

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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

2. The Chapter on Conjunction (2. Yuganaddhavagga)

[Ps 2.1-10, PTS 2.92-2.184]



PaliVerse

5. The Collection of Minor Texts

18. The Path of Analytical Knowledge

2. The Chapter on Conjunction

1. The Treatise on the Yoked Together

1. Thus have I heard - On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. There the Venerable Ānanda addressed the monks - "Friends, monks." "Friend," those monks assented to the Venerable Ānanda. The Venerable Ānanda said this -

"Whoever indeed, friends, whether monk or nun, declares the attainment of arahantship in my presence, all of them do so by four paths, or by one or other of them. With which four?

"Here, friends, a monk develops insight meditation preceded by serenity meditation. For him developing insight meditation preceded by serenity meditation, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Furthermore, friends, a monk develops serenity meditation preceded by insight meditation. For him developing serenity meditation preceded by insight meditation, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Furthermore, friends, a monk develops serenity and insight meditation in conjunction. For him developing serenity and insight meditation in conjunction, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Furthermore, friends, a monk's mind is seized by restlessness concerning the Teaching. There comes a time, friends, when that mind stands still internally, settles, becomes unified, becomes concentrated. For him the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Whoever indeed, friends, whether monk or nun, declares the attainment of arahantship in my presence, all of them do so by these four paths, or by one or other of them."

1. Discourse Exposition

2. How does one develop insight meditation preceded by serenity meditation? By means of renunciation, unified focus of mind is non-distraction, concentration.

Therein, regarding the mental states arisen, insight in the meaning of observation as impermanent, insight in the meaning of observation as suffering, insight in the meaning of observation as non-self. Thus first serenity, afterwards insight. Therefore it is said - "one develops insight meditation preceded by serenity meditation."

"Develops" means 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.

"The path arises" - how does the path arise? In the meaning of seeing, right view as path arises; in the meaning of fixing upon, right thought as path arises; in the meaning of discernment, right speech as path arises; in the meaning of origination, right action as path arises; in the meaning of cleansing, right livelihood as path arises; in the meaning of exertion, right effort as path arises; in the meaning of establishing, right mindfulness as path arises; in the meaning of non-distraction, right concentration as path arises - thus the path arises.

He practises, develops, and cultivates that path. "Practises" - how does one practise? Attending, one practises; knowing, one practises; seeing, one practises; reviewing, one practises; resolving the mind, one practises; resolving through faith, one practises; arousing energy, one practises; establishing mindfulness, one practises; concentrating the mind, one practises; understanding with wisdom, one practises; directly knowing what should be directly known, one practises; fully understanding what should be fully understood, one practises; abandoning what should be abandoned, one practises; developing what should be developed, one practises; realising what should be realised, one practises - thus one practises.

"Develops" - how does one develop? Attending, one develops; knowing, one develops; seeing, one develops; reviewing, one develops; resolving the mind, one develops; resolving through faith, one develops; arousing energy, one develops; establishing mindfulness, one develops; concentrating the mind, one develops; understanding with wisdom, one develops; directly knowing what should be directly known, one develops; fully understanding what should be fully understood, one develops; abandoning what should be abandoned, one develops; developing what should be developed, one develops; realising what should be realised, one develops - thus one develops.

"Cultivates" - how does one cultivate? Attending, one cultivates; knowing, one cultivates; seeing, one cultivates; reviewing, one cultivates; resolving the mind, one cultivates; resolving through faith, one cultivates; arousing energy, one cultivates; establishing mindfulness, one cultivates; concentrating the mind, one cultivates; understanding with wisdom, one cultivates; directly knowing what should be directly known, one cultivates; fully understanding what should be fully understood, one cultivates; abandoning what should be abandoned, one cultivates; developing what should be developed, one cultivates; realising what should be realised, one cultivates - thus one cultivates.

For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end - how are the mental fetters abandoned, how do the underlying tendencies come to an end? By the path of

stream-entry, identity view, sceptical doubt, adherence to moral rules and austerities - these three mental fetters are abandoned; the underlying tendency to wrong view, the underlying tendency to sceptical doubt - these two underlying tendencies come to an end. By the path of once-returning, the gross mental fetter of sensual lust, the mental fetter of aversion - these two mental fetters are abandoned; the gross underlying tendency to sensual lust, the underlying tendency to aversion - these two underlying tendencies come to an end. By the path of non-returning, the residual mental fetter of sensual lust, the mental fetter of aversion - these two mental fetters are abandoned; the residual underlying tendency to sensual lust, the underlying tendency to aversion - these two underlying tendencies come to an end. By the path of arahantship, lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these five mental fetters are abandoned; the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance - these three underlying tendencies come to an end. Thus the mental fetters are abandoned, the underlying tendencies come to an end.

3. By means of non-anger, unified focus of mind and non-distraction is concentration, etc. By means of perception of light, unified focus of mind and non-distraction is concentration, etc. Observing relinquishment by means of in-breath, observing relinquishment by means of out-breath, unified focus of mind and non-distraction is concentration. Therein, regarding the mental states arisen, insight in the meaning of observation as impermanent, insight in the meaning of observation as suffering, insight in the meaning of observation as non-self. Thus first serenity, afterwards insight. Therefore it is said - "one develops insight meditation preceded by serenity meditation." "Develops" means 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.

"The path arises" - how does the path arise? In the meaning of seeing, right view as path arises; in the meaning of fixing upon, right thought as path arises, etc. In the meaning of non-distraction, right concentration as path arises. Thus the path arises.

He practises, develops, and cultivates that path. "Practises" - how does one practise? Attending, one practises, etc. realising what should be realised, one practises; thus one practises. "Develops" - how does one develop? Attending, one develops; knowing, one develops, etc. realising what should be realised, one develops; thus one develops. "Cultivates" - how does one cultivate? Attending, one cultivates; knowing, one cultivates, etc. realising what should be realised, one cultivates; thus one cultivates.

For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end - how are the mental fetters abandoned, how do the underlying tendencies come to an end? By the path of stream-entry, identity view, sceptical doubt, adherence to moral rules and austerities - these three mental fetters are abandoned; the underlying tendency to wrong view, the underlying tendency to sceptical doubt - these two underlying tendencies come to an end. By the path of once-returning, the gross mental fetter of sensual lust, the mental fetter of aversion - these two mental fetters are abandoned; the gross

underlying tendency to sensual lust, the underlying tendency to aversion - these two underlying tendencies come to an end. By the path of non-returning, the residual mental fetter of sensual lust, the mental fetter of aversion - these two mental fetters are abandoned; the residual underlying tendency to sensual lust, the underlying tendency to aversion - these two underlying tendencies come to an end. By the path of arahantship, lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these five mental fetters are abandoned; the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance - these three underlying tendencies come to an end. Thus the mental fetters are abandoned, the underlying tendencies come to an end. Thus one develops insight meditation preceded by serenity meditation.

4. How does one develop serenity meditation preceded by insight meditation? 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. Therein, for the mental states arisen, having release as object, unified focus of mind, non-distraction. Concentration - thus first insight, afterwards serenity. Therefore it is said - "one develops serenity meditation preceded by insight meditation." "Develops" means four kinds of development - development in the meaning of practice, etc. "the path arises" - how does the path arise? etc. thus the path arises. Thus the mental fetters are abandoned, the underlying tendencies come to an end.

Materiality - insight in the sense of observation as impermanent, materiality - insight in the sense of observation as suffering, materiality - insight in the sense of observation as non-self. Therein, for the mental states arisen, having release as object, unified focus of mind, non-distraction is concentration. Thus first insight, afterwards serenity. Therefore it is said - "one develops serenity meditation preceded by insight meditation." "Develops" means four kinds of development - development in the meaning of practice, etc. "the path arises" - how does the path arise? etc. thus the path arises. Thus the mental fetters are abandoned, the underlying tendencies come to an end.

Feeling... etc. perception... activities... consciousness... the eye... etc. ageing and death - insight in the sense of observation as impermanent, ageing and death as suffering... etc. insight in the sense of observation as non-self. Therein, for the mental states arisen, having release as object, unified focus of mind, non-distraction is concentration. Thus first insight, afterwards serenity. Therefore it is said - "one develops serenity meditation preceded by insight meditation." "Develops" means four kinds of development - development in the meaning of practice, etc. "the path arises" - how does the path arise? etc. thus the path arises. Thus the mental fetters are abandoned, the underlying tendencies come to an end. Thus one develops serenity meditation preceded by insight meditation.

5. How does one develop serenity and insight meditation in conjunction? One develops serenity and insight meditation in conjunction by sixteen aspects. In the meaning of object, in the meaning of resort, in the meaning of abandoning, in the meaning of relinquishment, in the meaning of emergence, in the meaning of turning away, in the meaning of peaceful, in the meaning of sublime, in the meaning of liberated, in the meaning of without mental corruptions, in the meaning of crossing over, in the meaning of signless, in the meaning of desireless, in the meaning of

emptiness, in the meaning of one flavour, in the meaning of not surpassing, in the meaning of conjunction.

How does one develop serenity and insight meditation in conjunction in the meaning of object? For one abandoning restlessness, unified focus of mind, non-distraction, concentration has cessation as object; for one abandoning ignorance, insight in the meaning of observation has cessation as object. Thus in the meaning of object, serenity and insight become of one flavour, become conjoined, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of object." "Develops" means four kinds of development - development in the meaning of practice, etc. "the path arises" - how does the path arise? etc. thus the path arises. Thus the mental fetters are abandoned, the underlying tendencies come to an end. Thus one develops serenity and insight meditation in conjunction in the meaning of object.

How does one develop serenity and insight meditation in conjunction in the meaning of resort? For one abandoning restlessness, unified focus of mind, non-distraction, concentration has cessation as resort; for one abandoning ignorance, insight in the meaning of observation has cessation as resort. Thus in the meaning of resort, serenity and insight become of one flavour, become conjoined, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of resort."

How does one develop serenity and insight meditation in conjunction in the meaning of abandoning? For one abandoning the mental defilements accompanied by restlessness and the aggregates, unified focus of mind, non-distraction, concentration has cessation as resort; for one abandoning the mental defilements accompanied by ignorance and the aggregates, insight in the meaning of observation has cessation as resort. Thus in the meaning of abandoning, serenity and insight become of one flavour, become conjoined, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of abandoning."

How does one develop serenity and insight meditation in conjunction in the meaning of relinquishment? For one relinquishing the mental defilements accompanied by restlessness and the aggregates, unified focus of mind, non-distraction, concentration has cessation as resort; for one relinquishing the mental defilements accompanied by ignorance and the aggregates, insight in the meaning of observation has cessation as resort. Thus in the meaning of relinquishment, serenity and insight become of one flavour, become conjoined, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of relinquishment."

How does one develop serenity and insight meditation in conjunction in the meaning of emergence? For one emerging from mental defilements accompanied by restlessness and from aggregates, unified focus of mind, non-distraction, and concentration have cessation as their resort; for one emerging from mental defilements accompanied by ignorance and from aggregates, insight in the meaning of observation has cessation as its resort. Thus in the meaning of emergence,

serenity and insight become of one flavour, become yoked together, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of emergence."

How does one develop serenity and insight meditation in conjunction in the meaning of turning away? For one turning away from mental defilements accompanied by restlessness and from aggregates, unified focus of mind, non-distraction, and concentration have cessation as their resort; for one turning away from mental defilements accompanied by ignorance and from aggregates, insight in the meaning of observation has cessation as its resort. Thus in the meaning of turning away, serenity and insight become of one flavour, become yoked together, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of turning away."

How does one develop serenity and insight meditation in conjunction in the meaning of peacefulness? For one abandoning restlessness, unified focus of mind, non-distraction, and concentration are peaceful, having cessation as their resort; for one abandoning ignorance, insight in the meaning of observation is peaceful, having cessation as its resort. Thus in the meaning of peacefulness, serenity and insight become of one flavour, become yoked together, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of peacefulness."

How does one develop serenity and insight meditation in conjunction in the meaning of sublimity? For one abandoning restlessness, unified focus of mind, non-distraction, and concentration are sublime, having cessation as their resort; for one abandoning ignorance, insight in the meaning of observation is sublime, having cessation as its resort. Thus in the meaning of sublimity, serenity and insight become of one flavour, become yoked together, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of sublimity."

How does one develop serenity and insight meditation in conjunction in the meaning of liberation? For one abandoning restlessness, unified focus of mind, non-distraction, and concentration are liberated from the mental corruption of sensuality, having cessation as their resort; for one abandoning ignorance, insight in the meaning of observation is liberated from the mental corruption of ignorance, having cessation as its resort. Thus through the fading away of lust there is liberation of mind, through the fading away of ignorance there is wisdom; in the meaning of liberation, serenity and insight become of one flavour, become yoked together, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of liberation."

How does one develop serenity and insight meditation in conjunction in the meaning of being without mental corruptions? For one abandoning restlessness, unified focus of mind, non-distraction, and concentration are without mental corruptions regarding the mental corruption of sensuality, having cessation as their resort; for one abandoning ignorance, insight in the meaning of observation is without mental corruptions regarding the mental corruption of ignorance, having cessation as its resort. Thus in the meaning of being without mental corruptions, serenity and insight

become of one flavour, become yoked together, do not surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of being without mental corruptions."

How does one develop serenity and insight meditation in conjunction in the meaning of crossing over? For one crossing over the mental defilements accompanied by restlessness and the aggregates, concentration that is unified focus of mind and non-distraction has cessation as its resort; for one crossing over the mental defilements accompanied by ignorance and the aggregates, insight in the meaning of observation has cessation as its resort. Thus in the meaning of crossing over, serenity and insight become of one flavour, become yoked together, do not mutually surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of crossing over."

How does one develop serenity and insight meditation in conjunction in the meaning of signlessness? For one abandoning restlessness, concentration that is unified focus of mind and non-distraction becomes signless from all signs, having cessation as its resort; for one abandoning ignorance, insight in the meaning of observation becomes signless from all signs, having cessation as its resort. Thus in the meaning of signlessness, serenity and insight become of one flavour, become yoked together, do not mutually surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of signlessness."

How does one develop serenity and insight meditation in conjunction in the meaning of desirelessness? For one abandoning restlessness, concentration that is unified focus of mind and non-distraction becomes desireless from all aspirations, having cessation as its resort; for one abandoning ignorance, insight in the meaning of observation becomes desireless from all aspirations, having cessation as its resort. Thus in the meaning of desirelessness, serenity and insight become of one flavour, become yoked together, do not mutually surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of desirelessness."

How does one develop serenity and insight meditation in conjunction in the meaning of emptiness? For one abandoning restlessness, concentration that is unified focus of mind and non-distraction becomes empty from all adherences, having cessation as its resort; for one abandoning ignorance, insight in the meaning of observation becomes empty from all adherences, having cessation as its resort. Thus in the meaning of emptiness, serenity and insight become of one flavour, become yoked together, do not mutually surpass one another. Therefore it is said - "one develops serenity and insight meditation in conjunction in the meaning of emptiness." "Develops" means four kinds of development - development in the meaning of practice, etc. "the path arises" - how does the path arise? etc. thus the path arises. Thus the mental fetters are abandoned, the underlying tendencies come to an end. Thus one develops serenity and insight meditation in conjunction in the meaning of emptiness. By these sixteen aspects one develops serenity and insight meditation in conjunction; thus one develops serenity and insight meditation in conjunction.

