seeing, etc. The world's inhabitants are burnt by the fever of wrong view - for those seeing, etc.

The world's inhabitants are accompanied by birth - for those seeing, etc. The world's inhabitants are followed by ageing - for those seeing, etc. The world's inhabitants are overcome by illness - for those seeing, etc. The world's inhabitants are afflicted by death - for those seeing, etc. The world's inhabitants are established in suffering -for those seeing, etc.

The world community is ensnared by craving - for those seeing, etc. The world community is fenced in by the wall of ageing - for those seeing, etc. The world community is fenced in by the snare of death - for those seeing, etc. The world community is bound by great bondage - by the bondage of lust, by the bondage of hate, by the bondage of delusion, by the bondage of conceit, by the bondage of wrong view, by the bondage of mental defilement, by the bondage of misconduct; there is no one else who can release it from bondage, except for me -for those seeing, etc. The world community has entered upon great confinement; there is no one else who can show it an opening, except for me - for those seeing, etc. The world community is obstructed by a great impediment; there is no one else who can cut through the impediment, except for me - for those seeing, etc. The world community has fallen into a great precipice; there is no one else who can raise it from the precipice, except for me - for those seeing, etc. The world community has entered upon a great wilderness; there is no one else who can help it across the wilderness, except for me - for those seeing, etc. The world community has entered upon the great round of rebirths; there is no one else who can release it from the round of rebirths, except for me - for those seeing, etc. The world community rolls about in a great difficult passage; there is no one else who can raise it from the difficult passage, except for me - for those seeing, etc. The world community has sunk into a

great marsh; there is no one else who can raise it from the marsh, except for me -for those seeing, etc.

The world community is afflicted - for those seeing, etc. the world community is blazing - with the fire of lust, with the fire of hate, with the fire of delusion, with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes; there is no one else who can extinguish it, except for me - for those seeing, etc. the world community, taken up, is destroyed, always without shelter, like a thief who has received the rod - for those seeing, etc. the world community is bound by the bondage of faults, standing before the place of execution; there is no one else who can release it from bondage, except for me -for those seeing, etc. the world community is without a protector, having reached the highest state of wretchedness; there is no one else who can protect it, except for me -for those seeing, etc. the world community is overwhelmed by suffering, oppressed for a long time - for those seeing, etc. the world community is bound, constantly thirsty - for those seeing, etc.

The world community is blind, without eyes - for those seeing, etc. the world community has its eye destroyed, without a guide - for those seeing, etc. the world community has plunged into the wrong path, having failed on the straight road; there is no one else who can bring it to the noble path, except for me - for those seeing, etc. the world community has plunged into the great flood; there is no one else who can lift it from the flood, except for me - for those seeing, etc.

118. The world's inhabitants are obsessed by two wrong views -for those seeing, etc. The world's inhabitants have gone wrong through three kinds of misconduct -for those seeing, etc. The world's inhabitants are bound by four mental bonds, yoked to the four mental bonds - for those seeing, etc. The world's inhabitants are tied by four mental knots - for those seeing, etc. The world's inhabitants cling through four kinds of clinging - for those seeing, etc. The world's inhabitants have ascended to the five destinations - for those seeing, etc. The world's inhabitants find pleasure in the five types of sensual pleasure - for those seeing, etc. The world's inhabitants are spread over by the five mental hindrances - for those seeing, etc. The world's inhabitants quarrel through the six sources of contention - for those seeing, etc. The world's inhabitants find pleasure in the six classes of craving - for those seeing, etc. The world's inhabitants are obsessed by six wrong views - for those seeing, etc. The world's inhabitants are followed by the seven underlying tendencies - for those seeing, etc. The world's inhabitants are connected by the seven mental fetters -for those seeing, etc. The world's inhabitants are raised by the seven kinds of conceit - for those seeing, etc. The world's inhabitants roll about through the eight worldly adversities - for those seeing, etc. The world's inhabitants have gone out through the eight wrong courses - for those seeing, etc. The world's inhabitants are corrupted by the eight faults of a person - for those seeing, etc. The world's inhabitants are struck by the nine grounds of resentment - for those seeing, etc. The world's inhabitants are raised by the nine kinds of conceit - for those seeing, etc. The world's inhabitants find pleasure in the nine states rooted in craving - for those seeing, etc. The world's inhabitants are defiled by the ten bases of mental defilements - for those seeing, etc. The world's inhabitants are struck by the ten grounds of resentment -for those seeing, etc. The world's inhabitants are endowed with the ten unwholesome courses

of action - for those seeing, etc. The world's inhabitants are connected by the ten mental fetters - for those seeing, etc. The world's inhabitants have gone out through the ten wrong courses - for those seeing, etc. The world's inhabitants are endowed with wrong view of ten bases - for those seeing, etc. The world's inhabitants are endowed with the extreme-grasping view of ten bases - for those seeing, etc. The world's inhabitants are obsessed by the one hundred and eight obsessions of craving - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. The world's inhabitants are obsessed by sixty-two wrong views -for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings.

I have crossed over, and the world has not crossed over; I am released, and the world is not released; I am tamed, and the world is untamed; I am peaceful, and the world is not peaceful; I am comforted, and the world is not comforted; I have attained final Nibbāna, and the world has not attained final Nibbāna; I am indeed able, having crossed over, to help others cross over; being released, to release; being tamed, to tame; being peaceful, to bring peace; being comforted, to comfort; having attained final Nibbāna, to lead others to final Nibbāna - for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings. This is the Truth-finder's knowledge of the great compassion attainment.

The exposition of knowledge of great compassion is the seventy-first.

72-73. Exposition of Knowledge of Omniscience

119. What is the Truth-finder's knowledge of omniscience? He knows all that is conditioned and unconditioned without remainder - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

120. He knows all the past - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. He knows all the future - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. He knows all the present - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

Eye and visible forms, thus he knows all that -this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. Ear and sounds, etc. nose and odours, tongue and flavours, body and tangibles, mind and mental phenomena, thus he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as the meaning of impermanent, the meaning of suffering, the meaning of non-self, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the meaning of impermanent, the meaning of suffering, the meaning of non-self of matter, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as of feeling, etc. as far as of perception, etc. as far as of activities, etc. as far as of consciousness, etc. as far as of the eye, etc. the meaning of impermanent, the meaning of suffering, the meaning of non-self of ageing and death, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as the meaning of direct knowledge for direct knowledge, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the meaning of full understanding for full understanding, etc. as far as the meaning of abandoning for abandoning, etc.as far as the meaning of meditative development for meditative development, etc. as far as the meaning of realisation for realisation, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as the meaning of aggregate of the aggregates, he knows all that -this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the meaning of element of the elements, etc.as far as the meaning of sense base of the sense bases, etc. as far as the meaning of conditioned of the conditioned, etc. as far as the meaning of unconditioned of the unconditioned, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as wholesome mental states, he knows all -this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as unwholesome mental states, etc. as far as indeterminate mental states... as far as sensual-sphere mental states... as far as fine-material-sphere mental states... as far as immaterial-sphere mental states... as far as mental states not included, he knows all - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as the meaning of suffering of suffering, he knows all that -this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the meaning of origin of the origin, etc.as far as the meaning of cessation of cessation, etc. as far as the meaning of path of the path, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as the meaning of analytical knowledge of meaning of the analytical knowledge of meaning, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the meaning of analytical knowledge of phenomena of the analytical knowledge of phenomena, etc. as far as the meaning of analytical knowledge of language of the analytical knowledge of language, etc. as far as the meaning of analytical knowledge of discernment of the analytical knowledge of discernment, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as the knowledge of the higher and lower faculties, he knows all that -this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the knowledge of beings' inclinations and underlying tendencies, etc. as far as the knowledge of the twin miracle, etc.as far as the knowledge of the great compassion attainment, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen,

heard, sensed, cognised, attained, sought after, pondered over by the mind, he knows all that - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

121. There is nothing unseen by him here, nor anything unknown to be known. He directly knew all that is to be understood, therefore the Truth-finder is the all-seeing one."

"The all-seeing one": in what sense is he the all-seeing one?Fourteen Buddha-knowledges. Knowledge of suffering is Buddha-knowledge, knowledge of the origin of suffering is Buddha-knowledge, knowledge of the cessation of suffering is Buddha-knowledge, knowledge of the practice leading to the cessation of suffering is Buddha-knowledge, knowledge of analytical knowledge of meaning is Buddha-knowledge, knowledge of analytical knowledge of phenomena is Buddha-knowledge, knowledge of analytical knowledge of language is Buddha-knowledge, knowledge of analytical knowledge of discernment is Buddha-knowledge, knowledge of the higher and lower faculties is Buddha-knowledge, knowledge of the inclinations and underlying tendencies of beings is Buddha-knowledge, knowledge of the twin miracle is Buddha-knowledge, knowledge of the great compassion attainment is Buddha-knowledge, the knowledge of omniscience is Buddha-knowledge, the unobstructed knowledge is Buddha-knowledge - these are the fourteen Buddha-knowledges. Of these fourteen Buddha-knowledges, eight knowledges are common to disciples; six knowledges are not shared with disciples.

As far as the meaning of suffering of suffering, all is known;there is no meaning of suffering that is unknown - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the meaning of suffering of suffering, all is known, all is seen, all is understood, all is realised, all is touched by wisdom; there is no meaning of suffering not touched by wisdom -this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge. As far as the meaning of origin of the origin, etc.as far as the meaning of cessation of cessation... as far as the meaning of path of the path, etc. as far as the meaning of analytical knowledge of meaning of the analytical knowledge of meaning... as far as the meaning of analytical knowledge of phenomena of the analytical knowledge of phenomena... as far as the meaning of analytical knowledge of language of the analytical knowledge of language... as far as the meaning of analytical knowledge of discernment of the analytical knowledge of discernment, all is known, all is seen, all is understood, all is realised, all is touched by wisdom; there is no meaning of analytical knowledge of discernment not touched by wisdom - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as the knowledge of the higher and lower faculties, etc.as far as the knowledge of beings' inclinations and underlying tendencies, as far as the knowledge of the twin miracle, as far as the knowledge of the great compassion attainment;all is known, all is seen, all is understood, all is realised, all is touched by wisdom; there is nothing of the knowledge of the great compassion attainment not touched by wisdom - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

As far as in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, all is known, all is seen, all is understood, all is realised, all is touched by wisdom; there is nothing not touched by wisdom - this is the knowledge of omniscience. There is no obstruction therein - this is the unobstructed knowledge.

> There is nothing unseen by him here, nor anything unknown to be known;
> He directly knew all that is to be understood, therefore the Truth-finder is the all-seeing one."

The exposition of knowledge of omniscience is the seventy-third.

The treatise on knowledge is concluded.

2. Treatise on Views

122. What is view, how many standpoints for views are there, how many prepossessions by views are there, how many views are there, how many adherences to views are there, what is the uprooting of standpoints for views?

[1] What is view? Adherence and clinging is view. [2] How many standpoints for views are there? There are eight standpoints for views. [3] How many prepossessions by views are there? There are eighteen prepossessions by views. [4] How many views are there? There are sixteen views. [5] How many adherences to views are there? There are three hundred adherences to views. [6] What is the uprooting of standpoints for views? The path of stream-entry is the uprooting of standpoints for views.

123. How is adherence and clinging view? Materiality thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. Feeling thus: 'This is mine,' etc. perception thus: 'This is mine,' activities thus: 'This is mine,' consciousness thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. The eye thus: 'This is mine,' etc. the ear thus: 'This is mine,' the nose thus: 'This is mine,' the tongue thus: 'This is mine,' the body thus: 'This is mine,' the mind thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. Material forms thus: 'This is mine,' etc. sounds thus: 'This is mine,' odours thus: 'This is mine,' flavours thus: 'This is mine,' tangibles thus: 'This is mine,' mental phenomena thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. Eye-consciousness thus: 'This is mine,' etc. ear-consciousness thus: 'This is mine,' nose-consciousness thus: 'This is mine,' tongue-consciousness thus: 'This is mine,' body-consciousness thus: 'This is mine,' mind-consciousness thus: 'This is mine, this I am, this is my self' -is adherence and clinging view. Eye-contact thus: 'This is mine,' etc. ear-contact thus: 'This is mine,' nose-contact thus: 'This is mine,' tongue-contact thus: 'This is mine,' body-contact thus: 'This is mine,' mind-contact thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. Feeling born of eye-contact, etc. feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact thus: 'This is mine, this I am, this is my self' - is adherence and clinging view.

Perception of visible forms thus: 'This is mine,' etc. Perception of sounds thus: 'This is mine,' Perception of odours thus: 'This is mine,' Perception of flavours thus: 'This is mine,' Perception of tangibles thus: 'This is mine,' Perception of mental phenomena thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. Volition regarding visible forms thus: 'This is mine,' etc. Volition regarding sounds thus: 'This is mine,' Volition regarding odours thus: 'This is mine,' Volition regarding flavours thus: 'This is mine,' Volition regarding tangibles thus: 'This is mine,' Volition regarding mental phenomena thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. craving for visible forms thus: 'This is mine,' etc. Craving for sounds thus: 'This is mine,' Craving for odours thus: 'This is mine,' Craving for flavours thus: 'This is mine,' Craving for tangibles thus: 'This is mine,' Craving for mental phenomena thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. Applied thought regarding visible forms thus: 'This is mine,' etc. Applied thought regarding sounds thus: 'This is mine,' Applied thought regarding odours thus: 'This is mine,' Applied thought regarding flavours thus: 'This is mine,' Applied thought regarding tangibles thus: 'This is mine,' Applied thought regarding mental phenomena thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. Sustained thought regarding visible forms thus: 'This is mine,' etc. Sustained thought regarding sounds thus: 'This is mine,' Sustained thought regarding odours thus: 'This is mine,' Sustained thought regarding flavours thus: 'This is mine,' Sustained thought regarding tangibles thus: 'This is mine,' Sustained thought regarding mental phenomena thus: 'This is mine, this I am, this is my self' - is adherence and clinging view.

The solid element thus: 'This is mine,' etc. The liquid element thus: 'This is mine,' The heat element thus: 'This is mine,' The air element thus: 'This is mine,' The space element thus: 'This is mine,' The consciousness element thus: 'This is mine, this I am, this is my self' - is adherence and clinging view. The earth kasiṇa thus: 'This is mine,' etc. The water kasiṇa, The fire kasiṇa, The air kasiṇa, The blue kasiṇa, The yellow kasiṇa, The red kasiṇa, The white kasiṇa, The space kasiṇa, The consciousness kasiṇa thus: 'This is mine, this I am, this is my self' - is adherence and clinging view.

Head hair thus: 'This is mine,' etc. Body hair thus: 'This is mine,' Nails thus: 'This is mine,' Teeth thus: 'This is mine,' Skin thus: 'This is mine,' Flesh thus: 'This is mine,' Sinews thus: 'This is mine,' Bones thus: 'This is mine,' Bone marrow thus: 'This is mine,' Kidneys thus: 'This is mine,' Heart thus: 'This is mine,' Liver thus: 'This is mine,' Pleura thus: 'This is mine,' Spleen thus: 'This is mine,' Lungs thus: 'This is mine,' Intestines thus: 'This is mine,' Mesentery thus: 'This is mine,' Undigested food thus: 'This is mine,' Excrement thus: 'This is mine,' Bile thus: 'This is mine,' Phlegm thus: 'This is mine,' Pus thus: 'This is mine,' Blood thus: 'This is mine,' Sweat thus: 'This is mine,' Fat thus: 'This is mine,' Tears thus: 'This is mine,' Grease thus: 'This is mine,' Spittle thus: 'This is mine,' Mucus of the nose thus: 'This is mine,' Synovial fluid thus: 'This is mine,' Urine thus: 'This is mine,' Brain thus: 'This is mine, this I am, this is my self' - is adherence and clinging view.

The eye sense base thus: 'This is mine,' etc. The visible form sense base thus: 'This is mine,' The ear sense base thus: 'This is mine,' The sound sense base thus: 'This is mine,' The nose sense base thus: 'This is mine,' The odour sense base thus: 'This is mine,' The tongue sense base thus: 'This is mine,' The flavour sense base thus: 'This

is mine,' The body sense base thus: 'This is mine,' The tangible sense base thus: 'This is mine,' The mind sense base thus: 'This is mine,' The mental-phenomena sense base thus: 'This is mine, this I am, this is my self' - is adherence and clinging view.

The eye element thus: 'This is mine,' etc. The visible form element thus: 'This is mine,' The eye-consciousness element thus: 'This is mine,' The ear element thus: 'This is mine,' The sound element thus: 'This is mine,' The ear-consciousness element thus: 'This is mine,' The nose element thus: 'This is mine,' The odour element thus: 'This is mine,' The nose-consciousness element thus: 'This is mine,' The tongue element thus: 'This is mine,' The flavour element thus: 'This is mine,' The tongue-consciousness element thus: 'This is mine,' The body element thus: 'This is mine,' The tangible element thus: 'This is mine,' The body-consciousness element thus: 'This is mine,' The mind element thus: 'This is mine,' The mental-phenomena element thus: 'This is mine,' The mind-consciousness element thus: 'This is mine, this I am, this is my self' - is adherence and clinging view.

The eye faculty thus: "This is mine," etc. The ear faculty thus: "This is mine," The nose faculty thus: "This is mine," The tongue faculty thus: "This is mine," The body faculty thus: "This is mine," The mind faculty thus: "This is mine," The life faculty thus: "This is mine," The femininity faculty thus: "This is mine," The masculinity faculty thus: "This is mine," The faculty of pleasantness thus: "This is mine," The faculty of pain thus: "This is mine," The pleasure faculty thus: "This is mine," The displeasure faculty thus: "This is mine," The equanimity faculty thus: "This is mine," The faith faculty thus: "This is mine," The energy faculty thus: "This is mine," The mindfulness faculty thus: "This is mine," The concentration faculty thus: "This is mine," The wisdom faculty thus: "This is mine, this I am, this is my self" - is adherence and clinging view.

The sensual-sphere element thus: "This is mine," etc. The fine-material-sphere element thus: 'This is mine,' The immaterial-sphere element thus: "This is mine," Sensual-sphere existence thus: "This is mine," Fine-material-sphere existence thus: "This is mine," Immaterial-sphere existence thus: "This is mine," Percipient existence thus: "This is mine," Non-percipient existence thus: "This is mine," Neither-percipient-nor-non-percipient existence thus: "This is mine," Single-aggregate constituent existence thus: "This is mine," Four-aggregate constituent existence thus: "This is mine," Five-aggregate constituent existence thus: "This is mine," The first meditative absorption thus: "This is mine," The second meditative absorption thus: "This is mine," The third meditative absorption thus: "This is mine," The fourth meditative absorption thus: "This is mine," The liberation of mind through friendliness thus: "This is mine," The liberation of mind through compassion thus: "This is mine," The liberation of mind through altruistic joy thus: "This is mine," The liberation of mind through equanimity thus: "This is mine," The attainment of the plane of infinite space thus: "This is mine," The attainment of the plane of infinite consciousness thus: "This is mine," The attainment of the plane of nothingness thus: "This is mine," The attainment of the plane of neither-perception-nor-non-perception thus: "This is mine, this I am, this is my self" - is adherence and clinging view.

Ignorance thus: 'This is mine,' etc. activities thus: 'This is mine,' consciousness thus: 'This is mine,' mentality-materiality thus: 'This is mine,' the six sense bases thus: 'This is mine,' contact thus: 'This is mine,' feeling thus: 'This is mine,' craving thus: 'This is mine,' clinging thus: 'This is mine,' existence thus: 'This is mine,' birth thus: 'This is

mine,' ageing and death thus: 'This is mine, this I am, this is my self' -is adherence and clinging view. Thus adherence and clinging is view.

124. What are the eight standpoints for views? The aggregates are also a standpoint for views, ignorance is also a standpoint for views, contact is also a standpoint for views, perception is also a standpoint for views, applied thought is also a standpoint for views, unwise attention is also a standpoint for views, an evil friend is also a standpoint for views, the sound from others is also a standpoint for views.

The aggregates are the cause, the aggregates are the condition for the standpoint for views, with reference to the meaning of origination - thus the aggregates are also a standpoint for views. Ignorance is the cause, ignorance is the condition for the standpoint for views, with reference to the meaning of origination - thus ignorance is also a standpoint for views. Contact is the cause, contact is the condition for the standpoint for views, with reference to the meaning of origination - thus contact is also a standpoint for views. Perception is the cause, perception is the condition for the standpoint for views, with reference to the meaning of origination - thus perception is also a standpoint for views. Applied thought is the cause, applied thought is the condition for the standpoint for views, with reference to the meaning of origination - thus applied thought is also a standpoint for views. Unwise attention is the cause, unwise attention is the condition for the standpoint for views, with reference to the meaning of origination - thus unwise attention is also a standpoint for views. An evil friend is the cause, an evil friend is the condition for the standpoint for views, with reference to the meaning of origination - thus an evil friend is also a standpoint for views. The sound from others is the cause, the sound from others is the condition for the standpoint for views, with reference to the meaning of origination - thus the sound from others is also a standpoint for views. These are the eight standpoints for views.

125. What are the eighteen prepossessions by views? Whatever view is wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, dart of views, confinement of views, impediment of views, bondage of views, precipice of views, underlying tendency to wrong view, torment of views, fever of views, mental knot of views, clinging to views, adherence to views, adherence to views - these are the eighteen prepossessions by views.

126. What are the sixteen views? View of gratification, view of self, wrong view, identity view, eternalist view founded on identity, annihilationist view founded on identity, extreme-grasping view, view about the past, view about the future, fettering view, view shackled by conceit as "I", view shackled by conceit as "mine", view connected with the doctrine of self, view connected with the doctrine of the world, view of existence, view of non-existence - these are the sixteen views.

127. What are the three hundred adherences to views? In how many ways is there adherence to the view of gratification? In how many ways is there adherence to the view of self? In how many ways is there adherence to wrong view? In how many ways is there adherence to identity view? In how many ways is there adherence to the eternalist view founded on identity? In how many ways is there adherence to the annihilationist view founded on identity? In how many ways is there adherence to the extreme-grasping view? In how many ways is there adherence to the view about the

past? In how many ways is there adherence to the view about the future?In how many ways is there adherence to the fettering view? In how many ways is there adherence to the view shackled by conceit as "I"? In how many ways is there adherence to the view shackled by conceit as "mine"? In how many ways is there adherence to the view connected with the doctrine of self? In how many ways is there adherence to the view connected with the doctrine of the world? In how many ways is there adherence to the view of existence? In how many ways is there adherence to the view of non-existence?

There is adherence to the view of gratification in thirty-five ways.There is adherence to the view of self in twenty ways. There is adherence to wrong view in ten ways. There is adherence to identity view in twenty ways.There is adherence to the eternalist view founded on identity in fifteen ways. There is adherence to the annihilationist view founded on identity in five ways. There is adherence to the extreme-grasping view in fifty ways. There is adherence to the view about the past in eighteen ways. There is adherence to the view about the future in forty-four ways. There is adherence to the fettering view in eighteen ways.There is adherence to the view shackled by conceit as "I" in eighteen ways. There is adherence to the view shackled by conceit as "mine" in eighteen ways. There is adherence to the view connected with the doctrine of self in twenty ways. There is adherence to the view connected with the doctrine of the world in eight ways. There is adherence to the view of existence in one way. There is adherence to the view of non-existence in one way.

1. Exposition of the View of Gratification

128. In which thirty-five ways is there adherence to the view of gratification? Whatever happiness and pleasure arises dependent on matter, this is the gratification in matter - is adherence and clinging view. View is not gratification, gratification is not view. View is one thing, gratification is another. Whatever view and whatever gratification - this is called view of gratification.

View of gratification is wrong view, failure in view. A person possessed of that failure in view is one failing in view. A person failing in view should not be associated with, should not be kept company with, should not be attended upon. What is the reason for this? Because his view is evil. Whatever lust for view, that is not view. View is not lust. View is one thing, lust is another. Whatever view and whatever lust - this is called lust for view. A person possessed of that view and that lust is one infatuated with lust for view. A gift given to a person infatuated with lust for view is not of great fruit, not of great benefit. What is the reason for this? Because his view is evil, view of gratification, wrong view.

For a person of wrong view there are only two destinations -hell or the animal realm. For a person of wrong view, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the undesirable, to the unpleasant, to the disagreeable, to harm, to suffering. What is the reason for this? Because his view is evil. Just as a neem seed, or a bitter gourd seed, or a bitter calabash seed, planted in

moist earth, whatever earth-essence it takes up, and whatever water-essence it takes up, all that leads to bitterness, to pungency, to unpleasantness. What is the reason for this? Because the seed is evil. So too, for a person of wrong view, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the undesirable, to the unpleasant, to the disagreeable, to harm, to suffering. What is the reason for this? Because his view is evil, view of gratification, wrong view.

Wrong view is wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, dart of views, confinement of views, impediment of views, bondage of views, precipice of views, underlying tendency to wrong view, torment of views, fever of views, mental knot of views, clinging to views, adherence to views, adherence to views - by these eighteen aspects there is the fetter of one whose mind is obsessed.

129. There are mental fetters that are also views, and there are mental fetters that are not views. Which are the mental fetters that are also views? Identity view, adherence to moral rules and austerities - these are mental fetters that are also views. Which are the mental fetters that are not views? The mental fetter of sensual lust, the mental fetter of aversion, the mental fetter of conceit, the mental fetter of sceptical doubt, the mental fetter of lust for existence, the mental fetter of envy, the mental fetter of stinginess, the mental fetter of attachment, the mental fetter of ignorance - these are mental fetters that are not views.

Whatever dependent on feeling, etc. whatever dependent on perception, etc. whatever dependent on activities, etc. whatever dependent on consciousness, whatever dependent on the eye, whatever dependent on the ear, whatever dependent on the nose, whatever dependent on the tongue, whatever dependent on the body, whatever dependent on the mind, whatever dependent on forms, whatever dependent on sounds, whatever dependent on odours, whatever dependent on flavours, whatever dependent on tangibles, whatever dependent on mental phenomena, whatever dependent on eye-consciousness, whatever dependent on ear-consciousness, whatever dependent on nose-consciousness, whatever dependent on tongue-consciousness, whatever dependent on body-consciousness, whatever dependent on mind-consciousness, whatever dependent on eye-contact, whatever dependent on ear-contact, whatever dependent on nose-contact, whatever dependent on tongue-contact, whatever dependent on body-contact, whatever dependent on mind-contact, whatever dependent on feeling born of eye-contact, whatever dependent on feeling born of ear-contact, whatever dependent on feeling born of nose-contact, whatever dependent on feeling born of tongue-contact, whatever dependent on feeling born of body-contact, whatever happiness and pleasure arises dependent on feeling born of mind-contact, this is the gratification in feeling born of mind-contact - is adherence and clinging view. View is not gratification, gratification is not view. View is one thing, gratification is another. Whatever view and whatever gratification - this is called view of gratification.

View of gratification is wrong view, failure in view. A person possessed of that failure in view is one failing in view. A person failing in view should not be associated with,

should not be kept company with, should not be attended upon. What is the reason for this? Because his view is evil. Whatever lust for view, that is not view. View is not lust. View is one thing, lust is another. Whatever view and whatever lust, this is called lust for view. A person possessed of that view and that lust is one infatuated with lust for view. A gift given to a person infatuated with lust for view is not of great fruit, not of great benefit. What is the reason for this? Because his view is evil, view of gratification, wrong view.

For a person of wrong view there are only two destinations -hell or the animal realm. For a person of wrong view, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the undesirable, to the unpleasant, to the disagreeable, to harm, to suffering. What is the reason for this? Because his view is evil. Just as a neem seed, or a bitter gourd seed, or a bitter calabash seed, planted in moist earth, whatever earth-essence it takes up, and whatever water-essence it takes up, all that leads to bitterness, to pungency, to unpleasantness. What is the reason for this? Because the seed is evil. So too, for a person of wrong view, whatever bodily action is complete and taken upon oneself according to that view, and whatever verbal action... etc. and whatever mental action is complete and taken upon oneself according to that view, and whatever volition, and whatever longing, and whatever aspiration, and whatever activities - all those mental states lead to the undesirable, to the unpleasant, to the disagreeable, to harm, to suffering. What is the reason for this? Because his view is evil, view of gratification, wrong view.

Wrong view is wrong view, thicket of views... etc. adherence to views, adherence to views - by these eighteen aspects there is the fetter of one whose mind is obsessed.

There are mental fetters that are also views, and there are mental fetters that are not views. Which are the mental fetters that are also views? Identity view, adherence to moral rules and austerities - these are mental fetters that are also views. Which are the mental fetters that are not views? The mental fetter of sensual lust, the mental fetter of aversion, the mental fetter of conceit, the mental fetter of sceptical doubt, the mental fetter of lust for existence, the mental fetter of envy, the mental fetter of stinginess, the mental fetter of attachment, the mental fetter of ignorance - these are mental fetters that are not views. There is adherence to the view of gratification in thirty-five ways.

The exposition of the view of gratification is the first.

2. Exposition of the View of Self

130. In which twenty ways is there adherence to the 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.

131. How does one regard matter as self? Here some one regards the earth kasiṇa as self - "Whatever is the earth kasiṇa, that is I; whoever is I, that is the earth kasiṇa." He regards the earth kasiṇa and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour; whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual. So too, here some one regards the earth kasiṇa as self - "Whatever is the earth kasiṇa, that is I; whoever is I, that is the earth kasiṇa." He regards the earth kasiṇa and self as non-dual. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first view of self founded on matter. View of self is wrong view, failure in view, etc. View of self is wrong view. For a person of wrong view there are only two destinations, etc. these are mental fetters that are not views.

Here some one the water kasiṇa... The fire kasiṇa, The air kasiṇa, The blue kasiṇa, The yellow kasiṇa, The red kasiṇa, regards the white kasiṇa as self - "Whatever is the white kasiṇa, that is I; whoever is I, that is the white kasiṇa." He regards the white kasiṇa and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour; whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual. So too, here some one, etc. regards the white kasiṇa and self as non-dual. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first view of self founded on matter. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards matter as self.

How does one regard self as possessing matter? Here some one regards feeling... perception... activities... consciousness as self. He thinks thus: "This is my self. But this self of mine possesses matter through this matter." He regards self as possessing matter. Just as a tree might be accomplished in shade. A man might speak thus about it: "This is the tree, this is the shade. The tree is one thing, the shade is another. But this tree possesses shade through this shade." He regards the tree as possessing shade. So too, here some one regards feeling... etc. perception... activities... consciousness as self. He thinks thus: "This is my self. But this self possesses matter through this matter." He regards self as possessing matter. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the second view of self founded on matter. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards self as possessing matter.

How does one regard matter as in self? Here some one regards feeling... perception... activities... consciousness as self. He thinks thus: "This is my self. And in this self there is this matter." He regards matter as in self. Just as there might be a flower endowed with fragrance. A man might speak thus about it: "This is the flower, this is the fragrance; the flower is one thing, the fragrance is another. But this fragrance is in this flower." He regards the fragrance as in the flower. So too, here some one

regards feeling... etc. perception... activities... consciousness as self. He thinks thus: "This is my self. And in this self there is this matter." He regards matter as in self. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the third view of self founded on matter. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards matter as in self.

How does one regard self as in matter? Here some one regards feeling... etc. perception... activities... consciousness as self. He thinks thus: "This is my self. But this self of mine is in this matter." He regards self as in matter. Just as a gem might be placed in a casket. A man might speak thus about it: "This is the gem, this is the casket. The gem is one thing, the casket is another. But this gem is in this casket." He regards the gem as in the casket. So too, here some one regards feeling... etc. perception... activities... consciousness as self. He thinks thus: "This is my self. But this self of mine is in this matter." He regards self as in matter. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the fourth view of self founded on matter. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards self as in matter.

132. How does one regard feeling as self? Here some one regards feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact as self. "Whatever is feeling born of mind-contact, that is I; whoever is I, that is feeling born of mind-contact" - he regards feeling born of mind-contact and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour; whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual. So too, here some one regards feeling born of mind-contact as self. "Whatever is feeling born of mind-contact, that is I; whoever is I, that is feeling born of mind-contact" - he regards feeling born of mind-contact and self as non-dual. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first view of self founded on feeling. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards feeling as self.

How does one regard self as possessing feeling? Here some one regards perception, etc. activities... consciousness... matter as self. He thinks thus: "This is my self. But this self of mine possesses feeling through this feeling." He regards self as possessing feeling. Just as a tree might be accomplished in shade. A man might speak thus about it: "This is the tree, this is the shade. The tree is one thing, the shade is another. But this tree possesses shade through this shade." He regards the tree as possessing shade. So too, here some one regards perception, etc. activities... consciousness... matter as self. He thinks thus: "This is my self. But this self of mine possesses feeling through this feeling." He regards self as possessing feeling. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is

the second view of self founded on feeling. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards self as possessing feeling.

How does one regard feeling as in self? Here some one regards perception, etc. activities... consciousness... matter as self. He thinks thus: "This is my self. And in this self there is this feeling." He regards feeling as in self. Just as there might be a flower endowed with fragrance. A man might speak thus about it: "This is the flower, this is the fragrance; the flower is one thing, the fragrance is another. But this fragrance is in this flower." He regards the fragrance as in the flower. So too, here some one regards perception, etc. activities... consciousness... matter as self. He thinks thus: "This is my self. And in this self there is this feeling." He regards feeling as in self. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the third view of self founded on feeling. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards feeling as in self.

How does one regard self as in feeling? Here some one regards perception, etc. activities... consciousness... matter as self. He thinks thus: "This is my self. But this self of mine is in this feeling." He regards self as in feeling. Just as a gem might be placed in a casket. A man might speak thus about it: "This is the gem, this is the casket. The gem is one thing, the casket is another. But this gem is in this casket." He regards the gem as in the casket. So too, here some one perception... activities... consciousness... matter as self. He thinks thus: "This is my self. But this self of mine is in this feeling." He regards self as in feeling. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the fourth view of self founded on feeling. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards self as in feeling.

133. How does one regard perception as self? Here some one regards perception born of eye-contact, etc. perception born of ear-contact... perception born of nose-contact... perception born of tongue-contact... perception born of body-contact... perception born of mind-contact as self. "Whatever is perception born of mind-contact, that is I; whoever is I, that is perception born of mind-contact." He regards perception born of mind-contact and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour; whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual. So too, here some one regards perception born of mind-contact as self - "Whatever is perception born of mind-contact, that is I; whoever is I, that is perception born of mind-contact." He regards perception born of mind-contact and self as non-dual. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first view of self founded on perception. View of self is wrong view, failure in view, etc. these are mental fetters that are not views. Thus one regards perception as self.

How does one regard self as possessing perception? Here some one regards activities, etc. consciousness... matter... feeling as self. He thinks thus: "This is my

self. But this self of mine possesses perception through this perception."He regards self as possessing perception. Just as a tree might be accomplished in shade.A man might speak thus about it: "This is the tree, this is the shade. The tree is one thing, the shade is another. But this tree possesses shade through this shade." He regards the tree as possessing shade. So too, here some one regards activities... consciousness... matter... feeling as self. He thinks thus: "This is my self. But this self of mine possesses perception through this perception." He regards self as possessing perception. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the second view of self founded on perception. View of self is wrong view, etc. these are mental fetters that are not views. Thus one regards self as possessing perception.