Discourse Exposition.

2. Exposition on the Avoidance of Restlessness about Phenomena

6. How is the mind seized by restlessness concerning the Teaching? For one attending as impermanent, light arises; one reflects upon the light as "light is a mental state"; from that, distraction is restlessness. With a mind seized by that restlessness, one does not understand as it really is the establishing as impermanent, does not understand as it really is the establishing as suffering, does not understand as it really is the establishing as non-self. Therefore it is said - "The mind is seized by restlessness concerning the Teaching. There comes a time when that mind stands still internally, settles, becomes unified, becomes concentrated. For him the path arises." How does the path arise? Etc. Thus the path arises, thus the mental fetters are abandoned, the underlying tendencies come to an end.

For one attending as impermanent, knowledge arises, rapture arises, tranquillity arises, happiness arises, decision arises, exertion arises, establishing arises, equanimity arises, attachment arises; one reflects upon the attachment as "attachment is a mental state". From that, distraction is restlessness. With a mind seized by that restlessness, one does not understand as it really is the establishing as impermanent, does not understand as it really is the establishing as suffering, does not understand as it really is the establishing as non-self. Therefore it is said - "The mind is seized by restlessness concerning the Teaching. There comes a time when that mind stands still internally, settles, becomes unified, becomes concentrated. For him the path arises." How does the path arise? Etc. Thus the path arises, thus the mental fetters are abandoned, the underlying tendencies come to an end.

For one attending as suffering, etc. For one attending as non-self, light arises, etc. Knowledge arises, rapture arises, tranquillity arises, happiness arises, decision arises, exertion arises, establishing arises, equanimity arises, attachment arises; one reflects upon the attachment as "attachment is a mental state". From that, distraction is restlessness. With a mind seized by that restlessness, one does not understand as it really is the establishing as non-self, the establishing as impermanent, the establishing as suffering. Therefore it is said - "The mind is seized by restlessness concerning the Teaching, etc. Thus the mental fetters are abandoned, the underlying tendencies come to an end."

For one attending to materiality as impermanent, etc. For one attending to materiality as suffering... For one attending to materiality as non-self... feeling... etc. perception... activities... consciousness... the eye... etc. For one attending to ageing and death as impermanent, etc. For one attending to ageing and death as suffering, for one attending to ageing and death as non-self, light arises, etc. Knowledge arises, rapture arises, tranquillity arises, happiness arises, decision arises, exertion arises, establishing arises, equanimity arises, attachment arises; one reflects upon the attachment as "attachment is a mental state". From that, distraction is restlessness. With a mind seized by that restlessness. One does not understand as it really is the establishing of ageing and death as non-self. One does not understand as it really is the establishing of ageing and death as impermanent, does not understand as it really is the establishing of ageing and death as suffering. Therefore it is said - "The mind is seized by restlessness concerning the Teaching. There comes a time when that mind stands still internally, settles, becomes unified, becomes concentrated. For him the path arises." How does the path arise? Etc. thus the path arises. Thus the

mental fetters are abandoned, the underlying tendencies come to an end. Thus the mind is seized by restlessness concerning the Teaching.

- 7.** Regarding light and knowledge, and regarding rapture one wavers;
Regarding tranquillity and happiness, by which the mind trembles.

Regarding decision and exertion, and regarding presence one wavers;
And regarding advertent to equanimity, and regarding equanimity and attachment.

These ten states, wisdom by which is mastered;
One becomes skilled in restlessness regarding phenomena, and does not go to confusion.

One is distracted and becomes defiled, the development of mind passes away;
One is distracted but does not become defiled, meditative development declines.

One is distracted but does not become defiled, meditative development does not decline;
And the mind is not distracted and does not become defiled, the development of mind does not pass away.

By these four grounds, one fully understands the ten states regarding the mind seized by contraction and distraction.

The Treatise on the Yoked Together is concluded.

2. The Treatise on Truth

8. The earlier origin. "Monks, there are these four things that are true, unerring, not otherwise. What are the four? 'This is suffering', monks - this is true, this is unerring, this is not otherwise; 'This is the origin of suffering' - this is true, this is unerring, this is not otherwise; 'This is the cessation of suffering' - this is true, this is unerring, this is not otherwise; 'This is the practice leading to the cessation of suffering' - this is true, this is unerring, this is not otherwise. These, monks, are the four things that are true, unerring, not otherwise."

1. First Discourse Exposition

How is suffering truth in the meaning of being true? Four meanings of suffering as suffering are true, unerring, not otherwise. Suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change - these four meanings of suffering as suffering are true, unerring, not otherwise. Thus suffering is truth in the meaning of being true.

How is the origin truth in the meaning of being true? Four meanings of the origin as origin are true, unerring, not otherwise. The origin has the meaning of accumulation, the meaning of source, the meaning of bondage, the meaning of impediment - these four meanings of the origin as origin are true, unerring, not otherwise. Thus the origin is truth in the meaning of being true.

How is cessation truth in the meaning of being true? Four meanings of cessation as cessation are true, unerring, not otherwise. Cessation has the meaning of escape, the meaning of seclusion, the meaning of unconditioned, the meaning of deathlessness - these four meanings of cessation as cessation are true, unerring, not otherwise. Thus cessation is truth in the meaning of being true.

How is the path truth in the meaning of being true? Four meanings of the path as path are true, unerring, not otherwise. The path has the meaning of deliverance, the meaning of cause, the meaning of seeing, the meaning of authority - these four meanings of the path as path are true, unerring, not otherwise. Thus the path is truth in the meaning of being true.

9. In how many ways are the four truths of single penetration? In four ways the four truths are of single penetration. In the meaning of being true, in the meaning of non-self, in the meaning of truth, in the meaning of penetration - by these four ways the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of being true are the four truths of single penetration? In four ways in the meaning of being true the four truths are of single penetration. The meaning of suffering of suffering is the meaning of being true, the meaning of origin of the origin is the meaning of being true, the meaning of cessation of cessation is the meaning of being true, the meaning of path of the path is the meaning of being true - by these four ways in the meaning of being true the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of non-self are the four truths of single penetration? In four ways in the meaning of non-self the four truths are of single penetration. The meaning of suffering of suffering is the meaning of non-self, the meaning of origin of the origin is the meaning of non-self, the meaning of cessation of cessation is the meaning of non-self, the meaning of path of the path is the meaning of non-self - by these four ways in the meaning of non-self the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of truth are the four truths of single penetration? In four ways in the meaning of truth the four truths are of single penetration. The meaning of suffering of suffering is the meaning of truth, the meaning of origin of the origin is the meaning of truth, the meaning of cessation of cessation is the meaning of truth, the meaning of path of the path is the meaning of truth - by these four ways in the meaning of truth the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of penetration are the four truths of single penetration? In four ways in the meaning of penetration the four truths are of single penetration. The meaning of suffering of suffering is the meaning of penetration, the meaning of origin of the origin is the meaning of penetration, the meaning of cessation of cessation is the meaning of penetration, the meaning of path of the path is the meaning of penetration - by these four ways in the meaning of penetration the four truths are

included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

10. In how many ways are the four truths of single penetration? What is impermanent, that is suffering; what is suffering, that is impermanent; what is impermanent and suffering, that is non-self. What is impermanent and suffering and non-self, that is true. What is impermanent and suffering and non-self and true, that is truth. What is impermanent and suffering and non-self and true and truth, that is included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

In how many ways are the four truths of single penetration? By nine ways the four truths are of single penetration. 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 knowledge, in the meaning of full understanding, in the meaning of abandoning, in the meaning of meditative development, in the meaning of realisation - by these nine ways the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of being true are the four truths of single penetration? By nine ways in the meaning of being true the four truths are of single penetration. The meaning of suffering of suffering is the meaning of being true, the meaning of origin of the origin is the meaning of being true, the meaning of cessation of cessation is the meaning of being true, the meaning of path of the path is the meaning of being true, the meaning of direct knowledge of direct knowledge is the meaning of being true, the meaning of full understanding of full understanding is the meaning of being true, the meaning of abandoning of abandoning is the meaning of being true, the meaning of meditative development of meditative development is the meaning of being true, the meaning of realisation of realisation is the meaning of being true - by these nine ways in the meaning of being true the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of non-self...in the meaning of truth...in the meaning of penetration are the four truths of single penetration? By nine ways in the meaning of penetration the four truths are of single penetration. The meaning of suffering of suffering is the meaning of penetration, the meaning of origin of the origin is the meaning of penetration, the meaning of cessation of cessation is the meaning of penetration, the meaning of path of the path is the meaning of penetration, the meaning of direct knowledge of direct knowledge is the meaning of penetration, the meaning of full understanding of full understanding is the meaning of penetration, the meaning of abandoning of abandoning is the meaning of penetration, the meaning of meditative development of meditative development is the meaning of penetration, the meaning of realisation of realisation is the meaning of penetration - by these nine ways in the meaning of penetration the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

11. In how many ways are the four truths of single penetration? By twelve ways the four truths are of single penetration. 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 being true, in the meaning of knowing, in the meaning of realisation, in the meaning of touching, in the meaning of full realisation - by these twelve ways the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of being true are the four truths of single penetration? By sixteen ways in the meaning of being true the four truths are of single penetration. Suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of being true; the origin has the meaning of accumulation, the meaning of source, the meaning of bondage, the meaning of impediment, the meaning of being true; cessation has the meaning of escape, the meaning of seclusion, the meaning of unconditioned, the meaning of deathlessness, the meaning of being true; the path has the meaning of deliverance, the meaning of cause, the meaning of seeing, the meaning of authority, the meaning of being true - by these sixteen ways in the meaning of being true the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

How in the meaning of non-self... etc. 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 being true... in the meaning of knowing... in the meaning of realisation... in the meaning of touching... in the meaning of full realisation are the four truths of single penetration? By sixteen ways in the meaning of full realisation the four truths are of single penetration. Suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of full realisation; the origin has the meaning of accumulation, the meaning of source, the meaning of bondage, the meaning of impediment, the meaning of full realisation; cessation has the meaning of escape, the meaning of seclusion, the meaning of unconditioned, the meaning of deathlessness, the meaning of full realisation; the path has the meaning of deliverance, the meaning of cause, the meaning of seeing, the meaning of authority, the meaning of full realisation - by these sixteen ways in the meaning of full realisation the four truths are included as one. What is included as one, that is unity. Unity is penetrated by one knowledge - the four truths are of single penetration.

12. How many characteristics of the truths are there? There are two characteristics of the truths. The characteristic of the conditioned and the characteristic of the unconditioned - these are the two characteristics of the truths.

How many characteristics of the truths are there? There are six characteristics of the truths. Of the conditioned truths, arising is evident, passing away is evident, change in their duration is evident; of the unconditioned truth, no arising is evident, no passing away is evident, no change in its duration is evident - these are the six characteristics of the truths.

How many characteristics of the truths are there? There are twelve characteristics of the truths. Of the truth of suffering, arising is evident, passing away is evident, change in its duration is evident. Of the truth of origin, arising is evident, passing away is evident, change in its duration is evident. Of the truth of the path, arising is evident, passing away is evident, change in its duration is evident. Of the truth of cessation, no arising is evident, no passing away is evident, no change in its duration is evident - these are the twelve characteristics of the truths.

Of the four truths, how many are wholesome, how many are unwholesome, how many are indeterminate? The truth of origin is unwholesome, the truth of the path is wholesome, the truth of cessation is indeterminate. The truth of suffering may be wholesome, may be unwholesome, may be indeterminate.

Could three truths be included in one truth, and one truth be included in three truths? By way of basis and by method, there could be. And how could there be? Whatever truth of suffering is unwholesome, the truth of origin is unwholesome - thus in the sense of unwholesome, two truths are included in one truth, and one truth is included in two truths. Whatever truth of suffering is wholesome, the truth of the path is wholesome - thus in the sense of wholesome, two truths are included in one truth, and one truth is included in two truths. Whatever truth of suffering is indeterminate, the truth of cessation is indeterminate - thus in the sense of indeterminate, two truths are included in one truth, and one truth is included in two truths. Thus there could be three truths included in one truth, and one truth included in three truths, by way of basis and by method.

2. Second Discourse Pāḷi

13. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'What indeed is the gratification in matter, what is the danger, what is the escape? What is the gratification in feeling, what is the danger, what is the escape? What is the gratification in perception, what is the danger, what is the escape? What is the gratification in activities, what is the danger, what is the escape? What is the gratification in consciousness, what is the danger, what is the escape?' This occurred to me, monks - 'Whatever happiness and pleasure arises dependent on matter - this is the gratification of matter. That matter is impermanent, suffering, subject to change - this is the danger of matter. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding matter - this is the escape from matter. Whatever dependent on feeling, etc. whatever perception dependent on... whatever dependent on activities... whatever happiness and pleasure arises dependent on consciousness - this is the gratification in consciousness. That consciousness is impermanent, suffering, subject to change - this is the danger in consciousness. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding consciousness - this is the escape from consciousness.'

"As long as I, monks, did not directly know as it really is the gratification of these five aggregates of clinging as gratification, the danger as danger, and the escape as escape, I did not acknowledge, monks, 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, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is the gratification of these five aggregates of clinging as gratification, the danger as danger, and the escape as escape, then I acknowledged, monks, 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, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation. This is the last birth, there is now no more rebirth.'"

3. Second Discourse Exposition

14. Whatever happiness and pleasure arises dependent on matter, this is the gratification in matter - the penetration of abandoning is the truth of origin. That matter is impermanent, suffering, subject to change, this is the danger in matter - the penetration of full understanding is the truth of suffering. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding matter, this is the escape from matter - the penetration of realisation is the truth of cessation. Whatever view, thought, speech, action, livelihood, effort, mindfulness, concentration in these three states - the penetration of development is the truth of the path.

Whatever dependent on feeling, etc. whatever perception dependent on... whatever dependent on activities... whatever happiness and pleasure arises dependent on consciousness, this is the gratification in consciousness - the penetration of abandoning is the truth of origin. That consciousness is impermanent, suffering, subject to change, this is the danger in consciousness - the penetration of full understanding is the truth of suffering. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding consciousness, this is the escape from consciousness - the penetration of realisation is the truth of cessation. Whatever view, thought, speech, action, livelihood, effort, mindfulness, concentration in these three states - the penetration of development is the truth of the path.

15. Truth: in how many ways is there truth? In the meaning of search, in the meaning of discernment, in the meaning of penetration. How is there truth in the meaning of search? Ageing and death - what is their source, what is their origin, what gives birth to them, what is their production? Thus is truth in the meaning of search. Ageing and death have birth as their source, birth as their origin, birth gives birth to them, birth is their production. Thus is truth in the meaning of discernment. One understands ageing and death, and understands the origin of ageing and death, and understands the cessation of ageing and death, and understands the practice leading to the cessation of ageing and death. Thus is truth in the meaning of penetration.

Birth - what is its source, what is its origin, what gives birth to it, what is its production? Thus is truth in the meaning of search. Birth has existence as its source, existence as its origin, existence gives birth to it, existence is its production. Thus is truth in the meaning of discernment. One understands birth, and understands the origin of birth, and understands the cessation of birth, and understands the practice leading to the cessation of birth. Thus is truth in the meaning of penetration.

Existence - what is its source, what is its origin, what gives birth to it, what is its production? Thus is truth in the meaning of search. Existence has clinging as its source, clinging as its origin, clinging gives birth to it, clinging is its production. Thus

is truth in the meaning of discernment. One understands existence, and understands the origin of existence, and understands the cessation of existence, and understands the practice leading to the cessation of existence. Thus is truth in the meaning of penetration.

Clinging - what is its source, what is its origin, what gives birth to it, what is its production? Thus is truth in the meaning of search. Clinging has craving as its source, craving as its origin, craving gives birth to it, craving is its production. Thus is truth in the meaning of discernment. One understands clinging, and understands the origin of clinging, and understands the cessation of clinging, and understands the practice leading to the cessation of clinging. Thus is truth in the meaning of penetration.

Craving - what is its source, what is its origin, what gives birth to it, what is its production? Thus is truth in the meaning of search. Craving has feeling as its source, feeling as its origin, feeling gives birth to it, feeling is its production. Thus is truth in the meaning of discernment. One understands craving, and understands the origin of craving, and understands the cessation of craving, and understands the practice leading to the cessation of craving. Thus is truth in the meaning of penetration.

Feeling - what is its source, what is its origin, what gives birth to it, what is its production - Thus is truth in the meaning of search. Feeling has contact as its source, contact as its origin, contact gives birth to it, contact is its production - Thus is truth in the meaning of discernment. One understands feeling, understands the origin of feeling, understands the cessation of feeling, and understands the practice leading to the cessation of feeling - Thus is truth in the meaning of penetration.

Contact - what is its source, what is its origin, what gives birth to it, what is its production - Thus is truth in the meaning of search. Contact has the six sense bases as its source, the six sense bases as its origin, the six sense bases give birth to it, the six sense bases are its production - Thus is truth in the meaning of discernment. One understands contact, understands the origin of contact, understands the cessation of contact, and understands the practice leading to the cessation of contact - Thus is truth in the meaning of penetration.

The six sense bases - what is their source, what is their origin, what gives birth to them, what is their production - Thus is truth in the meaning of search. The six sense bases have mentality-materiality as their source, mentality-materiality as their origin, mentality-materiality gives birth to them, mentality-materiality is their production - Thus is truth in the meaning of discernment. One understands the six sense bases, understands the origin of the six sense bases, understands the cessation of the six sense bases, and understands the practice leading to the cessation of the six sense bases - Thus is truth in the meaning of penetration.

Mentality-materiality - what is its source, what is its origin, what gives birth to it, what is its production - Thus is truth in the meaning of search. Mentality-materiality has consciousness as its source, consciousness as its origin, consciousness gives birth to it, consciousness is its production - Thus is truth in the meaning of discernment. One understands mentality-materiality, understands the origin of mentality-materiality, understands the cessation of mentality-materiality, and understands the practice leading to the cessation of mentality-materiality - Thus is truth in the meaning of penetration.

Consciousness - what is its source, what is its origin, what gives birth to it, what is its production - Thus is truth in the meaning of search. Consciousness has activities as its source, activities as its origin, activities give birth to it, activities are its production - Thus is truth in the meaning of discernment. One understands consciousness, understands the origin of consciousness, understands the cessation of consciousness, and understands the practice leading to the cessation of consciousness - Thus is truth in the meaning of penetration.

Activities - what is their source, what is their origin, what gives birth to them, what is their production - Thus is truth in the meaning of search. Activities have ignorance as their source, ignorance as their origin, ignorance gives birth to them, ignorance is their production - Thus is truth in the meaning of discernment. One understands activities, understands the origin of activities, understands the cessation of activities, and understands the practice leading to the cessation of activities - Thus is truth in the meaning of penetration.

16. Ageing and death is the truth of suffering, birth is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Birth is the truth of suffering, existence is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Existence is the truth of suffering, clinging is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Clinging is the truth of suffering, craving is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Craving is the truth of suffering, feeling is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Feeling is the truth of suffering, contact is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Contact is the truth of suffering, the six sense bases is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. The six sense bases is the truth of suffering, mentality-materiality is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Mentality-materiality is the truth of suffering, consciousness is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Consciousness is the truth of suffering, activities is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Activities is the truth of suffering, ignorance is the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path.

Ageing and death may be the truth of suffering, may be the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path. Birth may be the truth of suffering, may be the truth of origin, etc. existence may be the truth of suffering, may be the truth of origin, the escape from both is the truth of cessation, the understanding of cessation is the truth of the path.

Recitation section.

The Treatise on Truth is concluded.

3. The Treatise on the Factors of Enlightenment

17. At Sāvatthī. "Monks, there are these seven factors of enlightenment. Which seven? The enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity - these, monks, are the seven factors of enlightenment."

"Factors of enlightenment": in what sense are they factors of enlightenment? They lead to enlightenment, thus - factors of enlightenment. They awaken, thus - factors of enlightenment. They awaken along, thus - factors of enlightenment. They awaken to, thus - factors of enlightenment. They fully awaken, thus - factors of enlightenment.

In the sense of awakening, factors of enlightenment; in the sense of awakening along, factors of enlightenment; in the sense of awakening to, factors of enlightenment; in the sense of fully awakening, factors of enlightenment.

They cause to awaken, thus - factors of enlightenment. They cause to awaken along, thus - factors of enlightenment. They cause to awaken to, thus - factors of enlightenment. They cause to fully awaken, thus - factors of enlightenment.

In the sense of causing to awaken, factors of enlightenment; in the sense of causing to awaken along, factors of enlightenment; in the sense of causing to awaken to, factors of enlightenment; in the sense of causing to fully awaken, factors of enlightenment.

In the sense of belonging to enlightenment, factors of enlightenment; in the sense of belonging to awakening along, factors of enlightenment; in the sense of belonging to awakening to, factors of enlightenment; in the sense of belonging to full enlightenment, factors of enlightenment.

In the sense of obtaining higher intelligence, factors of enlightenment; in the sense of acquiring higher intelligence, factors of enlightenment; in the sense of planting higher intelligence, factors of enlightenment; in the sense of firmly planting higher intelligence, factors of enlightenment; in the sense of reaching higher intelligence, factors of enlightenment; in the sense of fully reaching higher intelligence, factors of enlightenment.

The Decad on Root-Roots and so on

18. Factors of enlightenment in the meaning of root, factors of enlightenment in the meaning of root-conduct, factors of enlightenment in the meaning of root-discernment, factors of enlightenment in the meaning of root-retinue, factors of enlightenment in the meaning of root-completion, factors of enlightenment in the meaning of root-maturity, factors of enlightenment in the meaning of root-analytical knowledge, factors of enlightenment in the meaning of attaining root-analytical knowledge, factors of enlightenment in the meaning of mastery of root-analytical knowledge, factors of enlightenment also for those who have attained mastery of root-analytical knowledge.

Factors of enlightenment in the meaning of cause, factors of enlightenment in the meaning of cause-conduct, factors of enlightenment in the meaning of cause-discernment, factors of enlightenment in the meaning of cause-retinue, factors of enlightenment in the meaning of cause-completion, factors of enlightenment in the meaning of cause-maturity, factors of enlightenment in the meaning of cause-analytical knowledge, factors of enlightenment in the meaning of attaining cause-analytical knowledge, factors of enlightenment in the meaning of mastery of cause-analytical knowledge, factors of enlightenment also for those who have attained mastery of cause-analytical knowledge.

Factors of enlightenment in the meaning of condition, factors of enlightenment in the meaning of condition-conduct, factors of enlightenment in the meaning of condition-discernment, factors of enlightenment in the meaning of condition-retinue, factors of enlightenment in the meaning of condition-completion, factors of enlightenment in the meaning of condition-maturity, factors of enlightenment in the meaning of condition-analytical knowledge, factors of enlightenment in the meaning of attaining condition-analytical knowledge, factors of enlightenment in the meaning of mastery of condition-analytical knowledge, factors of enlightenment also for those who have attained mastery of condition-analytical knowledge.

Factors of enlightenment in the meaning of pure, factors of enlightenment in the meaning of purification-conduct, factors of enlightenment in the meaning of purification-discernment, factors of enlightenment in the meaning of purification-retinue, factors of enlightenment in the meaning of purification-completion, factors of enlightenment in the meaning of purification-maturity, factors of enlightenment in the meaning of purification-analytical knowledge, factors of enlightenment in the meaning of attaining purification-analytical knowledge, factors of enlightenment in the meaning of mastery of purification-analytical knowledge, factors of enlightenment also for those who have attained mastery of purification-analytical knowledge.

Factors of enlightenment in the meaning of faultless, factors of enlightenment in the meaning of faultless-conduct, factors of enlightenment in the meaning of faultless-discernment, factors of enlightenment in the meaning of faultless-retinue, factors of enlightenment in the meaning of faultless-completion, factors of enlightenment in the meaning of faultless-maturity, factors of enlightenment in the meaning of faultless-analytical knowledge, factors of enlightenment in the meaning of attaining faultless-analytical knowledge, factors of enlightenment in the meaning of mastery of faultless-analytical knowledge, factors of enlightenment also for those who have attained mastery of faultless-analytical knowledge.

Factors of enlightenment in the meaning of renunciation, factors of enlightenment in the meaning of renunciation-conduct, factors of enlightenment in the meaning of renunciation-discernment, factors of enlightenment in the meaning of renunciation-retinue, factors of enlightenment in the meaning of renunciation-completion, factors of enlightenment in the meaning of renunciation-maturity, factors of enlightenment in the meaning of renunciation-analytical knowledge, factors of enlightenment in the meaning of attaining renunciation-analytical knowledge, factors of enlightenment in the meaning of mastery of renunciation-analytical knowledge, factors of enlightenment also for those who have attained mastery of renunciation-analytical knowledge.

Factors of enlightenment in the meaning of liberated, factors of enlightenment in the meaning of liberation-conduct, factors of enlightenment in the meaning of liberation-discernment, factors of enlightenment in the meaning of liberation-retinue, factors of enlightenment in the meaning of liberation-completion, factors of enlightenment in the meaning of liberation-maturity, factors of enlightenment in the meaning of liberation-analytical knowledge, factors of enlightenment in the meaning of attaining liberation-analytical knowledge, factors of enlightenment in the meaning of mastery of liberation-analytical knowledge, factors of enlightenment also for those who have attained mastery of liberation-analytical knowledge.

Factors of enlightenment in the meaning of without mental corruptions, factors of enlightenment in the meaning of without mental corruptions-conduct, factors of enlightenment in the meaning of without mental corruptions-discernment, factors of enlightenment in the meaning of without mental corruptions-retinue, factors of enlightenment in the meaning of without mental corruptions-completion, factors of enlightenment in the meaning of without mental corruptions-maturity, factors of enlightenment in the meaning of without mental corruptions-analytical knowledge, factors of enlightenment in the meaning of attaining without mental corruptions-analytical knowledge, factors of enlightenment in the meaning of mastery of without mental corruptions-analytical knowledge, factors of enlightenment also for those who have attained mastery of without mental corruptions-analytical knowledge.

Factors of enlightenment in the meaning of seclusion, factors of enlightenment in the meaning of seclusion-conduct, factors of enlightenment in the meaning of seclusion-discernment, factors of enlightenment in the meaning of seclusion-retinue, factors of enlightenment in the meaning of seclusion-completion, factors of enlightenment in the meaning of seclusion-maturity, factors of enlightenment in the meaning of seclusion-analytical knowledge, factors of enlightenment in the meaning of attaining seclusion-analytical knowledge, factors of enlightenment in the meaning of mastery of seclusion-analytical knowledge, factors of enlightenment also for those who have attained mastery of seclusion-analytical knowledge.

Factors of enlightenment in the meaning of release, factors of enlightenment in the meaning of release-conduct, factors of enlightenment in the meaning of release-discernment, factors of enlightenment in the meaning of release-retinue, factors of enlightenment in the meaning of release-completion, factors of enlightenment in the meaning of release-maturity, factors of enlightenment in the meaning of release-analytical knowledge, factors of enlightenment in the meaning of attaining release-analytical knowledge, factors of enlightenment in the meaning of mastery of release-analytical knowledge, factors of enlightenment also for those who have attained mastery of release-analytical knowledge.

19. They understand fully the meaning of root, thus -factors of enlightenment. They understand fully the meaning of cause, thus - factors of enlightenment. They understand fully the meaning of condition, thus - factors of enlightenment. They understand fully the meaning of pure, thus - factors of enlightenment. They understand fully the meaning of faultless, thus - factors of enlightenment. They understand fully the meaning of renunciation, thus - factors of enlightenment. They understand fully the meaning of liberated, thus - factors of enlightenment. They

understand fully the meaning of without mental corruptions, thus - factors of enlightenment. They understand fully the meaning of seclusion, thus -factors of enlightenment. They understand fully the meaning of release, thus -factors of enlightenment.

They understand fully the meaning of conduct of root, thus -factors of enlightenment. They understand fully the meaning of conduct of cause, thus -factors of enlightenment. They understand fully the meaning of conduct of condition, thus - factors of enlightenment. They understand fully the meaning of conduct of purification, thus - factors of enlightenment. They understand fully the meaning of faultless conduct, thus - factors of enlightenment. They understand fully the meaning of conduct of renunciation, thus - factors of enlightenment. They understand fully the meaning of conduct of liberation, thus - factors of enlightenment. They understand fully the meaning of conduct without mental corruptions, thus - factors of enlightenment. They understand fully the meaning of conduct of seclusion, thus - factors of enlightenment. They understand fully the meaning of conduct of release, thus - factors of enlightenment.

They understand the meaning of root-discernment, thus -factors of enlightenment, etc. They understand the meaning of release-discernment, thus -factors of enlightenment. They understand the meaning of root-retinue, thus -factors of enlightenment, etc. They understand the meaning of release-retinue, thus -factors of enlightenment. They understand the meaning of root-completion, thus -factors of enlightenment, etc. They understand the meaning of release-completion, thus - factors of enlightenment. They understand the meaning of root-maturity, thus - factors of enlightenment, etc. They understand the meaning of release-maturity, thus - factors of enlightenment. They understand the meaning of root-analytical knowledge, thus - factors of enlightenment, etc. They understand the meaning of release-analytical knowledge, thus - factors of enlightenment. They understand the meaning of attaining root-analytical knowledge, thus - factors of enlightenment, etc. They understand the meaning of attaining release-analytical knowledge, thus - factors of enlightenment. They understand the meaning of mastery of root-analytical knowledge, thus - factors of enlightenment, etc. They understand the meaning of mastery of release-analytical knowledge, thus - factors of enlightenment, etc.