How does one regard perception as in self?Here some one regards activities, etc. consciousness... matter... feeling as self. He thinks thus: "This is my self. And in this self there is this perception." He regards perception as in self.Just as there might be a flower endowed with fragrance. A man might speak thus about it: "This is the flower, this is the fragrance. The flower is one thing, the fragrance is another. But this fragrance is in this flower." He regards the fragrance as in the flower. So too, here some one regards activities... consciousness... matter... feeling as self. He thinks thus: "This is my self. And in this self there is this perception." He regards perception as in self. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the third view of self founded on perception. View of self is wrong view, etc. these are mental fetters that are not views. Thus one regards perception as in self.

How does one regard self as in perception?Here some one regards activities, etc. consciousness... matter... feeling as self. He thinks thus: "This is my self. But this self of mine is in this perception." He regards self as in perception. Just as a gem might be placed in a casket. A man might speak thus about it: "This is the gem, this is the casket. The gem is one thing, the casket is another. But this gem is in this casket." He regards the gem as in the casket. So too, here some one regards activities... consciousness... matter... feeling as self. He thinks thus: "This is my self. But this self of mine is in this perception." He regards self as in perception. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the fourth view of self founded on perception. View of self is wrong view, etc. these are the mental fetters that are not views. Thus one regards self as in perception.

134. How does one regard activities as self? Here some one regards volition born of eye-contact, volition born of ear-contact, volition born of nose-contact, volition born of tongue-contact, volition born of body-contact, volition born of mind-contact as self. "Whatever is volition born of mind-contact, that is I; whoever is I, that is volition born of mind-contact" - he regards volition born of mind-contact and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour; whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual. So too, here some one regards volition born of mind-contact as self. "Whatever is

volition born of mind-contact, that is I; whoever is I, that is volition born of mind-contact" - he regards volition born of mind-contact and self as non-dual.Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first view of self founded on activities.View of self is wrong view, etc. these are mental fetters that are not views.Thus one regards activities as self.

How does one regard self as possessing activities?Here some one regards consciousness... matter... feeling... perception as self. He thinks thus: "This is my self. But this self of mine possesses activities through these activities."He regards self as possessing activities. Just as a tree might be accomplished in shade.A man might speak thus about it: "This is the tree, this is the shade. The tree is one thing, the shade is another. But this tree possesses shade through this shade."He regards the tree as possessing shade. So too, here some one regards consciousness... matter... feeling... perception as self. He thinks thus: "This is my self. But this self of mine. Possesses activities through these activities." He regards self as possessing activities. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the second view of self founded on activities.View of self is wrong view, etc. these are mental fetters that are not views.Thus one regards self as possessing activities.

How does one regard activities as in self?Here some one regards consciousness... matter... feeling... perception as self. He thinks thus: "This is my self. And in this self there are these activities." He regards activities as in self.Just as there might be a flower endowed with fragrance. A man might speak thus about it:"This is the flower, this is the fragrance; the flower is one thing, the fragrance is another. But this fragrance is in this flower." He regards the fragrance as in the flower.So too, here some one consciousness... matter... feeling... perception as self. He thinks thus: "This is my self. And in this self there are these activities."He regards activities as in self. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the third view of self founded on activities.View of self is wrong view, etc. these are mental fetters that are not views.Thus one regards activities as in self.

How does one regard self as in activities?Here some one regards consciousness... matter... feeling... perception as self. He thinks thus: "This is my self. But this self of mine is in these activities." He regards self as in activities.Just as a gem might be placed in a casket. A man might speak thus about it:"This is the gem, this is the casket. The gem is one thing, the casket is another. But this gem is in this casket." He regards the gem as in the casket. So too, here some one regards consciousness... matter... feeling... perception as self. He thinks thus: "This is my self. But this self of mine is in these activities." He regards self as in activities.Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the fourth view of self founded on activities. View of self is wrong view, etc. these are mental fetters that are not views. Thus one regards self as in activities.

135. How does one regard consciousness as self?Here some one regards eye-

consciousness... Ear-consciousness... nose-consciousness... tongue-consciousness, body-consciousness... mind-consciousness as self. "Whatever is mind-consciousness, that is I; whoever is I, that is mind-consciousness" - he regards mind-consciousness and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour; whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual. So too, here some one regards mind-consciousness as self. "Whatever is mind-consciousness, that is I; whoever is I, that is mind-consciousness" - he regards mind-consciousness and self as non-dual. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first view of self founded on consciousness. View of self is wrong view, etc. these are mental fetters that are not views. Thus one regards consciousness as self.

How does one regard self as possessing consciousness? Here some one regards matter... feeling... perception... activities as self. He thinks thus: "This is my self. But this self of mine possesses consciousness through this consciousness." He regards self as possessing consciousness. Just as a tree might be accomplished in shade. A man might speak thus about it: "This is the tree, this is the shade. The tree is one thing, the shade is another. But this tree possesses shade through this shade." He regards the tree as possessing shade. So too, here some one regards matter... feeling... perception... activities as self. He thinks thus: "This is my self. But this self of mine possesses consciousness through this consciousness." He regards self as possessing consciousness. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the second view of self founded on consciousness. View of self is wrong view, etc. these are mental fetters that are not views. Thus one regards self as possessing consciousness.

How does one regard consciousness as in self? Here some one regards matter... feeling... perception... activities as self. He thinks thus: "This is my self. And in this self there is this consciousness." He regards consciousness as in self. Just as there might be a flower endowed with fragrance. A man might speak thus about it: "This is the flower, this is the fragrance; the flower is one thing, the fragrance is another. But this fragrance is in this flower." He regards the fragrance as in the flower. So too, here some one regards matter... feeling... perception... activities as self. He thinks thus: "This is my self. And in this self there is this consciousness." He regards consciousness as in self. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the third view of self founded on consciousness. View of self is wrong view, etc. these are mental fetters that are not views. Thus one regards consciousness as in self.

How does one regard self as in consciousness? Here some one regards matter... feeling... perception... activities as self. He thinks thus: "This is my self. But this self of mine is in this consciousness." He regards self as in consciousness. Just as a gem might be placed in a casket. A man might speak thus about it: "This is the gem, this is the casket. The gem is one thing, the casket is another. But this gem is in this casket." He regards the gem as in the casket. So too, here some one regards matter... feeling... perception... activities as self. He thinks thus: "This is my self. But this self of

mine is in this consciousness." He regards self as in consciousness. Adherence and clinging is view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the fourth view of self founded on consciousness. View of self is wrong view, etc. these are mental fetters that are not views. Thus one regards self as in consciousness. There is adherence to the view of self in these twenty ways.

The exposition of the view of self is the second.

3. Exposition of Wrong View

136. In which ten ways is there adherence to wrong view? "There is not what is given" - is the subject matter. Such a doctrine is the view of wrong adherence and adherence. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first wrong view founded on a wrong subject matter. Wrong view is failure in view, etc. these are mental fetters that are not views. "There is not what is sacrificed" - is the subject matter, etc. "There is not what is offered" - is the subject matter. "There is no fruit and result of good and bad actions" -is the subject matter. "There is not this world" - is the subject matter. "There is not the other world" - is the subject matter. "There is not mother" - is the subject matter. "There is not father" - is the subject matter. "There are no spontaneously born beings" - is the subject matter. "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 their own direct knowledge" - is the subject matter. Such a doctrine is the view of wrong adherence and adherence. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the tenth wrong view founded on a wrong subject matter. Wrong view is failure in view, etc. For a person of wrong view there are only two destinations, etc. these are mental fetters that are not views. There is adherence to wrong view in these ten ways.

The exposition of wrong view is the third.

4. Exposition of Identity View

137. In which twenty ways is there adherence to 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... perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

How does one regard matter as self? Here some one regards the earth kasiṇa, etc. regards the white kasiṇa as self. "Whatever is the white kasiṇa, that is I; whoever is I, that is the white kasiṇa" - regards the white kasiṇa and self as non-dual. Just as when an oil lamp is burning, etc. so too, here some one regards the white kasiṇa as self.

Adherence and clinging is view, etc. This is the first identity view founded on matter. Identity view is wrong view, etc. these are mental fetters that are not views. Thus one regards matter as self, etc. There is adherence to identity view in these twenty ways.

The exposition of identity view is the fourth.

5. Exposition of the Eternalist View

138. In which fifteen ways is there adherence to the eternalist view founded on identity? 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 self as possessing matter, or matter as in self, or self as in matter. Or self as possessing feeling, etc. or self as possessing perception... or self as possessing activities... or self as possessing consciousness, or consciousness as in self, or self as in consciousness.

How does one regard self as possessing matter? Here some one regards feeling... perception... activities... consciousness as self. He thinks thus: "This is my self. But this self of mine possesses matter through this matter." He regards self as possessing matter. Just as a tree might be accomplished in shade. A man might speak thus about it: "This is the tree, this is the shade; the tree is one thing, the shade is another. But this tree possesses shade through this shade." He regards the tree as possessing shade. So too, here some one regards feeling... etc. This is the first eternalist view founded on identity. Eternalist view is wrong view, etc. these are mental fetters that are not views. Thus one regards self as possessing matter, etc. There is adherence to the eternalist view founded on identity in these fifteen ways.

The exposition of the eternalist view is the fifth.

6. Exposition of Annihilationist View

139. In which five ways is there adherence to the annihilationist view founded on identity? 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, regards feeling as self, regards perception as self, regards activities as self, regards consciousness as self.

How does one regard matter as self? Here some one regards the earth kasiṇa, etc. regards the white kasiṇa as self. "Whatever is the white kasiṇa, that is I; whoever is I, that is the white kasiṇa" - regards the white kasiṇa and self as non-dual. Just as when an oil lamp is burning, etc. This is the first annihilationist view founded on identity. Annihilationist view is wrong view, etc. these are mental fetters that are not views. Thus one regards matter as self, etc. There is adherence to the annihilationist view founded on identity in these five ways.

Exposition of annihilationist view is sixth.

7. Exposition of Extreme-Grasping View

140. In which fifty ways is there adherence to the extreme-grasping view?"The world is eternal" - in how many ways is there adherence to the extreme-grasping view? "The world is non-eternal" - in how many ways is there adherence to the extreme-grasping view? "The world is finite" - to the extreme-grasping view... "The world is infinite" - to the extreme-grasping view... "The soul is the same as the body" - to the extreme-grasping view... "The soul is one thing and the body another" - to the extreme-grasping view... "The Truth-finder exists after death" - etc. "The Truth-finder does not exist after death" - "The Truth-finder both exists and does not exist after death" - "The Truth-finder neither exists nor does not exist after death" - in how many ways is there adherence to the extreme-grasping view?

"The world is eternal" - there is adherence to the extreme-grasping view in five ways, etc. "The Truth-finder neither exists nor does not exist after death" - there is adherence to the extreme-grasping view in five ways.

"The world is eternal" - in which five ways is there adherence to the extreme-grasping view? Materiality is the world and is eternal - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "the world is eternal" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Feeling is the world and is eternal, etc. Perception is the world and is eternal, etc. Activities are the world and are eternal, etc. Consciousness is the world and is eternal - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the fifth "the world is eternal" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views. "The world is eternal" - there is adherence to the extreme-grasping view in these five ways.

"The world is non-eternal" - in which five ways is there adherence to the extreme-grasping view? Materiality is the world and is non-eternal - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. this is the first "the world is non-eternal" - extreme-grasping view. Extreme-grasping view is wrong view, failure in view, etc. these are mental fetters that are not views.

Feeling is the world and is non-eternal, etc. Perception is the world and is non-eternal, etc. Activities are the world and are non-eternal, etc. Consciousness is the world and is non-eternal - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views. "The world is non-eternal" - there is adherence to the extreme-grasping view in these five ways.

"The world is finite" - in which five ways is there adherence to the extreme-grasping view? Here some one pervades a limited space with blue. He thinks thus: "This world is finite and round." He perceives an end. What he pervades, that is both the subject matter and the world. By what he pervades, that is both the self and the world - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is

one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first extreme-grasping view "the world is finite". Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Here some one pervades a limited space with yellow... pervades with red... pervades with white... pervades with light. He thinks thus: "This world is finite and round." He perceives an end. What he pervades, that is both the subject matter and the world. By what he pervades, that is both the self and the world - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. "The world is finite" - there is adherence to the extreme-grasping view in these five ways.

"The world is infinite" - in which five ways is there adherence to the extreme-grasping view? Here some one pervades an extensive space with blue. He thinks thus: "This world is infinite and boundless." He has the perception of infinity. What he pervades is both the subject matter and the world; that by which he pervades is both the self and the world - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "the world is infinite" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Here some one pervades an extensive space with yellow... pervades with red... pervades with white... pervades with light. He thinks thus: "This world is infinite and boundless." He has the perception of infinity. What he pervades is both the subject matter and the world; that by which he pervades is both the self and the world - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. "The world is infinite" - there is adherence to the extreme-grasping view in these five ways.

"The soul is the same as the body" - in which five ways is there adherence to the extreme-grasping view? Materiality is both the soul and the body; what is the soul, that is the body; what is the body, that is the soul - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "the soul is the same as the body" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Feeling is both the soul and the body... Perception is both the soul and the body... Activities are both the soul and the body... Consciousness is both the soul and the body; what is the soul, that is the body; what is the body, that is the soul - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. "The soul is the same as the body" - there is adherence to the extreme-grasping view in these five ways.

"The soul is one thing and the body another" - in which five ways is there adherence to the extreme-grasping view? Materiality is the body, not the soul; the soul is not the body. The soul is one thing and the body another - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is

another. Whatever view and whatever subject matter - this is the first "the soul is one thing and the body another" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Feeling is the body, not the soul... perception is the body, not the soul... activities are the body, not the soul... consciousness is the body, not the soul; the soul is not the body. "The soul is one thing and the body another" - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. "The soul is one thing and the body another" - there is adherence to the extreme-grasping view in these five ways.

"The Truth-finder exists after death" - in which five ways is there adherence to the extreme-grasping view? Materiality is subject to death right here. The Truth-finder, upon the collapse of the body, exists and remains and arises and is reborn - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "The Truth-finder exists after death" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Feeling is subject to death right here, etc. perception is subject to death right here... activities are subject to death right here... consciousness is subject to death right here. The Truth-finder, upon the collapse of the body, exists and remains and arises and is reborn - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. "The Truth-finder exists after death" - there is adherence to the extreme-grasping view in these five ways.

"The Truth-finder does not exist after death" - in which five ways is there adherence to the extreme-grasping view? Materiality is subject to death right here. The Truth-finder too, upon the collapse of the body, is annihilated and perishes; the Truth-finder does not exist after death - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "the Truth-finder does not exist after death" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Feeling is subject to death right here, etc. perception is subject to death right here... activities are subject to death right here... consciousness is subject to death right here. The Truth-finder too, upon the collapse of the body, is annihilated and perishes. "The Truth-finder does not exist after death" - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. "The Truth-finder does not exist after death" - there is adherence to the extreme-grasping view in these five ways.

"The Truth-finder both exists and does not exist after death" - in which five ways is there adherence to the extreme-grasping view? Materiality is subject to death right here. The Truth-finder, upon the collapse of the body, both exists and does not exist - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is

one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "the Truth-finder both exists and does not exist after death" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are the mental fetters that are not views.

Feeling is subject to death right here, etc. perception is subject to death right here... activities are subject to death right here... consciousness is subject to death right here. The Truth-finder, upon the collapse of the body, both exists and does not exist - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view, etc. "The Truth-finder both exists and does not exist after death" - there is adherence to the extreme-grasping view in these five ways.

"The Truth-finder neither exists nor does not exist after death" -in which five ways is there adherence to the extreme-grasping view? Materiality is subject to death right here. The Truth-finder upon the body's collapse at death neither exists nor does not exist - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view, view is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "The Truth-finder neither exists nor does not exist after death" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views.

Feeling is subject to death right here, etc. perception is subject to death right here... activities are subject to death right here... consciousness is subject to death right here. The Truth-finder upon the body's collapse at death neither exists nor does not exist - is adherence and clinging view. By that view that extreme is grasped - extreme-grasping view. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the fifth "The Truth-finder neither exists nor does not exist after death" - extreme-grasping view. Extreme-grasping view is wrong view, etc. these are mental fetters that are not views. "The Truth-finder neither exists nor does not exist after death" - there is adherence to the extreme-grasping view in these five ways. There is adherence to the extreme-grasping view in these fifty ways.

Exposition of extreme-grasping view and so on is seventh.

8. Exposition of View about the Past

141. In which eighteen ways is there adherence to the view about the past?Four doctrines of eternalism, four partial eternalists, four finitists and infinitists, four eel-wrigglers, two fortuitous originationists - there is adherence to the view about the past in these eighteen ways.

Exposition of view about the past is eighth.

9. Exposition of View about the Future

142. In which forty-four ways is there adherence to the view about the future? 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 - there is adherence to the view about the future in these forty-four ways.

Exposition of view about the future is ninth.

10-12. Exposition of Fettering View and so on

143. In which eighteen ways is there adherence to the fettering view?Whatever view is wrong view, thicket of views, etc. adherence to views, adherence to views - there is adherence to the fettering view in these eighteen ways.

144. "I" - In which eighteen ways is there adherence to the view shackled by conceit? "The eye is I" - this is adherence and clinging. "I" - this is the view shackled by conceit. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "I" - this is the view shackled by conceit. The view shackled by conceit is wrong view, etc. these are mental fetters that are not views.

"The ear is I", etc. "The nose is I", etc. "The tongue is I", etc. "The body is I", etc. "The mind is I", etc. "Visible forms are I", etc. "Mental phenomena are I"... "Eye-consciousness is I", etc. "Mind-consciousness is I" - this is adherence and clinging. "I" - this is the view shackled by conceit. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the eighteenth "I" - this is the view shackled by conceit. The view shackled by conceit is wrong view, etc. these are mental fetters that are not views. "I" - there is adherence to the view shackled by conceit in these eighteen ways.

145. "Mine" - In which eighteen ways is there adherence to the view shackled by conceit? "The eye is mine" - this is adherence and clinging. "Mine" - this is the view shackled by conceit. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first "mine" - this is the view shackled by conceit. The view shackled by conceit is wrong view, etc. these are mental fetters that are not views.

"The ear is mine", etc. "The nose is mine", etc. "The tongue is mine", etc. "The body is mine", etc. "The mind is mine", etc. "Visible forms are mine", etc. "Mental phenomena are mine", etc. "Eye-consciousness is mine", etc. "Mind-consciousness is mine" - this is adherence and clinging. "Mine" - view shackled by conceit. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the eighteenth "mine" - this is the view shackled by conceit. The view shackled by conceit is wrong view, etc. these are mental fetters that are not views. "Mine" - there is adherence to the view shackled by conceit in these eighteen ways.

Exposition of fettering view and so on is twelfth.

13. Exposition of View Connected with Doctrine of Self

146. In which twenty ways is there adherence to the view connected with 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, etc. feeling... perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness, etc.

How does one regard matter as self? Here some one regards the earth kasiṇa, etc. regards the white kasiṇa as self. "Whatever is the white kasiṇa, that is I; whoever is I, that is the white kasiṇa" - regards the white kasiṇa and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour; whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual. So too, here some one regards the white kasiṇa as self, etc. This is the first view connected with the doctrine of self founded on matter. The view connected with the doctrine of self is wrong view, etc. these are mental fetters that are not views. Thus one regards matter as self, etc. There is adherence to the view connected with the doctrine of self in these twenty ways.

Exposition of view connected with doctrine of self is thirteenth.

14. Exposition of View Connected with Doctrine of the World

147. In which eight ways is there adherence to the view connected with the doctrine of the world? "The self and the world are eternal" - adherence and clinging is the view connected with the doctrine of the world. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the first view connected with the doctrine of the world. The view connected with the doctrine of the world is wrong view, etc. these are mental fetters that are not views.

"The self and the world are non-eternal", etc. "The self and the world are both eternal and non-eternal", etc. "The self and the world are neither eternal nor non-eternal", "The self and the world are finite", "The self and the world are infinite", "The self and the world are both finite and infinite", "The self and the world are neither finite nor infinite" - adherence and clinging is the view connected with the doctrine of the world. View is not the subject matter, the subject matter is not view. View is one thing, the subject matter is another. Whatever view and whatever subject matter - this is the eighth view connected with the doctrine of the world. The view connected with the doctrine of the world is wrong view, etc. these are mental fetters that are not views. There is adherence to the view connected with the doctrine of the world in these eight ways.

Exposition of view connected with doctrine of the world is fourteenth.

15-16. Exposition of View of Existence and Non-existence

148. Adherence to sluggishness is the view of existence. Adherence to running beyond is the view of non-existence. Of the adherence to the view of gratification in thirty-five ways, how many are views of existence, how many are views of non-existence? Of the adherence to the view of self in twenty ways, how many are views of existence, how many are views of non-existence, etc. Of the adherence to the view connected with the doctrine of the world in eight ways, how many are views of existence, how many are views of non-existence?

The adherence to the view of gratification in thirty-five ways may be views of

existence, may be views of non-existence. The adherence to the view of self in twenty ways comprises fifteen views of existence, five views of non-existence. The adherence to wrong view in ten ways - all those are views of non-existence. The adherence to identity view in twenty ways comprises fifteen views of existence, five views of non-existence. The adherence to the eternalist view founded on identity in fifteen ways - all those are views of existence. The adherence to the annihilationist view founded on identity in five ways - all those are views of non-existence.

"The world is eternal" - the adherence to the extreme-grasping view in five ways - all those are views of existence. "The world is non-eternal" - the adherence to the extreme-grasping view in five ways - all those are views of non-existence. "The world is finite" - the adherence to the extreme-grasping view in five ways may be views of existence, may be views of non-existence. "The world is infinite" - the adherence to the extreme-grasping view in five ways may be views of existence, may be views of non-existence. "The soul is the same as the body" - the adherence to the extreme-grasping view in five ways - all those are views of non-existence. "The soul is one thing and the body another" - the adherence to the extreme-grasping view in five ways - all those are views of existence. "The Truth-finder exists after death" - the adherence to the extreme-grasping view in five ways - all those are views of existence. "The Truth-finder does not exist after death" - the adherence to the extreme-grasping view in five ways - all those are views of non-existence. "The Truth-finder both exists and does not exist after death" - the adherence to the extreme-grasping view in five ways may be views of existence, may be views of non-existence. "The Truth-finder neither exists nor does not exist after death" - the adherence to the extreme-grasping view in five ways may be views of existence, may be views of non-existence.

There is adherence to the view about the past in eighteen ways, which may be views of existence or may be views of non-existence. There is adherence to the view about the future in forty-four ways, which may be views of existence or may be views of non-existence. There is adherence to the fettering view in eighteen ways, which may be views of existence or may be views of non-existence. "I" - there is adherence to the view shackled by conceit in eighteen ways; all of them are views of non-existence. "Mine" - there is adherence to the view shackled by conceit in eighteen ways; all of them are views of existence. There is adherence to the view connected with the doctrine of self in twenty ways: fifteen are views of existence, five are views of non-existence. There is adherence to the view connected with the doctrine of the world in eight ways, which may be views of existence or may be views of non-existence.

All of those views are views of gratification. All of those views are views of self. All of those views are wrong views. All of those views are identity views. All of those views are extreme-grasping views. All of those views are fettering views. All of those views are views connected with the doctrine of self.

> The view of existence and the view of non-existence, rationalists are dependent on this dyad;
> They have no knowledge regarding the cessation, wherein this world has distorted perception.

149. "Monks, obsessed by two wrong views, some gods and humans lag behind, some run beyond; and those with vision see. And how, monks, do some lag behind? Monks, gods and humans delight in existence, are devoted to existence, rejoice in existence. When the Teaching for the cessation of existence is being taught, their mind does not spring forward, does not become clear, does not become settled, does not become resolved. Thus, monks, some lag behind.

"And how, monks, do some run beyond? But some, being troubled, ashamed, and disgusted by existence itself, delight in non-existence - 'Since, dear sir, this self upon the body's collapse at death is annihilated and perishes, does not exist after death; this is peaceful, this is sublime, this is exact.' Thus, monks, some run beyond.

"And how, monks, do those with vision see? Here, monks, a monk sees what has come to be as what has come to be. Having seen what has come to be as what has come to be, he is practising for disenchantment, dispassion, and cessation of what has come to be. Thus, monks, those with vision see.

> "He who, having seen what has come to be as what has come to be, and the overcoming of what has come to be;
> Becomes resolved in what is as it really is, with the utter elimination of craving for existence.
>
> "He indeed, with full understanding of what has come to be, is free from craving for any kind of existence;
> Through the non-existence of what has come to be, a monk does not come to rebirth."

150. Three persons have wrong views, three persons have right views. Which three persons have wrong views? A heretical teacher, a disciple of a heretical teacher, and whoever holds wrong view - these three persons have wrong views.

Which three persons have right views? The Truth-finder, a disciple of the Truth-finder, and whoever holds right view - these three persons have right views.

> "Whoever is a man prone to wrath and bearing grudges, evil and depreciating others' worth;
> One with wrong views and deceitful, one should know him as an outcast."
>
> Without wrath, without resentment, pure, gone to purity;
> With right views and wise, one should know him as a noble one.

Three wrong views, three right views. What are the three wrong views? "This is mine" - wrong view. "This I am" - wrong view. "This is my self" - wrong view. These are the three wrong views.

What are the three right views? "This is not mine" - right view. "This I am not" - right view. "This is not my self" - right view. These are the three right views.

"This is mine" - what view is it, how many views are there, by which end are those views grasped? "This I am" - what view is it, how many views are there, by which end are those views grasped? "This is my self" - what view is it, how many views are there, by which end are those views grasped?

"This is mine" - view about the past. Eighteen views. Those views are grasped by the past. "This I am" - view about the future. Forty-four views. Those views are grasped by the future. "This is my self" - view of self with twenty bases. Identity view with twenty bases. Sixty-two wrong views with identity view as chief. Those views are grasped by the past and the future.

151. "Whoever, monks, have come to a conclusion about me, all of them are accomplished in right view. Of those accomplished in right view, for five the goal is here, for five the goal is having left here. For which five is the goal here? For one with seven rebirths at the utmost, for a family-to-family goer, for one who has sown the seed of rebirth one last time, for a once-returner, and whoever is a Worthy One in this very life - for these five the goal is here.

For which five is the goal having left here? For an attainer of final nibbāna in the interval, for an attainer of final nibbāna after the interval, for an attainer of final nibbāna without exertion, for an attainer of final nibbāna through exertion, for an upstream-goer heading toward the Akaniṭṭha realm - for these five the goal is having left here.

"Whoever, monks, have come to a conclusion about me, all of them are accomplished in right view. Of those accomplished in right view, for these five the goal is here, for these five the goal is having left here.

"Whoever, monks, have unwavering confidence in me, all of them are stream-enterers. Of those stream-enterers, for five the goal is here, for five the goal is having left here. For which five is the goal here? For one with seven rebirths at the utmost, for a family-to-family goer, for one who has sown the seed of rebirth one last time, for a once-returner, and whoever is a Worthy One in this very life - for these five the goal is here.

For which five is the goal having left here? For an attainer of final nibbāna in the interval, for an attainer of final nibbāna after the interval, for an attainer of final nibbāna without exertion, for an attainer of final nibbāna through exertion, for an upstream-goer heading toward the Akaniṭṭha realm - for these five the goal is having left here.

"Whoever, monks, have unwavering confidence in me, all of them are stream-enterers. Of those stream-enterers, for these five the goal is here.For these five the goal is having left here."

Exposition of view of existence and non-existence is sixteenth.

The Treatise on Views is concluded.

3. Treatise on Mindfulness of Breathing

1. Counting Section

152. For one developing the concentration of mindfulness of breathing with sixteen bases, more than two hundred knowledges arise - eight knowledges concerning obstacles, and eight knowledges concerning supports, eighteen knowledges concerning impurities, thirteen knowledges concerning cleansing, thirty-two knowledges of one acting mindfully, twenty-four knowledges by means of

concentration, seventy-two knowledges by means of insight, eight knowledges of disenchantment, eight knowledges in conformity with disenchantment, eight knowledges of the cessation of disenchantment, twenty-one knowledges concerning the bliss of liberation.

What are the eight knowledges concerning obstacles, and the eight knowledges concerning supports? Sensual desire is an obstacle to concentration, renunciation is a support for concentration. Anger is an obstacle to concentration, non-anger is a support for concentration. Sloth and torpor is an obstacle to concentration, perception of light is a support for concentration. Restlessness is an obstacle to concentration, non-distraction is a support for concentration. Sceptical doubt is an obstacle to concentration, defining of phenomena is a support for concentration. Ignorance is an obstacle to concentration, knowledge is a support for concentration. Discontent is an obstacle to concentration, gladness is a support for concentration. All unwholesome mental states are obstacles to concentration, all wholesome mental states are supports for concentration. These are the eight knowledges concerning obstacles, and the eight knowledges concerning supports.

The counting section is first.

2. Exposition of Sixteen Knowledges

153. By these sixteen aspects the uplifted mind, the well-uplifted mind, remains settled in unity, becomes pure from the mental hindrances. What are those unities? Renunciation is unity, non-anger is unity, perception of light is unity, non-distraction is unity, defining of phenomena is unity, knowledge is unity, gladness is unity, all wholesome mental states are unities.

"Mental hindrances": what are those mental hindrances? Sensual desire is a mental hindrance, anger is a mental hindrance, sloth and torpor is a mental hindrance, restlessness and remorse is a mental hindrance, sceptical doubt is a mental hindrance, ignorance is a mental hindrance, discontent is a mental hindrance, all unwholesome mental states are mental hindrances.

"Mental hindrances": in what sense are they mental hindrances? They are mental hindrances in the sense of obstructing deliverance. What are those deliverances? Renunciation is the deliverance of the noble ones. And by that renunciation the noble ones are led out. Sensual desire is an obstruction to deliverance. And because of being hindered by that sensual desire, one does not understand renunciation, the deliverance of the noble ones - sensual desire is an obstruction to deliverance. Non-anger is the deliverance of the noble ones. And by that non-anger the noble ones are led out. Anger is an obstruction to deliverance. And because of being hindered by that anger, one does not understand non-anger, the deliverance of the noble ones - anger is an obstruction to deliverance. Perception of light is the deliverance of the noble ones. And by that perception of light the noble ones are led out. Sloth and torpor is an obstruction to deliverance. And because of being hindered by that sloth and torpor, one does not understand perception of light, the deliverance of the noble ones - sloth and torpor is an obstruction to deliverance. Non-distraction is the deliverance of the noble ones. And by that non-distraction the noble ones are led out. Restlessness is an obstruction to deliverance. And because of being hindered by that

restlessness, one does not understand non-distraction, the deliverance of the noble ones - restlessness is an obstruction to deliverance. Defining of phenomena is the deliverance of the noble ones. And by that defining of phenomena the noble ones are led out. Sceptical doubt is an obstruction to deliverance. And because of being hindered by that sceptical doubt, one does not understand defining of phenomena, the deliverance of the noble ones - sceptical doubt is an obstruction to deliverance. Knowledge is the deliverance of the noble ones. And by that knowledge the noble ones are led out. Ignorance is an obstruction to deliverance. And because of being hindered by that ignorance, one does not understand knowledge, the deliverance of the noble ones - ignorance is an obstruction to deliverance. Gladness is the deliverance of the noble ones. And by that gladness the noble ones are led out. Discontent is an obstruction to deliverance. And because of being hindered by that discontent, one does not understand gladness, the deliverance of the noble ones - discontent is an obstruction to deliverance. All wholesome mental states are the deliverance of the noble ones. And by those wholesome mental states the noble ones are led out. All unwholesome mental states are obstructions to deliverance. And because of being hindered by those unwholesome mental states, one does not understand wholesome mental states, the deliverance of the noble ones - all unwholesome mental states are obstructions to deliverance. And for one whose mind is purified from these mental hindrances, developing the concentration of mindfulness of breathing with sixteen bases, there are momentary combinations.

Exposition of sixteen knowledges is second.

3. Exposition of Knowledge of Impurities

First Set of Six

154. And for one whose mind is purified from these mental hindrances, developing the concentration of mindfulness of breathing with sixteen bases, what eighteen impurities arise through momentary combinations? For one following with mindfulness the beginning, middle and end of the in-breath, the mind gone to internal distraction is an obstacle to concentration. For one following with mindfulness the beginning, middle and end of the out-breath, the mind gone to external distraction is an obstacle to concentration. Expectation of the in-breath, attachment, the conduct of craving, is an obstacle to concentration. Expectation of the out-breath, attachment, the conduct of craving, is an obstacle to concentration. For one overwhelmed by the in-breath, infatuation upon obtaining the out-breath is an obstacle to concentration. For one overwhelmed by the out-breath, infatuation upon obtaining the in-breath is an obstacle to concentration.

> Following the in-breath, following the out-breath;
> Mindfulness with internal distraction, expectation is longing for external distraction.
>
> For one overwhelmed by the in-breath, infatuation upon obtaining the out-breath;
> For one overwhelmed by the out-breath, infatuation upon obtaining the in-breath.

These six are impurities of the concentration of mindfulness of breathing;
By which, for one being distracted, the mind is not liberated;
Not knowing deliverance, they are dependent on others.

Second Set of Six

155. When reflecting upon the sign, the mind wavers regarding the in-breath - an obstacle to concentration. When reflecting upon the in-breath, the mind wavers regarding the sign - an obstacle to concentration. When reflecting upon the sign, the mind wavers regarding the out-breath - an obstacle to concentration. When reflecting upon the out-breath, the mind wavers regarding the sign - an obstacle to concentration. When reflecting upon the in-breath, the mind wavers regarding the out-breath - an obstacle to concentration. When reflecting upon the out-breath, the mind wavers regarding the in-breath - an obstacle to concentration.

For one reflecting upon the sign, the mind is distracted regarding the in-breath;
For one reflecting upon the in-breath, the mind wavers regarding the sign.

For one reflecting upon the sign, the mind is distracted regarding the out-breath;
For one reflecting upon the out-breath, the mind wavers regarding the sign.

For one reflecting upon the in-breath, the mind is distracted regarding the out-breath;
For one reflecting upon the out-breath, the mind wavers regarding the in-breath.

These six are impurities of the concentration of mindfulness of breathing;
By which, for one being distracted, the mind is not liberated;
Not knowing deliverance, they are dependent on others.

Third Set of Six

156. The mind running after the past is affected with distraction - an obstacle to concentration. The mind anticipating the future is agitated - an obstacle to concentration. The sluggish mind is affected with idleness - an obstacle to concentration. The over-exerted mind is affected with restlessness - an obstacle to concentration. The mind bent towards is affected with lust - an obstacle to concentration. The mind bent away is affected with anger - an obstacle to concentration.

The mind running after the past, anticipating the future, sluggish;
Over-exerted, bent towards, bent away - the mind does not become concentrated.

These six are impurities of the concentration of mindfulness of breathing;
By which one whose thought is impure does not understand higher consciousness.