They understand the meaning of discernment, thus -factors of enlightenment. They understand the meaning of retinue, thus - factors of enlightenment. They understand the meaning of completion, thus - factors of enlightenment. They understand the meaning of full focus, thus - factors of enlightenment. They understand the meaning of non-distraction, thus - factors of enlightenment. They understand the meaning of exertion, thus - factors of enlightenment. They understand the meaning of non-dispersal, thus - factors of enlightenment. They understand the meaning of undisturbed, thus - factors of enlightenment. They understand the meaning of immobility, thus - factors of enlightenment. They understand the meaning of stability of consciousness by way of establishing oneness, thus - factors of enlightenment. They understand the meaning of object, thus -factors of enlightenment. They understand the meaning of resort, thus - factors of enlightenment. They understand the meaning of abandoning, thus - factors of enlightenment. They understand the meaning of relinquishment, thus - factors of enlightenment. They understand the

meaning of emergence, thus - factors of enlightenment. They understand the meaning of turning away, thus - factors of enlightenment. They understand the meaning of peaceful, thus - factors of enlightenment. They understand the meaning of sublime, thus - factors of enlightenment. They understand fully the meaning of liberated, thus - factors of enlightenment. They understand fully the meaning of without mental corruptions, thus - factors of enlightenment. They understand the meaning of crossing over, thus - factors of enlightenment. They understand the meaning of signless, thus - factors of enlightenment. They understand the meaning of desireless, thus - factors of enlightenment. They understand the meaning of emptiness, thus - factors of enlightenment. They understand the meaning of one flavour, thus - factors of enlightenment. They understand the meaning of non-surpassing, thus - factors of enlightenment. They understand the meaning of congruous, thus - factors of enlightenment. They understand the meaning of leading out, thus - factors of enlightenment. They understand fully the meaning of cause, thus - factors of enlightenment. They understand the meaning of seeing, thus - factors of enlightenment. They understand the meaning of authority, thus - factors of enlightenment.

They understand fully the meaning of non-distraction of serenity, thus - factors of enlightenment. They understand fully the meaning of observation of insight, thus - factors of enlightenment. They understand fully the meaning of single function of serenity and insight, thus - factors of enlightenment. They understand fully the meaning of non-surpassing of the yoked pair, thus - factors of enlightenment. They understand fully the meaning of undertaking of training, thus - factors of enlightenment. They understand fully the meaning of resort of the object, thus - factors of enlightenment. They understand fully the meaning of exertion of the sluggish mind, thus - factors of enlightenment. They understand fully the meaning of restraint of the restless mind, thus - factors of enlightenment. They understand fully the meaning of looking on with equanimity at both purified states, thus - factors of enlightenment. They understand fully the meaning of specific attainment, thus - factors of enlightenment. They understand fully the meaning of further penetration, thus - factors of enlightenment. They understand fully the meaning of full realisation of the truths, thus - factors of enlightenment. They understand fully the meaning of establishing in cessation, thus - factors of enlightenment.

They understand fully the meaning of decision of the faith faculty, thus - factors of enlightenment, etc. They understand fully the meaning of seeing of the wisdom faculty, thus - factors of enlightenment. They understand fully the meaning of unshakeability of the power of faith regarding faithlessness, thus - factors of enlightenment, etc. They understand fully the meaning of unshakeability of the power of wisdom regarding ignorance, thus - factors of enlightenment. They understand fully the meaning of establishing of the enlightenment factor of mindfulness, thus - factors of enlightenment, etc. They understand fully the meaning of reflection of the enlightenment factor of equanimity, thus - factors of enlightenment. They understand fully the meaning of seeing of right view, thus - factors of enlightenment, etc. They understand fully the meaning of non-distraction of right concentration, thus - factors of enlightenment.

They understand fully the meaning of authority of the faculties, thus -factors of enlightenment. They understand fully the meaning of unshakeability of the powers, thus - factors of enlightenment. They understand the meaning of leading out, thus - factors of enlightenment. They understand fully the meaning of cause of the path, thus - factors of enlightenment. They understand fully the meaning of establishing of the establishments of mindfulness, thus - factors of enlightenment. They understand fully the meaning of striving of the right strivings, thus - factors of enlightenment. They understand fully the meaning of success of the bases for spiritual power, thus - factors of enlightenment. They understand fully the meaning of actuality of the truths, thus - factors of enlightenment. They understand fully the meaning of being calmed of the exertions, thus - factors of enlightenment. They understand fully the meaning of realisation of the fruits, thus - factors of enlightenment.

They understand fully the meaning of fixing upon of applied thought, thus -factors of enlightenment. They understand fully the meaning of exploration of sustained thought, thus - factors of enlightenment. They understand fully the meaning of pervading of rapture, thus - factors of enlightenment. They understand fully the meaning of suffusing of happiness, thus - factors of enlightenment. They understand fully the meaning of full focus of consciousness, thus - factors of enlightenment.

They understand fully the meaning of advertizing, thus -factors of enlightenment. They understand fully the meaning of cognition, thus - factors of enlightenment. They understand fully the meaning of understanding, thus - factors of enlightenment. They understand fully the meaning of perceiving, thus - factors of enlightenment. They understand fully the meaning of unification, thus - factors of enlightenment. They understand fully the meaning of being known of direct knowledge, thus - factors of enlightenment. They understand fully the meaning of judging of full understanding, thus - factors of enlightenment. They understand fully the meaning of relinquishment of abandoning, thus - factors of enlightenment. They understand fully the meaning of single function of meditative development, thus - factors of enlightenment. They understand fully the meaning of touching of realisation, thus - factors of enlightenment. They understand fully the meaning of aggregate of the aggregates, thus - factors of enlightenment. They understand fully the meaning of element of the elements, thus - factors of enlightenment. They understand fully the meaning of sense base of the sense bases, thus - factors of enlightenment. They understand fully the meaning of conditioned of the conditioned, thus - factors of enlightenment. They understand fully the meaning of unconditioned of the unconditioned, thus - factors of enlightenment.

They understand fully the meaning of consciousness, thus -factors of enlightenment. They understand fully the meaning of immediacy of consciousness, thus -factors of enlightenment. They understand fully the meaning of emergence of consciousness, thus - factors of enlightenment. They understand fully the meaning of turning away of consciousness, thus - factors of enlightenment. They understand fully the meaning of cause of consciousness, thus - factors of enlightenment. They understand fully the meaning of condition of consciousness, thus - factors of enlightenment. They understand fully the meaning of basis of consciousness, thus - factors of enlightenment. They understand fully the meaning of ground of consciousness, thus - factors of enlightenment. They understand fully the meaning of object of

consciousness, thus - factors of enlightenment. They understand fully the meaning of range of consciousness, thus - factors of enlightenment. They understand fully the meaning of conduct of consciousness, thus - factors of enlightenment. They understand fully the meaning of destination of consciousness, thus - factors of enlightenment. They understand fully the meaning of resolution of consciousness, thus - factors of enlightenment. They understand fully the meaning of leading out of consciousness, thus - factors of enlightenment. They understand fully the meaning of escape of consciousness, thus - factors of enlightenment.

In unity, they understand fully the meaning of adverting, thus -factors of enlightenment. In unity, they understand fully the meaning of cognition, thus -factors of enlightenment. In unity, they understand fully the meaning of understanding, thus - factors of enlightenment. In unity, they understand fully the meaning of perceiving, thus - factors of enlightenment. In unity, they understand fully the meaning of unification, thus - factors of enlightenment. In unity, they understand fully the meaning of springing forward, thus - factors of enlightenment. In unity, they understand fully the meaning of becoming clear, thus - factors of enlightenment. In unity, they understand fully the meaning of becoming settled, thus - factors of enlightenment. In unity, they understand fully the meaning of release, thus -factors of enlightenment. In unity, they understand fully the meaning of seeing "this is peaceful", thus - factors of enlightenment. In unity, they understand fully the meaning of making a habit of, thus - factors of enlightenment. In unity, they understand fully the meaning of making a basis of, thus - factors of enlightenment. In unity, they understand fully the meaning of being done, thus - factors of enlightenment. In unity, they understand fully the meaning of being practised, thus - factors of enlightenment. In unity, they understand fully the meaning of being thoroughly undertaken, thus - factors of enlightenment. In unity, they understand fully the meaning of discernment, thus - factors of enlightenment. In unity, they understand fully the meaning of retinue, thus - factors of enlightenment. In unity, they understand fully the meaning of fulfillment, thus - factors of enlightenment. In unity, they understand fully the meaning of combination, thus - factors of enlightenment. In unity, they understand fully the meaning of determination, thus - factors of enlightenment. In unity, they understand fully the meaning of practice, thus - factors of enlightenment. In unity, they understand fully the meaning of meditative development, thus - factors of enlightenment. In unity, they understand fully the meaning of continuous practice, thus - factors of enlightenment. In unity, they understand fully the meaning of being well risen, thus - factors of enlightenment. In unity, they understand fully the meaning of being well liberated, thus - factors of enlightenment. In unity, they understand fully the meaning of awakening, thus - factors of enlightenment. In unity, they understand fully the meaning of understanding, thus - factors of enlightenment. In unity, they understand fully the meaning of counter-awakening, thus - factors of enlightenment. In unity, they understand fully the meaning of fully awakening, thus - factors of enlightenment. In unity, they understand fully the meaning of enlightening, thus - factors of enlightenment. In unity, they understand fully the meaning of following enlightenment, thus - factors of enlightenment. In unity, they understand fully the meaning of counter-enlightening, thus - factors of enlightenment. In unity, they understand fully the meaning of fully awakening, thus - factors of enlightenment. In

unity, they understand fully the meaning of belonging to enlightenment, thus - factors of enlightenment. In unity, they understand fully the meaning of following what belongs to enlightenment, thus - factors of enlightenment. In unity, they understand fully the meaning of counter-belonging to enlightenment, thus - factors of enlightenment. In unity, they understand fully the meaning of belonging to highest enlightenment, thus - factors of enlightenment. In unity, they understand fully the meaning of shining, thus - factors of enlightenment. In unity, they understand fully the meaning of illuminating, thus - factors of enlightenment. In unity, they understand fully the meaning of following illumination, thus - factors of enlightenment. In unity, they understand fully the meaning of counter-illuminating, thus - factors of enlightenment. In unity, they understand fully the meaning of complete illumination, thus - factors of enlightenment.

They understand fully the meaning of splendour, thus -factors of enlightenment. They understand fully the meaning of shining, thus -factors of enlightenment. They understand fully the meaning of scorching the defilements, thus - factors of enlightenment. They understand fully the meaning of being stainless, thus -factors of enlightenment. They understand fully the meaning of being spotless, thus -factors of enlightenment. They understand fully the meaning of being free from impurity, thus - factors of enlightenment. They understand fully the meaning of tranquillity, thus - factors of enlightenment. They understand fully the meaning of right time, thus - factors of enlightenment. They understand fully the meaning of seclusion, thus - factors of enlightenment. They understand fully the meaning of conduct of seclusion, thus - factors of enlightenment. They understand fully the meaning of dispassion, thus - factors of enlightenment. They understand fully the meaning of the conduct of dispassion, thus - factors of enlightenment. They understand fully the meaning of cessation, thus - factors of enlightenment. They understand fully the meaning of the conduct of cessation, thus - factors of enlightenment. They understand fully the meaning of release, thus - factors of enlightenment. They understand fully the meaning of conduct of release, thus - factors of enlightenment. They understand fully the meaning of liberated, thus - factors of enlightenment. They understand fully the meaning of conduct of liberation, thus - factors of enlightenment.

They understand fully the meaning of desire, thus -factors of enlightenment. They understand fully the meaning of root of desire, thus - factors of enlightenment. They understand fully the meaning of foundation of desire, thus - factors of enlightenment. They understand fully the meaning of striving of desire, thus -factors of enlightenment. They understand fully the meaning of success of desire, thus -factors of enlightenment. They understand fully the meaning of decision of desire, thus - factors of enlightenment. They understand fully the meaning of exertion of desire, thus - factors of enlightenment. They understand fully the meaning of establishing of desire, thus - factors of enlightenment. They understand fully the meaning of non-distraction of desire, thus - factors of enlightenment. They understand fully the meaning of seeing of desire, thus - factors of enlightenment.

They understand fully the meaning of energy, thus -factors of enlightenment, etc. They understand fully the meaning of consciousness, thus -factors of enlightenment, etc. They understand fully the meaning of investigation, thus -factors of enlightenment. They understand fully the meaning of root of investigation, thus -

factors of enlightenment. They understand fully the meaning of foundation of investigation, thus - factors of enlightenment. They understand fully the meaning of striving of investigation, thus - factors of enlightenment. They understand fully the meaning of success of investigation, thus - factors of enlightenment. They understand fully the meaning of decision of investigation, thus - factors of enlightenment. They understand fully the meaning of exertion of investigation, thus - factors of enlightenment. They understand fully the meaning of establishing of investigation, thus - factors of enlightenment. They understand fully the meaning of non-distraction of investigation, thus - factors of enlightenment. They understand fully the meaning of seeing of investigation, thus - factors of enlightenment.

They understand fully the meaning of suffering -factors of enlightenment. They understand fully the meaning of oppression of suffering - factors of enlightenment. They understand fully the meaning of being conditioned of suffering -factors of enlightenment. They understand fully the meaning of torment of suffering -factors of enlightenment. They understand fully the meaning of change of suffering -factors of enlightenment. They understand fully the meaning of origin -factors of enlightenment. They understand fully the meaning of accumulation, the meaning of source, the meaning of bondage, and the meaning of impediment of the origin - factors of enlightenment. They understand fully the meaning of cessation, thus - factors of enlightenment. They understand fully the meaning of escape, the meaning of seclusion, the meaning of being unconditioned, and the meaning of deathlessness of cessation - factors of enlightenment. They understand fully the meaning of path - factors of enlightenment. They understand fully the meaning of leading out, the meaning of cause, the meaning of seeing, and the meaning of authority of the path - factors of enlightenment.

They understand fully the meaning of actual -factors of enlightenment. They understand fully the meaning of non-self - factors of enlightenment. They understand fully the meaning of truth - factors of enlightenment. They understand fully the meaning of penetration - factors of enlightenment. They understand fully the meaning of direct knowing - factors of enlightenment. They understand fully the meaning of full understanding - factors of enlightenment. They understand fully the meaning of phenomenon - factors of enlightenment. They understand fully the meaning of element - factors of enlightenment. They understand fully the meaning of what is known - factors of enlightenment. They understand fully the meaning of realisation - factors of enlightenment. They understand fully the meaning of touching - factors of enlightenment. They understand fully the meaning of full realisation - factors of enlightenment.

They understand fully renunciation, thus - factors of enlightenment. They understand fully non-anger, thus - factors of enlightenment. They understand fully the perception of light, thus - factors of enlightenment. They understand fully non-distraction, thus - factors of enlightenment. They understand fully the defining of phenomena, thus - factors of enlightenment. They understand fully knowledge, thus -factors of enlightenment. They understand fully gladness, thus - factors of enlightenment. They understand fully the first meditative absorption, thus - factors of enlightenment, etc.

They understand fully the path of arahantship, thus -factors of enlightenment. They understand fully the attainment of the fruition of arahantship, thus - factors of enlightenment.

They understand fully the faith faculty in the meaning of decision, thus -factors of enlightenment, etc. They understand fully the wisdom faculty in the meaning of seeing, thus - factors of enlightenment. They understand fully the power of faith in the meaning of unshakeability regarding faithlessness, thus - factors of enlightenment, etc. They understand fully the power of wisdom in the meaning of unshakeability regarding ignorance, thus - factors of enlightenment. They understand fully the enlightenment factor of mindfulness in the meaning of establishing, thus - factors of enlightenment, etc. They understand fully the enlightenment factor of equanimity in the meaning of reflection, thus - factors of enlightenment.

They understand fully right view in the meaning of seeing -factors of enlightenment, etc. They understand fully right concentration in the meaning of non-distraction - factors of enlightenment. They understand fully the faculty in the meaning of authority - factors of enlightenment. They understand fully power in the meaning of being unshakeable - factors of enlightenment. They understand the meaning of leading out, thus - factors of enlightenment. They understand fully the path in the meaning of cause - factors of enlightenment. They understand fully the establishment of mindfulness in the meaning of establishing - factors of enlightenment. They understand fully right striving in the meaning of striving - factors of enlightenment. They understand fully the basis for spiritual power in the meaning of success -factors of enlightenment. They understand fully truth in the meaning of being true -factors of enlightenment. They understand fully serenity in the meaning of non-distraction - factors of enlightenment. Insight in the meaning of observation, etc. They understand fully serenity and insight in the meaning of having one flavour - factors of enlightenment. They understand fully the conjunction in the meaning of not surpassing one another - factors of enlightenment. They understand fully purification of morality in the meaning of restraint - factors of enlightenment. They understand fully purification of mind in the meaning of non-distraction - factors of enlightenment. They understand fully purification of view in the meaning of seeing -factors of enlightenment. They understand fully deliverance in the meaning of being released - factors of enlightenment. They understand fully true knowledge in the meaning of penetration - factors of enlightenment. They understand fully liberation in the meaning of relinquishment - factors of enlightenment. They understand fully knowledge of elimination in the meaning of eradication - factors of enlightenment. They understand fully knowledge of non-arising in the meaning of being stilled - factors of enlightenment.

They understand fully desire in the meaning of root -factors of enlightenment. They understand fully attention in the meaning of origination - factors of enlightenment. They understand fully contact in the meaning of combination -factors of enlightenment. They understand fully feeling in the meaning of coming together - factors of enlightenment. They understand fully concentration in the meaning of chief - factors of enlightenment. They understand fully mindfulness in the meaning of authority - factors of enlightenment. They understand fully wisdom in the meaning of

being higher than that - factors of enlightenment. They understand fully liberation in the meaning of substance - factors of enlightenment. They understand fully Nibbāna grounded upon the Deathless in the meaning of final goal - factors of enlightenment.

20. At Sāvattthī. There the Venerable Sāriputta addressed the monks: "Friends, monks." "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"There are these seven factors of enlightenment, friends. Which seven? The enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, etc. the enlightenment factor of equanimity - these, friends, are the seven factors of enlightenment. Of these seven factors of enlightenment, friends, with whatever factor of enlightenment I wish to dwell in the earlier period of the day, with that factor of enlightenment I dwell in the earlier period of the day. With whatever factor of enlightenment I wish to dwell in the noon period of the day, etc. to dwell in the afternoon period of the day, with that factor of enlightenment I dwell in the afternoon period of the day. If, friends, the enlightenment factor of mindfulness is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me. And when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.' The enlightenment factor of investigation of phenomena, etc. If, friends, the enlightenment factor of equanimity is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me. And when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.'

"Just as, friends, there might be a clothes-chest full of cloths of various colours belonging to a king or a king's chief minister. Whatever suit of garments he might wish to wear in the earlier period of the day, that very suit of garments he would wear in the earlier period of the day. Whatever suit of garments he might wish to wear in the noon period of the day, etc. to wear in the afternoon period of the day, that very suit of garments he would wear in the afternoon period of the day. Just so indeed, friends, of these seven factors of enlightenment, with whatever factor of enlightenment I wish to dwell in the earlier period of the day, with that factor of enlightenment I dwell in the earlier period of the day. With whatever factor of enlightenment I wish to dwell in the noon period of the day, etc. to dwell in the afternoon period of the day, with that factor of enlightenment I dwell in the afternoon period of the day. If, friends, the enlightenment factor of mindfulness is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me. And when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.' Etc. If, friends, the enlightenment factor of equanimity is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me. And when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.'"

Discourse Exposition

21. How is the enlightenment factor of mindfulness thus for me a factor of enlightenment? As far as cessation is attended to, so far is the enlightenment factor of mindfulness. Thus for me it is a factor of enlightenment. Just as when an oil lamp is

burning, as far as there is flame so far there is colour, as far as there is colour so far there is flame. Just so, as far as cessation is attended to, so far is the enlightenment factor of mindfulness. Thus for me it is a factor of enlightenment.

How is it immeasurable thus for me a factor of enlightenment? Mental defilements are bound by measure, and all prepossessions, and whatever activities lead to rebirth - cessation is immeasurable in the meaning of unshakeable, in the meaning of unconditioned. As far as cessation is attended to, so far it is immeasurable. Thus for me it is a factor of enlightenment.

How is it thoroughly undertaken thus for me - a factor of enlightenment? Mental defilements are unrighteous, and all prepossessions, and whatever activities lead to rebirth - cessation is a righteous phenomenon in the meaning of peaceful, in the meaning of sublime. As far as cessation is attended to, so far it is thoroughly undertaken thus for me a factor of enlightenment.

How do I understand "when it remains, it remains"; if it passes away, I understand "it passes away with this as condition"? In how many ways does the enlightenment factor of mindfulness remain? In how many ways does the enlightenment factor of mindfulness pass away? In eight ways the enlightenment factor of mindfulness remains. In eight ways the enlightenment factor of mindfulness passes away.

By which eight ways does the enlightenment factor of mindfulness remain? Because of attending to non-arising, the enlightenment factor of mindfulness remains; because of not attending to arising, the enlightenment factor of mindfulness remains; because of attending to non-occurrence, the enlightenment factor of mindfulness remains; because of not attending to occurrence, the enlightenment factor of mindfulness remains; because of attending to the signless, the enlightenment factor of mindfulness remains; because of not attending to sign, the enlightenment factor of mindfulness remains; because of attending to cessation, the enlightenment factor of mindfulness remains; because of not attending to activities, the enlightenment factor of mindfulness remains - by these eight ways the enlightenment factor of mindfulness remains.

By which eight ways does the enlightenment factor of mindfulness pass away? Because of attending to arising, the enlightenment factor of mindfulness passes away; because of not attending to non-arising, the enlightenment factor of mindfulness passes away; because of attending to occurrence, the enlightenment factor of mindfulness passes away; because of not attending to non-occurrence, the enlightenment factor of mindfulness passes away; because of attending to sign, the enlightenment factor of mindfulness passes away; because of not attending to the signless, the enlightenment factor of mindfulness passes away; because of attending to activities, the enlightenment factor of mindfulness passes away; because of not attending to cessation, the enlightenment factor of mindfulness passes away - by these eight ways the enlightenment factor of mindfulness passes away. Thus I understand "when it remains, it remains." If it passes away, I understand "it passes away for me with this as condition." Etc.

How is the enlightenment factor of equanimity thus for me a factor of enlightenment? As far as cessation is attended to, so far is the enlightenment factor of equanimity thus for me a factor of enlightenment. Just as when an oil lamp is burning, as far as

there is flame so far there is colour, as far as there is colour so far there is flame. Just so, as far as cessation is attended to, so far is the enlightenment factor of equanimity thus a factor of enlightenment.

How is the factor of enlightenment immeasurable, if thus it is? Mental defilements are bound by measure, and all prepossessions, and whatever activities lead to rebirth - cessation is immeasurable in the meaning of unshakeable, in the meaning of unconditioned. As far as cessation is attended to, so far it is immeasurable, if thus it is - a factor of enlightenment.

How is the factor of enlightenment thoroughly undertaken, if thus it is? Mental defilements are unrighteous, and all prepossessions, and whatever activities leading to rebirth - cessation is a righteous phenomenon in the meaning of peaceful, in the meaning of sublime. As far as cessation is attended to, so far it is thoroughly undertaken, if thus it is - a factor of enlightenment.

How do I understand "when it remains, it remains"; and if it passes away, I understand "it passes away for me with this as condition"? In how many ways does the enlightenment factor of equanimity remain? In how many ways does the enlightenment factor of equanimity pass away? In eight ways the enlightenment factor of equanimity remains. In eight ways the enlightenment factor of equanimity passes away.

By which eight ways does the enlightenment factor of equanimity remain? Because of having attended to non-arising, the enlightenment factor of equanimity remains; because of not having attended to arising, the enlightenment factor of equanimity remains; because of having attended to non-occurrence, the enlightenment factor of equanimity remains; because of not having attended to occurrence, the enlightenment factor of equanimity remains; because of having attended to the signless, the enlightenment factor of equanimity remains; because of not having attended to sign, the enlightenment factor of equanimity remains; because of having attended to cessation, the enlightenment factor of equanimity remains; because of not having attended to activities, the enlightenment factor of equanimity remains - by these eight ways the enlightenment factor of equanimity remains.

By which eight ways does the enlightenment factor of equanimity pass away? Because of having attended to arising, the enlightenment factor of equanimity passes away; because of not having attended to non-arising, the enlightenment factor of equanimity passes away; because of having attended to occurrence, the enlightenment factor of equanimity passes away; because of not having attended to non-occurrence, the enlightenment factor of equanimity passes away; because of having attended to sign, the enlightenment factor of equanimity passes away; because of not having attended to the signless, the enlightenment factor of equanimity passes away; because of having attended to activities, the enlightenment factor of equanimity passes away; because of not having attended to cessation, the enlightenment factor of equanimity passes away - by these eight ways the enlightenment factor of equanimity passes away. Thus I understand "and when it remains, it remains"; and if it passes away, I understand "it passes away for me with this as condition."

The Treatise on the Factors of Enlightenment is concluded.

4. Treatise on Friendliness

22. At Sāvatthī. "Monks, when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, eleven benefits are to be expected. What are the eleven? One sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, one is dear to human beings, one is dear to non-human beings, deities protect one, neither fire nor poison nor weapon affects one, the mind quickly becomes concentrated, one's complexion becomes bright, one dies undeluded, if not penetrating further one is reborn in the Brahma world. Monks, when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken - these eleven benefits are to be expected."

There is liberation of mind through friendliness with unlimited pervading, there is liberation of mind through friendliness with limited pervading, there is liberation of mind through friendliness with pervading by direction. In how many ways is there liberation of mind through friendliness with unlimited pervading, in how many ways is there liberation of mind through friendliness with limited pervading, in how many ways is there liberation of mind through friendliness with pervading by direction? In five ways is there liberation of mind through friendliness with unlimited pervading, in seven ways is there liberation of mind through friendliness with limited pervading, in ten ways is there liberation of mind through friendliness with pervading by direction.

In which five ways is there liberation of mind through friendliness with unlimited pervading? May all beings be free from enmity, free from affliction, free from trouble, may they look after themselves happily. All living beings... etc. all creatures... etc. all persons... etc. all those included in individuality, may they be free from enmity, free from affliction, free from trouble, may they look after themselves happily. In these five ways is there liberation of mind through friendliness with unlimited pervading.

In which seven ways is there liberation of mind through friendliness with limited pervading? May all women be free from enmity, free from affliction, free from trouble, may they look after themselves happily. All men... etc. all noble ones... etc. all ignoble ones... etc. all gods... etc. all human beings... etc. all beings in states of misfortune, may they be free from enmity, free from affliction, free from trouble, may they look after themselves happily. In these seven ways is there liberation of mind through friendliness with limited pervading.

In which ten ways is there liberation of mind through friendliness with pervading by direction? May all beings in the eastern direction be free from enmity, free from affliction, free from trouble, may they look after themselves happily. All beings in the western direction... etc. all beings in the northern direction... etc. all beings in the southern direction... etc. all beings in the eastern intermediate direction... etc. all beings in the western intermediate direction... etc. all beings in the northern intermediate direction... etc. all beings in the southern intermediate direction... etc. all beings in the lower direction... etc. all beings in the upper direction, may they be free from enmity, free from affliction, free from trouble, may they look after themselves happily. All living beings in the eastern direction... etc. creatures... persons... those included in individuality... all women... all men... all noble ones... all

ignoble ones... all gods... all human beings... all beings in states of misfortune, may they be free from enmity, free from affliction, free from trouble, may they look after themselves happily. All beings in states of misfortune in the western direction... etc. all beings in states of misfortune in the northern direction...all beings in states of misfortune in the southern direction... all beings in states of misfortune in the eastern intermediate direction... all beings in states of misfortune in the western intermediate direction... all beings in states of misfortune in the northern intermediate direction... all beings in states of misfortune in the southern intermediate direction...all beings in states of misfortune in the lower direction... all beings in states of misfortune in the upper direction, may they be free from enmity, free from affliction, free from trouble, may they look after themselves happily. In these ten ways is there liberation of mind through friendliness with pervading by direction.

1. Section on Faculties

23. Having avoided oppression of all beings, through non-oppression; having avoided affliction, through non-affliction; having avoided torment, through non-torment; having avoided exhaustion, through non-exhaustion; having avoided harming, through non-harming; may all beings be free from enmity, not hostile; may they be happy, not suffering; may they be happy in themselves, not unhappy in themselves - by these eight ways one is friendly towards all beings -friendliness. One perceives that mental state - mind. One becomes liberated from all prepossessions of anger - liberation. Friendliness and mind and liberation - liberation of mind through friendliness.

May all beings be free from enmity, may they be secure, may they be happy -one resolves through faith. The liberation of mind through friendliness is developed by the faith faculty.

May all beings be free from enmity, may they be secure, may they be happy -one exerts energy. The liberation of mind through friendliness is developed by the energy faculty.

May all beings be free from enmity, may they be secure, may they be happy -one establishes mindfulness. The liberation of mind through friendliness is developed by the mindfulness faculty.

May all beings be free from enmity, may they be secure, may they be happy -one concentrates the mind. The liberation of mind through friendliness is developed by the concentration faculty.

May all beings be free from enmity, may they be secure, may they be happy -one understands with wisdom. The liberation of mind through friendliness is developed by the wisdom faculty.

These five faculties are the practice of the liberation of mind through friendliness. By these five faculties the liberation of mind through friendliness is practised. These five faculties are the development of the liberation of mind through friendliness. By these five faculties the liberation of mind through friendliness is developed. These five faculties are the cultivation of the liberation of mind through friendliness. By these five faculties the liberation of mind through friendliness is cultivated. These five faculties are the ornaments of the liberation of mind through friendliness. By these

five faculties the liberation of mind through friendliness is well adorned. These five faculties are the requisites of the liberation of mind through friendliness. By these five faculties the liberation of mind through friendliness is well equipped. These five faculties are the retinue of the liberation of mind through friendliness. By these five faculties the liberation of mind through friendliness is well surrounded. These five faculties are the practice of the liberation of mind through friendliness, are the development, are the cultivation, are the ornaments, are the requisites, are the retinue, are the fulfilment, are accompanied, are conascent, are conjoined, are associated, are the springing forward, are the becoming clear, are the standing firm, are the releasing, are the touching as "this is peaceful", are mastered, are made a basis of, are practised, are accumulated, are thoroughly undertaken, are well developed, are well determined, are well raised up, are well liberated; they produce, illuminate, and make radiant.

2. Section on Powers

24. May all beings be free from enmity, may they be secure, may they be happy - one does not waver regarding faithlessness. The liberation of mind through friendliness is developed by the power of faith.

May all beings be free from enmity, may they be secure, may they be happy -one does not waver regarding idleness. The liberation of mind through friendliness is developed by the power of energy.