157. For one following with mindfulness the beginning, middle and end of the in-breath, with a mind gone to internal distraction, both body and mind are passionate, perturbable and agitated. For one following with mindfulness the beginning, middle and end of the out-breath, with a mind gone to external distraction, both body and mind are passionate, perturbable and agitated. Through expectation of the in-breath, through attachment, through the conduct of craving, both body and mind are passionate, perturbable and agitated. Through expectation of the out-breath, through attachment, through the conduct of craving, both body and mind are passionate, perturbable and agitated. For one overwhelmed by the in-breath, due to infatuation upon obtaining the out-breath, both body and mind are passionate, perturbable and agitated. For one overwhelmed by the out-breath, due to infatuation upon obtaining the in-breath, both body and mind are passionate, perturbable and agitated. When reflecting upon the sign, due to the mind wavering regarding the in-breath, both body and mind are passionate, perturbable and agitated. When reflecting upon the in-breath, due to the mind wavering regarding the sign, both body and mind are passionate, perturbable and agitated. When reflecting upon the sign, due to the mind wavering regarding the out-breath, both body and mind are passionate, perturbable and agitated. When reflecting upon the out-breath, due to the mind wavering regarding the sign, both body and mind are passionate, perturbable and agitated. When reflecting upon the in-breath, due to the mind wavering regarding the out-breath, both body and mind are passionate, perturbable and agitated. When reflecting upon the out-breath, due to the mind wavering regarding the in-breath, both body and mind are passionate, perturbable and agitated. With a mind chasing after the past, affected by distraction, both body and mind are passionate, perturbable and agitated. With a mind expecting the future, wavering, both body and mind are passionate, perturbable and agitated. With a sluggish mind, affected by idleness, both body and mind are passionate, perturbable and agitated. With an over-exerted mind, affected by restlessness, both body and mind are passionate, perturbable and agitated. With a mind bent forward, affected by lust, both body and mind are passionate, perturbable and agitated. With a mind bent away, affected by anger, both body and mind are passionate, perturbable and agitated.

> Whose mindfulness of breathing is complete but undeveloped;
> The body is perturbable, the mind too is perturbable;
> The body is agitated, the mind too is agitated.
>
> Whose mindfulness of breathing is complete, well developed;
> The body is unperturbable, the mind too is unperturbable;
> The body is unagitated, the mind too is unagitated.

And for one whose mind is purified from these mental hindrances, developing the concentration of mindfulness of breathing with sixteen bases, these eighteen impurities arise through momentary combinations.

Exposition of knowledge of impurities is third.

4. Exposition of Knowledge of Cleansing

158. What are the thirteen knowledges concerning cleansing? The mind running after the past is affected with distraction; having avoided that, one concentrates in one place - thus too the mind does not go to distraction. The mind anticipating the future is agitated; having avoided that, one resolves right there - thus too the mind does not go to distraction. The sluggish mind is affected with idleness; having exerted that, one abandons idleness - thus too the mind does not go to distraction. The over-exerted mind is affected with restlessness; having restrained that, one abandons restlessness - thus too the mind does not go to distraction. The mind bent towards is affected with lust; having become fully aware, one abandons lust - thus too the mind does not go to distraction. The mind bent away is affected with anger; having become fully aware, one abandons anger - thus too the mind does not go to distraction. By these six grounds the mind is pure, bright, and has come to unity.

What are those unities? Unity through establishing giving and relinquishment, unity through establishing the sign of serenity, unity through establishing the characteristic of passing away, unity through establishing cessation. Unity through establishing giving and relinquishment is for those inclined to generosity, and unity through establishing the sign of serenity is for those devoted to higher consciousness, and unity through establishing the characteristic of passing away is for those with insight, and unity through establishing cessation is for noble persons - by these four grounds the mind that has come to unity both enters into purification of practice, and is developed by equanimity, and is gladdened by knowledge.

What is the beginning of the first meditative absorption, what is the middle, what is the end? Purification of practice is the beginning of the first meditative absorption, development of equanimity is the middle, gladdening is the end. Purification of practice is the beginning of the first meditative absorption. How many characteristics does the beginning have? The beginning has three characteristics. Whatever is its obstacle, from that the mind becomes pure; because of purity the mind proceeds to the middle sign of serenity; because of having proceeded, the mind springs forward there. And that the mind becomes pure from the obstacle, and that because of purity the mind proceeds to the middle sign of serenity, and that because of having proceeded the mind springs forward there. Purification of practice is the beginning of the first meditative absorption. These are the three characteristics of the beginning. Therefore it is said - "The first meditative absorption is good in the beginning and accomplished in characteristics."

The development of equanimity of the first meditative absorption is the middle. How many characteristics does the middle have? The middle has three characteristics. One looks upon the pure mind with equanimity, looks upon that which has entered serenity with equanimity, looks upon the establishing of oneness with equanimity. That one looks upon the pure mind with equanimity, that one looks upon that which has entered serenity with equanimity, that one looks upon the establishing of oneness with equanimity - the development of equanimity of the first meditative absorption is the middle. These are the three characteristics of the middle. Therefore it is said - "The first meditative absorption is good in the middle and accomplished in characteristics."

The gladdening of the first meditative absorption is the end. How many characteristics does the end have? The end has four characteristics. Gladdening in the

sense of the mental states arisen therein not surpassing one another, gladdening in the sense of one flavour of the faculties, gladdening in the sense of conveying the energy going towards that, gladdening in the sense of practice. The gladdening of the first meditative absorption is the end. These are the four characteristics of the end. Therefore it is said - "The first meditative absorption is good at the end and accomplished in characteristics." Thus the mind that has gone through three stages, threefold in goodness, accomplished in ten characteristics, is accomplished in applied thought and accomplished in sustained thought and accomplished in rapture and accomplished in happiness and accomplished in determination of consciousness and accomplished in faith and accomplished in energy and accomplished in mindfulness and accomplished in concentration and accomplished in wisdom.

What is the beginning of the second meditative absorption, what is the middle, what is the end? The purification of the practice of the second meditative absorption is the beginning, the development of equanimity is the middle, the gladdening is the end, etc. Thus the mind that has gone through three stages, threefold in goodness, accomplished in ten characteristics, is accomplished in rapture and accomplished in happiness and accomplished in determination of consciousness and accomplished in faith and accomplished in energy and accomplished in mindfulness and accomplished in concentration and accomplished in wisdom.

What is the beginning of the third meditative absorption, what is the middle, what is the end, etc. Thus the mind that has gone through three stages, threefold in goodness, accomplished in ten characteristics, is accomplished in happiness and accomplished in determination of consciousness and accomplished in faith and accomplished in energy and accomplished in mindfulness and accomplished in concentration and accomplished in wisdom.

What is the beginning of the fourth meditative absorption, what is the middle, what is the end, etc. Thus the mind that has gone through three stages, threefold in goodness, accomplished in ten characteristics, is accomplished in equanimity and accomplished in determination of consciousness and accomplished in faith and accomplished in energy and accomplished in mindfulness and accomplished in concentration and accomplished in wisdom.

Of the attainment of the plane of infinite space, etc.of the attainment of the plane of infinite consciousness... of the attainment of the plane of nothingness...What is the beginning of the attainment of the plane of neither-perception-nor-non-perception, what is the middle, what is the end, etc. Thus the mind that has gone through three stages, threefold in goodness, accomplished in ten characteristics, is accomplished in equanimity and accomplished in determination of consciousness, etc. and accomplished in wisdom.

What is the beginning of observation of impermanence, what is the middle, what is the end? Etc. Thus consciousness that has gone through the three phases, threefold in goodness, accomplished in ten characteristics, is accomplished in applied thought and accomplished in sustained thought and accomplished in joy and accomplished in happiness and accomplished in determination of consciousness and accomplished in faith and accomplished in energy and accomplished in mindfulness and accomplished in concentration and accomplished in wisdom. Of observation of suffering, etc. of

observation of non-self... of observation of disenchantment... of observation of dispassion... of observation of cessation... of observation of relinquishment... of observation of destruction... of observation of fall... of observation of change... of observation of the signless... of observation of the desireless... of observation of emptiness... of insight into phenomena through higher wisdom... of knowledge and vision of things as they really are... of observation of danger... of observation of reflection... of observation of turning away... and accomplished in wisdom.

Of the path of stream-entry, etc. of the path of once-returning... of the path of non-returning... What is the beginning of the path of arahantship, what is the middle, what is the end? Purification of practice is the beginning of the path of arahantship, development of equanimity is the middle, gladdening is the end. Purification of practice is the beginning of the path of arahantship. How many characteristics does the beginning have? The beginning has three characteristics. Whatever is its obstacle, from that the mind becomes pure; because of purity the mind proceeds to the middle sign of serenity; because of having proceeded, the mind springs forward there. That consciousness becomes pure from the obstacle, and that because of purity consciousness proceeds to the middle sign of serenity, and that because of having proceeded consciousness springs forward there - purification of practice is the beginning of the path of arahantship. These are the three characteristics of the beginning. Therefore it is said - "The path of arahantship is good in the beginning and accomplished in characteristics."

The development of equanimity of the path of arahantship is the middle. How many characteristics does the middle have? The middle has three characteristics. One looks upon the pure mind with equanimity, looks upon that which has entered serenity with equanimity, looks upon the establishing of oneness with equanimity. That one looks upon the pure mind with equanimity, that one looks upon that which has entered upon serenity with equanimity, that one looks upon the establishing of oneness with equanimity. Therefore it is said - "The path of arahantship is good in the middle and endowed with characteristics."

The gladdening of the path of arahantship is the end. How many characteristics does the end have? The end has four characteristics. Gladdening in the sense of the mental states arisen therein not surpassing one another, gladdening in the sense of one flavour of the faculties, gladdening in the sense of conveying the energy going towards that, gladdening in the sense of practice. The gladdening of the path of arahantship is the end. These are the four characteristics of the end. Therefore it is said - "The path of arahantship is good at the end and endowed with characteristics." Thus the mind that has gone through three stages, threefold in goodness, accomplished in ten characteristics, is accomplished in applied thought and accomplished in sustained thought and accomplished in rapture and accomplished in happiness and accomplished in determination of consciousness and accomplished in faith and accomplished in energy and accomplished in mindfulness and accomplished in concentration and accomplished in wisdom.

159. The sign, the in-breath and out-breath, are not objects of one consciousness;
And for one who does not know the three phenomena, meditation is not found.

The sign, the in-breath and out-breath, are not objects of one consciousness;

And for one who knows the three phenomena, meditation is found.

How are these three phenomena not objects of one consciousness, and yet these three phenomena are not unknown, and the mind does not go to distraction, and striving becomes evident, and one accomplishes the practice, and attains distinction? Just as a tree laid down on a level piece of ground.A man might cut it with a saw. By the influence of the saw teeth touching the tree, mindfulness is established for the man; he does not attend to the saw teeth coming or going.The saw teeth coming or going are not unknown, and striving becomes evident, and one accomplishes the practice. Just as a tree laid down on a level piece of ground.Thus the sign is the binding. Just as the saw teeth, thus the in-breath and out-breath.Just as by the influence of the saw teeth touching the tree, mindfulness is established for the man, he does not attend to the saw teeth coming or going, the saw teeth coming or going are not unknown, and striving becomes evident, and one accomplishes the practice. Just so a monk, having established mindfulness at the tip of the nose or at the upper lip, is seated; he does not attend to the in-breath and out-breath coming or going; the in-breath and out-breath coming or going are not unknown, and striving becomes evident, and one accomplishes the practice. One attains distinction and striving.

What is striving? For one with aroused energy, both body and mind become workable - this is striving. What is practice? For one with aroused energy, impurities are abandoned, applied thoughts are appeased - this is practice. What is distinction? For one with aroused energy, mental fetters are abandoned, underlying tendencies come to an end. This is distinction. Thus these three phenomena are not objects of one consciousness, and yet these three phenomena are not unknown, and the mind does not go to distraction, and striving becomes evident, and one accomplishes the practice, and attains distinction.

160. Whose mindfulness of breathing is complete, well developed;
Gradually practised, as taught by the Buddha;
He illuminates this world, like the moon released from a cloud.

"Āna" means in-breath, not out-breath. "Apāna" means out-breath, not in-breath. Mindfulness is the establishing by means of in-breath; mindfulness is the establishing by means of out-breath.

Whoever breathes in, for him it is established; whoever breathes out, for him it is established. "Complete" means complete in the meaning of discernment, complete in the meaning of retinue, complete in the meaning of fulfilment. "Well developed" means there are four kinds of development - development in the meaning of not surpassing one another of mental states arisen therein, development in the meaning of one flavour of the faculties, development in the meaning of carrying along the energy appropriate to that, development in the meaning of repetition. For him these four meanings of development are mastered, made a basis of, practised, accumulated, thoroughly undertaken.

"Mastered" means wherever he wishes, there he has attained mastery, attained power, attained self-confidence. For me those mental states are bound to adverting, bound to wish, bound to attention, bound to the arising of consciousness. Therefore it is said - "mastered." "Made a basis of" means in whatever subject matter the mind is

well established, in that subject matter mindfulness is well established. Or else, in whatever subject matter mindfulness is well established, in that subject matter the mind is well established. Therefore it is said - "made a basis of." "Practised" means regarding the subject matter, by whatever means the mind is directed, by that means mindfulness keeps revolving. Or else, by whatever means mindfulness keeps revolving, by that means the mind is directed. Therefore it is said - "practised." "Accumulated" means accumulated in the meaning of discernment, accumulated in the meaning of retinue, accumulated in the meaning of fulfilment. Discerning with mindfulness, one conquers evil unwholesome mental states. Therefore it is said - "accumulated." "Thoroughly undertaken" means four kinds of thoroughly undertaken - thoroughly undertaken in the meaning of not surpassing one another of mental states arisen therein, thoroughly undertaken in the meaning of one flavour of the faculties, thoroughly undertaken in the meaning of carrying along the energy appropriate to that, thoroughly undertaken because of the thorough uprooting of the opposing defilements.

161. "Thoroughly even": there is even, there is thoroughly even. What is even? Those blameless wholesome states conducive to enlightenment arisen therein - this is even. What is thoroughly even? That which is the object of those various phenomena, cessation, Nibbāna - this is thoroughly even. Thus this even and this thoroughly even is known, seen, understood, realised, touched by wisdom. Energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. Therefore it is said - "thoroughly undertaken".

"Gradually accumulated": by means of long in-breath, the former and former are accumulated, the latter and latter are subsequently accumulated. By means of long out-breath, the former and former are accumulated, the latter and latter are subsequently accumulated. By means of short in-breath, the former and former are accumulated, the latter and latter are subsequently accumulated. By means of short out-breath, the former and former are accumulated, the latter and latter are subsequently accumulated, etc. Observing relinquishment by means of in-breath, the former and former are accumulated, the latter and latter are subsequently accumulated. Observing relinquishment by means of out-breath, the former and former are accumulated, the latter and latter are subsequently accumulated. All the sixteen-based mindfulnesses of breathing are mutually accumulated and subsequently accumulated. Therefore it is said - "gradually accumulated".

"As": there are ten meanings of "as" - the purpose of self-taming is a meaning of "as", the purpose of self-calming is a meaning of "as", the purpose of self-quenching is a meaning of "as", the purpose of direct knowledge is a meaning of "as", the purpose of full understanding is a meaning of "as", the purpose of abandoning is a meaning of "as", the purpose of development is a meaning of "as", the purpose of realisation is a meaning of "as", the purpose of comprehension of the truths is a meaning of "as", the purpose of establishing in cessation is a meaning of "as".

"Buddha": that Blessed One, self-become, without a teacher, by himself awakened to the truths regarding phenomena not heard before, and therein attained omniscience, and attained mastery over the powers.

162. "Buddha": in what sense is he a Buddha? As one who has awakened to the truths - a Buddha. As one who awakens the generation - a Buddha. Through omniscience, a Buddha. Through all-seeing, a Buddha. Through not needing to be guided by another, a Buddha. Through having blossomed forth, a Buddha. In the sense of one who has eliminated the mental corruptions, a Buddha. In the sense of one without defilement, a Buddha. As one completely free from lust - a Buddha. As one completely free from hate - a Buddha. As one completely free from delusion - a Buddha. As one completely free from mental defilements - a Buddha. As one who has gone the direct path - a Buddha. As one who alone has fully awakened to the unsurpassed perfect enlightenment - a Buddha. Because of the elimination of non-understanding and the attainment of higher intelligence - a Buddha. "Buddha": this name was not made by his mother, not made by his father, not made by his brother, not made by his sister, not made by friends and colleagues, not made by relatives and blood-relations, not made by ascetics and brahmins, not made by deities. This is a designation realised at the end of liberation by the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of omniscient knowledge, that is to say - "Buddha". "Taught" means the purpose of self-taming is a meaning of "as", as taught by the Buddha; the purpose of self-calming is a meaning of "as", as taught by the Buddha; the purpose of self-quenching is a meaning of "as", as taught by the Buddha, etc. the purpose of establishing in cessation is a meaning of "as", as taught by the Buddha.

"He" means either a householder or one gone forth. "World" means: The world of aggregates, the world of elements, the world of sense bases, the world of failed existence, the world of failed origination, the world of successful existence, the world of successful origination. One world - all beings are sustained by nutriment, etc. Eighteen worlds - the eighteen elements. "Illuminates" means because of having fully awakened to the purpose of self-taming as it really is. He makes radiant, shines upon, and illuminates this world. Because of having fully awakened to the purpose of self-serenity as it really is. He makes radiant, shines upon, and illuminates this world. Because of having fully awakened to the purpose of complete self-extinction as it really is. He makes radiant, shines upon, and illuminates this world, etc. Because of having fully awakened to the purpose of establishing in cessation as it really is. He makes radiant, shines upon, and illuminates this world.

"Like the moon released from a cloud" means just as a cloud, so are mental defilements. Just as the moon, so is noble knowledge. Just as the moon, the young god, so is a monk. Just as the moon, released from a cloud, released from frost, released from smoke and dust, freed from the grip of Rāhu, shines and glows and radiates, just so a monk, freed from all mental defilements, shines and glows and radiates. Therefore it is said - "like the moon released from a cloud." These are the thirteen knowledges concerning cleansing.

Exposition of knowledge of cleansing is fourth.

Recitation section.

5. Exposition of Knowledge of Mindful Action

163. What are the thirty-two knowledges of one acting mindfully? Here a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: "I breathe in long." Breathing out long, he understands: "I breathe out long." Breathing in short, he understands: "I breathe in short." Breathing out short, he understands: "I breathe out short." He trains: "Experiencing the whole body, I shall breathe in." He trains: "Experiencing the whole body, I shall breathe out." He trains: "Calming the bodily activity, I shall breathe in." He trains: "Calming the bodily activity, I shall breathe out." Experiencing joy... etc. experiencing happiness... experiencing mental activity... calming mental activity... experiencing the mind... gladdening the mind... concentrating the mind... releasing the mind... observing impermanence... observing dispassion... observing cessation... He trains: "Observing relinquishment, I shall breathe in." He trains: "Observing relinquishment, I shall breathe out."

164. "Here" means in this view, in this acceptance, in this preference, in this undertaking, in this teaching, in this discipline, in this Teaching and discipline, in this dispensation, in this holy life, in this Teacher's instruction. Therefore it is said - "here". "Monk" means either a virtuous worldling monk or a trainee or a Worthy One of unshakeable nature. "Forest" means having gone out beyond the gate, all this is forest. "Tree-root" means wherever a seat is laid down for a monk - whether a bed, a chair, a mattress, a straw-mat, a piece of leather, a grass spread, a leaf spread, or a straw spread - there a monk walks up and down or stands or sits down or lies down. "Empty" means not crowded by anyone, whether householders or those gone forth. "House" means a dwelling, a lean-to, a mansion, a long building, a cave."Sits down folding his legs crosswise" means he is seated, folding his legs crosswise. "Directing his body upright" means the body is upright, stable, well-directed. "Having established mindfulness in front of him": "Pari" has the meaning of possession. "Mukha" has the meaning of deliverance. "Sati" has the meaning of establishing. Therefore it is said - "having established mindfulness in front of him".

165. "Mindful, he breathes in; mindful, he breathes out" - in thirty-two ways one is a mindful doer. For one who understands unified focus of mind and non-distraction by means of long in-breath, mindfulness is established. By that mindfulness, by that knowledge, one is a mindful doer. For one who understands unified focus of mind and non-distraction by means of long out-breath, mindfulness is established. By that mindfulness, by that knowledge, one is a mindful doer. For one who understands unified focus of mind and non-distraction by means of short in-breath, mindfulness is established. By that mindfulness, by that knowledge, one is a mindful doer.For one who understands unified focus of mind and non-distraction by means of short out-breath, mindfulness is established. By that mindfulness, by that knowledge, one is a mindful doer, etc. For one who understands unified focus of mind and non-distraction while observing relinquishment by means of in-breath and observing relinquishment by means of out-breath, mindfulness is established. By that mindfulness, by that knowledge, one is a mindful doer.

Exposition of First Set of Four

166. How, breathing in long, does one understand: "I breathe in long"; breathing out long, does one understand: "I breathe out long"? One breathes in a long in-breath reckoned as a duration, one breathes out a long out-breath reckoned as a duration, one breathes in and breathes out a long in-breath and out-breath reckoned as a duration. For one breathing in and breathing out a long in-breath and out-breath reckoned as a duration, desire arises. By means of desire, one breathes in a more subtle long in-breath reckoned as a duration; by means of desire, one breathes out a more subtle long out-breath reckoned as a duration; by means of desire, one breathes in and breathes out a more subtle long in-breath and out-breath reckoned as a duration. For one breathing in and breathing out by means of desire a more subtle long in-breath and out-breath reckoned as a duration, gladness arises. By means of gladness, one breathes in a more subtle long in-breath reckoned as a duration; by means of gladness, one breathes out a more subtle long out-breath reckoned as a duration; by means of gladness, one breathes in and breathes out a more subtle long in-breath and out-breath reckoned as a duration. For one breathing in and breathing out by means of gladness a more subtle long in-breath and out-breath reckoned as a duration, the mind turns away from the long in-breath and out-breath, equanimity becomes established. By these nine aspects the long in-breath and out-breath is the body. The establishing is mindfulness. The observation is knowledge. The body is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that body. Therefore it is said - "Development of the establishment of mindfulness through observation of the body in the body."

167. "One observes" - how does one observe that body? One observes as impermanent, not as permanent. One observes as suffering, not as happiness. One observes as non-self, not as self. One becomes disenchanted, one does not rejoice. One becomes dispassionate, one does not find pleasure. One makes cease, one does not make arise. One gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence. Observing as suffering, one abandons the perception of happiness. Observing as non-self, one abandons the perception of self. Becoming disenchanted, one abandons delight. Becoming dispassionate, one abandons lust. Making cease, one abandons origin. Giving up, one abandons grasping. Thus one observes that body.

"Development" - there are four kinds of development -development in the meaning of not surpassing one another of mental states arisen therein, development in the meaning of one flavour of the faculties, development in the meaning of carrying along the energy appropriate to that, development in the meaning of repetition. For one who understands unified focus of mind and non-distraction by means of long in-breath and out-breath, feelings arise as known, continue as known, pass away as known. Perceptions arise as known, continue as known, pass away as known. Applied thoughts arise as known, continue as known, pass away as known.

How do feelings arise as known, continue as known, pass away as known? How is the arising of feeling known? From the origin of ignorance is the origin of feeling -the arising of feeling is known in the meaning of conditioned arising. From the origin of craving is the origin of feeling, etc. From the origin of action is the origin of feeling,

etc. From the origin of contact is the origin of feeling - the arising of feeling is known in the meaning of conditioned arising. Also for one seeing the characteristic of production, the arising of feeling is known. Thus the arising of feeling is known.

How is the presence of feeling known? For one attending as impermanent, the presence of destruction is known. For one attending as suffering, the presence of fear is known. For one attending as non-self, the presence of emptiness is known.Thus the presence of feeling is known.

How is the passing away of feeling known? From the cessation of ignorance is the cessation of feeling - the passing away of feeling is known in the sense of cessation of condition. From the cessation of craving is the cessation of feeling, etc.From the cessation of action is the cessation of feeling, etc. From the cessation of contact is the cessation of feeling - the passing away of feeling is known in the sense of cessation of condition. Also for one seeing the characteristic of change, the passing away of feeling is known. Thus the passing away of feeling is known. Thus feelings arise as known, continue as known, pass away as known.

How do perceptions arise as known, continue as known, pass away as known?How is the arising of perception known? From the origin of ignorance is the origin of perception - the arising of perception is known in the sense of conditioned arising. From the origin of craving is the origin of perception, etc.From the origin of action is the origin of perception, etc. From the origin of contact is the origin of perception - the arising of perception is known in the sense of conditioned arising.Also for one seeing the characteristic of production, the arising of perception is known. Thus the arising of perception is known.

How is the presence of perception known? For one attending as impermanent, the presence of destruction is known. For one attending as suffering, the presence of fear is known. For one attending as non-self, the presence of emptiness is known.Thus the presence of perception is known.

How is the passing away of perception known? From the cessation of ignorance is the cessation of perception - the passing away of perception is known in the sense of cessation of condition. From the cessation of craving is the cessation of perception, etc. From the cessation of action is the cessation of perception, etc.From the cessation of contact is the cessation of perception - the passing away of perception is known in the sense of cessation of condition. Also for one seeing the characteristic of change, the passing away of perception is known. Thus the passing away of perception is known. Thus perceptions arise as known, continue as known, pass away as known.

How do applied thoughts arise as known, continue as known, pass away as known? How is the arising of applied thoughts known? From the origin of ignorance is the origin of applied thought - the arising of applied thoughts is known in the meaning of conditioned arising. From the origin of craving is the origin of applied thought, etc. From the origin of action is the origin of applied thought, etc.From the origin of perception is the origin of applied thought - the arising of applied thoughts is known in the meaning of conditioned arising. Also by seeing the characteristic of production, the arising of applied thoughts is known. Thus the arising of applied thoughts is known.

How is the presence of applied thoughts known? For one attending as impermanent, the presence of destruction is known. For one attending as suffering, the presence of fear is known. For one attending as non-self, the presence of emptiness is known. Thus the presence of applied thoughts is known.

How is the passing away of applied thoughts known? From the cessation of ignorance is the cessation of applied thought - the passing away of applied thoughts is known in the meaning of cessation of condition. From the cessation of craving is the cessation of applied thought, etc. From the cessation of action is the cessation of applied thought, etc. From the cessation of perception is the cessation of applied thought - the passing away of applied thoughts is known in the meaning of cessation of condition. Also by seeing the characteristic of change, the passing away of applied thoughts is known. Thus the passing away of applied thoughts is known. Thus applied thoughts arise as known, continue as known, pass away as known.

168. Understanding unified focus of mind and non-distraction by means of long in-breath and out-breath, one connects the faculties, and understands the resort, and penetrates the tranquil meaning, etc. one connects the path, one connects the phenomena, and understands the resort, and penetrates the tranquil meaning.

"One connects the faculties" - how does one connect the faculties? One connects the faith faculty in the meaning of decision, one connects the energy faculty in the meaning of exertion, one connects the mindfulness faculty in the meaning of establishing, one connects the concentration faculty in the meaning of non-distraction, one connects the wisdom faculty in the meaning of seeing. This person connects these faculties in this object. Therefore it is said - "one connects the faculties."

"And understands the resort" - whatever is his object, that is his resort. Whatever is his resort, that is his object. "Understands" - the person. Understanding is wisdom.

"Tranquil" - the establishing of the object is tranquil, the non-distraction of consciousness is tranquil, the determination of consciousness is tranquil, the cleansing of consciousness is tranquil. "Meaning" - the meaning of blamelessness, the meaning of being free from defilements, the meaning of cleansing, the meaning of the supreme. "Penetrates" - one penetrates the meaning of establishing of the object, one penetrates the meaning of non-distraction of consciousness, one penetrates the meaning of determination of consciousness, one penetrates the meaning of cleansing of consciousness. Therefore it is said - "and penetrates the tranquil meaning."

"One connects the powers" - how does one connect the powers? One connects the power of faith in the meaning of unshakeability regarding faithlessness, one connects the power of energy in the meaning of unshakeability regarding idleness, one connects the power of mindfulness in the meaning of unshakeability regarding heedlessness, one connects the power of concentration in the meaning of unshakeability regarding restlessness, one connects the power of wisdom in the meaning of unshakeability regarding ignorance. This person connects these powers in this object. Therefore it is said - "one connects the powers." "And understands the resort," etc. therefore it is said - "and penetrates the tranquil meaning."

"One connects the factors of enlightenment" - how does one connect the factors of enlightenment? One connects the enlightenment factor of mindfulness in the meaning of establishing, one connects the enlightenment factor of investigation of phenomena in the meaning of investigation, one connects the enlightenment factor of energy in the meaning of exertion, one connects the enlightenment factor of rapture in the meaning of pervading, one connects the enlightenment factor of tranquillity in the meaning of peace, one connects the enlightenment factor of concentration in the meaning of non-distraction, one connects the enlightenment factor of equanimity in the meaning of reflection. This person connects these factors of enlightenment in this object. Therefore it is said - "one connects the factors of enlightenment." "And understands the resort," etc. therefore it is said - "and penetrates the tranquil meaning."

"He connects the path" - how does he connect the path? He connects right view in the meaning of seeing, he connects right thought in the meaning of fixing upon, he connects right speech in the meaning of discernment, he connects right action in the meaning of origination, he connects right livelihood in the meaning of cleansing, he connects right effort in the meaning of exertion, he connects right mindfulness in the meaning of establishing, he connects right concentration in the meaning of non-distraction. This person connects this path by way of this object. Therefore it is said - "he connects the path." "And understands the resort," etc. therefore it is said - "and penetrates the tranquil meaning."

"He connects the mental states" - how does he connect the mental states? He connects the faculties in the meaning of authority, he connects the powers in the meaning of being unshakeable, he connects the factors of enlightenment in the meaning of leading out, he connects the path in the meaning of cause, he connects the establishment of mindfulness in the meaning of establishing, he connects the right strivings in the meaning of striving, he connects the basis for spiritual power in the meaning of success, he connects the truths in the meaning of being true, he connects serenity in the meaning of non-distraction, he connects insight in the meaning of observation, he connects serenity and insight in the meaning of having one flavour, he connects the conjunction in the meaning of not surpassing one another, he connects purification of morality in the meaning of restraint, he connects purification of mind in the meaning of non-distraction, he connects purification of view in the meaning of seeing, he connects deliverance in the meaning of being liberated, he connects true knowledge in the meaning of penetration, he connects liberation in the meaning of relinquishment, he connects knowledge of elimination in the meaning of eradication, he connects knowledge of non-arising in the meaning of being stilled, he connects desire in the meaning of root, he connects attention in the meaning of origination, he connects contact in the meaning of combination, he connects feeling in the meaning of coming together, he connects concentration in the meaning of chief, he connects mindfulness in the meaning of authority, he connects wisdom in the meaning of being higher than that, he connects liberation in the meaning of substance, he connects Nibbāna grounded upon the Deathless in the meaning of final goal. This person connects these mental states by way of this object. Therefore it is said - "he connects the mental states."

"And understands the resort" - whatever is his object, that is his resort.Whatever is his resort, that is his object - "he understands" means the person. Understanding is wisdom. "Tranquil" - the establishing of the object is tranquil, the non-distraction of consciousness is tranquil, the determination of consciousness is tranquil, the cleansing of consciousness is tranquil. "Meaning" - the meaning of blamelessness, the meaning of being free from defilements, the meaning of cleansing, the meaning of the supreme. "Penetrates" - one penetrates the meaning of establishing of the object, one penetrates the meaning of non-distraction of consciousness, one penetrates the meaning of determination of consciousness, one penetrates the meaning of cleansing of consciousness. Therefore it is said - "and penetrates the tranquil meaning."

169. How does one breathing in short understand: "I breathe in short"; breathing out short understand: "I breathe out short"? One breathes in a short in-breath reckoned as brief; one breathes out a short out-breath reckoned as brief; one breathes in and breathes out a short in-breath and out-breath reckoned as brief. For one breathing in and breathing out a short in-breath and out-breath reckoned as brief, desire arises. By means of desire, one breathes in a more subtle short in-breath reckoned as brief. By means of desire, one breathes out a more subtle short out-breath reckoned as brief. By means of desire, one breathes in and breathes out a more subtle short in-breath and out-breath reckoned as brief. For one breathing in and breathing out by means of desire a more subtle short in-breath and out-breath reckoned as brief, gladness arises. By means of gladness, one breathes in a more subtle short in-breath reckoned as brief; by means of gladness, one breathes out a more subtle short out-breath reckoned as brief; by means of gladness, one breathes in and breathes out a more subtle short in-breath and out-breath reckoned as brief. For one breathing in and breathing out by means of gladness a more subtle short in-breath and out-breath reckoned as brief, the mind turns away from the short in-breath and out-breath, equanimity becomes established. By these nine aspects the short in-breath and out-breath is the body, establishing is mindfulness, observation is knowledge. The body is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that body. Therefore it is said - "Development of the establishment of mindfulness through observation of the body in the body."

"One observes" - how does one observe that body? Etc.Thus one observes that body. "Development" - there are four kinds of development, etc.development in the meaning of practice. For one who understands unified focus of mind and non-distraction by means of short in-breath and out-breath, feelings arise as known, etc. Understanding unified focus of mind and non-distraction by means of short in-breath and out-breath, one connects the faculties, etc. therefore it is said - "and penetrates the tranquil meaning."

170. How does he train: "Experiencing the whole body, I shall breathe in"; he trains: "Experiencing the whole body, I shall breathe out"? "Body" means two bodies - the mental body and the material body. What is the mental body? Feeling, perception, volition, contact, attention, mentality and the mental body, and what are called mental activities - this is the mental body. What is the material body? The four

primary elements, and the materiality derived from the four primary elements, in-breath and out-breath, and the sign and the binding, and what are called bodily activities - this is the material body.

How are those bodies ascertained? For one who understands unified focus of mind and non-distraction by means of long in-breath, mindfulness is established. By that mindfulness, by that knowledge, those bodies are ascertained. For one who understands unified focus of mind and non-distraction by means of long out-breath, mindfulness is established. By that mindfulness, by that knowledge, those bodies are ascertained. For one who understands unified focus of mind and non-distraction by means of short in-breath, mindfulness is established. By that mindfulness, by that knowledge, those bodies are ascertained. For one who understands unified focus of mind and non-distraction by means of short out-breath, mindfulness is established. By that mindfulness, by that knowledge, those bodies are ascertained.

For one attending, those bodies are ascertained; for one understanding, those bodies are ascertained; for one seeing, those bodies are ascertained; for one reviewing, those bodies are ascertained; for one resolving the mind, those bodies are ascertained; for one resolving through faith, those bodies are ascertained; for one arousing energy, those bodies are ascertained; for one establishing mindfulness, those bodies are ascertained; for one concentrating the mind, those bodies are ascertained; for one understanding with wisdom, those bodies are ascertained; for one directly knowing what should be directly known, those bodies are ascertained; for one fully understanding what should be fully understood, those bodies are ascertained; for one abandoning what should be abandoned, those bodies are ascertained; for one developing what should be developed, those bodies are ascertained; for one realising what should be realised, those bodies are ascertained. Thus those bodies are ascertained. Experiencing the whole body, in-breath and out-breath is the body, establishing is mindfulness, observation is knowledge. The body is the establishing, not mindfulness. Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that body. Therefore it is said - "Development of the establishment of mindfulness through observation of the body in the body."

"One observes" - how does one observe that body? Etc.Thus one observes that body. "Development" - there are four kinds of development, etc.development in the meaning of practice.

Experiencing the whole body of the in-breath and out-breath, purification of morality is in the sense of restraint, purification of mind is in the sense of non-distraction, purification of view is in the sense of seeing. Whatever therein is the meaning of restraint, this is the training in higher morality. Whatever therein is the meaning of non-distraction, this is the training in higher consciousness. Whatever therein is the meaning of seeing, this is the training in higher wisdom. These three trainings - one trains by attending to them, one trains by knowing, one trains by seeing, one trains by reviewing, one trains by resolving the mind, one trains by resolving through faith, one trains by arousing energy, one trains by establishing mindfulness, one trains by concentrating the mind, one trains by understanding with wisdom, one trains by directly knowing what should be directly known, one trains by fully understanding what should be fully understood, one trains by abandoning what should be

abandoned, one trains by developing what should be developed, one trains by realising what should be realised.