May all beings be free from enmity, may they be secure, may they be happy -one does not waver regarding heedlessness. The liberation of mind through friendliness is developed by the power of mindfulness.

May all beings be free from enmity, may they be secure, may they be happy -one does not waver regarding restlessness. The liberation of mind through friendliness is developed by the power of concentration.

May all beings be free from enmity, may they be secure, may they be happy -one does not waver regarding ignorance. The liberation of mind through friendliness is developed by the power of wisdom.

These five powers are the practice of the liberation of mind through friendliness. By these five powers the liberation of mind through friendliness is practised. These five powers are the development of the liberation of mind through friendliness. By these five powers the liberation of mind through friendliness is developed. These five powers are the cultivation of the liberation of mind through friendliness. By these five powers the liberation of mind through friendliness is cultivated. These five powers are the ornaments of the liberation of mind through friendliness. By these five powers the liberation of mind through friendliness is well adorned. These five powers are the requisites of the liberation of mind through friendliness. By these five powers the liberation of mind through friendliness is well equipped. These five powers are the retinue of the liberation of mind through friendliness. By these five powers the liberation of mind through friendliness is well surrounded. These five powers are the practice of the liberation of mind through friendliness, are the development, are the cultivation, are the ornaments, are the requisites, are the retinue, are the fulfilment, are accompanied, are conascent, are conjoined, are associated, are the springing

forward, are the becoming clear, are the standing firm, are the releasing, are the touching as "this is peaceful", are mastered, are made a basis of, are practised, are accumulated, are thoroughly undertaken, are well developed, are well determined, are well raised up, are well liberated; they produce, illuminate, and make radiant.

3. Section on Factors of Enlightenment

25. May all beings be free from enmity, may they be secure, may they be happy - one establishes mindfulness. The liberation of mind through friendliness is developed by the enlightenment factor of mindfulness.

May all beings be free from enmity, may they be secure, may they be happy -one investigates with wisdom. The liberation of mind through friendliness is developed by the enlightenment factor of investigation of phenomena.

May all beings be free from enmity, may they be secure, may they be happy -one exerts energy. The liberation of mind through friendliness is developed by the enlightenment factor of energy.

May all beings be free from enmity, may they be secure, may they be happy -one revokes fever. The liberation of mind through friendliness is developed by the enlightenment factor of rapture.

May all beings be free from enmity, may they be secure, may they be happy -one revokes inertia. The liberation of mind through friendliness is developed by the enlightenment factor of tranquillity.

May all beings be free from enmity, may they be secure, may they be happy -one concentrates the mind. The liberation of mind through friendliness is developed by the enlightenment factor of concentration.

May all beings be free from enmity, may they be secure, may they be happy -one reflects on the mental defilements with knowledge. The liberation of mind through friendliness is developed by the enlightenment factor of equanimity.

These seven factors of enlightenment are the practice of the liberation of mind through friendliness. By these seven factors of enlightenment the liberation of mind through friendliness is practised. These seven factors of enlightenment are the development of the liberation of mind through friendliness. By these seven factors of enlightenment the liberation of mind through friendliness is developed. These seven factors of enlightenment are the cultivation of the liberation of mind through friendliness. By these seven factors of enlightenment the liberation of mind through friendliness is cultivated. These seven factors of enlightenment are the ornaments of the liberation of mind through friendliness. By these seven factors of enlightenment the liberation of mind through friendliness is well adorned. These seven factors of enlightenment are the requisites of the liberation of mind through friendliness. By these seven factors of enlightenment the liberation of mind through friendliness is well equipped. These seven factors of enlightenment are the retinue of the liberation of mind through friendliness. By these seven factors of enlightenment the liberation of mind through friendliness is well surrounded. These seven factors of enlightenment are the practice of the liberation of mind through friendliness, are the development, are the cultivation, are the ornaments, are the requisites, are the retinue, are the

fulfilment, are accompanied, are conascent, are conjoined, are associated, are the springing forward, are the becoming clear, are the standing firm, are the releasing, are the touching as "this is peaceful", are mastered, are made a basis of, are practised, are accumulated, are thoroughly undertaken, are well developed, are well determined, are well raised up, are well liberated; they produce, illuminate, and make radiant.

4. Section on Path Factors

26. May all beings be free from enmity, may they be secure, may they be happy - one rightly sees. The liberation of mind through friendliness is developed by right view.

May all beings be free from enmity, may they be secure, may they be happy -one rightly implants. The liberation of mind through friendliness is developed by right thought.

May all beings be free from enmity, may they be secure, may they be happy -one rightly discerns. The liberation of mind through friendliness is developed by right speech.

May all beings be free from enmity, may they be secure, may they be happy -one rightly originates. The liberation of mind through friendliness is developed by right action.

May all beings be free from enmity, may they be secure, may they be happy -one rightly purifies. The liberation of mind through friendliness is developed by right livelihood.

May all beings be free from enmity, may they be secure, may they be happy -one rightly exerts. The liberation of mind through friendliness is developed by right effort.

May all beings be free from enmity, may they be secure, may they be happy -one rightly establishes. The liberation of mind through friendliness is developed by right mindfulness.

May all beings be free from enmity, may they be secure, may they be happy -one rightly concentrates. The liberation of mind through friendliness is developed by right concentration.

These eight path factors are the practice of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is practised. These eight path factors are the development of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is developed. These eight path factors are the cultivation of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is cultivated. These eight path factors are the ornaments of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is well adorned. These eight path factors are the requisites of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is well equipped. These eight path factors are the retinue of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is well surrounded. These eight path

factors are the practice of the liberation of mind through friendliness, are the development, are the cultivation, are the ornaments, are the requisites, are the retinue, are the fulfilment, are accompanied, are conascent, are conjoined, are associated, are the springing forward, are the becoming clear, are the standing firm, are the releasing, are the touching as "this is peaceful", are mastered, are made a basis of, are practised, are accumulated, are thoroughly undertaken, are well developed, are well determined, are well raised up, are well liberated; they produce, illuminate, and make radiant.

27. Of all living beings... etc. of all creatures... of all persons... of all those included in individual existence... of all women... of all men... of all noble ones... of all ignoble ones... of all gods... of all human beings... having avoided oppression of all beings in states of misfortune, through non-oppression; having avoided affliction, through non-affliction; having avoided torment, through non-torment; having avoided exhaustion, through non-exhaustion; having avoided harming, through non-harming; may all beings in states of misfortune be free from enmity, not hostile; may they be happy, not suffering; may they be happy in themselves, not unhappy in themselves - by these eight ways one is friendly towards all beings in states of misfortune - friendliness. One perceives that mental state - mind. One becomes liberated from all prepossessions of anger - liberation. Friendliness and mind and liberation - liberation of mind through friendliness.

May all beings in states of misfortune be free from enmity, may they be secure, may they be happy - one resolves through faith. The liberation of mind through friendliness is developed by the faith faculty... etc. they produce, illuminate, and make radiant.

Of all beings in the eastern direction... etc. of all beings in the western direction... of all beings in the northern direction... of all beings in the southern direction... of all beings in the eastern intermediate direction... of all beings in the western intermediate direction... of all beings in the northern intermediate direction... of all beings in the southern intermediate direction... of all beings in the lower direction... having avoided oppression of all beings in the upper direction, through non-oppression; having avoided affliction, through non-affliction; having avoided torment, through non-torment; having avoided exhaustion, through non-exhaustion; having avoided harming, through non-harming; may all beings in the upper direction be free from enmity, not hostile; may they be happy, not suffering; may they be happy in themselves, not unhappy in themselves - by these eight ways one is friendly towards all beings in the upper direction - friendliness. One perceives that mental state - mind. One becomes liberated from all prepossessions of anger - liberation. Friendliness and mind and liberation - liberation of mind through friendliness.

May all beings in the upper direction be free from enmity, may they be secure, may they be happy - one resolves through faith. The liberation of mind through friendliness is developed by the faith faculty... etc. they produce, illuminate, and make radiant.

Of all living beings in the eastern direction... etc. of beings... of persons included in individual existence... of all women... of all men... of all noble ones... of all ignoble ones... of all gods... of all human beings... of all beings in states of misfortune... of all

beings in states of misfortune in the western direction... of all beings in states of misfortune in the northern direction... of all beings in states of misfortune in the southern direction... of all beings in states of misfortune in the eastern intermediate direction... of all beings in states of misfortune in the western intermediate direction... of all beings in states of misfortune in the northern intermediate direction... of all beings in states of misfortune in the southern intermediate direction... of all beings in states of misfortune in the lower direction... of all beings in states of misfortune in the upper direction, having avoided oppression, through non-oppression; having avoided affliction, through non-affliction; having avoided torment, through non-torment; having avoided exhaustion, through non-exhaustion; having avoided harming, through non-harming; may all beings in states of misfortune in the upper direction be free from enmity, not hostile; may they be happy, not suffering; may they be happy in themselves, not unhappy in themselves - by these eight ways one is friendly towards all beings in states of misfortune in the upper direction - friendliness. One perceives that mental state - mind. One becomes liberated from all prepossessions of anger - liberation. Friendliness and mind and liberation - liberation of mind through friendliness.

May all beings in states of misfortune in the upper direction be free from enmity, may they be secure, may they be happy - one resolves through faith. The liberation of mind through friendliness is developed by the faith faculty.

May all beings in states of misfortune in the upper direction be free from enmity, may they be secure, may they be happy - one exerts energy. The liberation of mind through friendliness is developed by the energy faculty.

One establishes mindfulness. The liberation of mind through friendliness is developed by the mindfulness faculty. One concentrates the mind. The liberation of mind through friendliness is developed by the concentration faculty. One understands with wisdom. The liberation of mind through friendliness is developed by the wisdom faculty.

These five faculties are the practice of the liberation of mind through friendliness. By these five faculties the liberation of mind through friendliness is practised, etc. they produce, illuminate, and make radiant.

May all beings in states of misfortune in the upper direction be free from enmity, may they be secure, may they be happy - one does not waver regarding faithlessness. The liberation of mind through friendliness is developed by the power of faith. One does not waver regarding idleness. The liberation of mind through friendliness is developed by the power of energy. One does not waver regarding heedlessness. The liberation of mind through friendliness is developed by the power of mindfulness. One does not waver regarding restlessness. The liberation of mind through friendliness is developed by the power of concentration. One does not waver regarding ignorance. The liberation of mind through friendliness is developed by the power of wisdom.

These five powers are the practice of the liberation of mind through friendliness. By these five powers the liberation of mind through friendliness is practised, etc. they produce, illuminate, and make radiant.

May all beings in states of misfortune in the upper direction be free from enmity, may they be secure, may they be happy - one establishes mindfulness. The liberation of mind through friendliness is developed by the enlightenment factor of mindfulness.

One investigates with wisdom. The liberation of mind through friendliness is developed by the enlightenment factor of investigation of phenomena. One exerts energy. The liberation of mind through friendliness is developed by the enlightenment factor of energy. One revokes fever. The liberation of mind through friendliness is developed by the enlightenment factor of rapture. One revokes inertia. The liberation of mind through friendliness is developed by the enlightenment factor of tranquillity. One concentrates the mind. The liberation of mind through friendliness is developed by the enlightenment factor of concentration. One reflects on the mental defilements with knowledge. The liberation of mind through friendliness is developed by the enlightenment factor of equanimity.

These seven factors of enlightenment are the practice of the liberation of mind through friendliness. By these seven factors of enlightenment the liberation of mind through friendliness is practised, etc. they produce, illuminate, and make radiant.

May all beings in states of misfortune in the upper direction be free from enmity, may they be secure, may they be happy - one rightly sees. The liberation of mind through friendliness is developed by right view. One rightly implants. The liberation of mind through friendliness is developed by right thought. One rightly discerns. The liberation of mind through friendliness is developed by right speech. One rightly originates. The liberation of mind through friendliness is developed by right action. One rightly purifies. The liberation of mind through friendliness is developed by right livelihood. One rightly exerts. The liberation of mind through friendliness is developed by right effort. One rightly attends. The liberation of mind through friendliness is developed by right mindfulness. One rightly concentrates. The liberation of mind through friendliness is developed by right concentration.

These eight path factors are the practice of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is practised, etc. These eight path factors are the development of the liberation of mind through friendliness. By these eight path factors the liberation of mind through friendliness is well surrounded. These eight path factors are the practice of the liberation of mind through friendliness, are the development, are the cultivation, are the ornaments, are the requisites, are the retinue, are the fulfilment, are accompanied, are concomitant, are conjoined, are associated, are the springing forward, are the becoming clear, are the standing firm, are the releasing, are the touching as "this is peaceful", are mastered, are made a basis of, are practised, are accumulated, are thoroughly undertaken, are well developed, are well determined, are well raised up, are well liberated; they produce, illuminate, and make radiant.

The Treatise on Friendliness is concluded.

5. Treatise on Dispassion

28. Dispassion is the path, liberation is the fruit. How is dispassion the path? At the moment of the path of stream-entry, right view in the meaning of seeing becomes dispassionate towards wrong view, becomes dispassionate towards mental

defilements that follow it and towards aggregates, and becomes dispassionate externally towards all signs. Dispassion has dispassion as its object, has dispassion as its domain, has arisen in dispassion, is stable in dispassion, is established in dispassion.

"Dispassion" - there are two kinds of dispassion - Nibbāna is dispassion, and whatever mental states arise with Nibbāna as their object, all are dispassion - dispassion. The seven factors that are conascent go to dispassion - dispassion is the path. By this path, Buddhas and disciples go to Nibbāna, the untravelled direction - the eightfold path. As far as there are paths of the various ascetics and brahmins of other doctrines, this noble eightfold path alone is the foremost and the best and the chief and the highest and the most excellent - of paths, the eightfold is foremost.

Right thought in the meaning of fixing upon becomes dispassionate towards wrong thought. Right speech in the meaning of discernment becomes dispassionate towards wrong speech. Right action in the meaning of origination becomes dispassionate towards wrong action. Right livelihood in the meaning of cleansing becomes dispassionate towards wrong livelihood. Right effort in the meaning of exertion becomes dispassionate towards wrong effort. Right mindfulness in the meaning of establishing becomes dispassionate towards wrong mindfulness. Right concentration in the meaning of non-distraction becomes dispassionate towards wrong concentration. One becomes dispassionate towards mental defilements that follow it and towards aggregates. And externally one becomes dispassionate towards all signs. Dispassion has dispassion as its object, has dispassion as its domain, has arisen in dispassion, is stable in dispassion, is established in dispassion.

"Dispassion" - there are two kinds of dispassion - Nibbāna is dispassion, and whatever mental states arise with Nibbāna as their object, all are dispassion - dispassion. The seven factors that are conascent go to dispassion - dispassion is the path. By this path, Buddhas and disciples go to Nibbāna, the untravelled direction - the eightfold path. As far as there are paths of the various ascetics and brahmins of other doctrines, this noble eightfold path alone is the foremost and the best and the chief and the highest and the most excellent - of paths, the eightfold is foremost.

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 becomes dispassionate towards gross mental fetter of sensual lust, mental fetter of aversion, gross underlying tendency to sensual lust, underlying tendency to aversion, becomes dispassionate towards mental defilements that follow it and towards aggregates, and becomes dispassionate externally towards all signs. Dispassion has dispassion as its object, has dispassion as its domain, has arisen in dispassion, is stable in dispassion, is established in dispassion.

"Dispassion" - there are two kinds of dispassion - Nibbāna is dispassion, and whatever mental states arise with Nibbāna as their object, all are dispassion - dispassion. The seven factors that are conascent go to dispassion - dispassion is the path. By this path, Buddhas and disciples go to Nibbāna, the untravelled direction - the eightfold path. As far as there are paths of the many ascetics and brahmins of other doctrines. This very noble eightfold path is the foremost and the best and the chief and the highest and the most excellent - of paths, the eightfold is foremost.

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 becomes dispassionate towards residual mental fetter of sensual lust, mental fetter of aversion, residual underlying tendency to sensual lust, underlying tendency to aversion, becomes dispassionate towards mental defilements that follow it and towards aggregates, and becomes dispassionate externally towards all signs. Dispassion has dispassion as object, etc. of paths, the eightfold is foremost.

At the moment of the path of arahantship, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction becomes dispassionate towards lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance, underlying tendency to conceit, underlying tendency to lust for existence, underlying tendency to ignorance, becomes dispassionate towards mental defilements that follow it and towards aggregates, and becomes dispassionate externally towards all signs. Dispassion has dispassion as object, has dispassion as resort, has arisen in dispassion, is stable in dispassion, is established in dispassion.

"Dispassion" - there are two kinds of dispassion - Nibbāna is dispassion, and whatever mental states arise with Nibbāna as their object, all are dispassion - dispassion. The seven factors that are conascent go to dispassion - dispassion is the path. By this path, Buddhas and disciples go to Nibbāna, the untravelled direction - the eightfold path. As far as there are paths of the many ascetics and brahmins of other doctrines. This very noble eightfold path is the foremost and the best and the chief and the highest and the most excellent - of paths, the eightfold is foremost.

Dispassion of seeing is right view. Dispassion of fixing upon is right thought. Dispassion of discernment is right speech. Dispassion of origination is right action. Dispassion of cleansing is right livelihood. Dispassion of exertion is right effort. Dispassion of establishing is right mindfulness. Dispassion of non-distraction is right concentration. Dispassion of establishing is the enlightenment factor of mindfulness. Dispassion of investigation is the enlightenment factor of investigation of phenomena. Dispassion of exertion is the enlightenment factor of energy. Dispassion of pervading is the enlightenment factor of rapture. Dispassion of peace is the enlightenment factor of tranquillity. Dispassion of non-distraction is the enlightenment factor of concentration. Dispassion of reflection is the enlightenment factor of equanimity. Dispassion of unshakeability regarding faithlessness is the power of faith. Dispassion of unshakeability regarding idleness is the power of energy. Dispassion of unshakeability regarding heedlessness is the power of mindfulness. Dispassion of unshakeability regarding restlessness is the power of concentration. Dispassion of unshakeability regarding ignorance is the power of wisdom. Dispassion of decision is the faith faculty. Dispassion of exertion is the energy faculty. Dispassion of establishing is the mindfulness faculty. Dispassion of non-distraction is the concentration faculty. Dispassion of seeing is the wisdom faculty. The faculties are dispassion in the meaning of authority. Power is dispassion in the meaning of being unshakeable. The factors of enlightenment are dispassion in the meaning of leading out. The path is dispassion in the meaning of cause. The establishments of mindfulness are dispassion in the meaning of establishing. The right strivings are dispassion in the meaning of striving. The bases for spiritual power are dispassion in the meaning of success. The truths are dispassion in the meaning of being true.

Serenity is dispassion in the meaning of non-distraction. Insight is dispassion in the meaning of observation. Serenity and insight are dispassion in the meaning of having one flavour. The conjunction is dispassion in the meaning of not surpassing one another. Purification of morality is dispassion in the meaning of restraint. Purification of mind is dispassion in the meaning of non-distraction. Purification of view is dispassion in the meaning of seeing. Deliverance is dispassion in the meaning of being liberated. True knowledge is dispassion in the meaning of penetration. Liberation is dispassion in the meaning of relinquishment. Knowledge of elimination is dispassion in the meaning of eradication. Desire is dispassion in the meaning of root. Attention is dispassion in the meaning of origination. Contact is dispassion in the meaning of combination. Feeling is dispassion in the meaning of coming together. Concentration is dispassion in the meaning of chief. Mindfulness is dispassion in the meaning of authority. Wisdom is dispassion in the meaning of being higher than that. Liberation is dispassion in the meaning of substance. Nibbāna grounded upon the Deathless is the path in the meaning of final goal.

The path of seeing is right view, the path of fixing upon is right thought, etc. Nibbāna grounded upon the Deathless is the path in the meaning of final goal. Thus dispassion is the path.

29. How is liberation the fruit? At the moment of the fruition of stream-entry, right view in the meaning of seeing is liberated from wrong view, is liberated from the mental defilements and aggregates that follow it, and is liberated externally from all signs; liberation has liberation as object, has liberation as resort, has arisen through liberation, is stable through liberation, is established through liberation. "Liberation" means two kinds of freedom - Nibbāna is liberation, and whatever phenomena have arisen with Nibbāna as object, all are liberated - liberation is the fruit.

Right thought in the meaning of fixing upon is liberated from wrong thought, is liberated from the mental defilements and aggregates that follow it, and is liberated externally from all signs; liberation has liberation as object, has liberation as resort, has arisen through liberation, is stable through liberation, is established through liberation. "Liberation" means two kinds of liberation - Nibbāna is liberation, and whatever phenomena have arisen with Nibbāna as object, all are liberated - liberation is the fruit.

Right speech in the meaning of discernment is liberated from wrong speech, right action in the meaning of origination is liberated from wrong action, right livelihood in the meaning of cleansing is liberated from wrong livelihood, right effort in the meaning of exertion is liberated from wrong effort, right mindfulness in the meaning of establishing is liberated from wrong mindfulness, right concentration in the meaning of non-distraction is liberated from wrong concentration, is liberated from the mental defilements and aggregates that follow it, and is liberated externally from all signs; liberation has liberation as object, has liberation as resort, has arisen through liberation, is stable through liberation, is established through liberation. "Liberation" means two kinds of liberation - Nibbāna is liberation, and whatever phenomena have arisen with Nibbāna as object, all are liberated - liberation is the fruit.

At the moment of the fruition of once-returning, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction is liberated from gross mental fetter of sensual lust, mental fetter of aversion, gross underlying tendency to sensual lust, underlying tendency to aversion, is liberated from the mental defilements and aggregates that follow it, and is liberated externally from all signs; liberation has liberation as object, has liberation as resort, has arisen through liberation, is stable through liberation, is established through liberation. "Liberation" means two kinds of liberation - Nibbāna is liberation, and whatever phenomena have arisen with Nibbāna as object, all are liberated - liberation is the fruit.

At the moment of the fruition of non-returning, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction is liberated from the residual mental fetter of sensual lust, mental fetter of aversion, residual underlying tendency to sensual lust, underlying tendency to aversion, is liberated from the mental defilements and aggregates that follow it, and is liberated externally from all signs; liberation has liberation as object, has liberation as resort, has arisen through liberation, is stable through liberation, is established through liberation, etc.

At the moment of the fruition of arahantship, right view in the meaning of seeing, etc. right concentration in the meaning of non-distraction is liberated from lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance, underlying tendency to conceit, underlying tendency to lust for existence, underlying tendency to ignorance, is liberated from the mental defilements and aggregates that follow it, and is liberated externally from all signs; liberation has liberation as object, has liberation as resort, has arisen through liberation, is stable through liberation, is established through liberation. "Liberation" means two kinds of liberation - Nibbāna is liberation, and whatever phenomena have arisen with Nibbāna as object, all are liberated - liberation is the fruit.

Liberation through seeing is right view, etc. liberation through non-distraction is right concentration, liberation through establishing is the enlightenment factor of mindfulness, liberation through reflection is the enlightenment factor of equanimity. Unshakeable liberation regarding faithlessness is the power of faith, etc. unshakeable liberation regarding ignorance is the power of wisdom. Liberation through decision is the faith faculty, etc. liberation through seeing is the wisdom faculty.

The faculties are liberation in the sense of authority. The powers are liberation in the sense of being unshakeable, the factors of enlightenment are liberation in the sense of leading out, the path is liberation in the sense of cause, the establishments of mindfulness are liberation in the sense of establishing, the right strivings are liberation in the sense of striving, the bases for spiritual power are liberation in the sense of success, the truths are liberation in the sense of being true, serenity is liberation in the sense of non-distraction, insight is liberation in the sense of observation, serenity and insight are liberation in the sense of having one flavour, the conjunction is liberation in the sense of not surpassing one another, purification of morality is liberation in the sense of restraint, purification of mind is liberation in the sense of non-distraction, purification of view is liberation in the sense of seeing, deliverance is liberation in the sense of being liberated, true knowledge is liberation in the sense of penetration, liberation is liberation in the sense of relinquishment, knowledge of non-arising is liberation in the sense of being stilled, desire is liberation

in the sense of root, attention is liberation in the sense of origination, contact is liberation in the sense of combination, feeling is liberation in the sense of coming together, concentration is liberation in the sense of chief, mindfulness is liberation in the sense of authority, wisdom is liberation in the sense of being higher than that, liberation is liberation in the sense of substance, Nibbāna grounded upon the Deathless is liberation in the sense of final goal. Thus liberation is the fruit. Thus dispassion is the path, liberation is the fruit.

The Treatise on Dispassion is concluded.

6. Treatise on Analytical Knowledge

1. Section on the Turning of the Wheel of the Teaching

30. Thus have I heard - On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the group of five monks -

"There are these two extremes, monks, that should not be cultivated by one who has gone forth. Which two? That which is the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; and that which is the pursuit of self-mortification, which is painful, ignoble, not connected with benefit. Not approaching these two extremes, monks, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna? It is just this noble eightfold path, as follows - right view, etc. right concentration. This, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna.

"But this, monks, is the noble truth of suffering. Birth is suffering, ageing is suffering, illness is suffering, death is 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. But this, monks, 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. But this, monks, 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. But this, monks, is the noble truth of the practice leading to the cessation of suffering - It is just this noble eightfold path, as follows - right view, etc. right concentration.

'This is the noble truth of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of suffering is to be fully understood' - thus, monks, etc. 'has been fully understood' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the origin of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the origin of suffering is to be abandoned' - thus, monks, etc. 'has been abandoned' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the cessation of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'That noble truth of the cessation of suffering is to be realised' - thus, monks, etc. 'has been realised' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the practice leading to the cessation of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'That noble truth of the practice leading to the cessation of suffering is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"As long as, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was not well purified, I did not acknowledge, monks, 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, that I had fully awakened to the unsurpassed perfect enlightenment. But when, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was well purified, then I acknowledged, monks, 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, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.'

This is what the Blessed One said. Delighted, the group of five monks rejoiced in what the Blessed One had said.

And while this explanation was being spoken, the stainless, spotless eye of the Teaching arose in the Venerable Koṇḍañña - "Whatever has the nature of arising, all that has the nature of cessation."

And when the wheel of the Teaching had been set in motion by the Blessed One, the terrestrial gods proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." Having heard the sound of the terrestrial gods, the gods ruled by the four great kings proclaimed, etc. Having heard the sound of the gods ruled by the four great kings, the Thirty-three gods, etc. the Yāma gods... etc. the Tusita gods... etc. the Nimmānaratī gods... etc. the Paranimmitavasavattī gods... etc. the gods of Brahmā's company proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world."

Thus in that moment, in that instant, in that second, the sound rose up as far as the Brahmā world. And this ten-thousand world-system trembled, quaked, and shook violently, and an immeasurable, eminent light appeared in the world, surpassing the divine power of the gods.

Then the Blessed One uttered this inspired utterance - "Koṇḍañña has indeed understood; Koṇḍañña has indeed understood!" Thus indeed the Venerable Koṇḍañña came to have the name 'Aññāsikoṇḍañña.'

"This is the noble truth of suffering" - regarding phenomena not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"Vision arose" - in what meaning? "Knowledge arose" - in what meaning? "Wisdom arose" - in what meaning? "True knowledge arose" - in what meaning? "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing. "Knowledge arose" - in the meaning of knowing. "Wisdom arose" - in the meaning of understanding. "True knowledge arose" - in the meaning of penetration. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, knowledge is a phenomenon, wisdom is a phenomenon, true knowledge is a phenomenon, light is a phenomenon. These five phenomena are both objects and resorts of analytical knowledge of phenomena. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding phenomena is analytical knowledge of phenomena."

The meaning of seeing is a meaning, the meaning of knowing is a meaning, the meaning of understanding is a meaning, the meaning of penetration is a meaning, the meaning of illumination is a meaning. These five meanings are both objects and resorts of analytical knowledge of meaning. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding meanings is analytical knowledge of meaning."

Phrases, language and speech to point out the five phenomena; phrases, language and speech to point out the five meanings. These ten languages are both objects and resorts of the analytical knowledge of language. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding languages is analytical knowledge of language."

Knowledges regarding the five phenomena, knowledges regarding the five meanings, knowledges regarding the ten languages. These twenty knowledges are both objects and resorts of the analytical knowledge of discernment. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding discernment is analytical knowledge of discernment."

"'But this noble truth of suffering is to be fully understood', etc. 'has been fully understood' - regarding phenomena not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose."

"Vision arose" - in what meaning? "Knowledge arose" - in what meaning? "Wisdom arose" - in what meaning? "True knowledge arose" - in what meaning? "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing. "Knowledge arose" - in

the meaning of knowing. "Wisdom arose" - in the meaning of understanding. "True knowledge arose" - in the meaning of penetration. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, knowledge is a phenomenon, wisdom is a phenomenon, true knowledge is a phenomenon, light is a phenomenon. These five phenomena are both objects and resorts of analytical knowledge of phenomena. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding phenomena is analytical knowledge of phenomena."

The meaning of seeing is a meaning, the meaning of knowing is a meaning, the meaning of understanding is a meaning, the meaning of penetration is a meaning, the meaning of illumination is a meaning. These five meanings are both objects and resorts of analytical knowledge of meaning. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding meanings is analytical knowledge of meaning."

Phrases, language and speech to point out the five phenomena; phrases, language and speech to point out the five meanings. These ten languages are both objects and resorts of the analytical knowledge of language. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding languages is analytical knowledge of language."

Knowledges regarding the five phenomena, knowledges regarding the five meanings, knowledges regarding the ten languages. These twenty knowledges are both objects and resorts of the analytical knowledge of discernment. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding discernment is analytical knowledge of discernment."

In the noble truth of suffering there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

"'This is the noble truth of the origin of suffering' - regarding things not heard before, vision arose, etc. light arose. 'But this noble truth of the origin of suffering is to be abandoned', etc. has been abandoned" - regarding things not heard before, vision arose, etc. light arose, etc."

In the noble truth of the origin of suffering there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

"'This is the noble truth of the cessation of suffering' - thus, regarding things not heard before, vision arose, etc. light arose. 'That noble truth of the cessation of suffering is to be realised' - thus, etc. 'realised' - thus, regarding things not heard before, vision arose, etc. light arose, etc."

In the noble truth of the cessation of suffering there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

"'This is the noble truth of the practice leading to the cessation of suffering' - thus, regarding things not heard before, vision arose, etc. light arose. 'That noble truth of the practice leading to the cessation of suffering is to be developed' - thus, etc. 'developed' - thus, regarding things not heard before, vision arose, etc. light arose, etc."