For one experiencing the whole body who understands unified focus of mind and non-distraction by means of in-breath and out-breath, feelings arise as known, etc. Experiencing the whole body, understanding unified focus of mind and non-distraction by means of in-breath and out-breath, one connects the faculties, etc. therefore it is said - "and penetrates the tranquil meaning."

171. How does he train: "Calming the bodily activity, I shall breathe in"; he trains: "Calming the bodily activity, I shall breathe out"? What is bodily activity? Long in-breaths are bodily. These phenomena are connected to the body; they are bodily activities. Calming, making cease, appeasing those bodily activities, he trains. Long out-breaths are bodily. These phenomena are connected to the body; they are bodily activities. Calming, making cease, appeasing those bodily activities, he trains. Short in-breaths, short out-breaths. Experiencing the whole body of in-breaths, experiencing the whole body of out-breaths are bodily. These phenomena are connected to the body; they are bodily activities. Calming, making cease, appeasing those bodily activities, he trains.

With whatever bodily activities there is bending back, bending sideways, bending down, bending forward, movement, throbbing, shaking, trembling of the body - he trains: "Calming the bodily activity, I shall breathe in"; he trains: "Calming the bodily activity, I shall breathe out." With whatever bodily activities there is no bending back, no bending sideways, no bending down, no bending forward, no movement, no throbbing, no shaking, no trembling of the body, he trains: "Calming the peaceful, subtle bodily activity, I shall breathe in"; he trains: "Calming the bodily activity, I shall breathe out."

Thus indeed he trains: "Calming the bodily activity, I shall breathe in"; he trains: "Calming the bodily activity, I shall breathe out." This being so, there is no development of the perception of the breath, and there is no development of the in-breath and out-breath, and there is no development of mindfulness of breathing, and there is no development of the concentration of mindfulness of breathing; and the wise do not attain or emerge from that attainment.

Thus indeed he trains: "Calming the bodily activity, I shall breathe in"; he trains: "Calming the bodily activity, I shall breathe out." This being so, there is development of the perception of the breath, and there is development of the in-breath and out-breath, and there is development of mindfulness of breathing. And there is development of the concentration of mindfulness of breathing; and the wise both attain and emerge from that attainment. In what way? Just as when a gong is struck, at first gross sounds proceed. Because the sign of the gross sounds is rightly taken, rightly attended to, rightly considered, even when the gross sound has ceased, then afterwards subtle sounds proceed. Because the sign of the subtle sounds is rightly taken, rightly attended to, rightly considered, even when the subtle sound has ceased, then afterwards consciousness proceeds with the subtle sound-sign as object. So too, at first gross in-breaths and out-breaths proceed; because the sign of the gross in-breaths and out-breaths is rightly taken, rightly attended to, rightly considered, even when the gross in-breath and out-breath have ceased, then

afterwards subtle in-breaths and out-breaths proceed. Because the sign of the subtle in-breaths and out-breaths is rightly taken, rightly attended to, rightly considered, even when the subtle in-breath and out-breath have ceased, then afterwards consciousness does not go to distraction even with the sign of the subtle in-breaths and out-breaths as object.

This being so, there is development of the perception of the wind, and there is development of the in-breath and out-breath, and there is development of mindfulness of breathing, and there is development of the concentration of mindfulness of breathing; and the wise both attain and emerge from that attainment. Calming the bodily activity, the in-breath and out-breath is the body, establishing is mindfulness, observation is knowledge. The body is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that body. Therefore it is said - "Development of the establishment of mindfulness through observation of the body in the body."

"One observes" - how does one observe that body? Etc.Thus one observes that body. "Development" - there are four kinds of development, etc.development in the meaning of practice. Calming the bodily activity, purification of morality is in the sense of restraint of the in-breath and out-breath, purification of mind is in the sense of non-distraction, purification of view is in the sense of seeing. Whatever therein is the meaning of restraint, this is the training in higher morality; whatever therein is the meaning of non-distraction, this is the training in higher consciousness; whatever therein is the meaning of seeing, this is the training in higher wisdom. These three trainings - one trains by attending to them, etc. one trains by realising what should be realised, for one who understands unified focus of mind and non-distraction by means of calming the bodily activity through in-breath and out-breath, feelings arise as known, etc. understanding unified focus of mind and non-distraction by means of calming the bodily activity through in-breath and out-breath, one connects the faculties, etc. therefore it is said - "and penetrates the tranquil meaning."

Eight knowledges of observation, and eight recollections of establishing, four subjects from the discourses regarding observation of the body in the body.

Recitation section.

Exposition of Second Set of Four

172. How does one train: "Experiencing rapture, I shall breathe in"; train: "Experiencing rapture, I shall breathe out"? What is rapture? For one who understands unified focus of mind and non-distraction by means of long in-breath, rapture and gladness arise. Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure. For one who understands unified focus of mind and non-distraction of consciousness by means of long out-breath, rapture and gladness arise, etc. by means of short in-breath, by means of short out-breath, experiencing the whole body by means of in-breath, experiencing the whole body by means of out-breath, calming bodily activity by means of in-breath, calming bodily activity by means of out-breath, for one who understands unified focus of mind and non-distraction, rapture and gladness arise. Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness - this is rapture.

How is that rapture ascertained? For one who understands unified focus of mind and non-distraction by means of long in-breath and out-breath, mindfulness is established. By that mindfulness, by that knowledge, that rapture is ascertained. For one who understands unified focus of mind and non-distraction by means of long out-breath, mindfulness is established. By that mindfulness, by that knowledge, that rapture is ascertained. By means of short in-breath, etc. by means of short out-breath... experiencing the whole body by means of in-breath... experiencing the whole body by means of out-breath... calming bodily activity by means of in-breath... calming bodily activity by means of out-breath, for one who understands unified focus of mind and non-distraction, mindfulness is established. By that mindfulness, by that knowledge, that rapture is ascertained. For one attending, that rapture is ascertained; for one knowing, etc. for one seeing... for one reviewing... for one resolving the mind... for one resolving through faith... for one arousing energy... for one establishing mindfulness... for one concentrating the mind... for one understanding with wisdom... for one directly knowing what should be directly known... for one fully understanding what should be fully understood... for one abandoning what should be abandoned... for one developing what should be developed... for one realising what should be realised, that rapture is ascertained. Thus that rapture is ascertained.

Experiencing joy, by means of in-breath and out-breath, feeling is the establishing, mindfulness is the observation, knowledge. Feeling is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that feeling. Therefore it is said - "development of establishment of mindfulness through observation of feeling among feelings."

"One observes" - how does one observe that feeling? One observes as impermanent, etc. thus one observes that feeling. "Development" - there are four kinds of development, etc. development in the meaning of practice. Experiencing joy, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. experiencing joy, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

173. How does he train: "Experiencing happiness, I shall breathe in"; he trains: "Experiencing happiness, I shall breathe out"? "Happiness" - there are two kinds of happiness - bodily happiness and mental happiness. What is bodily happiness? Whatever bodily comfort, bodily happiness, comfortable and pleasant feeling born of body-contact, comfortable and pleasant feeling born of body-contact - this is bodily happiness. What is mental happiness? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is mental happiness.

How are those happinesses ascertained? For one who understands unified focus of mind and non-distraction by means of long in-breath, mindfulness is established. By that mindfulness, by that knowledge, those happinesses are ascertained. For one who understands unified focus of mind and non-distraction by means of long out-breath, mindfulness is established. By that mindfulness, by that knowledge, those happinesses are ascertained, etc. for one realising what should be realised, those happinesses are ascertained. Thus those happinesses are ascertained. Experiencing

happiness, by means of in-breath and out-breath, feeling is the establishing, mindfulness is the observation, knowledge. Feeling is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that feeling. Therefore it is said - "development of establishment of mindfulness through observation of feeling among feelings."

"One observes" - how does one observe that feeling? One observes as impermanent, etc. thus one observes that feeling. "Development" - there are four kinds of development, etc. development in the meaning of practice. Experiencing happiness, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. experiencing happiness, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

174. How does he train: "Experiencing mental activity, I shall breathe in"; he trains: "Experiencing mental activity, I shall breathe out"? What is mental activity? By means of long in-breath, perception and feeling are mental - these phenomena are connected to consciousness; they are mental activities. By means of long out-breath, perception and feeling are mental - these phenomena are connected to consciousness; they are mental activities. Etc. experiencing happiness by means of in-breath... Experiencing happiness by means of out-breath, perception and feeling are mental - these phenomena are connected to consciousness; they are mental activities - this is mental activity.

How are those mental activities ascertained? For one who understands unified focus of mind and non-distraction by means of long in-breath, mindfulness is established. By that mindfulness, by that knowledge, those mental activities are ascertained. For one who understands unified focus of mind and non-distraction by means of long out-breath, mindfulness is established. By that mindfulness, by that knowledge, those mental activities are ascertained. Etc. For one realising what should be realised, those mental activities are ascertained. Thus those mental activities are ascertained. Experiencing mental activity, by means of in-breath and out-breath, feeling is the establishing, mindfulness is the observation, knowledge; feeling is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that feeling. Therefore it is said - "development of establishment of mindfulness through observation of feeling among feelings."

"One observes" - how does one observe that feeling? One observes as impermanent, etc. thus one observes that feeling. "Development" - there are four kinds of development, etc. development in the meaning of practice. Experiencing mental activity, of the in-breath and out-breath, purification of morality is in the sense of restraint. Etc. Experiencing mental activity, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction. Etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

175. How does he train: "Calming mental activity, I shall breathe in"; he trains: "Calming mental activity, I shall breathe out"? What is mental activity? By means of long in-breath, perception and feeling are mental - these phenomena are connected to consciousness; they are mental activities. Calming, making cease, appeasing those mental activities, he trains. By means of long out-breath, perception and feeling are mental - these phenomena are connected to consciousness; they are mental activities. Calming, making cease, appeasing those mental activities, he trains. Experiencing mental activity by means of in-breath... experiencing mental activity by means of out-breath, perception and feeling are mental - these phenomena are connected to consciousness; they are mental activities. Calming, making cease, appeasing those mental activities, he trains. Calming mental activity, by means of in-breath and out-breath, feeling is the establishing, mindfulness is the observation, knowledge. Feeling is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that feeling. Therefore it is said - "development of establishment of mindfulness through observation of feeling among feelings."

"One observes" - how does one observe that feeling? Etc.thus one observes that feeling. "Development" - there are four kinds of development, etc.development in the meaning of practice. Calming mental activity, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. calming mental activity, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

Eight knowledges of observation, and eight recollections of establishing, four subjects from the discourses regarding observation of feeling among feelings.

Exposition of Third Set of Four

176. How does one train: "Experiencing the mind, I shall breathe in"; train: "Experiencing the mind, I shall breathe out"? What is that mind? By means of long in-breath, consciousness is mind. That consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element. By means of long out-breath, etc. calming mental activity by means of in-breath... calming mental activity by means of out-breath, consciousness is mind. That consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is mind.

How is that mind ascertained? For one who understands unified focus of mind and non-distraction by means of long in-breath, mindfulness is established. By that mindfulness, by that knowledge, that mind is ascertained. For one who understands unified focus of mind and non-distraction by means of long out-breath, mindfulness is established. By that mindfulness, by that knowledge, that mind is ascertained, etc.for one realising what should be realised, that mind is ascertained. Thus that mind is ascertained. Experiencing the mind, by means of in-breath and out-breath, consciousness is mind, establishing is mindfulness, observation is knowledge. Mind is the establishing, not mindfulness; mindfulness is both the establishing and

mindfulness. By that mindfulness, by that knowledge, one observes that mind. Therefore it is said - "development of the establishment of mindfulness through observation of mind in mind."

"One observes" - how does one observe that mind? Etc.thus one observes that mind. "Development" - there are four kinds of development, etc.development in the meaning of practice. Experiencing the mind, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. experiencing the mind, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

177. How does one train: "Gladdening the mind, I shall breathe in," "Gladdening the mind, I shall breathe out"? What is the gladdening of consciousness? For one who understands unified focus of mind and non-distraction by means of long in-breath, there arises gladdening of consciousness. Whatever rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness. For one who understands unified focus of mind and non-distraction of consciousness by means of long in-breath and out-breath, there arises gladdening of consciousness. Whatever rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness, etc. experiencing the mind by means of in-breath... experiencing the mind by means of out-breath, for one who understands unified focus of mind and non-distraction, there arises gladdening of consciousness. Whatever rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness - this is the gladdening of consciousness. Gladdening the mind, by means of in-breath and out-breath, consciousness is mind, establishing is mindfulness, observation is knowledge. Mind is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that mind. Therefore it is said - "development of the establishment of mindfulness through observation of mind in mind."

"One observes" - how does one observe that mind? Etc.thus one observes that mind. "Development" - there are four kinds of development, etc.development in the meaning of practice. Gladdening the mind, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. gladdening the mind, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

178. How does one train: "Concentrating the mind, I shall breathe in," "Concentrating the mind, I shall breathe out"? What is concentration? By means of long in-breath, unified focus of mind and non-distraction is concentration, that which is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration. By means of long out-breath, unified focus of mind and non-distraction is concentration, etc. concentrating the mind by means of in-breath, etc. concentrating the mind by means of out-breath, unified focus of mind and non-distraction is concentration. That which is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of

concentration, right concentration - this is concentration. Concentrating the mind, by means of in-breath and out-breath, consciousness is mind, establishing is mindfulness, observation is knowledge. Mind is the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that mind. Therefore it is said - "development of the establishment of mindfulness through observation of mind in mind."

"One observes" - how does one observe that mind? Etc.thus one observes that mind. "Development" - there are four kinds of development, etc.development in the meaning of practice. Concentrating the mind, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. concentrating the mind, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

179. How does one train: "Releasing the mind, I shall breathe in," "Releasing the mind, I shall breathe out"? One trains: "Releasing the mind from lust, I shall breathe in," one trains: "Releasing the mind from lust, I shall breathe out." One trains: "Releasing the mind from hate, I shall breathe in," one trains: "Releasing the mind from hate, I shall breathe out." One trains: "Releasing the mind from delusion, I shall breathe in," etc. Releasing the mind from conceit... Releasing the mind from wrong view... Releasing the mind from sceptical doubt... Releasing the mind from sloth... Releasing the mind from restlessness... Releasing the mind from shamelessness... One trains: "Releasing the mind from moral fearlessness, I shall breathe in," one trains: "Releasing the mind from moral fearlessness, I shall breathe out." Releasing the mind, by means of in-breath and out-breath, consciousness is mind, establishing is mindfulness, etc.

"One observes" - how does one observe that mind? Etc.thus one observes that mind. "Development" - there are four kinds of development, etc.development in the meaning of practice. Releasing the mind, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. Releasing the mind, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

Eight knowledges of observation, and eight recollections of establishing, four subjects from the discourses regarding observation of mind in mind.

Exposition of Fourth Set of Four

180. How does one train: "Observing impermanence, I shall breathe in"; train: "Observing impermanence, I shall breathe out"? "Impermanent" - what is impermanent? The five aggregates are impermanent. In what meaning are they impermanent? They are impermanent in the meaning of arising and passing away. Seeing the rise of the five aggregates, how many characteristics does one see? Seeing the fall, how many characteristics does one see? Seeing the rise and fall, how many characteristics does one see? Seeing the rise of the five aggregates, one sees twenty-five characteristics; seeing the fall, one sees twenty-five characteristics. Seeing the rise and fall of the five aggregates, one sees these fifty characteristics.

He trains: "Observing impermanence in material form, I shall breathe in"; he trains: "Observing impermanence in material form, I shall breathe out." "In feeling... etc. in perception, in activities, in consciousness, in the eye, etc. he trains: 'Observing impermanence in ageing and death, I shall breathe in'; he trains: 'Observing impermanence in ageing and death, I shall breathe out.'" Observing impermanence, by means of in-breath and out-breath, mental phenomena are the establishing, mindfulness is the observation, knowledge. Mental phenomena are the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes those mental phenomena. Therefore it is said - "development of the establishment of mindfulness through observation of mental phenomena in mental phenomena."

"One observes" - how does one observe those mental phenomena? Etc. Thus one observes those mental phenomena. "Development" - there are four kinds of development, etc. development in the meaning of practice. Observing impermanence, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. observing impermanence, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

How does he train: "Observing dispassion, I shall breathe in"; he trains: "Observing dispassion, I shall breathe out"? Having seen the danger in material form, desire arises in him for dispassion from material form, he is intent on faith, and his mind is well established. He trains: "Observing dispassion in material form, I shall breathe in"; he trains: "Observing dispassion in material form, I shall breathe out." In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. Having seen the danger in ageing and death, desire arises in him for dispassion from ageing and death, he is intent on faith, and his mind is well established. He trains: "Observing dispassion in ageing and death, I shall breathe in"; he trains: "Observing dispassion in ageing and death, I shall breathe out." Observing dispassion, by means of in-breath and out-breath, phenomena are the establishing, mindfulness is the observation, knowledge. Mental phenomena are the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes those mental phenomena. Therefore it is said - "development of the establishment of mindfulness through observation of mental phenomena in mental phenomena."

"One observes" - how does one observe those mental phenomena? Etc. Thus one observes those mental phenomena. "Development" - there are four kinds of development, etc. development in the meaning of practice. Observing dispassion, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. observing dispassion, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

How does he train: "Observing cessation, I shall breathe in"; he trains: "Observing cessation, I shall breathe out"? Having seen the danger in material form, desire arises in him for the cessation of material form, he is intent on faith, and his mind is well established. He trains: "Observing cessation in material form, I shall breathe in"; he trains: "Observing cessation in material form, I shall breathe out." In feeling, etc. in

perception, in activities, in consciousness, in the eye, etc. Having seen the danger in ageing and death, desire arises in him for the cessation of ageing and death, he is intent on faith, and his mind is well established. He trains: "Observing cessation in ageing and death, I shall breathe in"; he trains: "Observing cessation in ageing and death, I shall breathe out."

181. In how many ways is there danger in ignorance? In how many ways does ignorance cease? In five ways there is danger in ignorance. In eight ways ignorance ceases.

In which five ways is there danger in ignorance? In the meaning of impermanence there is danger in ignorance, in the meaning of suffering there is danger in ignorance, in the meaning of non-self there is danger in ignorance, in the meaning of torment there is danger in ignorance, in the meaning of change there is danger in ignorance - in these five ways there is danger in ignorance.

In which eight ways does ignorance cease? By cessation of the source ignorance ceases, by cessation of origin ignorance ceases, by cessation of birth ignorance ceases, by cessation of production ignorance ceases, by cessation of cause ignorance ceases, by cessation of condition ignorance ceases, by arising of knowledge ignorance ceases, by establishing of cessation ignorance ceases - in these eight ways ignorance ceases. Having seen the danger in ignorance in these five ways -in these eight ways desire arises in him for the cessation of ignorance, he is intent on faith, and his mind is well established. He trains: "Observing the cessation of ignorance, I shall breathe in"; he trains: "Observing the cessation of ignorance, I shall breathe out."

In how many ways is there danger in activities, in how many ways do activities cease? Etc. In how many ways is there danger in consciousness, in how many ways does consciousness cease? In how many ways is there danger in mentality-materiality, in how many ways does mentality-materiality cease? In how many ways is there danger in the six sense bases, in how many ways do the six sense bases cease? In how many ways is there danger in contact, in how many ways does contact cease? In how many ways is there danger in feeling, in how many ways does feeling cease? In how many ways is there danger in craving, in how many ways does craving cease? In how many ways is there danger in clinging, in how many ways does clinging cease? In how many ways is there danger in existence, in how many ways does existence cease? In how many ways is there danger in birth, in how many ways does birth cease? In how many ways is there danger in ageing and death, in how many ways does ageing and death cease? In five ways there is danger in ageing and death, in eight ways ageing and death ceases.

In which five ways is there danger in ageing and death? In the meaning of impermanence there is danger in ageing and death, in the meaning of suffering, etc. in the meaning of non-self, etc. in the meaning of torment, etc. in the meaning of change there is danger in ageing and death - in these five ways there is danger in ageing and death.

By which eight ways does ageing and death cease? By the cessation of the source, ageing and death ceases; by the cessation of origin, etc. by the cessation of birth, etc. by the cessation of production, by the cessation of cause, by the cessation of condition, by the arising of knowledge, etc. by the establishing of cessation, ageing and death ceases - by these eight ways ageing and death ceases. Having seen the danger in ageing and death in these five ways, by these eight ways desire arises in him for the cessation of ageing and death, he is intent on faith, and his mind is well established. He trains: "Observing cessation in ageing and death, I shall breathe in"; he trains: "Observing cessation in ageing and death, I shall breathe out." Observing cessation, by means of in-breath and out-breath, phenomena are the establishing, mindfulness is the observation, knowledge. Mental phenomena are the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes those mental phenomena. Therefore it is said - "development of the establishment of mindfulness through observation of mental phenomena in mental phenomena."

"One observes" - how does one observe those mental phenomena? Etc. Thus one observes those mental phenomena. "Development" - there are four kinds of development, etc. development in the meaning of practice. Observing cessation, of the in-breath and out-breath, purification of morality is in the sense of restraint, etc. observing cessation, by means of in-breath and out-breath, for one who understands unified focus of mind and non-distraction, etc. understanding, one connects the faculties. Therefore it is said - "and penetrates the tranquil meaning."

182. How does one train: "Observing relinquishment, I shall breathe in"; train: "Observing relinquishment, I shall breathe out"? "Relinquishment" - there are two kinds of relinquishment - relinquishment by giving up and relinquishment by springing forward. "One gives up material form" - relinquishment by giving up. "The mind springs forward to Nibbāna, the cessation of material form" - relinquishment by springing forward. One trains: "Observing relinquishment in material form, I shall breathe in"; one trains: "Observing relinquishment in material form, I shall breathe out." Feeling... etc. perception... activities... consciousness... the eye... etc. "One gives up ageing and death" - relinquishment by giving up. "The mind springs forward to Nibbāna, the cessation of ageing and death" - relinquishment by springing forward. One trains: "Observing relinquishment in ageing and death, I shall breathe in"; one trains: "Observing relinquishment in ageing and death, I shall breathe out." Observing relinquishment, by means of in-breath and out-breath, phenomena are the establishing, mindfulness is the observation, knowledge. Mental phenomena are the establishing, not mindfulness; mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes those mental phenomena. Therefore it is said - "development of the establishment of mindfulness through observation of mental phenomena in mental phenomena."

"One observes" - how does one observe those phenomena? One observes as impermanent, not as permanent, etc. one gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence, etc. giving up, one abandons grasping. Thus one observes those phenomena. "Development" - there are four kinds of development. Therein, development in the meaning of not surpassing one another of the mental states arisen therein, etc. development in the meaning of

practice. Observing relinquishment of the in-breath and out-breath, purification of morality is in the sense of restraint, purification of mind is in the sense of non-distraction, purification of view is in the sense of seeing. Whatever therein is the meaning of restraint, this is the training in higher morality; whatever therein is the meaning of non-distraction, this is the training in higher consciousness; whatever therein is the meaning of seeing, this is the training in higher wisdom - these three trainings - one trains by attending to them, one trains by knowing, etc. one trains by realising what should be realised.

For one who understands unified focus of mind and non-distraction by means of in-breath and out-breath while observing relinquishment, feelings arise as known, continue as known, pass away as known, etc. Understanding unified focus of mind and non-distraction by means of in-breath and out-breath while observing relinquishment, one connects the faculties, and understands the resort, and penetrates the tranquil meaning; one connects the powers, etc. one connects the factors of enlightenment, etc. one connects the path, etc. one connects the phenomena, and understands the resort, and penetrates the tranquil meaning.

"One connects the faculties" - how does one connect the faculties? One connects the faith faculty in the meaning of decision, etc. therefore it is said - "and penetrates the tranquil meaning."

Eight knowledges of observation, and eight recollections of establishing, four subjects from the discourses regarding observation of mental phenomena in mental phenomena. These are the thirty-two knowledges of one acting mindfully.

Exposition of knowledge of mindful action is fifth.

6. Exposition of the Sixfold Heap of Knowledge

183. What are the twenty-four knowledges by means of concentration? By means of long in-breath, unified focus of mind and non-distraction is concentration; by means of long out-breath, unified focus of mind and non-distraction is concentration, etc. Releasing the mind by means of in-breath, unified focus of mind and non-distraction is concentration; releasing the mind by means of out-breath, unified focus of mind and non-distraction is concentration. These are the twenty-four knowledges by means of concentration.

What are the seventy-two knowledges by means of insight? Long in-breath - insight in the sense of observation as impermanent, insight in the sense of observation as suffering, insight in the sense of observation as non-self; long out-breath - insight in the sense of observation as impermanent, insight in the sense of observation as suffering, insight in the sense of observation as non-self, etc. Releasing the mind in-breath, releasing the mind out-breath - insight in the sense of observation as impermanent, insight in the sense of observation as suffering, insight in the sense of observation as non-self. These are the seventy-two knowledges by means of insight.

What are the eight knowledges of disenchantment? Observing impermanence in the in-breath, one knows and sees as it really is - knowledge of disenchantment; observing impermanence in the out-breath, one knows and sees as it really is - knowledge of disenchantment, etc. Observing relinquishment in the in-breath, one

knows and sees as it really is - knowledge of disenchantment; observing relinquishment in the out-breath, one knows and sees as it really is - knowledge of disenchantment. These are the eight knowledges of disenchantment.

What are the eight knowledges in conformity with disenchantment? Observing impermanence in the in-breath, wisdom in the establishing of fear is knowledge in conformity with disenchantment; observing impermanence in the out-breath, wisdom in the establishing of fear is knowledge in conformity with disenchantment, etc. Observing relinquishment in the in-breath, wisdom in the establishing of fear is knowledge in conformity with disenchantment; observing relinquishment in the out-breath, wisdom in the establishing of fear is knowledge in conformity with disenchantment - these are the eight knowledges in conformity with disenchantment.

What are the eight knowledges of the cessation of disenchantment? Observing impermanence in the in-breath, wisdom that is reflection and standing firm is knowledge of the cessation of disenchantment; observing impermanence in the out-breath, wisdom that is reflection and standing firm is knowledge of the cessation of disenchantment, etc. Observing relinquishment in the in-breath, wisdom that is reflection and standing firm is knowledge of the cessation of disenchantment; observing relinquishment in the out-breath, wisdom that is reflection and standing firm is knowledge of the cessation of disenchantment - these are the eight knowledges of the cessation of disenchantment.

What are the twenty-one knowledges concerning the bliss of liberation? By the path of stream-entry, because identity view has been abandoned and eradicated, knowledge concerning the bliss of liberation arises; because sceptical doubt has been abandoned and eradicated, knowledge concerning the bliss of liberation arises; of adherence to moral rules and austerities, etc. of the underlying tendency to wrong view, because the underlying tendency to sceptical doubt has been abandoned and eradicated, knowledge concerning the bliss of liberation arises; by the path of once-returning, of gross mental fetter of sensual lust, etc. of the mental fetter of aversion, of gross underlying tendency to sensual lust, because the underlying tendency to aversion has been abandoned and eradicated, knowledge concerning the bliss of liberation arises; by the path of non-returning, of the mental fetter of sensual lust having a residuum, etc. of the mental fetter of aversion, of the underlying tendency to sensual lust having a residuum, because the underlying tendency to aversion has been abandoned and eradicated, knowledge concerning the bliss of liberation arises; by the path of arahantship, of lust for fine-material-sphere existence... of lust for immaterial-sphere existence, of conceit, of restlessness, of ignorance, of the underlying tendency to conceit, of the underlying tendency to lust for existence, because the underlying tendency to ignorance has been abandoned and eradicated, knowledge concerning the bliss of liberation arises. These are the twenty-one knowledges concerning the bliss of liberation. For one developing the concentration of mindfulness of breathing with sixteen bases, more than two hundred knowledges arise.

Exposition of the sixfold heap of knowledge is sixth.

The Treatise on Mindfulness of Breathing is concluded.

4. Treatise on Faculties

1. First Discourse Exposition

184. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks: "Monks!" “Venerable sir!" those monks replied to the Blessed One. The Blessed One said this:

"There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - these, monks, are the five faculties."

185. In how many ways do these five faculties become pure? These five faculties become pure in fifteen ways. For one avoiding faithless persons, for one associating with, keeping company with, and attending on faithful persons, for one reviewing inspiring discourses - by these three ways the faith faculty becomes pure. For one avoiding lazy persons, for one associating with, keeping company with, and attending on persons putting forth strenuous energy, for one reviewing the right strivings - by these three ways the energy faculty becomes pure. For one avoiding unmindful persons, for one associating with, keeping company with, and attending on mindful persons, for one reviewing the establishments of mindfulness - by these three ways the mindfulness faculty becomes pure. For one avoiding unconcentrated persons, for one associating with, keeping company with, and attending on concentrated persons, for one reviewing the meditative absorptions and deliverances - by these three ways the concentration faculty becomes pure. For one avoiding unwise persons, for one associating with, keeping company with, and attending on wise persons, for one reviewing the practice of profound knowledge - by these three ways the wisdom faculty becomes pure. Thus for one avoiding these five persons, for one associating with, keeping company with, and attending on five persons, for one reviewing five collections of discourses - by these fifteen ways these five faculties become pure.

In how many ways are the five faculties developed, in how many ways is there development of the five faculties? In ten ways the five faculties are developed, in ten ways there is development of the five faculties. Abandoning faithlessness, one develops the faith faculty; developing the faith faculty, one abandons faithlessness; abandoning idleness, one develops the energy faculty; developing the energy faculty, one abandons idleness; abandoning negligence, one develops the mindfulness faculty; developing the mindfulness faculty, one abandons negligence; abandoning restlessness, one develops the concentration faculty; developing the concentration faculty, one abandons restlessness; abandoning ignorance, one develops the wisdom faculty; developing the wisdom faculty, one abandons ignorance. In these ten ways the five faculties are developed, in these ten ways there is development of the five faculties.

In how many ways are the five faculties developed and well developed? In ten ways the five faculties are developed and well developed. Because faithlessness has been abandoned, well abandoned, the faith faculty is developed and well developed; because the faith faculty has been developed and well developed, faithlessness is abandoned and well abandoned. Because idleness has been abandoned, well abandoned, the energy faculty is developed and well developed; because the energy

faculty has been developed and well developed, idleness is abandoned and well abandoned. Because negligence has been abandoned, well abandoned, the mindfulness faculty is developed and well developed; because the mindfulness faculty has been developed and well developed, negligence is abandoned and well abandoned. Because restlessness has been abandoned, well abandoned, the concentration faculty is developed and well developed; because the concentration faculty has been developed and well developed, restlessness is abandoned and well abandoned. Because ignorance has been abandoned, the wisdom faculty is developed and well developed; because the wisdom faculty has been developed and well developed, ignorance is abandoned and well abandoned. In these ten ways the five faculties are developed and well developed.

186. In how many ways are the five faculties developed, in how many ways are the five faculties developed and well developed and tranquillised and well tranquillised? In four ways the five faculties are developed, in four ways the five faculties are developed and well developed and tranquillised and well tranquillised. At the moment of the path of stream-entry the five faculties are developed; at the moment of the fruition of stream-entry the five faculties are developed and well developed and tranquillised and well tranquillised. At the moment of the path of once-returning the five faculties are developed; at the moment of the fruition of once-returning the five faculties are developed and well developed and tranquillised and well tranquillised. At the moment of the path of non-returning the five faculties are developed; at the moment of the fruition of non-returning the five faculties are developed and well developed and tranquillised and well tranquillised. At the moment of the path of arahantship the five faculties are developed; at the moment of the fruition of arahantship the five faculties are developed and well developed and tranquillised and well tranquillised. Thus four path purifications, four fruition purifications, four eradication purifications, four cessation purifications. By these four ways the five faculties are developed; by these four ways the five faculties are developed and well developed and tranquillised and well tranquillised.

For how many persons is there development of the faculties; how many persons have developed faculties? For eight persons there is development of the faculties; three persons have developed faculties. For which eight persons is there development of the faculties? For the seven trainees and for the virtuous worldling -for these eight persons there is development of the faculties. Which three persons have developed faculties? Through hearing, a Buddha, a disciple of the Truth-finder, one who has eliminated the mental corruptions, has developed faculties; in the sense of being self-become, a Paccekabuddha has developed faculties; in the sense of being immeasurable, the Truth-finder, the Worthy One, the Perfectly Enlightened One has developed faculties - these three persons have developed faculties. Thus for these eight persons there is development of the faculties; these three persons have developed faculties.

Exposition of discourse is first.

2. Second Discourse Exposition

187. At Sāvatthī. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these five faculties, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves. But whatever ascetics or brahmins, monks, who understand as it really is the origin, passing away, gratification, danger, and escape of these five faculties, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves."

188. In how many ways is there origin of the five faculties;in how many ways does one understand the origin of the five faculties? In how many ways is there passing away of the five faculties; in how many ways does one understand the passing away of the five faculties? In how many ways is there gratification of the five faculties, in how many ways does one understand the gratification of the five faculties? In how many ways is there danger of the five faculties; in how many ways does one understand the danger of the five faculties? In how many ways is there escape from the five faculties; in how many ways does one understand the escape from the five faculties?

In forty ways there is origin of the five faculties;in forty ways one understands the origin of the five faculties. In forty ways there is passing away of the five faculties;in forty ways one understands the passing away of the five faculties. In twenty-five ways there is gratification of the five faculties; in twenty-five ways one understands the gratification of the five faculties. In twenty-five ways there is danger of the five faculties; in twenty-five ways one understands the danger of the five faculties.In one hundred and eighty ways there is escape from the five faculties; in one hundred and eighty ways one understands the escape from the five faculties.

In which forty ways is there origin of the five faculties;in which forty ways does one understand the origin of the five faculties? The arising of adverting for the purpose of decision is the origin of the faith faculty, the arising of desire by means of decision is the origin of the faith faculty, the arising of attention by means of decision is the origin of the faith faculty, the establishing of oneness by the influence of the faith faculty is the origin of the faith faculty; the arising of adverting for the purpose of exertion is the origin of the energy faculty, the arising of desire by means of exertion is the origin of the energy faculty, the arising of attention by means of exertion is the origin of the energy faculty, the establishing of oneness by the influence of the energy faculty is the origin of the energy faculty; the arising of adverting for the purpose of establishing is the origin of the mindfulness faculty, the arising of desire by means of establishing is the origin of the mindfulness faculty, the arising of attention by means of establishing is the origin of the mindfulness faculty, the establishing of oneness by the influence of the mindfulness faculty is the origin of the mindfulness faculty; the arising of adverting for the purpose of non-distraction is the

origin of the concentration faculty, the arising of desire by means of non-distraction is the origin of the concentration faculty, the arising of attention by means of non-distraction is the origin of the concentration faculty, the establishing of oneness by the influence of the concentration faculty is the origin of the concentration faculty; the arising of adverting for the purpose of seeing is the origin of the wisdom faculty, the arising of desire by means of seeing is the origin of the wisdom faculty, the arising of attention by means of seeing is the origin of the wisdom faculty, the establishing of oneness by the influence of the wisdom faculty is the origin of the wisdom faculty. The arising of adverting for the purpose of decision is the origin of the faith faculty, the arising of adverting for the purpose of exertion is the origin of the energy faculty, the arising of adverting for the purpose of establishing is the origin of the mindfulness faculty, the arising of adverting for the purpose of non-distraction is the origin of the concentration faculty, the arising of adverting for the purpose of seeing is the origin of the wisdom faculty. The arising of desire by means of decision is the origin of the faith faculty, the arising of desire by means of exertion is the origin of the energy faculty, the arising of desire by means of establishing is the origin of the mindfulness faculty, the arising of desire by means of non-distraction is the origin of the concentration faculty, the arising of desire by means of seeing is the origin of the wisdom faculty. The arising of attention by means of decision is the origin of the faith faculty, the arising of attention by means of exertion is the origin of the energy faculty, the arising of attention by means of establishing is the origin of the mindfulness faculty, the arising of attention by means of non-distraction is the origin of the concentration faculty, the arising of attention by means of seeing is the origin of the wisdom faculty. The establishing of oneness by the influence of the faith faculty is the origin of the faith faculty, the establishing of oneness by the influence of the energy faculty is the origin of the energy faculty, the establishing of oneness by the influence of the mindfulness faculty is the origin of the mindfulness faculty, the establishing of oneness by the influence of the concentration faculty is the origin of the concentration faculty, the establishing of oneness by the influence of the wisdom faculty is the origin of the wisdom faculty.

By these forty ways there is the origin of the five faculties; by these forty ways one understands the origin of the five faculties.

By which forty ways is there the passing away of the five faculties;by which forty ways does one understand the passing away of the five faculties? The passing away of adverting for the purpose of decision is the passing away of the faith faculty; the passing away of desire by means of decision is the passing away of the faith faculty; the passing away of attention by means of decision is the passing away of the faith faculty; by the influence of the faith faculty, non-establishing in unity is the passing away of the faith faculty; the passing away of adverting for the purpose of exertion is the passing away of the energy faculty; the passing away of desire by means of exertion is the passing away of the energy faculty; the passing away of attention by means of exertion is the passing away of the energy faculty; by the influence of the energy faculty, non-establishing in unity is the passing away of the energy faculty; the passing away of adverting for the purpose of establishing is the passing away of the mindfulness faculty; the passing away of desire by means of establishing is the passing away of the mindfulness faculty; the passing away of attention by means of establishing is the passing away of the mindfulness faculty; by the influence of the

mindfulness faculty, non-establishing in unity is the passing away of the mindfulness faculty; the passing away of adverting for the purpose of non-distraction is the passing away of the concentration faculty; the passing away of desire by means of non-distraction is the passing away of the concentration faculty; the passing away of attention by means of non-distraction is the passing away of the concentration faculty; by the influence of the concentration faculty, non-establishing in unity is the passing away of the concentration faculty; the passing away of adverting for the purpose of seeing is the passing away of the wisdom faculty; the passing away of desire by means of seeing is the passing away of the wisdom faculty; the passing away of attention by means of seeing is the passing away of the wisdom faculty; by the influence of the wisdom faculty, non-establishing in unity is the passing away of the wisdom faculty.

The passing away of adverting for the purpose of decision is the passing away of the faith faculty; the passing away of adverting for the purpose of exertion is the passing away of the energy faculty; the passing away of adverting for the purpose of establishing is the passing away of the mindfulness faculty; the passing away of adverting for the purpose of non-distraction is the passing away of the concentration faculty; the passing away of adverting for the purpose of seeing is the passing away of the wisdom faculty. The passing away of desire by means of decision is the passing away of the faith faculty; the passing away of desire by means of exertion is the passing away of the energy faculty; the passing away of desire by means of establishing is the passing away of the mindfulness faculty; the passing away of desire by means of non-distraction is the passing away of the concentration faculty; the passing away of desire by means of seeing is the passing away of the wisdom faculty. The passing away of attention by means of decision is the passing away of the faith faculty; the passing away of attention by means of exertion is the passing away of the energy faculty; the passing away of attention by means of establishing is the passing away of the mindfulness faculty; the passing away of attention by means of non-distraction is the passing away of the concentration faculty; the passing away of attention by means of seeing is the passing away of the wisdom faculty. By the influence of the faith faculty, non-establishing in unity is the passing away of the faith faculty; by the influence of the energy faculty, non-establishing in unity is the passing away of the energy faculty; by the influence of the mindfulness faculty, non-establishing in unity is the passing away of the mindfulness faculty; by the influence of the concentration faculty, non-establishing in unity is the passing away of the concentration faculty; by the influence of the wisdom faculty, non-establishing in unity is the passing away of the wisdom faculty.

By these forty ways there is the passing away of the five faculties;by these forty ways one understands the passing away of the five faculties.

Gratification Exposition

189. In which twenty-five ways is there gratification of the five faculties;in which twenty-five ways does one understand the gratification of the five faculties? The non-presence of faithlessness is the gratification of the faith faculty, the non-presence of the fever of faithlessness is the gratification of the faith faculty, self-confidence in the conduct of decision is the gratification of the faith faculty, and the peaceful achievement of abiding is the gratification of the faith faculty, whatever happiness

and pleasure arises dependent on the faith faculty, this is the gratification of the faith faculty.

The non-presence of idleness is the gratification of the energy faculty, the non-presence of the fever of idleness is the gratification of the energy faculty, self-confidence in the conduct of exertion is the gratification of the energy faculty, and the peaceful achievement of abiding is the gratification of the energy faculty, whatever happiness and pleasure arises dependent on the energy faculty, this is the gratification of the energy faculty.

The non-presence of negligence is the gratification of the mindfulness faculty, the non-presence of the fever of negligence is the gratification of the mindfulness faculty, self-confidence in the conduct of establishing is the gratification of the mindfulness faculty, and the peaceful achievement of abiding is the gratification of the mindfulness faculty, whatever happiness and pleasure arises dependent on the mindfulness faculty, this is the gratification of the mindfulness faculty.

The non-presence of restlessness is the gratification of the concentration faculty, the non-presence of the fever of restlessness is the gratification of the concentration faculty, self-confidence in the conduct of non-distraction is the gratification of the concentration faculty, and the peaceful achievement of abiding is the gratification of the concentration faculty, whatever happiness and pleasure arises dependent on the concentration faculty, this is the gratification of the concentration faculty.

The non-presence of ignorance is the gratification of the wisdom faculty, the non-presence of the fever of ignorance is the gratification of the wisdom faculty, self-confidence in the conduct of seeing is the gratification of the wisdom faculty, and the peaceful achievement of abiding is the gratification of the wisdom faculty, whatever happiness and pleasure arises dependent on the wisdom faculty, this is the gratification of the wisdom faculty.

In these twenty-five ways there is gratification of the five faculties;in these twenty-five ways one understands the gratification of the five faculties.

Danger Exposition

190. In which twenty-five ways is there danger of the five faculties;in which twenty-five ways does one understand the danger of the five faculties? The presence of faithlessness is the danger of the faith faculty, the presence of the fever of faithlessness is the danger of the faith faculty, in the meaning of impermanence there is danger of the faith faculty, in the meaning of suffering there is danger of the faith faculty, in the meaning of non-self there is danger of the faith faculty.

The presence of idleness is the danger of the energy faculty, the presence of the fever of idleness is the danger of the energy faculty, in the meaning of impermanence there is danger of the energy faculty, in the meaning of suffering, etc. in the meaning of non-self there is danger of the energy faculty.

The presence of negligence is the danger of the mindfulness faculty, the presence of the fever of negligence is the danger of the mindfulness faculty, in the meaning of impermanence there is danger of the mindfulness faculty, in the meaning of suffering, etc. in the meaning of non-self there is danger of the mindfulness faculty.

The presence of restlessness is the danger of the concentration faculty, the presence of the fever of restlessness is the danger of the concentration faculty, in the meaning of impermanence there is danger of the concentration faculty, in the meaning of suffering, etc. in the meaning of non-self there is danger of the concentration faculty.

The presence of ignorance is the danger of the wisdom faculty, the presence of the fever of ignorance is the danger of the wisdom faculty, in the meaning of impermanence there is danger of the wisdom faculty, in the meaning of suffering there is danger of the wisdom faculty, in the meaning of non-self there is danger of the wisdom faculty.

In these twenty-five ways there is danger of the five faculties;in these twenty-five ways one understands the danger of the five faculties.

Escape Exposition

191. In which one hundred and eighty ways is there escape from the five faculties;in which one hundred and eighty ways does one understand the escape from the five faculties? In the meaning of decision, the faith faculty has escaped from faithlessness, has escaped from the fever of faithlessness, has escaped from the mental defilements and aggregates that follow it, and has escaped externally from all signs; by the attainment of a more sublime faith faculty than that, it has escaped from the earlier faith faculty; in the meaning of exertion, the energy faculty has escaped from idleness, has escaped from the fever of idleness, has escaped from the mental defilements and aggregates that follow it, and has escaped externally from all signs; by the attainment of a more sublime energy faculty than that, it has escaped from the earlier energy faculty; in the meaning of establishing, the mindfulness faculty has escaped from negligence, has escaped from the fever of negligence, has escaped from the mental defilements and aggregates that follow it, and has escaped externally from all signs; by the attainment of a more sublime mindfulness faculty than that, it has escaped from the earlier mindfulness faculty; in the meaning of non-distraction, the concentration faculty has escaped from restlessness, has escaped from the fever of restlessness, has escaped from the mental defilements and aggregates that follow it, and has escaped externally from all signs; by the attainment of a more sublime concentration faculty than that, it has escaped from the earlier concentration faculty; in the meaning of seeing, the wisdom faculty has escaped from ignorance, has escaped from the fever of ignorance, has escaped from the mental defilements and aggregates that follow it, and has escaped externally from all signs; by the attainment of a more sublime wisdom faculty than that, it has escaped from the earlier wisdom faculty.

192. In the preliminary stage, by means of the first meditative absorption, the five faculties are escaped from the five faculties; in the first meditative absorption, by means of the second meditative absorption, the five faculties are escaped from the five faculties; in the second meditative absorption, by means of the third meditative absorption, the five faculties are escaped from the five faculties; in the third meditative absorption, by means of the fourth meditative absorption, the five faculties are escaped from the five faculties; in the fourth meditative absorption, by means of the attainment of the plane of infinite space, the five faculties are escaped from the five faculties; in the attainment of the plane of infinite space, by means of

the attainment of the plane of infinite consciousness, the five faculties are escaped from the five faculties; in the attainment of the plane of infinite consciousness, by means of the attainment of the plane of nothingness, the five faculties are escaped from the five faculties; in the attainment of the plane of nothingness, by means of the attainment of the plane of neither-perception-nor-non-perception, the five faculties are escaped from the five faculties; in the attainment of the plane of neither-perception-nor-non-perception, by means of observation of impermanence, the five faculties are escaped from the five faculties.

In observation of impermanence, by means of observation of suffering, the five faculties are escaped from the five faculties; in observation of suffering, by means of observation of non-self, the five faculties are escaped from the five faculties; in observation of non-self, by means of observation of disenchantment, the five faculties are escaped from the five faculties; in observation of disenchantment, by means of observation of dispassion, the five faculties are escaped from the five faculties; in observation of dispassion, by means of observation of cessation, the five faculties are escaped from the five faculties; in observation of cessation, by means of observation of relinquishment, the five faculties are escaped from the five faculties; in observation of relinquishment, by means of observation of destruction, the five faculties are escaped from the five faculties; in observation of destruction, by means of observation of fall, the five faculties are escaped from the five faculties; in observation of fall, by means of observation of change, the five faculties are escaped from the five faculties; in observation of change, by means of observation of the signless, the five faculties are escaped from the five faculties; in observation of the signless, by means of observation of the desireless, the five faculties are escaped from the five faculties; in observation of the desireless, by means of observation of emptiness, the five faculties are escaped from the five faculties; in observation of emptiness, by means of insight into phenomena through higher wisdom, the five faculties are escaped from the five faculties. In insight into phenomena through higher wisdom, by means of knowledge and vision of things as they really are, the five faculties are escaped from the five faculties; in knowledge and vision of things as they really are, by means of observation of danger, the five faculties are escaped from the five faculties; in observation of danger, by means of observation of reflection, the five faculties are escaped from the five faculties; in observation of reflection, by means of observation of turning away, the five faculties are escaped from the five faculties. In observation of turning away, by means of the path of stream-entry, the five faculties are escaped from the five faculties.

In the path of stream-entry, by means of the fruition attainment of stream-entry, the five faculties are escaped from the five faculties; in the fruition attainment of stream-entry, by means of the path of once-returning, the five faculties are escaped from the five faculties; in the path of once-returning, by means of the fruition attainment of once-returning, the five faculties are escaped from the five faculties; in the fruition attainment of once-returning, by means of the path of non-returning, the five faculties are escaped from the five faculties; in the path of non-returning, by means of the fruition attainment of non-returning, the five faculties are escaped from the five faculties; in the fruition attainment of non-returning, by means of the path of

arahantship, the five faculties are escaped from the five faculties; in the path of arahantship, by means of the fruition attainment of arahantship, the five faculties are escaped from the five faculties.

In renunciation, the five faculties are escaped from sensual desire; in non-anger, the five faculties are escaped from anger; in perception of light, the five faculties are escaped from sloth and torpor; in non-distraction, the five faculties are escaped from restlessness; in determination of phenomena, the five faculties are escaped from sceptical doubt; in knowledge, the five faculties are escaped from ignorance; in gladness, the five faculties are escaped from discontent.

193. In the first meditative absorption, the five faculties are escaped from the mental hindrances; in the second meditative absorption, the five faculties are escaped from applied and sustained thought; in the third meditative absorption, the five faculties are escaped from rapture; in the fourth meditative absorption, the five faculties are escaped from happiness and suffering; in the attainment of the plane of infinite space, the five faculties are escaped from perception of material form, perception of aversion, and perception of diversity; in the attainment of the plane of infinite consciousness, the five faculties are escaped from perception of the plane of infinite space; in the attainment of the plane of nothingness, the five faculties are escaped from perception of the plane of infinite consciousness; in the attainment of the plane of neither-perception-nor-non-perception, the five faculties are escaped from perception of the plane of nothingness.

By observation of impermanence, the five faculties are escaped from perception of permanence; by observation of suffering, the five faculties are escaped from perception of happiness; by observation of non-self, the five faculties are escaped from perception of self; by observation of disenchantment, the five faculties are escaped from delight; by observation of dispassion, the five faculties are escaped from lust; by observation of cessation, the five faculties are escaped from arising; by observation of relinquishment, the five faculties are escaped from grasping; by observation of destruction, the five faculties are escaped from perception of compactness; by observation of fall, the five faculties are escaped from accumulation; by observation of change, the five faculties are escaped from perception of stability; by observation of the signless, the five faculties are escaped from signs; by observation of the desireless, the five faculties are escaped from aspiration; by observation of emptiness, the five faculties are escaped from adherence. By insight into phenomena through higher wisdom, the five faculties are escaped from adherence to grasping at substance; in knowledge and vision of things as they really are, the five faculties are escaped from adherence to confusion; by observation of danger, the five faculties are escaped from adherence to attachment; by observation of reflection, the five faculties are escaped from non-reflection; by observation of turning away, the five faculties are escaped from adherence to mental fetters.

In the path of stream-entry, the five faculties are escaped from mental defilements that stand together with wrong view; in the path of once-returning, the five faculties are escaped from gross mental defilements; in the path of non-returning, the five faculties are escaped from mental defilements accompanied by underlying tendencies; in the path of arahantship, the five faculties are escaped from all mental defilements; for all those who have eliminated the mental corruptions, in each and

every case, the five faculties are escaped, well escaped, tranquillised, and well tranquillised.

By these one hundred and eighty ways there is escape from the five faculties;by these one hundred and eighty ways one understands the escape from the five faculties.

Exposition of discourse is second.

First recitation section.

3. Third Discourse Exposition

194. At Sāvatthī. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. And where, monks, should the faith faculty be seen? In the four factors of stream-entry - here the faith faculty should be seen. And where, monks, should the energy faculty be seen? In the four right strivings - here the energy faculty should be seen. And where, monks, should the mindfulness faculty be seen? In the four establishments of mindfulness - here the mindfulness faculty should be seen. And where, monks, should the concentration faculty be seen? In the four meditative absorptions - here the concentration faculty should be seen. And where, monks, should the wisdom faculty be seen? In the four noble truths - here the wisdom faculty should be seen.

In how many ways should the five faculties be seen in the four factors of stream-entry by the influence of the faith faculty? In how many ways should the five faculties be seen in the four right strivings by the influence of the energy faculty? In how many ways should the five faculties be seen in the four establishments of mindfulness by the influence of the mindfulness faculty? In how many ways should the five faculties be seen in the four meditative absorptions by the influence of the concentration faculty? In how many ways should the five faculties be seen in the four noble truths by the influence of the wisdom faculty?

In the four factors of stream-entry, by the influence of the faith faculty, the five faculties should be seen in twenty ways. In the four right strivings, by the influence of the energy faculty, the five faculties should be seen in twenty ways. In the four establishments of mindfulness, by the influence of the mindfulness faculty, the five faculties should be seen in twenty ways. In the four meditative absorptions, by the influence of the concentration faculty, the five faculties should be seen in twenty ways. In the four noble truths, by the influence of the wisdom faculty, the five faculties should be seen in twenty ways.

Classification Enumeration Exposition

195. In which twenty ways should the five faculties be seen in the four factors of stream-entry by the influence of the faith faculty? In the factor of stream-entry of associating with good persons, the faith faculty should be seen in the meaning of decision as authority; by the influence of the faith faculty, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing; in the

factor of stream-entry of hearing the Good Teaching, etc. in the factor of stream-entry of wise attention, etc. in the factor of stream-entry of practice in accordance with the Teaching, the faith faculty should be seen in the meaning of decision as authority; by the influence of the faith faculty, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing. In the four factors of stream-entry, by the influence of the faith faculty, the five faculties should be seen in these twenty ways.

In which twenty ways should the five faculties be seen in the four right strivings by the influence of the energy faculty? In the right striving for the non-arising of unarisen evil unwholesome mental states, the energy faculty should be seen in the meaning of exertion as authority; by the influence of the energy faculty, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision. In the right striving for the abandoning of arisen evil unwholesome mental states, etc. in the right striving for the arising of unarisen wholesome mental states, etc. in the right striving for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, the energy faculty should be seen in the meaning of exertion as authority; by the influence of the energy faculty, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision. In the four right strivings, by the influence of the energy faculty, the five faculties should be seen in these twenty ways.

In which twenty ways should the five faculties be seen in the four establishments of mindfulness by the influence of the mindfulness faculty? In the establishment of mindfulness through observation of the body in the body, the mindfulness faculty should be seen in the meaning of establishing as authority; by the influence of the mindfulness faculty, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion. In the establishment of mindfulness through observation of feeling among feelings, etc. in the establishment of mindfulness through observation of mind in mind, etc. in the establishment of mindfulness through observation of mental phenomena in mental phenomena, the mindfulness faculty should be seen in the meaning of establishing as authority; by the influence of the mindfulness faculty, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion. In the four establishments of mindfulness, by the influence of the mindfulness faculty, the five faculties should be seen in these twenty ways.

In which twenty ways should the five faculties be seen in the four meditative absorptions by the influence of the concentration faculty? In the first meditative absorption, the concentration faculty should be seen in the meaning of non-distraction as authority; by the influence of the concentration faculty, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing. In the second meditative absorption, etc. in the third meditative absorption, etc. in the fourth meditative absorption, the concentration faculty should be seen in the meaning of non-distraction as authority; by the influence of the concentration faculty, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing. In the four meditative absorptions, by the influence of the concentration faculty, the five faculties should be seen in these twenty ways.

In which twenty ways should the five faculties be seen in the four noble truths by the influence of the wisdom faculty? In the noble truth of suffering, the wisdom faculty should be seen in the meaning of seeing as authority; by the influence of the wisdom faculty, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction. In the noble truth of the origin of suffering, etc. in the noble truth of the cessation of suffering, etc. in the noble truth of the practice leading to the cessation of suffering, the wisdom faculty should be seen in the meaning of seeing as authority; by the influence of the wisdom faculty, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction. In the four noble truths, by the influence of the wisdom faculty, the five faculties should be seen in these twenty ways.

Conduct Section

196. In how many ways should the conduct of the five faculties be seen in the four factors of stream-entry by the influence of the faith faculty?

In the four right strivings, etc. in the four establishments of mindfulness, in the four meditative absorptions, in how many ways should the conduct of the five faculties be seen in the four noble truths by the influence of the wisdom faculty? In the four factors of stream-entry, by the influence of the faith faculty, the conduct of the five faculties should be seen in twenty ways. In the four right strivings, etc. in the four establishments of mindfulness, in the four meditative absorptions, in the four noble truths, by the influence of the wisdom faculty, the conduct of the five faculties should be seen in twenty ways.

In which twenty ways should the conduct of the five faculties be seen in the four factors of stream-entry by the influence of the faith faculty? In the factor of stream-entry of associating with good persons, the conduct of the faith faculty should be seen in the meaning of decision as authority; by the influence of the faith faculty, the

conduct of the energy faculty should be seen in the meaning of exertion, the conduct of the mindfulness faculty should be seen in the meaning of establishing, the conduct of the concentration faculty should be seen in the meaning of non-distraction, the conduct of the wisdom faculty should be seen in the meaning of seeing. In the factor of stream-entry of hearing the Good Teaching, etc. in the factor of stream-entry of wise attention, in the factor of stream-entry of practice in accordance with the Teaching, the conduct of the faith faculty should be seen in the meaning of decision as authority; by the influence of the faith faculty, the conduct of the energy faculty should be seen in the meaning of exertion, the conduct of the mindfulness faculty should be seen in the meaning of establishing, the conduct of the concentration faculty should be seen in the meaning of non-distraction, the conduct of the wisdom faculty should be seen in the meaning of seeing. In the four factors of stream-entry, by the influence of the faith faculty, the conduct of the five faculties should be seen in these twenty ways.

In which twenty ways should the conduct of the five faculties be seen in the four right strivings by the influence of the energy faculty? In the right striving for the non-arising of unarisen evil unwholesome mental states, the conduct of the energy faculty should be seen in the meaning of exertion as authority; by the influence of the energy faculty, the conduct of the mindfulness faculty should be seen in the meaning of establishing, the conduct of the concentration faculty should be seen in the meaning of non-distraction, the conduct of the wisdom faculty should be seen in the meaning of seeing, the conduct of the faith faculty should be seen in the meaning of decision. In the right striving for the abandoning of arisen evil unwholesome mental states, etc. in the right striving for the arising of unarisen wholesome mental states, etc.in the right striving for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, the conduct of the energy faculty should be seen in the meaning of exertion as authority, etc. In the four right strivings, by the influence of the energy faculty, the conduct of the five faculties should be seen in these twenty ways.

In which twenty ways should the conduct of the five faculties be seen in the four establishments of mindfulness by the influence of the mindfulness faculty? In the establishment of mindfulness through observation of the body in the body, the conduct of the mindfulness faculty should be seen in the meaning of establishing as authority; by the influence of the mindfulness faculty, the conduct of the concentration faculty should be seen in the meaning of non-distraction, the conduct of the wisdom faculty should be seen in the meaning of seeing, the conduct of the faith faculty should be seen in the meaning of decision, the conduct of the energy faculty should be seen in the meaning of exertion. In the establishment of mindfulness through observation of feeling among feelings, etc. in the establishment of mindfulness through observation of mind in mind, etc. in the establishment of mindfulness through observation of mental phenomena in mental phenomena, the conduct of the mindfulness faculty should be seen in the meaning of establishing as authority, etc. In the four establishments of mindfulness, by the influence of the mindfulness faculty, the conduct of the five faculties should be seen in these twenty ways.

In which twenty ways should the conduct of the five faculties be seen in the four meditative absorptions by the influence of the concentration faculty? In the first meditative absorption, the conduct of the concentration faculty should be seen in the meaning of non-distraction as authority; by the influence of the concentration faculty, the conduct of the wisdom faculty should be seen in the meaning of seeing, the conduct of the faith faculty should be seen in the meaning of decision, the conduct of the energy faculty should be seen in the meaning of exertion, the conduct of the mindfulness faculty should be seen in the meaning of establishing. In the second meditative absorption, etc. in the third meditative absorption, etc. in the fourth meditative absorption, the conduct of the concentration faculty should be seen in the meaning of non-distraction as authority, etc. In the four meditative absorptions, by the influence of the concentration faculty, the conduct of the five faculties should be seen in these twenty ways.

In which twenty ways should the conduct of the five faculties be seen in the four noble truths by the influence of the wisdom faculty? In the noble truth of suffering, the conduct of the wisdom faculty should be seen in the meaning of seeing as authority; by the influence of the wisdom faculty, the conduct of the faith faculty should be seen in the meaning of decision, the conduct of the energy faculty should be seen in the meaning of exertion, the conduct of the mindfulness faculty should be seen in the meaning of establishing, the conduct of the concentration faculty should be seen in the meaning of non-distraction. In the noble truth of the origin of suffering, etc. in the noble truth of the cessation of suffering, etc.in the noble truth of the practice leading to the cessation of suffering, the conduct of the wisdom faculty should be seen in the meaning of seeing as authority; by the influence of the wisdom faculty, the conduct of the faith faculty should be seen in the meaning of decision, the conduct of the energy faculty should be seen in the meaning of exertion, the conduct of the mindfulness faculty should be seen in the meaning of establishing, the conduct of the concentration faculty should be seen in the meaning of non-distraction. In the four noble truths, by the influence of the wisdom faculty, the conduct of the five faculties should be seen in these twenty ways.

Practice and Abiding Exposition

197. Conduct and abiding are understood and penetrated, such that wise fellow monks in the holy life would have confidence in profound states regarding one conducting himself thus and dwelling thus - "Surely, this venerable one has attained or will attain."

"Conduct" means eight kinds of conduct -conduct in postures, conduct in sense bases, conduct in mindfulness, conduct in concentration, conduct in knowledge, conduct in the path, conduct in attainment, conduct for the world's welfare. "Conduct in postures" means in the four postures. "Conduct in sense bases" means in the six internal and external sense bases. "Conduct in mindfulness" means in the four establishments of mindfulness. "Conduct in concentration" means in the four meditative absorptions. "Conduct in knowledge" means in the four noble truths. "Conduct in the path" means in the four noble paths."Conduct in attainment" means in the four fruits of the ascetic life. "Conduct for the world's welfare" means in the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially in the Individually Enlightened Ones, partially in the disciples. Conduct in postures is for

those accomplished in aspiration, conduct in sense bases is for those with guarded doors in the faculties, conduct in mindfulness is for those dwelling in diligence, conduct in concentration is for those devoted to higher consciousness, conduct in knowledge is for those accomplished in higher intelligence, conduct in the path is for those rightly practising, conduct in attainment is for those who have attained the fruits, conduct for the world's welfare is for the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially for the Individually Enlightened Ones, partially for the disciples. These are the eight kinds of conduct.

There are another eight kinds of conduct. Resolving through faith one practises, arousing energy one practises, establishing mindfulness one practises, making non-distraction through concentration one practises, understanding through wisdom one practises, cognising through consciousness-conduct one practises, "for one so practising, wholesome mental states proceed" thus through sense-base-conduct one practises, "one so practising attains distinction" thus through distinction-conduct one practises - these are the eight kinds of conduct.

There are another eight kinds of conduct. Seeing-conduct through right view, fixing-conduct through right thought, discernment-conduct through right speech, origination-conduct through right action, cleansing-conduct through right livelihood, exertion-conduct through right effort, establishing-conduct through right mindfulness, non-distraction-conduct through right concentration - these are the eight kinds of conduct.

"Abiding" means resolving through faith one dwells, arousing energy one dwells, establishing mindfulness one dwells, making non-distraction through concentration one dwells, understanding through wisdom one dwells.

"Understood" means the meaning of decision of the faith faculty is understood, the meaning of exertion of the energy faculty is understood, the meaning of establishing of the mindfulness faculty is understood, the meaning of non-distraction of the concentration faculty is understood, the meaning of seeing of the wisdom faculty is understood.

"Penetrated" means the meaning of decision of the faith faculty is penetrated, the meaning of exertion of the energy faculty is penetrated, the meaning of establishing of the mindfulness faculty is penetrated, the meaning of non-distraction of the concentration faculty is penetrated, the meaning of seeing of the wisdom faculty is penetrated. "Conducting himself thus" means thus practising with faith, thus practising with energy, thus practising with mindfulness, thus practising with concentration, thus practising with wisdom. "Dwelling thus" means thus dwelling with faith, thus dwelling with energy, thus dwelling with mindfulness, thus dwelling with concentration, thus dwelling with wisdom. "Wise" means intelligent, discerning, sagacious, wise, accomplished in higher intelligence. "Fellow in the holy life" means common legal act, common recitation, same training. "In profound states" means profound states are called meditative absorptions and deliverances and concentrations and attainments and paths and fruits and direct knowledges and analytical knowledges. "Would have confidence" means would believe, would resolve upon. "Surely" is a definitive statement, a statement without doubt, a statement without uncertainty, an uncontradictory statement, an undivided statement, a

statement of necessity, an incontrovertible statement, a statement of establishment - "surely." "Venerable": this is a term of endearment, a term of respect, a term of reverence and deference - "venerable". "Has attained" means has obtained. "Will attain" means will obtain.

Exposition of discourse is third.

4. Fourth Discourse Exposition

198. The earlier origin. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - these, monks, are the five faculties. In how many ways and in what sense should these five faculties be seen? These five faculties should be seen in six ways and in that sense - in the sense of authority, in the sense of purifying the beginning, in the sense of exceeding, in the sense of determination, in the sense of exhaustion, in the sense of establishing."

Authority Meaning Exposition

199. How should the faculties be seen in the meaning of authority?For one abandoning faithlessness, the faith faculty should be seen in the meaning of decision as authority; by the influence of the faith faculty, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing. For one abandoning idleness, the energy faculty should be seen in the meaning of exertion as authority; by the influence of the energy faculty, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision. For one abandoning negligence, the mindfulness faculty should be seen in the meaning of establishing as authority; by the influence of the mindfulness faculty, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion. For one abandoning restlessness, the concentration faculty should be seen in the meaning of non-distraction as authority; by the influence of the concentration faculty, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing. For one abandoning ignorance, the wisdom faculty should be seen in the meaning of seeing as authority; by the influence of the wisdom faculty, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing.

For one abandoning sensual desire, by the influence of renunciation, the faith faculty should be seen in the meaning of decision as authority; by the influence of the faith faculty, the energy faculty should be seen in the meaning of exertion, the

mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing. For one abandoning sensual desire, by the influence of renunciation, the energy faculty should be seen in the meaning of exertion as authority; by the influence of the energy faculty, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision. For one abandoning sensual desire, by the influence of renunciation, the mindfulness faculty should be seen in the meaning of establishing as authority; by the influence of the mindfulness faculty, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion. For one abandoning sensual desire, by the influence of renunciation, the concentration faculty should be seen in the meaning of non-distraction as authority; by the influence of the concentration faculty, the wisdom faculty should be seen in the meaning of seeing, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing. For one abandoning sensual desire, by the influence of renunciation, the wisdom faculty should be seen in the meaning of seeing as authority; by the influence of the wisdom faculty, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction.

For one abandoning anger, by the influence of non-anger, etc. For one abandoning sloth and torpor, by the influence of perception of light, etc. For one abandoning all mental defilements, by the influence of the path of arahantship, the faith faculty should be seen in the meaning of decision as authority; by the influence of the faith faculty, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction, the wisdom faculty should be seen in the meaning of seeing, etc. For one abandoning all mental defilements, by the influence of the path of arahantship, the wisdom faculty should be seen in the meaning of seeing as authority; by the influence of the wisdom faculty, the faith faculty should be seen in the meaning of decision, the energy faculty should be seen in the meaning of exertion, the mindfulness faculty should be seen in the meaning of establishing, the concentration faculty should be seen in the meaning of non-distraction. Thus the faculties should be seen in the meaning of authority.

Initial Purification Meaning Exposition

200. How should the faculties be seen in the meaning of purifying the beginning? The faith faculty in the meaning of decision, purification of morality in the meaning of restraint from faithlessness - the purifying of the beginning of the faith faculty. The energy faculty in the meaning of exertion, purification of morality in the meaning of restraint from idleness - the purifying of the beginning of the energy faculty. The mindfulness faculty in the meaning of establishing, purification of morality in the

meaning of restraint from negligence - the purifying of the beginning of the mindfulness faculty. The concentration faculty in the meaning of non-distraction, purification of morality in the meaning of restraint from restlessness - the purifying of the beginning of the concentration faculty. The wisdom faculty in the meaning of seeing, purification of morality in the meaning of restraint from ignorance - the purifying of the beginning of the wisdom faculty. The five faculties in renunciation, purification of morality in the meaning of restraint from sensual desire - the purifying of the beginning of the five faculties. The five faculties in non-anger, purification of morality in the meaning of restraint from anger - the purifying of the beginning of the five faculties, etc. The five faculties in the path of arahantship, purification of morality in the meaning of restraint from all mental defilements - the purifying of the beginning of the five faculties. Thus should the faculties be seen in the meaning of purifying the beginning.

Exceeding Meaning Exposition

201. How should the faculties be seen in the meaning of exceeding?For the meditative development of the faith faculty, desire arises - by means of desire, by means of faith, the faith faculty becomes exceeding. By means of desire, gladness arises - by means of gladness, by means of faith, the faith faculty becomes exceeding. By means of gladness, rapture arises - by means of rapture, by means of faith, the faith faculty becomes exceeding. By means of rapture, tranquillity arises - by means of tranquillity, by means of faith, the faith faculty becomes exceeding.By means of tranquillity, happiness arises - by means of happiness, by means of faith, the faith faculty becomes exceeding. By means of happiness, light arises - by means of light, by means of faith, the faith faculty becomes exceeding. By means of light, spiritual urgency arises - by means of spiritual urgency, by means of faith, the faith faculty becomes exceeding. Having stirred, one concentrates the mind - by means of concentration, by means of faith, the faith faculty becomes exceeding. One thoroughly exerts the mind thus concentrated - by means of exertion, by means of faith, the faith faculty becomes exceeding. One thoroughly looks upon with equanimity the mind thus exerted - by means of equanimity, by means of faith, the faith faculty becomes exceeding. By means of equanimity, the mind becomes liberated from diverse defilements - by means of deliverance, by means of faith, the faith faculty becomes exceeding. Because of being liberated, those mental states become of one flavour - in the meaning of one flavour, by means of meditative development, by means of faith, the faith faculty becomes exceeding. Because of being developed, they turn away to what is more sublime - by means of turning away, by means of faith, the faith faculty becomes exceeding. Because of having turned away, one releases from that - by means of release, by means of faith, the faith faculty becomes exceeding. Because of having released, they cease from that - by means of cessation, by means of faith, the faith faculty becomes exceeding.By means of cessation, there are two kinds of release - release by relinquishment, and release by springing forward. "One relinquishes defilements and aggregates" - this is release by relinquishment. "The mind springs forward to the element of cessation-Nibbāna" - this is release by springing forward. By means of cessation, these are the two kinds of release.

Desire arises for the abandoning of faithlessness, etc. Desire arises for the abandoning of the fever of faithlessness, Desire arises for the abandoning of mental defilements fixed in wrong view, Desire arises for the abandoning of gross mental defilements, Desire arises for the abandoning of mental defilements accompanied by residue, Desire arises for the abandoning of all mental defilements - By means of desire, by means of faith, the faith faculty becomes exceeding, etc. Desire arises for the development of the energy faculty, etc. Desire arises for the abandoning of idleness, Desire arises for the abandoning of the fever of idleness, Desire arises for the abandoning of mental defilements fixed in wrong view, etc. Desire arises for the abandoning of all mental defilements, Desire arises for the development of the mindfulness faculty, etc. Desire arises for the abandoning of negligence, Desire arises for the abandoning of the fever of negligence, etc. Desire arises for the abandoning of all mental defilements, Desire arises for the development of the concentration faculty, etc. Desire arises for the abandoning of restlessness, desire arises for the abandoning of the fever of restlessness, etc. Desire arises for the abandoning of all mental defilements, Desire arises for the development of the wisdom faculty, etc. Desire arises for the abandoning of ignorance, Desire arises for the abandoning of the fever of ignorance, Desire arises for the abandoning of mental defilements fixed in wrong view, Desire arises for the abandoning of gross mental defilements, Desire arises for the abandoning of mental defilements accompanied by residue, Desire arises for the abandoning of all mental defilements - By means of desire, by means of wisdom, the wisdom faculty becomes exceeding. By means of desire, gladness arises - By means of gladness, by means of wisdom, the wisdom faculty becomes exceeding. By means of gladness, rapture arises - By means of rapture, by means of wisdom, the wisdom faculty becomes exceeding. By means of rapture, tranquillity arises - By means of tranquillity, by means of wisdom, the wisdom faculty becomes exceeding. By means of tranquillity, happiness arises - By means of happiness, by means of wisdom, the wisdom faculty becomes exceeding. By means of happiness, light arises - By means of light, by means of wisdom, the wisdom faculty becomes exceeding. By means of light, spiritual urgency arises - By means of spiritual urgency, by means of wisdom, the wisdom faculty becomes exceeding. Having stirred, one concentrates the mind - By means of concentration, by means of wisdom, the wisdom faculty becomes exceeding. One thoroughly exerts the mind thus concentrated - By means of exertion, by means of wisdom, the wisdom faculty becomes exceeding. One thoroughly looks upon with equanimity the mind thus exerted - By means of equanimity, by means of wisdom, the wisdom faculty becomes exceeding. By means of equanimity, the mind becomes liberated from diverse defilements - By means of deliverance, by means of wisdom, the wisdom faculty becomes exceeding. Because of being liberated, those mental states become of one flavour - By means of development, by means of wisdom, the wisdom faculty becomes exceeding. Because of being developed, they turn away to what is more sublime - By means of turning away, by means of wisdom, the wisdom faculty becomes exceeding. Because of having turned away, one releases from that - By means of release, by means of wisdom, the wisdom faculty becomes exceeding. Because of having released, they cease from that - By means of cessation, by means of wisdom, the wisdom faculty becomes exceeding. By means of cessation, there are two kinds of release -release by relinquishment, and release by springing forward. "One relinquishes defilements and aggregates" - this is release by relinquishment. "The mind springs forward to the

element of cessation-Nibbāna" - this is release by springing forward. By means of cessation, these are the two kinds of release. Thus the faculties should be seen in the meaning of exceeding.

Second recitation section.

Determination Meaning Exposition

202. How should the faculties be seen in the meaning of determination?For the meditative development of the faith faculty, desire arises - by means of desire, by means of faith, one determines the faith faculty. By means of desire, gladness arises - by means of gladness, by means of faith, one determines the faith faculty, etc.Thus should the faculties be seen in the meaning of determination.

Exhaustion Meaning Exposition

How should the faculties be seen in the meaning of exhaustion?In the meaning of decision, the faith faculty eliminates faithlessness, eliminates the fever of faithlessness. In the meaning of exertion, the energy faculty eliminates idleness, eliminates the fever of idleness. In the meaning of establishing, the mindfulness faculty eliminates negligence, eliminates the fever of negligence. In the meaning of non-distraction, the concentration faculty eliminates restlessness, eliminates the fever of restlessness. In the meaning of seeing, the wisdom faculty eliminates ignorance, eliminates the fever of ignorance. In renunciation, the five faculties exhaust sensual desire. In non-anger, the five faculties exhaust anger. In perception of light, the five faculties exhaust sloth and torpor. In non-distraction, the five faculties exhaust restlessness, etc. In the path of arahantship, the five faculties exhaust all mental defilements. Thus should the faculties be seen in the meaning of exhaustion.

Establishing Meaning Exposition

203. How should the faculties be seen in the meaning of establishing?One with faith establishes the faith faculty in decision; the faith faculty establishes one with faith in decision. One with energy establishes the energy faculty in exertion; the energy faculty establishes one with energy in exertion. One who is mindful establishes the mindfulness faculty in establishing; the mindfulness faculty establishes one who is mindful in establishing. One who is concentrated establishes the concentration faculty in non-distraction; the concentration faculty establishes one who is concentrated in non-distraction. One who is wise establishes the wisdom faculty in seeing; the wisdom faculty establishes one who is wise in seeing. One who practises meditation establishes the five faculties in renunciation; the five faculties establish one who practises meditation in renunciation. One who practises meditation establishes the five faculties in non-anger; the five faculties establish one who practises meditation in non-anger. One who practises meditation establishes the five faculties in perception of light; the five faculties establish one who practises meditation in perception of light. One who practises meditation establishes the five faculties in non-distraction; the five faculties establish one who practises meditation in non-distraction, etc. One who practises meditation establishes the five faculties in the path of arahantship; the five faculties establish one who practises meditation in the path of arahantship. Thus the faculties should be seen in the meaning of establishing.

5. Combination of Faculties

204. In how many ways is a worldling developing concentration skilled in establishing? In how many ways is a trainee developing concentration skilled in establishing? In how many ways is one without lust developing concentration skilled in establishing? A worldling developing concentration is skilled in establishing in seven ways. A trainee developing concentration is skilled in establishing in eight ways. One without lust developing concentration is skilled in establishing in ten ways.

In which seven ways is a worldling developing concentration skilled in establishing? Because of having attended, he is skilled in establishing the object, he is skilled in establishing the sign of serenity, he is skilled in establishing the sign of exertion, he is skilled in establishing non-distraction, he is skilled in establishing light, he is skilled in establishing gladdening, he is skilled in establishing equanimity - a worldling developing concentration is skilled in establishing in these seven ways.

In which eight ways is a trainee developing concentration skilled in establishing? Because of having attended, he is skilled in establishing the object, he is skilled in establishing the sign of serenity, he is skilled in establishing the sign of exertion, he is skilled in establishing non-distraction, he is skilled in establishing light, he is skilled in establishing gladdening, he is skilled in establishing equanimity, he is skilled in establishing unity - a trainee developing concentration is skilled in establishing in these eight ways.

In which ten ways is one without lust developing concentration skilled in establishing? Because of having attended, he is skilled in establishing the object, etc.he is skilled in establishing unity, he is skilled in establishing knowledge, he is skilled in establishing liberation - one without lust developing concentration is skilled in establishing in these ten ways.

205. In how many ways is a worldling developing insight skilled in establishing, in how many ways is he skilled in non-establishing? In how many ways is a trainee developing insight skilled in establishing, in how many ways is he skilled in non-establishing? In how many ways is one without lust developing insight skilled in establishing, in how many ways is he skilled in non-establishing?

A worldling developing insight is skilled in establishing in nine ways, he is skilled in non-establishing in nine ways. A trainee developing insight is skilled in establishing in ten ways, he is skilled in non-establishing in ten ways. One without lust developing insight is skilled in establishing in twelve ways, he is skilled in non-establishing in twelve ways.

In which nine ways is a worldling developing insight skilled in establishing, in which nine ways is he skilled in non-establishing? He is skilled in establishing as impermanent, he is skilled in non-establishing as permanent. He is skilled in establishing as suffering, he is skilled in non-establishing as happiness. He is skilled in establishing as non-self, he is skilled in non-establishing as self. He is skilled in establishing as elimination, he is skilled in non-establishing as compactness. He is skilled in establishing as passing away, he is skilled in non-establishing of

accumulation. He is skilled in establishing of change, he is skilled in non-establishing as stable. He is skilled in establishing of the signless, he is skilled in non-establishing of signs. He is skilled in establishing of the desireless, he is skilled in non-establishing of aspiration. He is skilled in establishing of emptiness, he is skilled in non-establishing of adherence - a worldling developing insight is skilled in establishing in these nine ways, he is skilled in non-establishing in these nine ways.

206. A trainee developing insight is skilled in establishing in which ten ways, he is skilled in non-establishing in which ten ways? He is skilled in establishing as impermanent, he is skilled in non-establishing as permanent, etc. He is skilled in establishing of emptiness, he is skilled in non-establishing of adherence. He is skilled in establishing knowledge, he is skilled in non-establishing of non-knowledge - a trainee developing insight is skilled in establishing in these ten ways, he is skilled in non-establishing in these ten ways.

One without lust developing insight is skilled in establishing in which twelve ways, he is skilled in non-establishing in which twelve ways? He is skilled in establishing as impermanent, he is skilled in non-establishing as permanent, etc. He is skilled in establishing knowledge, he is skilled in non-establishing of non-knowledge. He is skilled in establishing of disjunction, he is skilled in non-establishing of conjunction. He is skilled in establishing of cessation, he is skilled in non-establishing of activities - one without lust developing insight is skilled in establishing in these twelve ways, he is skilled in non-establishing in these twelve ways.

Because of having attended, by the power of skill in establishing the object, one connects the faculties, and understands the resort, and penetrates the tranquil meaning, etc. one connects the phenomena, and understands the resort, and penetrates the tranquil meaning. "One connects the faculties" - how does one connect the faculties? One connects the faith faculty in the meaning of decision, etc.by the power of skill in establishing the sign of serenity, by the power of skill in establishing the sign of exertion, by the power of skill in establishing non-distraction, by the power of skill in establishing light, by the power of skill in establishing gladdening, by the power of skill in establishing equanimity, by the power of skill in establishing unity, by the power of skill in establishing knowledge, by the power of skill in establishing liberation.

By the power of skill in establishing as impermanent, by the power of skill in non-establishing as permanent, by the power of skill in establishing as suffering, by the power of skill in non-establishing as happiness, by the power of skill in establishing as non-self, by the power of skill in non-establishing as self, by the power of skill in establishing as elimination, by the power of skill in non-establishing as compactness, by the power of skill in establishing as passing away, by the power of skill in non-establishing of accumulation, by the power of skill in establishing of change, by the power of skill in non-establishing as stable, by the power of skill in establishing of signlessness, by the power of skill in non-establishing of sign, by the power of skill in establishing of desirelessness, by the power of skill in non-establishing of aspiration, by the power of skill in establishing of emptiness, by the power of skill in non-establishing of adherence, by the power of skill in establishing knowledge, by the power of skill in non-establishing of non-knowledge, by the power of skill in establishing of disjunction, by the power of skill in non-establishing of conjunction, by

the power of skill in establishing of cessation, by the power of skill in non-establishing of activities, one connects the faculties, and understands the resort, and penetrates the tranquil meaning.

207. Wisdom in the mastery of the three faculties in sixty-four ways is knowledge of the elimination of mental corruptions. Of which three faculties? The faculty of "I shall know the unknown", the faculty of final knowledge, the faculty of one who has final knowledge.

To how many states does the faculty of "I shall know the unknown" go?To how many states does the faculty of final knowledge go? To how many states does the faculty of one who has final knowledge go? The faculty of "I shall know the unknown" goes to one state - the path of stream-entry. The faculty of final knowledge goes to six states - the fruition of stream-entry, the path of once-returning, the fruition of once-returning, the path of non-returning, the fruition of non-returning, the path of arahantship. The faculty of one who has final knowledge goes to one state -the fruition of arahantship.

At the moment of the path of stream-entry, for the faculty of "I shall know the unknown", the faith faculty has decision as its retinue, the energy faculty has exertion as its retinue, the mindfulness faculty has establishing as its retinue, the concentration faculty has non-distraction as its retinue, the wisdom faculty has seeing as its retinue, the mind faculty has cognition as its retinue, the pleasure faculty has flowing as its retinue, the life faculty has authority over the continuity of occurrence as its retinue. At the moment of the path of stream-entry, the mental states arisen, except for consciousness-originated materiality, are all wholesome, are all without mental corruptions, are all leading to liberation, are all leading to non-accumulation, are all supramundane, are all having Nibbāna as object. At the moment of the path of stream-entry, for the faculty of "I shall know the unknown", these eight faculties are retinue by conascence, are retinue by mutuality, are retinue by support, are retinue by association, are accompanied, are conascent, are conjoined, are associated. These are both its modes and its retinue.

At the moment of the fruition of stream-entry, etc.at the moment of the fruition of arahantship, for the faculty of one who has final knowledge, the faith faculty has decision as its retinue, etc. the life faculty has authority over the continuity of occurrence as its retinue. At the moment of the fruition of arahantship, the mental states arisen are all indeterminate, except for consciousness-originated materiality, are all without mental corruptions, are all supramundane, are all having Nibbāna as object. At the moment of the fruition of arahantship, for the faculty of one who has final knowledge, these eight faculties are retinue by conascence. These are both its modes and its retinue. Thus these eight sets of eight are sixty-four.

"Mental corruptions": what are those mental corruptions? Mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of ignorance. Where are these mental corruptions eliminated? By the path of stream-entry, the mental corruption of wrong view is eliminated without remainder. The mental corruption of sensuality leading to the realms of misery is eliminated, the mental corruption of existence leading to the realms of misery is eliminated, the mental corruption of ignorance leading to the realms of misery is eliminated. Here

these mental corruptions are eliminated. By the path of once-returning, the gross mental corruption of sensuality is eliminated, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of non-returning, the mental corruption of sensuality is eliminated without remainder, the co-existent mental corruption of existence is eliminated, the co-existent mental corruption of ignorance is eliminated. Here these mental corruptions are eliminated. By the path of arahantship, the mental corruption of existence is eliminated without remainder, the mental corruption of ignorance is eliminated without remainder. Here these mental corruptions are eliminated.

208. There is nothing unseen by him here, nor anything unknown to be known;
He directly knew all that is to be understood, therefore the Truth-finder is the all-seeing one."

"The all-seeing one": in what sense is he the all-seeing one?Fourteen Buddha-knowledges - knowledge of suffering is Buddha-knowledge, knowledge of the origin of suffering is Buddha-knowledge, etc. the knowledge of omniscience is Buddha-knowledge, the unobstructed knowledge is Buddha-knowledge. These are the fourteen Buddha-knowledges. Of these fourteen Buddha-knowledges, eight knowledges are common to disciples, six knowledges are not shared with disciples.

As far as the meaning of suffering of suffering is known, there is no meaning of suffering that is unknown - the all-seeing one. Whatever is the all-seeing one, that is the wisdom faculty. By the influence of the wisdom faculty, the faith faculty in the meaning of decision, the energy faculty in the meaning of exertion, the mindfulness faculty in the meaning of establishing, the concentration faculty in the meaning of non-distraction. As far as the meaning of suffering of suffering is seen, understood, realised, touched by wisdom; there is no meaning of suffering not touched by wisdom - the all-seeing one. Whatever is the all-seeing one, that is the wisdom faculty. By the influence of the wisdom faculty, the faith faculty in the meaning of decision, the energy faculty in the meaning of exertion, the mindfulness faculty in the meaning of establishing, the concentration faculty in the meaning of non-distraction. As far as the meaning of origin of the origin, etc. as far as the meaning of cessation of cessation... as far as the meaning of path of the path...as far as the meaning of analytical knowledge of meaning of the analytical knowledge of meaning... as far as the meaning of analytical knowledge of phenomena of the analytical knowledge of phenomena... as far as the meaning of analytical knowledge of language of the analytical knowledge of language... as far as the meaning of analytical knowledge of discernment of the analytical knowledge of discernment... as far as the knowledge of the diversity of faculties... as far as the knowledge of beings' inclinations and underlying tendencies, as far as the knowledge of the twin miracle,as far as the knowledge of the great compassion attainment... as far as in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that is known, seen, understood, realised, touched by wisdom. There is nothing not touched by wisdom - the all-seeing one. Whatever is the all-seeing one, that is the wisdom faculty. By the influence of the

wisdom faculty, the faith faculty in the meaning of decision, the energy faculty in the meaning of exertion, the mindfulness faculty in the meaning of establishing, the concentration faculty in the meaning of non-distraction.

Believing, one exerts oneself; exerting oneself, one believes. Believing, one establishes mindfulness; establishing mindfulness, one believes. Believing, one concentrates; concentrating, one believes. Believing, one understands; understanding, one believes. Exerting oneself, one establishes mindfulness; establishing mindfulness, one exerts oneself. Exerting oneself, one concentrates; concentrating, one exerts oneself. Exerting oneself, one understands; understanding, one exerts oneself. Exerting oneself, one believes; believing, one exerts oneself. Establishing mindfulness, one concentrates; concentrating, one establishes mindfulness. Establishing mindfulness, one understands; understanding, one establishes mindfulness. Establishing mindfulness, one believes; believing, one establishes mindfulness. Establishing mindfulness, one exerts oneself; exerting oneself, one establishes mindfulness. Concentrating, one understands; understanding, one concentrates. Concentrating, one believes; believing, one concentrates. Concentrating, one exerts oneself; exerting oneself, one concentrates. Concentrating, one establishes mindfulness; establishing mindfulness, one concentrates. Understanding, one believes; believing, one understands. Understanding, one exerts oneself; exerting oneself, one understands. Understanding, one establishes mindfulness; establishing mindfulness, one understands. Understanding, one concentrates; concentrating, one understands.

Because of having believed, there is exertion; because of having exerted, there is belief. Because of having believed, there is establishment of mindfulness; because of having established mindfulness, there is belief. Because of having believed, there is concentration; because of having concentrated, there is belief. Because of having believed, there is understanding; because of having understood, there is belief. Because of having exerted, there is establishment of mindfulness; because of having established mindfulness, there is exertion. Because of having exerted, there is concentration; because of having concentrated, there is exertion. Because of having exerted, there is understanding; because of having understood, there is exertion. Because of having exerted, there is belief; because of having believed, there is exertion. Because of having established mindfulness, there is concentration; because of having concentrated, there is establishment of mindfulness. Because of having established mindfulness, there is understanding; because of having understood, there is establishment of mindfulness. Because of having established mindfulness, there is belief; because of having believed, there is establishment of mindfulness. Because of having established mindfulness, there is exertion; because of having exerted, there is establishment of mindfulness. Because of having concentrated, there is understanding; because of having understood, there is concentration. Because of having concentrated, there is belief; because of having believed, there is concentration. Because of having concentrated, there is exertion; because of having exerted, there is concentration. Because of having concentrated, there is establishment of mindfulness; because of having established mindfulness, there is concentration. Because of having understood, there is belief; because of having believed, there is understanding. Because of having understood, there is exertion; because of having exerted, there is understanding. Because of having understood,

there is establishment of mindfulness; because of having established mindfulness, there is understanding. Because of having understood, there is concentration; because of having concentrated, there is understanding.

That which is the Buddha-eye is the Buddha-knowledge, that which is the Buddha-knowledge is the Buddha-eye, by which eye the Truth-finder sees beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct, some seeing the danger in the world beyond and in fault, some not seeing the danger in the world beyond and in fault.

With little dust in their eyes, with much dust in their eyes: a person with faith has little dust in their eyes, a person without faith has much dust in their eyes. A person putting forth strenuous energy has little dust in their eyes, a lazy person has much dust in their eyes. A mindful person has little dust in their eyes, an unmindful person has much dust in their eyes. A concentrated person has little dust in their eyes, an unconcentrated person has much dust in their eyes. A wise person has little dust in their eyes, an unwise person has much dust in their eyes.

With sharp faculties, with soft faculties: a person with faith has sharp faculties, a person without faith has soft faculties, etc. A wise person has sharp faculties, an unwise person has soft faculties. Of good disposition, of poor disposition: a person with faith is of good disposition, a person without faith is of poor disposition, etc. A wise person is of good disposition, an unwise person is of poor disposition. Easy to instruct, difficult to instruct: a person with faith is easy to instruct, a person without faith is difficult to instruct, etc. A wise person is easy to instruct, an unwise person is difficult to instruct.

Some seeing the danger in the world beyond and in fault, some not seeing the danger in the world beyond and in fault: a person with faith sees the danger in the world beyond and in fault, a person without faith does not see the danger in the world beyond and in fault. A person putting forth strenuous energy sees the danger in the world beyond and in fault, a lazy person does not see the danger in the world beyond and in fault, etc. A wise person sees the danger in the world beyond and in fault, an unwise person does not see the danger in the world beyond and in fault.

World: the world of aggregates, the world of elements, the world of sense bases, the world of failed existence, the world of failed origination, the world of successful existence, the world of successful origination.

One world - all beings are sustained by nutriment. Two worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen worlds - the eighteen elements.

"Faults" means all mental defilements are faults, all misconducts are faults, all volitional activities are faults, all actions leading to existence are faults. Thus in this world and in this fault a sharp perception of fear is present, just as towards a

murderer with drawn sword. By these fifty ways one knows, sees, directly knows, and penetrates these five faculties.

Combination of faculties is fifth.

Third recitation section.

The Treatise on Faculties is concluded.

5. Treatise on Deliverance

1. Synopsis

209. The earlier origin. "Monks, there are these three deliverances. Which three? Deliverance through emptiness, signless deliverance, desireless deliverance -these, monks, are the three deliverances.

"But further, there are sixty-eight deliverances -deliverance through emptiness, signless deliverance, desireless deliverance; deliverance with internal emergence, deliverance with external emergence, deliverance with emergence from both; four deliverances with internal emergence, four deliverances with external emergence, four deliverances with emergence from both; four deliverances in conformity with internal emergence, four deliverances in conformity with external emergence, four deliverances in conformity with emergence from both; four deliverances with cessation of internal emergence, four deliverances with cessation of external emergence, four deliverances with cessation of emergence from both; deliverance as 'one possesing fine-material form sees fine-material forms,' deliverance as 'not perceiving fine-material forms internally, one sees fine-material forms externally,' deliverance as 'one is intent only upon the beautiful'; deliverance of the attainment of the plane of infinite space, deliverance of the attainment of the plane of infinite consciousness, deliverance of the attainment of the plane of nothingness; deliverance of the attainment of the plane of neither-perception-nor-non-perception, deliverance of the attainment of the cessation of perception and feeling; deliverance at a time, perpetual deliverance; temporary deliverance, perpetual deliverance; shakable deliverance, unshakable deliverance; mundane deliverance, supramundane deliverance; deliverance with mental corruptions, deliverance without mental corruptions; carnal deliverance, spiritual deliverance; deliverance more spiritual than the spiritual, directed deliverance, desireless deliverance, deliverance with cessation of the directed; connected deliverance, unconnected deliverance; deliverance of unity, deliverance of diversity, deliverance through perception, deliverance through knowledge; deliverance that would be cool, deliverance through meditative absorption, deliverance of the mind without clinging."

2. Exposition

210. What is deliverance through emptiness? Here a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - "This is empty of a self or of what belongs to a self."He does not make adherence there - deliverance through emptiness. This is deliverance through emptiness.

What is signless deliverance? Here a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - "This is empty of a self or of what belongs to a self." He does not make a sign there -signless deliverance. This is signless deliverance.

What is desireless deliverance? Here a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - "This is empty of a self or of what belongs to a self." He does not make an aspiration there - desireless deliverance. This is desireless deliverance.

What is deliverance with internal emergence? The four meditative absorptions - this is deliverance with internal emergence. What is deliverance with external emergence? The four immaterial attainments - this is deliverance with external emergence. What is deliverance with emergence from both? The four noble paths - this is deliverance with emergence from both.

What are the four deliverances with internal emergence? The first meditative absorption emerges from the mental hindrances. The second meditative absorption emerges from applied and sustained thought. The third meditative absorption emerges from rapture. The fourth meditative absorption emerges from happiness and suffering. These are the four deliverances with internal emergence.

What are the four deliverances with external emergence? The attainment of the plane of infinite space emerges from perception of material form, perception of aversion, and perception of diversity. The attainment of the plane of infinite consciousness emerges from perception of the plane of infinite space. The attainment of the plane of nothingness emerges from perception of the plane of infinite consciousness. The attainment of the plane of neither-perception-nor-non-perception emerges from perception of the plane of nothingness. These are the four deliverances with external emergence.

What are the four deliverances with emergence from both? The path of stream-entry emerges from identity view, sceptical doubt, adherence to moral rules and austerities, underlying tendency to wrong view, underlying tendency to sceptical doubt, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. The path of once-returning emerges from gross mental fetter of sensual lust, mental fetter of aversion, gross underlying tendency to sensual lust, underlying tendency to aversion, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. The path of non-returning emerges from residual mental fetter of sensual lust, mental fetter of aversion, residual underlying tendency to sensual lust, underlying tendency to aversion, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. The path of arahantship emerges from lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance, underlying tendency to conceit, underlying tendency to lust for existence, underlying tendency to ignorance, emerges from mental defilements that follow it and from aggregates, and emerges externally from all signs. These are the four deliverances with emergence from both.

211. What are the four deliverances in conformity with internal emergence? For the attainment of the first meditative absorption, applied thought and sustained thought

and rapture and bliss and unified focus of mind; for the attainment of the second meditative absorption, etc. for the attainment of the third meditative absorption, etc. for the attainment of the fourth meditative absorption, applied thought and sustained thought and rapture and bliss and unified focus of mind - these are the four deliverances in conformity with internal emergence.

What are the four deliverances in conformity with external emergence?For the attainment of the attainment of the plane of infinite space, applied thought and sustained thought and rapture and bliss and unified focus of mind; for the attainment of the plane of infinite consciousness, etc. for the attainment of the plane of nothingness, etc. for the attainment of the attainment of the plane of neither-perception-nor-non-perception, applied thought and sustained thought and rapture and bliss and unified focus of mind - these are the four deliverances in conformity with external emergence.

What are the four deliverances in conformity with emergence from both?For the attainment of the path of stream-entry, observation of impermanence, observation of suffering, observation of non-self. For the purpose of attaining the path of once-returning, etc. For the purpose of attaining the path of non-returning, etc.for the attainment of the path of arahantship, observation of impermanence, observation of suffering, observation of non-self - these are the four deliverances in conformity with emergence from both.

What are the four deliverances with cessation of internal emergence?The attainment or the result of the first meditative absorption; of the second meditative absorption, etc. of the third meditative absorption, etc. the attainment or the result of the fourth meditative absorption - these are the four deliverances with cessation of internal emergence.

What are the four deliverances with cessation of external emergence?The attainment or the result of the attainment of the plane of infinite space; of the attainment of the plane of infinite consciousness, etc. of the attainment of the plane of nothingness, etc. the attainment or the result of the attainment of the plane of neither-perception-nor-non-perception - these are the four deliverances with cessation of external emergence.

What are the four deliverances with cessation of emergence from both?For the path of stream-entry, the fruition of stream-entry; for the path of once-returning, the fruition of once-returning; for the path of non-returning, the fruition of non-returning; for the path of arahantship, the fruition of arahantship - these are the four deliverances with cessation of emergence from both.

212. How is "one possesing fine-material form sees fine-material forms" - deliverance? Here some one internally, individually, attends to the blue sign, obtains the perception of blue. He makes that sign rightly taken, well considered he considers it, well established he establishes it. Having made that sign rightly taken, having well considered it, having well established it, he focuses the mind externally on the blue sign, obtains the perception of blue. He makes that sign rightly taken, well considered he considers it, well established he establishes it. Having made that sign rightly taken, having considered it, having well established it, he practises, develops,

cultivates it. He thinks thus: "Both internally and externally this is fine-material form," he becomes percipient of fine-material forms. Here some one internally, individually, the yellow sign, etc. the red sign, etc. attends to the white sign, obtains the perception of white. He makes that sign rightly taken, well considered he considers it, well established he establishes it. Having made that sign rightly taken, having well considered it, having well established it, he focuses the mind externally on the white sign, obtains the perception of white. He makes that sign rightly taken, well considered he considers it, well established he establishes it. Having made that sign rightly taken, having well considered it, having well established it, he practises, develops, cultivates it. He thinks thus: "Both internally and externally this is fine-material form," he becomes percipient of fine-material forms. Thus "one possesing fine-material form sees fine-material forms" - deliverance.

How is "not perceiving fine-material forms internally, one sees fine-material forms externally" - deliverance? Here some one internally, individually, does not attend to the blue sign, does not obtain the perception of blue; he focuses the mind externally on the blue sign, obtains the perception of blue. He makes that sign rightly taken, well considered he considers it, well established he establishes it. Having made that sign rightly taken, having well considered it, having well established it, he practises, develops, cultivates it. He thinks thus: "Internally immaterial, externally this is fine-material form," he becomes percipient of fine-material forms. Here some one internally, individually, the yellow sign, etc. the red sign, etc. does not attend to the white sign, does not obtain the perception of white; he focuses the mind externally on the white sign, obtains the perception of white. He makes that sign rightly taken, well considered he considers it, well established he establishes it. Having made that sign rightly taken, having well considered it, having well established it, he practises, develops, cultivates it. He thinks thus: "Internally immaterial, externally this is fine-material form," he becomes percipient of fine-material forms. Thus "not perceiving fine-material forms internally, one sees fine-material forms externally" - deliverance.

How is one intent only upon "the beautiful" - deliverance? Here a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. Because of having developed friendliness, beings are not disagreeable. With a mind accompanied by compassion... etc. Because of having developed compassion, beings are not disagreeable. With a mind accompanied by altruistic joy... etc. Because of having developed altruistic joy, beings are not disagreeable. He dwells having pervaded one direction with a mind accompanied by equanimity... etc. Because of having developed equanimity, beings are not disagreeable. Thus one is intent only upon "the beautiful" - deliverance.

213. What is deliverance of the attainment of the plane of infinite space?Here a monk, with the complete transcendence of perceptions of fine-material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," enters upon and dwells in the plane of infinite space - this is deliverance of the attainment of the plane of infinite space.

What is deliverance of the attainment of the plane of infinite consciousness?Here a

monk, with the complete transcendence of the plane of infinite space, aware that "consciousness is infinite," enters upon and dwells in the plane of infinite consciousness - this is deliverance of the attainment of the plane of infinite consciousness.

What is deliverance of the attainment of the plane of nothingness? Here a monk, with the complete transcendence of the plane of infinite consciousness, aware that "there is nothing," enters upon and dwells in the plane of nothingness - this is deliverance of the attainment of the plane of nothingness.

What is deliverance of the attainment of the plane of neither-perception-nor-non-perception? Here a monk, with the complete transcendence of the plane of nothingness, enters upon and dwells in the plane of neither-perception-nor-non-perception - this is deliverance of the attainment of the plane of neither-perception-nor-non-perception.

What is deliverance of the attainment of the cessation of perception and feeling? Here a monk, with the complete transcendence of the plane of neither-perception-nor-non-perception, enters upon and dwells in the cessation of perception and feeling - this is deliverance of the attainment of the cessation of perception and feeling.

What is time-deliverance? The four meditative absorptions and the four immaterial attainments - this is time-deliverance.

What is perpetual deliverance? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is perpetual deliverance.

What is temporary deliverance? The four meditative absorptions and the four immaterial attainments - this is temporary deliverance.

What is perpetual deliverance? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is perpetual deliverance.

What is shakable deliverance? The four meditative absorptions and the four immaterial attainments - this is shakable deliverance.

What is unshakable deliverance? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is unshakable deliverance.

What is mundane deliverance? The four meditative absorptions and the four immaterial attainments - this is mundane deliverance.

What is supramundane deliverance? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is supramundane deliverance.

What is deliverance with mental corruptions? The four meditative absorptions and the four immaterial attainments - this is deliverance with mental corruptions.

What is deliverance without mental corruptions? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is deliverance without mental corruptions.

What is carnal deliverance? Deliverance connected with materiality - this is carnal deliverance.

What is spiritual deliverance? Deliverance connected with immateriality - this is spiritual deliverance.

What is deliverance more spiritual than the spiritual? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is deliverance more spiritual than the spiritual.

What is directed deliverance? The four meditative absorptions and the four immaterial attainments - this is directed deliverance. What is desireless deliverance? The four noble paths, the four fruits of the ascetic life, and Nibbāna -this is desireless deliverance.

What is deliverance with cessation of the directed? The attainment or the result of the first meditative absorption, etc. the attainment or the result of the attainment of the plane of neither-perception-nor-non-perception - this is deliverance with cessation of the directed.

What is connected deliverance? The four meditative absorptions and the four immaterial attainments - this is connected deliverance.

What is unconnected deliverance? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is unconnected deliverance.

What is deliverance of unity? The four noble paths, the four fruits of the ascetic life, and Nibbāna - this is deliverance of unity.

What is deliverance of diversity? The four meditative absorptions and the four immaterial attainments - this is deliverance of diversity.

214. What is deliverance through perception? There could be one deliverance through perception becoming ten deliverances through perception, ten deliverances through perception becoming one deliverance through perception, by way of subject matter and method. And how could there be? The knowledge of observation of impermanence is released from perception as permanent - deliverance through perception. The knowledge of observation of suffering is released from perception as happiness - deliverance through perception. The knowledge of observation of non-self is released from perception as self - deliverance through perception. The knowledge of observation of disenchantment is released from perception of delight - deliverance through perception. The knowledge of observation of dispassion is released from perception of lust - deliverance through perception. The knowledge of observation of cessation is released from perception of arising - deliverance through perception. The knowledge of observation of relinquishment is released from perception of grasping - deliverance through perception. The knowledge of observation of the signless is released from perception of signs - deliverance through perception. The knowledge of observation of the desireless is released from perception of aspiration - deliverance through perception. The knowledge of observation of emptiness is released from perception of adherence - deliverance through perception. Thus there could be one deliverance through perception becoming ten deliverances through perception, ten deliverances through perception becoming one deliverance through perception, by way of subject matter and method.

In material form, the knowledge of observation of impermanence is released from perception as permanent - deliverance through perception, etc. In material form, the knowledge of observation of emptiness is released from perception of adherence - deliverance through perception. Thus there could be one deliverance through perception becoming ten deliverances through perception, ten deliverances through perception becoming one deliverance through perception, by way of subject matter and method.

In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. the knowledge of observation of impermanence in ageing and death is released from perception of permanence, thus - deliverance through perception, etc. the knowledge of observation of emptiness in ageing and death is released from perception of adherence, thus - deliverance through perception. Thus it may be, one deliverance through perception becomes ten deliverances through perception, ten deliverances through perception become one deliverance through perception by way of basis and by method - this is deliverance through perception.

215. What is deliverance through knowledge? There may be one deliverance through knowledge becoming ten deliverances through knowledge, ten deliverances through knowledge becoming one deliverance through knowledge by way of basis and by method. And how could there be? Observation of impermanence is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding permanence, thus - deliverance through knowledge. Observation of suffering is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding happiness, thus - deliverance through knowledge. Observation of non-self is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding self, thus - deliverance through knowledge. Observation of disenchantment is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding delight, thus - deliverance through knowledge. Observation of dispassion is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding lust, thus - deliverance through knowledge. Observation of cessation is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding arising, thus - deliverance through knowledge. Observation of relinquishment is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding grasping, thus - deliverance through knowledge. Observation of the signless state is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding signs, thus - deliverance through knowledge. Observation of the desireless state is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding aspiration, thus - deliverance through knowledge. Observation of emptiness is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding adherence, thus - deliverance through knowledge. Thus it may be, one deliverance through knowledge becomes ten deliverances through knowledge, ten deliverances through knowledge become one deliverance through knowledge by way of basis and by method.

In material form, observation of impermanence is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding permanence, thus - deliverance through knowledge, etc. in material form, observation of emptiness is knowledge of phenomena as they really are; it is released from confusion and not knowing regarding adherence, thus - deliverance through knowledge. Thus it may be, one deliverance through knowledge becomes ten deliverances through knowledge, ten deliverances through knowledge become one deliverance through knowledge by way of basis and by method.

In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. the knowledge of phenomena as they really are through observation of impermanence in ageing and death is released from confusion and not knowing regarding permanence, thus - deliverance through knowledge, etc. the knowledge of phenomena as they really are through observation of emptiness in ageing and death is released from confusion and not knowing regarding adherence, thus - deliverance through knowledge. Thus it may be, one deliverance through knowledge becomes ten deliverances through knowledge, ten deliverances through knowledge become one deliverance through knowledge by way of basis and by method - this is deliverance through knowledge.

216. What is deliverance that would be cool? There may be one deliverance that would be cool becoming ten deliverances that would be cool, ten deliverances that would be cool becoming one deliverance that would be cool by way of basis and by method. And how could there be? Observation of impermanence is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding permanence, thus - deliverance that would be cool. Observation of suffering is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding happiness, thus - deliverance that would be cool. Observation of non-self is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding self, thus - deliverance that would be cool. Observation of disenchantment is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding delight, thus - deliverance that would be cool. Observation of dispassion is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding lust, thus - deliverance that would be cool. Observation of cessation is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding arising, thus - deliverance that would be cool. Observation of relinquishment is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding grasping, thus - deliverance that would be cool. Observation of the signless state is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding signs, thus - deliverance that would be cool. Observation of the desireless state is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding aspiration, thus - deliverance that would be cool. Observation of emptiness is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding adherence, thus - deliverance that would be cool. Thus it may be, one deliverance that would be cool becomes ten deliverances that would be cool, ten deliverances that would be cool become one deliverance that would be cool by way of basis and by method.

In material form, observation of impermanence is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding permanence, thus - deliverance that would be cool, etc. in material form, observation of emptiness is unsurpassed knowledge of coolness; it is released from the torment, fever and disturbance regarding adherence, thus - deliverance that would be cool. Thus it may be, one deliverance that would be cool becomes ten deliverances that would be cool, ten deliverances that would be cool become one deliverance that would be cool by way of basis and by method.

In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. observation of impermanence in ageing and death is unsurpassed knowledge of coolness; it is released from heat, fever and disturbance regarding permanence, thus - deliverance that would be cool, etc. observation of emptiness in ageing and death is unsurpassed knowledge of coolness; it is released from heat, fever and disturbance regarding adherence, thus - deliverance that would be cool. Thus it may be, one deliverance that would be cool becomes ten deliverances that would be cool, ten deliverances that would be cool become one deliverance that would be cool by way of basis and by method - this is deliverance that would be cool.

217. What is deliverance through meditative absorption? "Renunciation is meditated upon" - thus meditative absorption. "Sensual desire is burnt up" - thus meditative absorption. "Meditating, one is released" - thus deliverance through meditative absorption. "Burning up, one is released" - thus deliverance through meditative absorption. "They meditate upon" - thus mental states. "It burns up" - thus mental defilements. "One knows both what is meditated upon and what is burnt up" -thus deliverance through meditative absorption. "Non-anger is meditated upon" - thus meditative absorption. "Anger is burnt up" - thus meditative absorption. "Meditating, one is released" - thus deliverance through meditative absorption. "Burning up, one is released" - thus deliverance through meditative absorption. "They meditate upon" - thus mental states. "It burns up" - thus mental defilements. "One knows both what is meditated upon and what is burnt up" - thus deliverance through meditative absorption. "Perception of light is meditated upon" - thus meditative absorption. "Sloth and torpor is burnt up" - thus meditative absorption... etc. "Non-distraction is meditated upon" - thus meditative absorption. "Restlessness is burnt up" - thus meditative absorption. "Defining of phenomena is meditated upon" - thus meditative absorption. "Sceptical doubt is burnt up" - thus meditative absorption. "Knowledge is meditated upon" - thus meditative absorption. "Ignorance is burnt up" - thus meditative absorption. "Gladness is meditated upon" - thus meditative absorption. "Discontent is burnt up" - thus meditative absorption. "The first meditative absorption is meditated upon" - thus meditative absorption. "The mental hindrances are burnt up" - thus meditative absorption... etc. "The path of arahantship is meditated upon" - thus meditative absorption. "All mental defilements are burnt up" - thus meditative absorption. "Meditating, one is released" - thus deliverance through meditative absorption. "Burning up, one is released" - thus deliverance through meditative absorption. "They meditate upon" - thus mental states. "It burns up" - thus mental defilements. "One knows both what is meditated upon and what is burnt up" -thus deliverance through meditative absorption - this is deliverance through meditative absorption.

218. What is the deliverance of the mind without clinging? There may be one deliverance of the mind without clinging becoming ten deliverances of the mind without clinging, ten deliverances of the mind without clinging becoming one deliverance of the mind without clinging by way of basis and by method. And how could there be? The knowledge of observation of impermanence is released from clinging to permanence - deliverance of the mind without clinging. The knowledge of observation of suffering is released from clinging to happiness - deliverance of the mind without clinging. The knowledge of observation of non-self is released from clinging to self - deliverance of the mind without clinging. The knowledge of observation of disenchantment is released from clinging to delight - deliverance of the mind without clinging. The knowledge of observation of dispassion is released from clinging to lust - deliverance of the mind without clinging. The knowledge of observation of cessation is released from clinging to arising - deliverance of the mind without clinging. The knowledge of observation of relinquishment is released from clinging to grasping - deliverance of the mind without clinging. The knowledge of observation of the signless is released from clinging to signs - deliverance of the mind without clinging. The knowledge of observation of the desireless is released from clinging to aspiration - deliverance of the mind without clinging. The knowledge of observation of emptiness is released from clinging to adherence - deliverance of the mind without clinging. Thus it may be, one deliverance of the mind without clinging becomes ten deliverances of the mind without clinging, ten deliverances of the mind without clinging become one deliverance of the mind without clinging by way of basis and by method.

In material form, the knowledge of observation of impermanence is released from clinging to permanence - deliverance of the mind without clinging, etc. In material form, the knowledge of observation of emptiness is released from clinging to adherence - deliverance of the mind without clinging. Thus it may be, one deliverance of the mind without clinging becomes ten deliverances of the mind without clinging, ten deliverances of the mind without clinging become one deliverance of the mind without clinging by way of basis and by method.

In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. the knowledge of observation of impermanence in ageing and death is released from clinging to permanence, thus - deliverance of the mind without clinging, etc. the knowledge of observation of emptiness in ageing and death is released from clinging to adherence, thus - deliverance of the mind without clinging. Thus it may be, one deliverance of the mind without clinging becomes ten deliverances of the mind without clinging, ten deliverances of the mind without clinging become one deliverance of the mind without clinging by way of basis and by method.

The knowledge of observation of impermanence is released from how many clingings? The knowledge of observation of suffering is released from how many clingings? The knowledge of observation of non-self is released from how many clingings? The knowledge of observation of disenchantment, etc. the knowledge of observation of dispassion, the knowledge of observation of cessation, the knowledge of observation of relinquishment, the knowledge of observation of the signless, the knowledge of observation of the desireless, the knowledge of observation of emptiness is released from how many clingings?

The knowledge of observation of impermanence is released from three clingings.The knowledge of observation of suffering is released from one clinging. The knowledge of observation of non-self is released from three clingings. The knowledge of observation of disenchantment is released from one clinging. The knowledge of observation of dispassion is released from one clinging. The knowledge of observation of cessation is released from four clingings. The knowledge of observation of relinquishment is released from four clingings. The knowledge of observation of the signless is released from three clingings. The knowledge of observation of the desireless is released from one clinging. The knowledge of observation of emptiness is released from three clingings.

From which three clingings is the knowledge of observation of impermanence released? From clinging to views, from clinging to moral rules and austerities, from clinging to the doctrine of self - the knowledge of observation of impermanence is released from these three clingings. From which one clinging is the knowledge of observation of suffering released? From clinging to sensual pleasures - the knowledge of observation of suffering is released from this one clinging. From which three clingings is the knowledge of observation of non-self released? From clinging to views, from clinging to moral rules and austerities, from clinging to the doctrine of self - the knowledge of observation of non-self is released from these three clingings. From which one clinging is the knowledge of observation of disenchantment released? From clinging to sensual pleasures - the knowledge of observation of disenchantment is released from this one clinging. From which one clinging is the knowledge of observation of dispassion released? From clinging to sensual pleasures - the knowledge of observation of dispassion is released from this one clinging.From which four clingings is the knowledge of observation of cessation released? From clinging to sensual pleasures, from clinging to views, from clinging to moral rules and austerities, from clinging to the doctrine of self - the knowledge of observation of cessation is released from these four clingings. From which four clingings is the knowledge of observation of relinquishment released? From clinging to sensual pleasures, from clinging to views, from clinging to moral rules and austerities, from clinging to the doctrine of self - the knowledge of observation of relinquishment is released from these four clingings. From which three clingings is the knowledge of observation of the signless released? From clinging to views, from clinging to moral rules and austerities, from clinging to the doctrine of self - the knowledge of observation of the signless is released from these three clingings. From which one clinging is the knowledge of observation of the desireless released? From clinging to sensual pleasures - the knowledge of observation of the desireless is released from this one clinging. From which three clingings is the knowledge of observation of emptiness released? From clinging to views, from clinging to moral rules and austerities, from clinging to the doctrine of self - the knowledge of observation of emptiness is released from these three clingings.

Whatever is the knowledge of observation of impermanence, whatever is the knowledge of observation of non-self, whatever is the knowledge of observation of the signless, whatever is the knowledge of observation of emptiness - these four knowledges are released from three clingings - clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self. Whatever is the knowledge of observation of suffering, whatever is the knowledge of observation of

disenchantment, whatever is the knowledge of observation of dispassion, whatever is the knowledge of observation of the desireless - these four knowledges are released from one clinging - clinging to sensual pleasures. Whatever is the knowledge of observation of cessation, whatever is the knowledge of observation of relinquishment - these two knowledges are released from four clingings -clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self - this is the deliverance of the mind without clinging.

First recitation section of the Treatise on Deliverance.

219. These three doors to deliverance lead to escape from the world.Through the way of regarding all activities by delimitation and circumscription, and through the mind's entering into the signless element; through the arousing of the mind regarding all activities, and through the mind's entering into the desireless element; through the way of regarding all phenomena as other, and through the mind's entering into the emptiness element - these three doors to deliverance lead to escape from the world.

For one attending as impermanent, how do activities appear?For one attending as suffering, how do activities appear? For one attending as non-self, how do activities appear? For one attending as impermanent, activities appear as elimination; for one attending as suffering, activities appear as peril; for one attending as non-self, activities appear as empty.

For one attending as impermanent, what is the mind abundant in?For one attending as suffering, what is the mind abundant in? For one attending as non-self, what is the mind abundant in? For one attending as impermanent, the mind is abundant in decision. For one attending as suffering, the mind is abundant in tranquillity.For one attending as non-self, the mind is abundant in knowledge.

For one attending as impermanent, abundant in decision, which faculty does one obtain? For one attending as suffering, abundant in tranquillity, which faculty does one obtain? For one attending as non-self, abundant in knowledge, which faculty does one obtain? For one attending as impermanent, abundant in decision, one obtains the faith faculty. For one attending as suffering, abundant in tranquillity, one obtains the concentration faculty. For one attending as non-self, abundant in knowledge, one obtains the wisdom faculty.

For one attending as impermanent, abundant in decision, which faculty has authority, for meditative development how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, who develops? For one attending as suffering, abundant in tranquillity, which faculty has authority, for meditative development how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, who develops? For one attending as non-self, abundant in knowledge, which faculty has authority, for meditative development how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, who

develops? For one attending as impermanent, abundant in decision, the faith faculty has authority. For meditative development, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Whoever is rightly practising, he develops; there is no development of the faculties for one wrongly practising. For one attending as suffering, abundant in tranquillity, the concentration faculty has authority. For meditative development, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Whoever is rightly practising, he develops; there is no development of the faculties for one wrongly practising. For one attending as non-self, abundant in knowledge, the wisdom faculty has authority. For meditative development, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Whoever is rightly practising, he develops; there is no development of the faculties for one wrongly practising.

220. For one attending as impermanent, abundant in decision, which faculty has authority? For meditative development, how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions? At the time of penetration, which faculty has authority?For penetration, how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour? In what meaning is there meditative development? In what meaning is there penetration? For one attending as suffering, abundant in tranquillity, which faculty has authority? For meditative development, how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions? At the time of penetration, which faculty has authority?For penetration, how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour? In what meaning is there meditative development? In what meaning is there penetration? For one attending as non-self, abundant in knowledge, which faculty has authority? For meditative development, how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions? At the time of penetration, which faculty has authority?For penetration, how many faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour? In what meaning is there meditative development? In what meaning is there penetration?

For one attending as impermanent, abundant in decision, the faith faculty has authority. For meditative development, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the time of penetration, the wisdom faculty has authority.For penetration, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Penetration in the meaning of seeing. Thus even while penetrating one develops, even while developing one penetrates. For one attending as suffering, abundant in tranquillity, the concentration

faculty has authority. For meditative development, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the time of penetration, the wisdom faculty has authority. For penetration, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Penetration in the meaning of seeing. Thus even while penetrating one develops, even while developing one penetrates. For one attending as non-self, abundant in knowledge, the wisdom faculty has authority. For meditative development, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the time of penetration too, the wisdom faculty has authority. For penetration, four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Penetration in the meaning of seeing. Thus even while penetrating one develops, even while developing one penetrates.

221. For one attending as impermanent, which faculty becomes exceeding? Due to the exceeding nature of which faculty is one liberated-by-faith? For one attending as suffering, which faculty becomes exceeding? Due to the exceeding nature of which faculty is one a body-witness? For one attending as non-self, which faculty becomes exceeding? Due to the exceeding nature of which faculty is one attained to right view?

For one attending as impermanent, the faith faculty becomes exceeding. Due to the exceeding nature of the faith faculty, one is liberated-by-faith. For one attending as suffering, the concentration faculty becomes exceeding. Due to the exceeding nature of the concentration faculty, one is a body-witness. For one attending as non-self, the wisdom faculty becomes exceeding. Due to the exceeding nature of the wisdom faculty, one is attained to right view.

Believing, liberated - liberated-by-faith. Because of having been touched, realised - body-witness. Because of having been seen, attained - one attained to right view. Believing, one becomes liberated - liberated-by-faith. One first touches the contact of meditative absorption, afterwards one realises cessation, Nibbāna - body-witness. "Activities are suffering, cessation is happiness" - this is known, seen, understood, realised, touched by wisdom - one attained to right view. This person who is liberated-by-faith, and the body-witness, and the one attained to right view - could these three persons be liberated-by-faith, body-witnesses, and attained to right view by way of basis and by method? And how could there be? For one attending as impermanent, the faith faculty becomes exceeding. Due to the exceeding nature of the faith faculty, one is liberated-by-faith. For one attending as suffering, the faith faculty becomes exceeding. Due to the exceeding nature of the faith faculty, one is liberated-by-faith. For one attending as non-self, the faith faculty becomes exceeding. Due to the exceeding nature of the faith faculty, one is liberated-by-faith. Thus these three persons are liberated-by-faith by the influence of the faith faculty.

For one attending as suffering, the concentration faculty becomes exceeding. Due to the exceeding nature of the concentration faculty, one is a body-witness. For one attending as non-self, the concentration faculty becomes exceeding. Due to the

exceeding nature of the concentration faculty, one is a body-witness. For one attending as impermanent, the concentration faculty becomes exceeding. Due to the exceeding nature of the concentration faculty, one is a body-witness. Thus these three persons are body-witnesses by the influence of the concentration faculty.

For one attending as non-self, the wisdom faculty becomes exceeding. Due to the exceeding nature of the wisdom faculty, one is attained to right view. For one attending as impermanent, the wisdom faculty becomes exceeding. Due to the exceeding nature of the wisdom faculty, one is attained to right view. For one attending as suffering, the wisdom faculty becomes exceeding. Due to the exceeding nature of the wisdom faculty, one is attained to right view. Thus these three persons are ones attained to right view by the influence of the wisdom faculty.

Whoever is this person liberated-by-faith, and whoever is a body-witness, and whoever is one attained to right view, thus there may be these three persons who are liberated-by-faith, body-witnesses, and ones attained to right view by way of basis and by method. Whoever is this person liberated-by-faith, and whoever is a body-witness, and whoever is one attained to right view, there may be these three persons, etc. one is liberated-by-faith, another is a body-witness, another is one attained to right view. And how could there be? For one attending as impermanent, the faith faculty becomes exceeding. Due to the exceeding nature of the faith faculty, one is liberated-by-faith. For one attending as suffering, the concentration faculty becomes exceeding. Due to the exceeding nature of the concentration faculty, one is a body-witness. For one attending as non-self, the wisdom faculty becomes exceeding. Due to the exceeding nature of the wisdom faculty, one is attained to right view. Whoever is this person liberated-by-faith, and whoever is a body-witness, and whoever is one attained to right view, thus there may be these three persons who are liberated-by-faith, body-witnesses, and ones attained to right view by way of basis and by method. One is liberated-by-faith, another is a body-witness, another is one attained to right view.

For one attending as impermanent, the faith faculty becomes exceeding; due to the exceeding nature of the faith faculty, one attains the path of stream-entry; therefore it is said - "faith-follower". Four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. By the influence of the faith faculty, there is development of the four faculties. For whoever attains the path of stream-entry by the influence of the faith faculty, all of them are faith-followers.

For one attending as impermanent, the faith faculty becomes exceeding; due to the exceeding nature of the faith faculty, the fruition of stream-entry is realised; therefore it is said - "liberated-by-faith". Four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. By the influence of the faith faculty, the four faculties have been developed and well developed. Whoever have realised the fruition of stream-entry by the influence of the faith faculty, all of them are liberated-by-faith.

For one attending as impermanent, the faith faculty becomes exceeding; due to the exceeding nature of the faith faculty, one obtains the path of once-returning, etc. the fruition of once-returning is realised, etc. one obtains the path of non-returning, the

fruition of non-returning is realised, etc. one obtains the path of arahantship, arahantship is realised; therefore it is said - "liberated-by-faith". The four faculties follow that, etc. are association conditions. By the influence of the faith faculty, the four faculties have been developed and well developed. Whoever have realised arahantship by the influence of the faith faculty, all of them are liberated-by-faith.

For one attending as suffering, the concentration faculty becomes exceeding; due to the exceeding nature of the concentration faculty, one obtains the path of stream-entry; therefore it is said - "body-witness". Four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. By the influence of the concentration faculty, there is development of the four faculties. Whoever obtain the path of stream-entry by the influence of the concentration faculty, all of them are body-witnesses.

For one attending as suffering, the concentration faculty becomes exceeding; due to the exceeding nature of the concentration faculty, the fruition of stream-entry is realised, etc. one obtains the path of once-returning, etc. the fruition of once-returning is realised, etc. one obtains the path of non-returning, etc. the fruition of non-returning is realised, etc. one obtains the path of arahantship, etc. arahantship is realised; therefore it is said - "body-witness". Four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. By the influence of the concentration faculty, the four faculties have been developed and well developed. Whoever have realised arahantship by the influence of the concentration faculty, all of them are body-witnesses.

For one attending as non-self, the wisdom faculty becomes exceeding; due to the exceeding nature of the wisdom faculty, one obtains the path of stream-entry; therefore it is said - "a follower of the Teaching". The four faculties follow that, etc. are association conditions. By the influence of the wisdom faculty, there is development of the four faculties. For whoever by the influence of the wisdom faculty obtain the path of stream-entry, all of them are followers of the Teaching.

For one attending as non-self, the wisdom faculty becomes exceeding; due to the exceeding nature of the wisdom faculty, the fruition of stream-entry is realised; therefore it is said - "one attained to right view". The four faculties follow that, etc. are association conditions. By the influence of the wisdom faculty, the four faculties have been developed and well developed. For whoever by the influence of the wisdom faculty have realised the fruition of stream-entry, all of them are ones attained to right view.

For one attending as non-self, the wisdom faculty becomes exceeding; due to the exceeding nature of the wisdom faculty, one obtains the path of once-returning, etc. the fruition of once-returning is realised, etc. one obtains the path of non-returning, etc. the fruition of non-returning is realised, etc. one obtains the path of arahantship, etc. arahantship is realised; therefore it is said - "one attained to right view". Four faculties follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions. By the influence of the wisdom faculty, the four faculties have been developed and well developed. For whoever by the influence of the wisdom faculty have realised arahantship, all of them are ones attained to right view.

222. Whatever beings have developed renunciation, or are developing it, or will develop it; have attained it, or are attaining it, or will attain it; have reached it, or are reaching it, or will reach it; have obtained it, or are obtaining it, or will obtain it; have penetrated it, or are penetrating it, or will penetrate it; have realised it, or are realising it, or will realise it; have touched it, or are touching it, or will touch it; have attained mastery, or are attaining it, or will attain it; have attained perfection, or are attaining it, or will attain it; have attained self-confidence, or are attaining it, or will attain it - all of them are liberated-by-faith by the influence of the faith faculty, body-witnesses by the influence of the concentration faculty, ones attained to right view by the influence of the wisdom faculty.

Whatever beings non-anger... etc. the perception of light... non-distraction... defining of phenomena... knowledge... gladness... the first meditative absorption... the second meditative absorption... the third meditative absorption... the fourth meditative absorption... the attainment of the plane of infinite space... the attainment of the plane of infinite consciousness... the attainment of the plane of nothingness... the attainment of the plane of neither-perception-nor-non-perception... the observation of impermanence... the observation of suffering... the observation of non-self... the observation of disenchantment... the observation of dispassion... the observation of cessation... the observation of relinquishment... the observation of destruction... the observation of passing away... the observation of change... the observation of the signless state... the observation of the desireless state... the observation of emptiness... insight into phenomena through higher wisdom... knowledge and vision of things as they really are... the observation of danger... the observation of reflection... the observation of turning away... the path of stream-entry... the path of once-returning... the path of non-returning... the path of arahantship...

Whatever 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... whatever the eight deliverances have been developed or are being developed or will be developed, have been attained or are being attained or will be attained, have been reached or are being reached or will be reached, have been obtained or are being obtained or will be obtained, have been penetrated or are being penetrated or will be penetrated, have been realised or are being realised or will be realised, have been touched or are being touched or will be touched, have attained mastery or are attaining or will attain, have reached perfection or are reaching or will reach, have attained self-confidence or are attaining or will attain, all of them by the influence of the faith faculty are liberated-by-faith, by the influence of the concentration faculty are body-witnesses, by the influence of the wisdom faculty are ones attained to right view.

Whatever the four analytical knowledges have been reached or are being reached or will be reached... etc. all of them by the influence of the faith faculty are liberated-by-faith, by the influence of the concentration faculty are body-witnesses, by the influence of the wisdom faculty are ones attained to right view.

Whatever the three true knowledges have been penetrated or are being penetrated or will be penetrated... etc. all of them by the influence of the faith faculty are liberated-by-faith, by the influence of the concentration faculty are body-witnesses, by the influence of the wisdom faculty are ones attained to right view.

Whatever the three trainings have been trained in or are being trained in or will be trained in, have been realised or are being realised or will be realised, have been touched or are being touched or will be touched, have attained mastery or are attaining or will attain, have reached perfection or are reaching or will reach, have attained self-confidence or are attaining or will attain, all of them by the influence of the faith faculty are liberated-by-faith, by the influence of the concentration faculty are body-witnesses, by the influence of the wisdom faculty are ones attained to right view.

Whatever fully understand suffering, abandon origin, realise cessation, develop the path, all of them by the influence of the faith faculty are liberated-by-faith, by the influence of the concentration faculty are body-witnesses, by the influence of the wisdom faculty are ones attained to right view.

In how many ways is there penetration of the truths? In how many ways does one penetrate the truths? In four ways there is penetration of the truths. In four ways one penetrates the truths. One penetrates the truth of suffering through the penetration of full understanding, one penetrates the truth of origin through the penetration of abandoning, one penetrates the truth of cessation through the penetration of realisation, one penetrates the truth of the path through the penetration of development. By these four ways there is penetration of the truths. By these four ways, penetrating the truths, by the influence of the faith faculty one is liberated-by-faith, by the influence of the concentration faculty a body-witness, by the influence of the wisdom faculty one attained to right view.

In how many ways is there penetration of the truths? In how many ways does one penetrate the truths? In nine ways there is penetration of the truths, in nine ways one penetrates the truths. One penetrates the truth of suffering through the penetration of full understanding, one penetrates the truth of origin through the penetration of abandoning, one penetrates the truth of cessation through the penetration of realisation, one penetrates the truth of the path through the penetration of development. And the penetration of direct knowledge of all phenomena, and the penetration of full understanding of all activities, and the penetration of abandoning of all unwholesome states, and the penetration of development of the four paths, and the penetration of realisation of cessation. By these nine ways there is penetration of the truths. By these nine ways, penetrating the truths, by the influence of the faith faculty one is liberated-by-faith, by the influence of the concentration faculty a body-witness, by the influence of the wisdom faculty one attained to right view.

Second recitation section.

223. For one attending as impermanent, how do activities appear? For one attending as suffering, how do activities appear? For one attending as non-self, how do activities appear? For one attending as impermanent, activities appear as elimination. For one attending as suffering, activities appear as peril. For one attending as non-self, activities appear as empty.

For one attending as impermanent, what is the mind abundant in? For one attending as suffering, what is the mind abundant in? For one attending as non-self, what is the mind abundant in? For one attending as impermanent, the mind is abundant in

decision. For one attending as suffering, the mind is abundant in tranquillity. For one attending as non-self, the mind is abundant in knowledge.

For one attending as impermanent, abundant in decision, which deliverance does one obtain? For one attending as suffering, abundant in tranquillity, which deliverance does one obtain? For one attending as non-self, abundant in knowledge, which deliverance does one obtain? For one attending as impermanent, abundant in decision, one obtains the signless deliverance. For one attending as suffering, abundant in tranquillity, one obtains the desireless deliverance. For one attending as non-self, abundant in knowledge, one obtains the deliverance through emptiness.

224. For one attending as impermanent, abundant in decision, which deliverance has authority, for meditative development how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, who develops? For one attending as suffering, abundant in tranquillity, which deliverance has authority, for meditative development how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, who develops? For one attending as non-self, abundant in knowledge, which deliverance has authority, for meditative development how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, who develops?

For one attending as impermanent, abundant in decision, signless deliverance has authority. For meditative development two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Whoever is rightly practising, he develops; there is no development of deliverance for one wrongly practising. For one attending as suffering, abundant in tranquillity, desireless deliverance has authority. For meditative development two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Whoever is rightly practising, he develops; there is no development of deliverance for one wrongly practising. For one attending as non-self, abundant in knowledge, deliverance through emptiness has authority. For meditative development two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour. Whoever is rightly practising, he develops; there is no development of deliverance for one wrongly practising.

For one attending as impermanent, abundant in decision, which deliverance has authority, for meditative development how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, at the time of penetration which deliverance has authority, for penetration how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, in what meaning is there penetration? For one attending as suffering,

abundant in tranquillity, which deliverance has authority, for meditative development how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, at the time of penetration which deliverance has authority, for penetration how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, in what meaning is there penetration? For one attending as non-self, abundant in knowledge, which deliverance has authority, for meditative development how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, at the time of penetration which deliverance has authority, for penetration how many deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour, in what meaning is there meditative development, in what meaning is there penetration?

225. For one attending as impermanent, abundant in decision, signless deliverance has authority. For meditative development two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. At the time of penetration too, signless deliverance has authority. For penetration two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour, penetration in the meaning of seeing. Thus even while penetrating one develops, even while developing one penetrates. For one attending as suffering, abundant in tranquillity, desireless deliverance has authority. For meditative development two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. At the time of penetration too, desireless deliverance has authority. For penetration two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour, penetration in the meaning of seeing. Thus even while penetrating one develops, even while developing one penetrates. For one attending as non-self, abundant in knowledge, deliverance through emptiness has authority. For meditative development two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. At the time of penetration too, deliverance through emptiness has authority. For penetration two deliverances follow that, are conascence conditions, are mutuality conditions, are support conditions, are association conditions, are of one flavour. Meditative development in the meaning of one flavour, penetration in the meaning of seeing. Thus even while penetrating one develops, even while developing one penetrates.

226. For one attending as impermanent, which deliverance is exceeding? Due to the exceeding nature of which deliverance is one liberated-by-faith? For one attending as suffering, which deliverance is exceeding? Due to the exceeding nature of which deliverance is one a body-witness? For one attending as non-self, which deliverance is exceeding? Due to the exceeding nature of which deliverance is one attained to right view?

For one attending as impermanent, signless deliverance is exceeding. Due to the exceeding nature of signless deliverance, one is liberated-by-faith. For one attending as suffering, desireless deliverance is exceeding. Due to the exceeding nature of desireless deliverance, one is a body-witness. For one attending as non-self, deliverance through emptiness is exceeding. Due to the exceeding nature of deliverance through emptiness, one is attained to right view.

Believing, liberated - liberated-by-faith. Because of having been touched, realised - body-witness. Because of having been seen, attained - one attained to right view. Believing, one becomes liberated - liberated-by-faith. One first touches the contact of meditative absorption, afterwards one realises cessation, Nibbāna - body-witness. "Activities are suffering, cessation is happiness" - this is cognised, seen, understood, realised, touched by wisdom - one attained to right view, etc. Whatever beings have developed renunciation, or are developing it, or will develop it, etc. all of them by the influence of signless deliverance are liberated-by-faith, by the influence of desireless deliverance are body-witnesses, by the influence of deliverance through emptiness are ones attained to right view.

Whatever beings non-anger... the perception of light... non-distraction... whatever beings fully understand suffering, abandon origin, realise cessation, develop the path, all of them by the influence of signless deliverance are liberated-by-faith, by the influence of desireless deliverance are body-witnesses, by the influence of deliverance through emptiness are ones attained to right view.

In how many ways is there penetration of the truths? In how many ways does one penetrate the truths? In four ways there is penetration of the truths. In four ways one penetrates the truths. One penetrates the truth of suffering through the penetration of full understanding, one penetrates the truth of origin through the penetration of abandoning. One penetrates the truth of cessation through the penetration of realisation. One penetrates the truth of the path through the penetration of development. By these four ways there is penetration of the truths. By these four ways, penetrating the truths, by the influence of the signless deliverance one is liberated-by-faith, by the influence of the desireless deliverance a body-witness, by the influence of the deliverance through emptiness one attained to right view.

In how many ways is there penetration of the truths? In how many ways does one penetrate the truths? In nine ways there is penetration of the truths. In nine ways one penetrates the truths. One penetrates the truth of suffering through the penetration of full understanding, etc. and the penetration of realisation of cessation. By these nine ways there is penetration of the truths. By these nine ways, penetrating the truths, by the influence of the signless deliverance one is liberated-by-faith, by the influence of the desireless deliverance a body-witness, by the influence of the deliverance through emptiness one attained to right view.

227. For one attending as impermanent, which phenomena does one know and see as they really are? How is there right vision? How by inference from that are all activities well seen as impermanent? Where is uncertainty abandoned? For one attending as suffering, which phenomena does one know and see as they really are? How is there right vision? How by inference from that are all activities well seen as suffering? Where is uncertainty abandoned? For one attending as non-self, which

phenomena does one know and see as they really are? How is there right vision? How by inference from that are all phenomena well seen as non-self? Where is uncertainty abandoned?

For one attending as impermanent, one knows and sees the sign as it really is; therefore it is said - right vision. Thus by inference from that all activities are well seen as impermanent. Here uncertainty is abandoned. For one attending as suffering, one knows and sees occurrence as it really is; therefore it is said - right vision. Thus by inference from that all activities are well seen as suffering. Here uncertainty is abandoned. For one attending as non-self, one knows and sees both the sign and occurrence as they really are; therefore it is said - right vision. Thus by inference from that all phenomena are well seen as non-self. Here uncertainty is abandoned.

Knowledge of phenomena as they really are, right vision, and overcoming of uncertainty - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing? Knowledge of phenomena as they really are, right vision, and overcoming of uncertainty - these phenomena are one in meaning and only different in phrasing.

For one attending as impermanent, what appears as peril? For one attending as suffering, what appears as peril? For one attending as non-self, what appears as peril? For one attending as impermanent, sign appears as peril. For one attending as suffering, occurrence appears as peril. For one attending as non-self, sign and occurrence appear as peril.

Wisdom in the establishing of fear, knowledge of danger, and disenchantment - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing? Wisdom in the establishing of fear, knowledge of danger, and disenchantment - these phenomena are one in meaning and only different in phrasing.

Observation of non-self and observation of emptiness - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing? Observation of non-self and observation of emptiness - these phenomena are one in meaning and only different in phrasing.

For one attending as impermanent, having reflected on what does knowledge arise? For one attending as suffering, having reflected on what does knowledge arise?For one attending as non-self, having reflected on what does knowledge arise? For one attending as impermanent, having reflected on sign, knowledge arises. For one attending as suffering, having reflected on occurrence, knowledge arises. For one attending as non-self, having reflected on sign and occurrence, knowledge arises.

Desire for liberation, observation of reflection, and equanimity towards activities - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing? Desire for liberation, observation of reflection, and equanimity towards activities - these phenomena are one in meaning and only different in phrasing.

For one attending as impermanent, from where does the mind emerge, where does the mind spring forward? For one attending as suffering, from where does the mind emerge, where does the mind spring forward? For one attending as non-self, from

where does the mind emerge, where does the mind spring forward? For one attending as impermanent, the mind emerges from sign, the mind springs forward to the signless. For one attending as suffering, the mind emerges from occurrence, the mind springs forward to non-occurrence. For one attending as non-self, the mind emerges from sign and occurrence, the mind springs forward to the signless, to non-occurrence, to cessation, to the element of Nibbāna.

Wisdom in emergence and turning away from the external, and change-of-lineage states - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing? Wisdom in emergence and turning away from the external, and change-of-lineage states - these phenomena are one in meaning and only different in phrasing.

For one attending as impermanent, through which deliverance does one become liberated? For one attending as suffering, through which deliverance does one become liberated? For one attending as non-self, through which deliverance does one become liberated? For one attending as impermanent, one becomes liberated through signless deliverance. For one attending as suffering, one becomes liberated through desireless deliverance. For one attending as non-self, one becomes liberated through deliverance through emptiness. Wisdom in emergence and turning away from both, and knowledge of the path - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing? Wisdom in emergence and turning away from both, and knowledge of the path - these phenomena are one in meaning and only different in phrasing.

228. In how many ways are the three deliverances at different moments?In how many ways are the three deliverances at one moment? In four ways the three deliverances are at different moments. In seven ways the three deliverances are at one moment.

In which four ways are the three deliverances at different moments?In the meaning of authority, in the meaning of determination, in the meaning of resolution, in the meaning of leading out. How are the three deliverances at different moments in the meaning of authority? For one attending as impermanent, signless deliverance has authority; for one attending as suffering, desireless deliverance has authority; for one attending as non-self, deliverance through emptiness has authority. Thus in the meaning of authority the three deliverances are at different moments.

How are the three deliverances at different moments in the meaning of determination? Attending as impermanent, one determines the mind by the influence of signless deliverance; attending as suffering, one determines the mind by the influence of desireless deliverance; attending as non-self, one determines the mind by the influence of deliverance through emptiness. Thus in the meaning of determination the three deliverances are at different moments.

How are the three deliverances at different moments in the meaning of resolution? Attending as impermanent, one directs the mind by the influence of signless deliverance; attending as suffering, one directs the mind by the influence of

desireless deliverance; attending as non-self, one directs the mind by the influence of deliverance through emptiness. Thus in the meaning of resolution the three deliverances are at different moments.

How are the three deliverances at different moments in the meaning of leading out? Attending as impermanent, by the influence of signless deliverance one leads out to cessation, to Nibbāna; attending as suffering, by the influence of desireless deliverance one leads out to cessation, to Nibbāna; attending as non-self, by the influence of deliverance through emptiness one leads out to cessation, to Nibbāna. Thus in the meaning of leading out the three deliverances are at different moments. By these four ways the three deliverances are at different moments.

In which seven ways are the three deliverances at one moment? In the meaning of combination, in the meaning of achievement, in the meaning of attainment, in the meaning of penetration, in the meaning of realisation, in the meaning of touching, in the meaning of full realisation. How are the three deliverances at one moment in the meaning of combination, in the meaning of achievement, in the meaning of attainment, in the meaning of penetration, in the meaning of realisation, in the meaning of touching, in the meaning of full realisation? Attending as impermanent, one is released from sign, thus - signless deliverance. From what one is released, therein one does not direct, thus - desireless deliverance. Wherein one does not direct, by that one is empty, thus - deliverance through emptiness. By what one is empty, by that sign one is signless, thus - signless deliverance. Thus in the meaning of combination, in the meaning of achievement, in the meaning of attainment, in the meaning of penetration, in the meaning of realisation, in the meaning of touching, in the meaning of full realisation, the three deliverances are at one moment.

For one attending as suffering, one is released from aspiration, thus - desireless deliverance. Wherein one does not direct, by that one is empty, thus - deliverance through emptiness. By what one is empty, by that sign one is signless, thus - signless deliverance. By which sign one is signless, therein one does not direct, thus - desireless deliverance. Thus in the meaning of combination, in the meaning of achievement, in the meaning of attainment, in the meaning of penetration, in the meaning of realisation, in the meaning of touching, in the meaning of full realisation, the three deliverances are at one moment.

For one attending as non-self, one is released from adherence, thus - deliverance through emptiness. By what one is empty, by that sign one is signless, thus - signless deliverance. By which sign one is signless, therein one does not direct, thus - desireless deliverance. Wherein one does not direct, by that one is empty, thus - deliverance through emptiness. Thus in the meaning of combination, in the meaning of achievement, in the meaning of attainment, in the meaning of penetration, in the meaning of realisation, in the meaning of touching, in the meaning of full realisation, the three deliverances are at one moment. By these seven aspects the three deliverances occur at one moment.

229. There is deliverance, there is door, there is door to deliverance, there is opposite of deliverance, there is conformity to deliverance, there is end of the round of rebirths through deliverance, there is development of deliverance, there is cessation of deliverance.

What is deliverance? Deliverance through emptiness, signless deliverance, desireless deliverance. What is deliverance through emptiness? The knowledge of observation of impermanence is released from adherence to permanence, thus - deliverance through emptiness. The knowledge of observation of suffering is released from adherence to happiness, thus - deliverance through emptiness. The knowledge of observation of non-self is released from adherence to self, thus - deliverance through emptiness. The knowledge of observation of disenchantment is released from adherence to delight, thus - deliverance through emptiness. The knowledge of observation of dispassion is released from adherence to lust, thus - deliverance through emptiness. The knowledge of observation of cessation is released from adherence to arising, thus - deliverance through emptiness. The knowledge of observation of relinquishment is released from adherence to grasping, thus - deliverance through emptiness. The knowledge of observation of the signless is released from adherence to signs, thus - deliverance through emptiness. The knowledge of observation of the desireless is released from adherence to aspiration, thus - deliverance through emptiness. The knowledge of observation of emptiness is released from all adherences, thus - deliverance through emptiness.

In material form, the knowledge of observation of impermanence is released from adherence to permanence, thus - deliverance through emptiness, etc. In material form, the knowledge of observation of emptiness is released from all adherences, thus - deliverance through emptiness. In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. In ageing and death, the knowledge of observation of impermanence is released from adherence to permanence, thus - deliverance through emptiness, etc. In ageing and death, the knowledge of observation of emptiness is released from all adherences, thus - deliverance through emptiness. This is deliverance through emptiness.

What is signless deliverance? The knowledge of observation of impermanence is released from the sign of permanence, thus - signless deliverance. The knowledge of observation of suffering is released from the sign of happiness, thus - signless deliverance. The knowledge of observation of non-self is released from the sign of self, thus - signless deliverance. The knowledge of observation of disenchantment is released from the sign of delight, thus - signless deliverance. The knowledge of observation of dispassion is released from the sign of lust, thus - signless deliverance. The knowledge of observation of cessation is released from the sign of arising, thus - signless deliverance. The knowledge of observation of relinquishment is released from the sign of grasping, thus - signless deliverance. The knowledge of observation of the signless is released from all signs, thus - signless deliverance. The knowledge of observation of the desireless is released from the sign of aspiration, thus - signless deliverance. The knowledge of observation of emptiness is released from the sign of adherence, thus - signless deliverance.

In material form, the knowledge of observation of impermanence is released from the sign of permanence, thus - signless deliverance, etc. In material form, the knowledge of observation of the signless is released from all signs, thus - signless deliverance. In material form, the knowledge of observation of the desireless is released from the sign of aspiration, thus - signless deliverance. In material form, the knowledge of observation of emptiness is released from the sign of adherence, thus - signless

deliverance. In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. In ageing and death, the knowledge of observation of impermanence is released from the sign of permanence, thus - signless deliverance, etc. In ageing and death, the knowledge of observation of impermanence is released from all signs, thus - signless deliverance. In ageing and death, the knowledge of observation of the desireless is released from the sign of aspiration, thus - signless deliverance. In ageing and death, the knowledge of observation of emptiness is released from the sign of adherence, thus - signless deliverance. This is signless deliverance.

What is desireless deliverance? The knowledge of observation of impermanence is released from aspiration towards permanence, thus - desireless deliverance. The knowledge of observation of suffering is released from aspiration towards happiness, thus - desireless deliverance. The knowledge of observation of non-self is released from aspiration towards self, thus - desireless deliverance. The knowledge of observation of disenchantment is released from aspiration towards delight, thus - desireless deliverance. The knowledge of observation of dispassion is released from aspiration towards lust, thus - desireless deliverance. The knowledge of observation of cessation is released from aspiration towards arising, thus - desireless deliverance. The knowledge of observation of relinquishment is released from aspiration towards grasping, thus - desireless deliverance. The knowledge of observation of the signless is released from aspiration towards signs, thus - desireless deliverance. The knowledge of observation of the desireless is released from all aspirations, thus - desireless deliverance. The knowledge of observation of emptiness is released from aspiration towards adherence, thus - desireless deliverance.

In material form, the knowledge of observation of impermanence is released from aspiration towards permanence, thus - desireless deliverance, etc. In material form, the knowledge of observation of the desireless is released from all aspirations, thus - desireless deliverance. In material form, the knowledge of observation of emptiness is released from aspiration towards adherence, thus - desireless deliverance. In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. In ageing and death, the knowledge of observation of impermanence is released from aspiration towards permanence, thus - desireless deliverance, etc. In ageing and death, the knowledge of observation of the desireless is released from all aspirations, thus - desireless deliverance. In ageing and death, the knowledge of observation of emptiness is released from aspiration towards adherence, thus - desireless deliverance. This is desireless deliverance. This is deliverance.

230. What is the door? Those blameless wholesome qualities conducive to enlightenment arisen therein, this is the door.

What is the door to deliverance? That which is the object of those mental states, cessation, Nibbāna, this is the door to deliverance. Deliverance and door is the door to deliverance, this is the door to deliverance.

What is the opposite of deliverance? The three unwholesome roots are opposites of deliverance, the three kinds of misconduct are opposites of deliverance, all unwholesome mental states are opposites of deliverance, this is the opposite of deliverance.

What is conformity to deliverance? The three wholesome roots are conformities to

deliverance, the three kinds of good conduct are conformities to deliverance, all wholesome mental states are conformities to deliverance, this is conformity to deliverance.

What is the transformation of deliverance? Transformation of perception, mental transformation, transformation of consciousness, transformation of knowledge, transformation of deliverance, turning away from the truths. Perceiving, one turns away - transformation of perception. Intending, one turns away - mental transformation. Cognising, one turns away - transformation of consciousness. Making knowledge, one turns away - transformation of knowledge. Relinquishing, one turns away - transformation of deliverance. In the sense of being true, one turns away - turning away from the truths.

Where there is transformation of perception, there is mental transformation; where there is mental transformation, there is transformation of perception; where there is transformation of perception and mental transformation, there is transformation of consciousness; where there is transformation of consciousness, there is transformation of perception and mental transformation. Where there is transformation of perception, mental transformation, and transformation of consciousness, there is transformation of knowledge; where there is transformation of knowledge, there is transformation of perception, mental transformation, and transformation of consciousness. Where there is transformation of perception, mental transformation, transformation of consciousness, and transformation of knowledge, there is transformation of deliverance; where there is transformation of deliverance, there is transformation of perception, mental transformation, transformation of consciousness, and transformation of knowledge. Where there is transformation of perception, mental transformation, transformation of consciousness, transformation of knowledge, and transformation of deliverance, there is turning away from the truths; where there is turning away from the truths, there is transformation of perception, mental transformation, transformation of consciousness, transformation of knowledge, and transformation of deliverance. This is the transformation of deliverance.

What is the development of deliverance? The practice, development, and cultivation of the first meditative absorption; the practice, development, and cultivation of the second meditative absorption; the practice, development, and cultivation of the third meditative absorption; the practice, development, and cultivation of the fourth meditative absorption; the practice, development, and cultivation of the attainment of the plane of infinite space; of the attainment of the plane of infinite consciousness, etc. of the attainment of the plane of nothingness…the practice, development, and cultivation of the attainment of the plane of neither-perception-nor-non-perception; the practice, development, and cultivation of the path of stream-entry; the practice, development, and cultivation of the path of once-returning; the practice, development, and cultivation of the path of non-returning; the practice, development, and cultivation of the path of arahantship, this is the development of deliverance.

What is cessation of deliverance? The attainment or the result of the first meditative absorption, the attainment or the result of the second meditative absorption, of the third meditative absorption, etc. of the fourth meditative absorption... of the attainment of the plane of infinite space... of the attainment of the plane of infinite

consciousness... of the attainment of the plane of nothingness...the attainment or the result of the attainment of the plane of neither-perception-nor-non-perception; for the path of stream-entry, the fruition of stream-entry; for the path of once-returning, the fruition of once-returning; for the path of non-returning, the fruition of non-returning; for the path of arahantship, the fruition of arahantship - this is cessation of deliverance.

Third recitation section.

The Treatise on Deliverance is concluded.

6. The Treatise on Destination

231. By way of success in destination, associated with knowledge, by condition of how many roots does rebirth occur? By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, associated with knowledge, by condition of how many roots does rebirth occur? By condition of how many roots does rebirth of fine-material-sphere gods occur? By condition of how many roots does rebirth of immaterial-sphere gods occur?

By way of success in destination, associated with knowledge, by condition of eight roots rebirth occurs. By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, associated with knowledge, by condition of eight roots rebirth occurs. By condition of eight roots rebirth of fine-material-sphere gods occurs. By condition of eight roots rebirth of immaterial-sphere gods occurs.

232. By way of success in destination, associated with knowledge, by condition of which eight roots does rebirth occur? At the moment of impulsion of wholesome action, three roots are wholesome; at that moment they are conascence conditions for the arisen volition. Therefore it is said - activities also by condition of wholesome root. At the moment of attachment, two roots are unwholesome;at that moment they are conascence conditions for the arisen volition. Therefore it is said - activities also by condition of unwholesome root. At the moment of conception, three roots are indeterminate; at that moment they are conascence conditions for the arisen volition. Therefore it is said - "consciousness also by condition of mentality-materiality, mentality-materiality also by condition of consciousness."

At the moment of conception, the five aggregates are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, the four primary elements are conascence conditions, are mutuality conditions, are support conditions. At the moment of conception, the three life-activities are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, mentality and materiality are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, these fourteen phenomena are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, the four immaterial aggregates are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the five faculties are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the three roots are

conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, mentality and consciousness are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, these fourteen phenomena are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, these twenty-eight phenomena are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. By way of success in destination, associated with knowledge, by condition of these eight roots rebirth occurs.

By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, associated with knowledge, by condition of which eight roots does rebirth occur? At the moment of impulsion of wholesome action, three roots are wholesome; at that moment they are conascence conditions for the arisen volition.Therefore it is said - "activities also by condition of wholesome root." At the moment of attachment, two roots are unwholesome; at that moment they are conascence conditions for the arisen volition. Therefore it is said - "activities also by condition of unwholesome root." At the moment of conception, three roots are indeterminate;at that moment they are conascence conditions for the arisen volition. Therefore it is said - "consciousness also by condition of mentality-materiality, mentality-materiality also by condition of consciousness."

At the moment of conception, the five aggregates are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, the four primary elements are conascence conditions, are mutuality conditions, are support conditions. At the moment of conception, the three life-activities are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, mentality and materiality are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, these fourteen phenomena are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, the four immaterial aggregates are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the five faculties are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the three roots are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, mentality and consciousness are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, these fourteen phenomena are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, these twenty-eight phenomena are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, associated with knowledge, by condition of these eight roots rebirth occurs.

By condition of which eight roots does rebirth of fine-material-sphere gods occur?At the moment of impulsion of wholesome action, three roots are wholesome, etc. By condition of these eight roots rebirth of fine-material-sphere gods occurs.

By condition of which eight roots does rebirth of immaterial-sphere gods occur?At the moment of impulsion of wholesome action, three roots are wholesome; at that moment they are conascence conditions for the arisen volition. Therefore it is said - "activities also by condition of wholesome root." At the moment of attachment, two roots are unwholesome; at that moment they are conascence conditions for the arisen volition. Therefore it is said - "activities also by condition of unwholesome root." At the moment of conception, three roots are indeterminate;at that moment they are conascence conditions for the arisen volition. Therefore it is said - "Consciousness also by condition of mentality, mentality also by condition of consciousness."

At the moment of conception, the four immaterial aggregates are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the five faculties are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the three roots are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, mentality and consciousness are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, these fourteen phenomena are conascence conditions, are mutuality conditions, are support conditions, are association conditions. By condition of these eight roots rebirth of immaterial-sphere gods occurs.

233. By way of success in destination, dissociated from knowledge, by condition of how many roots does rebirth occur? By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, dissociated from knowledge, by condition of how many roots does rebirth occur?

By way of success in destination, dissociated from knowledge, by condition of six roots rebirth occurs. By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, dissociated from knowledge, by condition of six roots rebirth occurs.

By way of success in destination, dissociated from knowledge, by condition of which six roots does rebirth occur? At the moment of impulsion of wholesome action, two roots are wholesome; at that moment they are conascence conditions for the arisen volition. Therefore it is said - activities also by condition of wholesome root. At the moment of attachment, two roots are unwholesome; at that moment they are conascence conditions for the arisen volition. Therefore it is said - activities also by condition of unwholesome root. At the moment of conception, two roots are indeterminate; at that moment they are conascence conditions for the arisen volition. Therefore it is said - "consciousness also by condition of mentality-materiality, mentality-materiality also by condition of consciousness."

At the moment of conception, the five aggregates are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, the four primary elements are conascence conditions, are

mutuality conditions, are support conditions. At the moment of conception, the three life-activities are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, mentality and materiality are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, these fourteen phenomena are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. At the moment of conception, the four immaterial aggregates are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the four faculties are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, the two roots are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, mentality and consciousness are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, these twelve phenomena are conascence conditions, are mutuality conditions, are support conditions, are association conditions. At the moment of conception, these twenty-six phenomena are conascence conditions, are mutuality conditions, are support conditions, are dissociation conditions. By way of success in destination, dissociated from knowledge, by condition of these six roots rebirth occurs.

By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, dissociated from knowledge, by condition of which six roots does rebirth occur? At the moment of impulsion of wholesome action, two roots are wholesome;at that moment they are conascence conditions for the arisen volition. Therefore it is said - "By condition of wholesome root also are activities, etc. By way of wealthy warriors, wealthy brahmins, wealthy householders, sensual-sphere gods, dissociated from knowledge, by condition of these six roots does rebirth occur."

The Treatise on Destination is concluded.

7. The Treatise on Action

234. There was action, there was result of action.There was action, there was no result of action. There was action, there is result of action. There was action, there is no result of action. There was action, there will be result of action.There was action, there will not be result of action. [Past action]

There is action, there is result of action. There is action, there is no result of action. There is action, there will be result of action.There is action, there will not be result of action. [Present action]

There will be action, there will be result of action.There will be action, there will not be result of action. [Future action]

235. There was wholesome action, there was result of wholesome action.There was wholesome action, there was no result of wholesome action. There was wholesome action, there is result of wholesome action. There was wholesome action, there is no result of wholesome action. There was wholesome action, there will be result of wholesome action. There was wholesome action, there will not be result of wholesome action.

There is wholesome action, there is result of wholesome action.There is wholesome action, there is no result of wholesome action. There is wholesome action, there will be result of wholesome action. There is wholesome action, there will not be result of wholesome action.

There will be wholesome action, there will be result of wholesome action.There will be wholesome action, there will not be result of wholesome action.

There was unwholesome action, there was result of unwholesome action.There was unwholesome action, there was no result of unwholesome action. There was unwholesome action, there is result of unwholesome action. There was unwholesome action, there is no result of unwholesome action. There was unwholesome action, there will be result of unwholesome action. There was unwholesome action, there will not be result of unwholesome action.

There is unwholesome action, there is result of unwholesome action. There is unwholesome action, there is no result of unwholesome action. There is unwholesome action, there will be result of unwholesome action. There is unwholesome action, there will not be result of unwholesome action.

There will be unwholesome action, there will be result of unwholesome action.There will be unwholesome action, there will not be result of unwholesome action.

There was blameworthy action, etc. there was blameless action, etc. there was dark action, etc. there was bright action, etc. there was action yielding happiness, etc. there was action with painful consequences, etc. there was action resulting in happiness, etc. there was action with painful results, there was result of action with painful results. There was action with painful results, there was no result of action with painful results. There was action with painful results, there is result of action with painful results. There was action with painful results, there is no result of action with painful results. There was action with painful results, there will be result of action with painful results. There was action with painful results, there will not be result of action with painful results.

There is action with painful results, there is result of that action with painful results. There is action with painful results, there is no result of that action with painful results. There is action with painful results, there will be result of that action with painful results. There is action with painful results, there will not be result of that action with painful results.

There will be action with painful results, there will be result of that action with painful results. There will be action with painful results, there will not be result of that action with painful results.

The Treatise on Action is concluded.

8. The Treatise on Illusion

236. The earlier origin. "Monks, there are these four illusions of perception, illusions of thought, illusions of view. Which four? Monks, regarding the impermanent as permanent is an illusion of perception, an illusion of thought, an illusion of view. Monks, regarding suffering as happiness is an illusion of perception, an illusion of

thought, an illusion of view. Monks, regarding non-self as self is an illusion of perception, an illusion of thought, an illusion of view. Monks, regarding the unattractive as attractive is an illusion of perception, an illusion of thought, an illusion of view. These, monks, are the four illusions of perception, illusions of thought, illusions of view.

"Monks, there are these four non-illusions of perception, non-illusions of thought, non-illusions of view. Which four? Monks, regarding the impermanent as impermanent is not an illusion of perception, not an illusion of thought, not an illusion of view. Monks, regarding suffering as suffering is not an illusion of perception, not an illusion of thought, not an illusion of view. Monks, regarding non-self as non-self is not an illusion of perception, not an illusion of thought, not an illusion of view. Monks, regarding the unattractive as unattractive is not an illusion of perception, not an illusion of thought, not an illusion of view. These, monks, are the four non-illusions of perception, non-illusions of thought, non-illusions of view."

> "Perceiving the impermanent as permanent, and perceiving suffering as happiness;
> And perceiving non-self as self, perceiving the unattractive as attractive;
> Beings destroyed by wrong view, mentally deranged, unconscious.
>
> "Those people bound by Māra's bonds, not attaining security from bondage;
> Beings go to the round of rebirths, going to birth and death.
>
> "But when Buddhas, light-bringers, arise in the world;
> They proclaim this Teaching, leading to the peace of suffering.
>
> "Having heard them, the wise, having regained their own minds;
> They saw the impermanent as impermanent, they saw suffering as suffering.
>
> "Non-self as non-self, they saw the unattractive as unattractive;
> Having undertaken right view, they overcame all suffering."

These four illusions are abandoned and not abandoned by a person accomplished in right view. Which are abandoned, which are not abandoned? Regarding the impermanent as permanent - the illusion of perception, the illusion of thought, the illusion of view is abandoned. Regarding suffering as happiness - perception arises, thought arises, the illusion of view is abandoned. Regarding non-self as self - the illusion of perception, the illusion of thought, the illusion of view is abandoned. Regarding the unattractive as attractive - perception arises, thought arises, the illusion of view is abandoned. In two cases, six illusions are abandoned. In two cases, two illusions are abandoned, four illusions are not abandoned. In four cases, eight illusions are abandoned, four illusions are not abandoned.

The Treatise on Illusion is concluded.

9. The Treatise on the Path

237. "Path": in what sense is it a path? At the moment of the path of stream-entry, right view in the meaning of seeing is both path and cause for the abandoning of wrong view, is both path and cause for the support of conascent phenomena, is both

path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

Right thought in the meaning of fixing upon is both path and cause for the abandoning of wrong thought, is both path and cause for the support of conascent phenomena, is both path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

Right speech in the meaning of discernment is both path and cause for the abandoning of wrong speech, is both path and cause for the support of conascent phenomena, is both path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

Right action in the meaning of origination is both path and cause for the abandoning of wrong action, is both path and cause for the support of conascent phenomena, is both path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

Right livelihood in the meaning of cleansing is both path and cause for the abandoning of wrong livelihood, etc. Right effort in the meaning of exertion is both path and cause for the abandoning of wrong effort, etc. Right mindfulness in the meaning of establishing is both path and cause for the abandoning of wrong mindfulness, etc. Right concentration in the meaning of non-distraction is both path and cause for the abandoning of wrong concentration, is both path and cause for the support of conascent phenomena, is both path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

At the moment of the path of once-returning, right view in the meaning of seeing, etc. Right concentration in the meaning of non-distraction is both path and cause for the abandoning of the gross mental fetter of sensual lust, of the mental fetter of aversion, of the gross underlying tendency to sensual lust, of the underlying tendency to aversion, is both path and cause for the support of conascent phenomena, is both path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

At the moment of the path of non-returning, right view in the meaning of seeing, etc. Right concentration in the meaning of non-distraction is both path and cause for the abandoning of the mental fetter of sensual lust having a residuum, of the mental fetter of aversion, of the underlying tendency to sensual lust having a residuum, of the underlying tendency to aversion, is both path and cause for the support of conascent phenomena, is both path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

At the moment of the path of arahantship, right view in the meaning of seeing, etc. Right concentration in the meaning of non-distraction is both path and cause for the abandoning of lust for fine-material-sphere existence, of lust for immaterial-sphere existence, of conceit, of restlessness, of ignorance, of the underlying tendency to conceit, of the underlying tendency to lust for existence, of the underlying tendency to ignorance, is both path and cause for the support of conascent phenomena, is both path and cause for the elimination of mental defilements, is both path and cause for the purification beginning with penetration, is both path and cause for the determination of consciousness, is both path and cause for the cleansing of consciousness, is both path and cause for the achievement of distinction, is both path and cause for further penetration, is both path and cause for the full realisation of the truths, is both path and cause for establishing in cessation.

The path of seeing is right view, the path of fixing upon is right thought, the path of discernment is right speech, the path of origination is right action, the path of cleansing is right livelihood, the path of exertion is right effort, the path of establishing is right mindfulness, the path of non-distraction is right concentration. The path of establishing is the enlightenment factor of mindfulness, the path of investigation is the enlightenment factor of investigation of phenomena, the path of exertion is the enlightenment factor of energy, the path of pervading is the enlightenment factor of rapture, the path of peace is the enlightenment factor of tranquillity, the path of non-distraction is the enlightenment factor of concentration, the path of reflection is the enlightenment factor of equanimity.

The path of unshakeability regarding faithlessness is the power of faith, the path of unshakeability regarding idleness is the power of energy, the path of unshakeability

regarding heedlessness is the power of mindfulness, the path of unshakeability regarding restlessness is the power of concentration, the path of unshakeability regarding ignorance is the power of wisdom. The path of decision is the faith faculty, the path of exertion is the energy faculty, the path of establishing is the mindfulness faculty, the path of non-distraction is the concentration faculty, the path of seeing is the wisdom faculty.

The faculties are the path in the sense of authority, the powers are the path in the sense of being unshakeable, the factors of enlightenment are the path in the sense of leading out, the path factors are the path in the sense of cause, the establishments of mindfulness are the path in the sense of establishing, the right strivings are the path in the sense of striving, the bases for spiritual power are the path in the sense of success, the truths are the path in the sense of being true, serenity is the path in the sense of non-distraction, insight is the path in the sense of observation, serenity and insight are the path in the sense of having one flavour, the conjunction is the path in the sense of not surpassing one another, purification of morality is the path in the sense of restraint, purification of mind is the path in the sense of non-distraction, purification of view is the path in the sense of seeing, deliverance is the path in the sense of being released, true knowledge is the path in the sense of penetration, liberation is the path in the sense of relinquishment, knowledge of elimination is the path in the sense of eradication, desire is the path in the meaning of root, attention is the path in the meaning of origination, contact is the path in the meaning of combination, feeling is the path in the meaning of coming together, concentration is the path in the meaning of chief, mindfulness is the path in the meaning of authority, wisdom is the path in the meaning of being higher than that, liberation is the path in the meaning of substance, Nibbāna grounded upon the Deathless is the path in the meaning of final goal.

The Treatise on the Path is concluded.

10. The Treatise on the Cream of the Drink

238. "This holy life is like the cream to be drunk, monks. The Teacher is present before you; there is a threefold cream. When the Teacher is present before you, there is the cream of the Teaching, the cream of the recipients, the cream of the holy life."

What is the cream of the Teaching? The declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths, of the four establishments of mindfulness, etc. of the four right strivings... of the four bases for spiritual power... of the five faculties... of the five powers... of the seven factors of enlightenment... the declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the noble eightfold path - this is the cream of the Teaching.

What is the cream of the recipients? Monks, nuns, male lay followers, female lay followers, gods, humans, or whatever others there are who have understood - this is the cream of the recipients.

What is the cream of the holy life? It is just this noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - this is the cream of the holy life.

239. The best part of decision is the faith faculty, faithlessness is the dregs; having abandoned the dregs of faithlessness, one drinks the best part of decision of the faith faculty, thus - a drink of the best part. The best part of exertion is the energy faculty, idleness is the dregs; having abandoned the dregs of idleness, one drinks the best part of exertion of the energy faculty, thus - a drink of the best part. The best part of establishing is the mindfulness faculty, negligence is the dregs; having abandoned the dregs of negligence, one drinks the best part of establishing of the mindfulness faculty, thus - a drink of the best part. The best part of non-distraction is the concentration faculty, restlessness is the dregs; having abandoned the dregs of restlessness, one drinks the best part of non-distraction of the concentration faculty, thus - a drink of the best part. The best part of seeing is the wisdom faculty, ignorance is the dregs; having abandoned the dregs of ignorance, one drinks the best part of seeing of the wisdom faculty, thus - a drink of the best part.

The best part of unshakeability regarding faithlessness is the power of faith, faithlessness is the dregs; having abandoned the dregs of faithlessness, one drinks the best part of unshakeability regarding faithlessness of the power of faith, thus - a drink of the best part. The best part of unshakeability regarding idleness is the power of energy, idleness is the dregs; having abandoned the dregs of idleness, one drinks the best part of unshakeability regarding idleness of the power of energy, thus - a drink of the best part. The best part of unshakeability regarding negligence is the power of mindfulness, negligence is the dregs; having abandoned the dregs of negligence, one drinks the best part of unshakeability regarding negligence of the power of mindfulness, thus - a drink of the best part. The best part of unshakeability regarding restlessness is the power of concentration, restlessness is the dregs; having abandoned the dregs of restlessness, one drinks the best part of unshakeability regarding restlessness of the power of concentration, thus - a drink of the best part. The best part of unshakeability regarding ignorance is the power of wisdom, ignorance is the dregs; having abandoned the dregs of ignorance, one drinks the best part of unshakeability regarding ignorance of the power of wisdom, thus - a drink of the best part.

The cream of establishing is the enlightenment factor of mindfulness, negligence is the dregs; having abandoned the dregs of negligence, one drinks the cream of establishing of the enlightenment factor of mindfulness - a drink of the best part. The cream of investigation is the enlightenment factor of investigation of phenomena, ignorance is the dregs; having abandoned the dregs of ignorance, one drinks the cream of investigation of the enlightenment factor of investigation of phenomena - a drink of the best part. The cream of exertion is the enlightenment factor of energy, idleness is the dregs; having abandoned the dregs of idleness, one drinks the cream of exertion of the enlightenment factor of energy - a drink of the best part. The cream of pervading is the enlightenment factor of rapture, fever is the dregs; having abandoned the dregs of fever, one drinks the cream of pervading of the enlightenment factor of rapture - a drink of the best part. The cream of peace is the enlightenment factor of tranquillity, inertia is the dregs; having abandoned the dregs of inertia, one drinks the cream of peace of the enlightenment factor of tranquillity - a drink of the best part. The cream of non-distraction is the enlightenment factor of concentration, restlessness is the dregs; having abandoned the dregs of restlessness, one drinks the cream of non-distraction of the enlightenment factor of concentration -

a drink of the best part. The cream of reflection is the enlightenment factor of equanimity, non-reflection is the dregs; having abandoned the dregs of non-reflection, one drinks the cream of reflection of the enlightenment factor of equanimity - a drink of the best part.

The cream of seeing is right view, wrong view is the dregs; having abandoned the dregs of wrong view, one drinks the cream of seeing of right view - a drink of the best part. The cream of fixing upon is right thought, wrong thought is the dregs; having abandoned the dregs of wrong thought, one drinks the cream of fixing upon of right thought - a drink of the best part. The cream of discernment is right speech, wrong speech is the dregs; having abandoned the dregs of wrong speech, one drinks the cream of discernment of right speech - a drink of the best part. The cream of origination is right action, wrong action is the dregs; having abandoned the dregs of wrong action, one drinks the cream of origination of right action - a drink of the best part. The cream of cleansing is right livelihood, wrong livelihood is the dregs; having abandoned the dregs of wrong livelihood, one drinks the cream of cleansing of right livelihood - a drink of the best part. The cream of exertion is right effort, wrong effort is the dregs; having abandoned the dregs of wrong effort, one drinks the cream of exertion of right effort - a drink of the best part. The cream of establishing is right mindfulness, wrong mindfulness is the dregs; having abandoned the dregs of wrong mindfulness, one drinks the cream of establishing of right mindfulness - a drink of the best part. The cream of non-distraction is right concentration, wrong concentration is the dregs; having abandoned the dregs of wrong concentration, one drinks the cream of non-distraction of right concentration - a drink of the best part.

240. There is the best part, there is the drink, there is the dregs. The best part of decision is the faith faculty, faithlessness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The best part of exertion is the energy faculty, idleness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The best part of establishing is the mindfulness faculty, negligence is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The best part of non-distraction is the concentration faculty, restlessness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The best part of seeing is the wisdom faculty, ignorance is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink.

The best part of unshakeability regarding faithlessness is the power of faith, faithlessness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The best part of unshakeability regarding idleness is the power of energy, idleness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The best part of unshakeability regarding negligence is the power of mindfulness, negligence is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The best part of unshakeability regarding restlessness is the power of concentration, restlessness is the dregs; whatever therein is the flavour of meaning, the flavour of

the teaching, the flavour of liberation - this is the drink. The best part of unshakeability regarding ignorance is the power of wisdom, ignorance is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink.

The cream of establishing is the enlightenment factor of mindfulness, negligence is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of investigation is the enlightenment factor of investigation of phenomena, ignorance is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of exertion is the enlightenment factor of energy, idleness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of pervading is the enlightenment factor of rapture, fever is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of peace is the enlightenment factor of tranquillity, inertia is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of non-distraction is the enlightenment factor of concentration, restlessness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of reflection is the enlightenment factor of equanimity, non-reflection is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink.

The cream of seeing is right view, wrong view is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of fixing upon is right thought, wrong thought is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of discernment is right speech, wrong speech is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of origination is right action, wrong action is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of cleansing is right livelihood, wrong livelihood is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of exertion is right effort, wrong effort is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of establishing is right mindfulness, wrong mindfulness is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink. The cream of non-distraction is right concentration, wrong concentration is the dregs; whatever therein is the flavour of meaning, the flavour of the teaching, the flavour of liberation - this is the drink.

The cream of seeing is right view… The cream of fixing upon is right thought… The cream of discernment is right speech… The cream of origination is right action… The cream of cleansing is right livelihood… The cream of exertion is right effort… The cream of establishing is right mindfulness… The cream of non-distraction is right concentration.

The cream of establishing is the enlightenment factor of mindfulness… The cream of

investigation is the enlightenment factor of investigation of phenomena... The cream of exertion is the enlightenment factor of energy... The cream of pervading is the enlightenment factor of rapture... The cream of peace is the enlightenment factor of tranquillity... The cream of non-distraction is the enlightenment factor of concentration... The cream of reflection is the enlightenment factor of equanimity.

The cream of unshakeability regarding faithlessness is the power of faith... The cream of unshakeability regarding idleness is the power of energy... The cream of unshakeability regarding negligence is the power of mindfulness... The cream of unshakeability regarding restlessness is the power of concentration... The cream of unshakeability regarding ignorance is the power of wisdom.

The cream of decision is the faith faculty... The cream of exertion is the energy faculty... The cream of establishing is the mindfulness faculty... The cream of non-distraction is the concentration faculty... The cream of seeing is the wisdom faculty.

The faculties are the cream in the sense of authority, the powers are the cream in the sense of being unshakeable, the factors of enlightenment are the cream in the sense of leading out, the path is the cream in the sense of cause, the establishments of mindfulness are the cream in the sense of establishing, the right strivings are the cream in the sense of striving, the bases for spiritual power are the cream in the sense of success, the truths are the cream in the sense of being true, serenity is the cream in the sense of non-distraction, insight is the cream in the sense of observation, serenity and insight are the cream in the sense of having one flavour, the conjunction is the cream in the sense of not surpassing one another, purification of morality is the cream in the sense of restraint, purification of mind is the cream in the sense of non-distraction, purification of view is the cream in the sense of seeing, deliverance is the cream in the sense of being released, true knowledge is the cream in the sense of penetration, liberation is the cream in the sense of relinquishment, knowledge of elimination is the cream in the sense of eradication, knowledge of non-arising is the cream in the sense of being stilled, desire is the cream in the meaning of root, attention is the cream in the meaning of origination, contact is the cream in the meaning of combination, feeling is the cream in the meaning of coming together, concentration is the cream in the meaning of chief, mindfulness is the cream in the meaning of authority, wisdom is the cream in the meaning of being higher than that, liberation is the cream in the meaning of substance, Nibbāna grounded upon the Deathless is the cream in the meaning of final goal.

Fourth recitation section.

The Treatise on the Cream of the Drink is concluded.

The Great Chapter is first.

Its summary:

> Knowledge, view and in-breaths, faculty, with deliverance as fifth;
> Destination, action, illusions, path - with cream these are ten.

This matchless first most excellent was established by the bearers of the collection.

The Excellent Chapter.

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 (Ṭīkā), 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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