In the noble truth of the practice leading to the cessation of suffering there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

In the four noble truths there are sixty phenomena, sixty meanings, one hundred and twenty languages, and two hundred and forty knowledges.

2. Section on Establishments of Mindfulness

31. "'This is observation of body in the body' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. 'And this observation of body in the body is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose."

"This in feelings, etc. this in mind, etc. this is observation of mental phenomena in mental phenomena" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. "And this observation of mental phenomena in mental phenomena is to be developed" - etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose."

"'This is observation of body in the body' - regarding things not heard before, vision arose, etc. light arose, etc. 'And this observation of body in the body is to be developed' - etc. 'has been developed' - regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose."

"Vision arose" - in what meaning? "Knowledge arose" - in what meaning? "Wisdom arose" - in what meaning? "True knowledge arose" - in what meaning? "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing. "Knowledge arose" - in the meaning of knowing. "Wisdom arose" - in the meaning of understanding. "True knowledge arose" - in the meaning of penetration. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, knowledge is a phenomenon, wisdom is a phenomenon, true knowledge is a phenomenon, light is a phenomenon. These five phenomena are both objects and resorts of analytical knowledge of phenomena. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding phenomena is analytical knowledge of phenomena."

The meaning of seeing is a meaning, the meaning of knowing is a meaning, the meaning of understanding is a meaning, the meaning of penetration is a meaning, the meaning of illumination is a meaning. These five meanings are both objects and resorts of analytical knowledge of meaning. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding meanings is analytical knowledge of meaning."

Phrases, language and speech to point out the five phenomena; phrases, language and speech to point out the five meanings. These ten languages are both objects and resorts of the analytical knowledge of language. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding languages is analytical knowledge of language."

Knowledges regarding the five phenomena, knowledges regarding the five meanings, knowledges regarding the ten languages. These twenty knowledges are both objects and resorts of the analytical knowledge of discernment. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding discernment is analytical knowledge of discernment."

In the establishment of mindfulness through observation of the body in the body there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

"This in feelings, etc. this in mind, etc. this is observation of mental phenomena in mental phenomena" - regarding things not heard before, vision arose, etc. light arose, etc. "And this observation of mental phenomena in mental phenomena is to be developed," etc. "has been developed" - regarding things not heard before, vision arose, etc. light arose, etc."

In the establishment of mindfulness of observation of mental phenomena in mental phenomena there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

In the four establishments of mindfulness there are sixty phenomena, sixty meanings, one hundred and twenty languages, and two hundred and forty knowledges.

3. Section on Bases for Spiritual Power

32. "This is the basis for spiritual power that possesses concentration due to desire and volitional activities of striving" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. "And this basis for spiritual power that possesses concentration due to desire and volitional activities of striving is to be developed" - thus, monks, etc. "has been developed" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose.

"This is concentration due to energy, etc. this is concentration due to developed mind, etc. this is the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. "And this basis for spiritual power that possesses concentration due to investigation and volitional activities of striving is to be developed" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose."

"This is the basis for spiritual power that possesses concentration due to desire and volitional activities of striving" - regarding things not heard before, vision arose, etc. light arose, etc. "And this basis for spiritual power that possesses concentration due to desire and volitional activities of striving is to be developed", etc. "has been developed" - regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose."

"Vision arose" - in what meaning? "Knowledge arose" - in what meaning? "Wisdom arose" - in what meaning? "True knowledge arose" - in what meaning? "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing. "Knowledge arose" - in

the meaning of knowing. "Wisdom arose" - in the meaning of understanding. "True knowledge arose" - in the meaning of penetration. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, knowledge is a phenomenon, wisdom is a phenomenon, true knowledge is a phenomenon, light is a phenomenon. These five phenomena are both objects and resorts of analytical knowledge of phenomena. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding phenomena is analytical knowledge of phenomena."

The meaning of seeing is a meaning, the meaning of knowing is a meaning, the meaning of understanding is a meaning, the meaning of penetration is a meaning, the meaning of illumination is a meaning. These five meanings are both objects and resorts of analytical knowledge of meaning. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding meanings is analytical knowledge of meaning."

Phrases, language and speech to point out the five phenomena; phrases, language and speech to point out the five meanings. These ten languages are both objects and resorts of the analytical knowledge of language. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding languages is analytical knowledge of language."

Knowledges regarding the five phenomena, knowledges regarding the five meanings, knowledges regarding the ten languages. These twenty knowledges are both objects and resorts of the analytical knowledge of discernment. Whatever are its objects, those are its resorts. Whatever are its resorts, those are its objects. Therefore it is said - "Knowledge regarding discernment is analytical knowledge of discernment."

In the basis for spiritual power that possesses concentration due to desire and volitional activities of striving there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

"This concentration due to energy, etc. this is concentration due to developed mind, etc. this is the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - regarding things not heard before, vision arose, etc. light arose, etc. but this basis for spiritual power that possesses concentration due to investigation and volitional activities of striving is to be developed, etc. has been developed - regarding things not heard before, vision arose, etc. light arose, etc."

In the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving there are fifteen phenomena, fifteen meanings, thirty languages, sixty knowledges.

In the four bases for spiritual power there are sixty phenomena, sixty meanings, one hundred and twenty languages, and two hundred and forty knowledges.

4. Section on the Seven Bodhisattas

33. "'Origin, origin' - thus, monks, for the Bodhisatta Vipassī, regarding things not heard before, vision arose, etc. light arose. 'Cessation, cessation' - thus, monks, for the Bodhisatta Vipassī, regarding things not heard before, vision arose, etc. light

arose." In the explanation of the Bodhisatta Vipassī there are ten phenomena, ten meanings, twenty languages, and forty knowledges.

"'Origin, origin' - thus, monks, for the Bodhisatta Sikhī, etc. for the Bodhisatta Vessabhū, etc. for the Bodhisatta Kakusandha, etc. for the Bodhisatta Koṇāgamana, etc. for the Bodhisatta Kassapa, regarding things not heard before, vision arose, etc. light arose. 'Cessation, cessation' - thus, monks, for the Bodhisatta Kassapa, regarding things not heard before, vision arose, etc. light arose." In the explanation of the Bodhisatta Kassapa there are ten phenomena, ten meanings, twenty languages, and forty knowledges.

"'Origin, origin' - thus, monks, for the Bodhisatta Gotama, regarding things not heard before, vision arose, etc. light arose. 'Cessation, cessation' - thus, monks, for the Bodhisatta Gotama, regarding things not heard before, vision arose, etc. light arose." In the explanation of the Bodhisatta Gotama there are ten phenomena, ten meanings, twenty languages, and forty knowledges.

For the seven Bodhisattas, in the seven explanations, there are seventy phenomena, seventy meanings, one hundred and forty languages, and two hundred and eighty-two knowledges.

5. Section on Direct Knowledge and so on

34. "As far as the meaning of direct knowledge for direct knowledge is known, seen, understood, realised, touched by wisdom. There is no meaning of direct knowledge not touched by wisdom" - vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. For direct knowledge in the meaning of direct knowledge there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

"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 is known, seen, understood, realised, touched by wisdom. There is no meaning of realisation not touched by wisdom" - vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. For realisation in the meaning of realisation there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

For direct knowledge in the meaning of direct knowledge, for full understanding in the meaning of full understanding, for abandoning in the meaning of abandoning, for meditative development in the meaning of meditative development, for realisation in the meaning of realisation there are two thousand five hundred phenomena, two thousand five hundred meanings, two hundred and fifty languages, five hundred knowledges.

6. Section on Aggregates and so on

35. "As far as the meaning of aggregate of the aggregates is known, seen, understood, realised, touched by wisdom. There is no meaning of aggregate not touched by wisdom" - vision arose, knowledge arose, wisdom arose, true knowledge

arose, light arose. For the aggregates in the meaning of aggregate there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

"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 is known, seen, understood, realised, touched by wisdom. There is no meaning of unconditioned not touched by wisdom" - vision arose, etc. light arose." For the unconditioned in the meaning of unconditioned there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

For the aggregates in the meaning of aggregate, for the elements in the meaning of element, for the sense bases in the meaning of sense base, for the conditioned in the meaning of conditioned, for the unconditioned in the meaning of unconditioned there are two thousand five hundred phenomena, two thousand five hundred meanings, two hundred and fifty languages, five hundred knowledges.

7. Section on Truths

36. "As far as the meaning of suffering of suffering is known, seen, understood, realised, touched by wisdom. There is no meaning of suffering not touched by wisdom" - vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. For suffering in the meaning of suffering there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

"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 is known, seen, understood, realised, touched by wisdom. There is no meaning of path not touched by wisdom" - vision arose, etc. light arose." For the path in the meaning of path there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

In the four noble truths there are a hundred phenomena, a hundred meanings, two hundred languages, four hundred knowledges.

8. Section on Analytical Knowledge

37. "As far as the meaning of analytical knowledge of meaning of the analytical knowledge of meaning is known, seen, understood, realised, touched by wisdom. There is no meaning of analytical knowledge of meaning not touched by wisdom" - vision arose, etc. light arose." For analytical knowledge of meaning in the meaning of analytical knowledge of meaning there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

"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 is known, seen, understood, realised, touched by wisdom. There is no meaning of analytical knowledge of discernment not touched by wisdom" - vision arose, etc. light arose." For the meaning of analytical knowledge of discernment there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

In the four analytical knowledges there are a hundred phenomena, a hundred meanings, two hundred languages, four hundred knowledges.

9. The Section on the Six Qualities of a Buddha

38. "As far as the knowledge of the diversity of faculties, that is known, seen, understood, realised, touched by wisdom. There is nothing of the knowledge of the diversity of faculties not touched by wisdom" - vision arose, etc. light arose." For the knowledge of the diversity of faculties there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

"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, etc. as far as the knowledge of omniscience, etc. as far as the unobstructed knowledge, that is known, seen, understood, realised, touched by wisdom. There is nothing of the unobstructed knowledge not touched by wisdom" - vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. For the unobstructed knowledge there are twenty-five phenomena, twenty-five meanings, fifty languages, a hundred knowledges.

In the six Buddha-qualities there are one hundred and fifty phenomena, one hundred and fifty meanings, three hundred languages, six hundred knowledges.

In the treatise on analytical knowledge there are eight hundred and fifty phenomena, eight hundred and fifty meanings, one thousand seven hundred languages, and three thousand four hundred knowledges.

The Treatise on Analytical Knowledge is concluded.

7. Treatise on the Wheel of the Teaching

1. Section on Truths

39. On one occasion the Blessed One was dwelling at Bārāṇasī, etc. Thus indeed the Venerable Koṇḍañña came to have the name "Aññāsikoṇḍañña."

"This is the noble truth of suffering" - regarding phenomena not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"Vision arose" - in what meaning? "Knowledge arose" - in what meaning? "Wisdom arose" - in what meaning? "True knowledge arose" - in what meaning? "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing. "Knowledge arose" - in the meaning of knowing. "Wisdom arose" - in the meaning of understanding. "True knowledge arose" - in the meaning of penetration. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, seeing is the meaning. Knowledge is a phenomenon, knowing is the meaning. Wisdom is a phenomenon, understanding is the meaning. True knowledge is a phenomenon, penetration is the meaning. Light is a phenomenon, illumination is the meaning. These five phenomena and five meanings have suffering as their basis, have truth as their basis, have truth as their object, have truth as their resort, are included in truth, are comprised in truth, have arisen in truth, are stable in truth, are established in truth.

40. "The wheel of the Teaching": in what sense is it the wheel of the Teaching? He sets going the Teaching and the wheel - the wheel of the Teaching. He sets going the wheel and the Teaching - the wheel of the Teaching. He sets going by the Teaching - the wheel of the Teaching. He sets going by righteous conduct - the wheel of the Teaching. Established in the Teaching, he sets going - the wheel of the Teaching. Firmly established in the Teaching, he sets going - the wheel of the Teaching. Establishing others in the Teaching, he sets going - the wheel of the Teaching. Having attained mastery in the Teaching, he sets going - the wheel of the Teaching. Causing others to attain mastery in the Teaching, he sets going - the wheel of the Teaching. Having attained perfection in the Teaching, he sets going - the wheel of the Teaching. Causing others to attain perfection in the Teaching, he sets going - the wheel of the Teaching. Having attained self-confidence in the Teaching, he sets going - the wheel of the Teaching. Causing others to attain self-confidence in the Teaching, he sets going - the wheel of the Teaching. Honouring the Teaching, he sets going - the wheel of the Teaching. Respecting the Teaching, he sets going - the wheel of the Teaching. Revering the Teaching, he sets going - the wheel of the Teaching. Venerating the Teaching, he sets going - the wheel of the Teaching. Paying homage to the Teaching, he sets going - the wheel of the Teaching. Having the Teaching as his banner, he sets going - the wheel of the Teaching. Having the Teaching as his standard, he sets going - the wheel of the Teaching. Having the Teaching as authority, he sets going - the wheel of the Teaching. That wheel of the Teaching cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world - the wheel of the Teaching.

The faith faculty is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The energy faculty is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The mindfulness faculty is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The concentration faculty is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The wisdom faculty is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The power of faith is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The power of energy is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The power of mindfulness is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The power of concentration is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The power of wisdom is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The enlightenment factor of mindfulness is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The enlightenment factor of investigation of phenomena is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The enlightenment factor of energy is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The enlightenment factor of rapture is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The enlightenment factor of tranquillity is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The enlightenment factor of concentration is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. The enlightenment factor of equanimity is a phenomenon. One sets going that phenomenon, thus - the wheel of

the Teaching. Right view is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. Right thought is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. Right speech is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. Right action is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. Right livelihood is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. Right effort is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. Right mindfulness is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching. Right concentration is a phenomenon. One sets going that phenomenon, thus - the wheel of the Teaching.

The faculty is a mental state in the meaning of authority. One sets going that phenomenon, thus - the wheel of the Teaching. Power is a mental state in the meaning of being unshakeable. One sets going that phenomenon, thus - the wheel of the Teaching. The factor of enlightenment is a mental state in the meaning of leading to liberation. One sets going that phenomenon, thus - the wheel of the Teaching. The path is a mental state in the meaning of cause. One sets going that phenomenon, thus - the wheel of the Teaching. The establishments of mindfulness are a mental state in the meaning of establishing. One sets going that phenomenon, thus - the wheel of the Teaching. The right strivings are a mental state in the meaning of striving. One sets going that phenomenon, thus - the wheel of the Teaching. The bases for spiritual power are a mental state in the meaning of success. One sets going that phenomenon, thus - the wheel of the Teaching. The truths are a mental state in the meaning of being true. One sets going that phenomenon, thus - the wheel of the Teaching. Serenity is a mental state in the meaning of non-distraction. One sets going that phenomenon, thus - the wheel of the Teaching. Insight is a mental state in the meaning of observation. One sets going that phenomenon, thus - the wheel of the Teaching. Serenity and insight are a mental state in the meaning of having one flavour. One sets going that phenomenon, thus - the wheel of the Teaching. The conjunction is a mental state in the meaning of not surpassing one another. One sets going that phenomenon, thus - the wheel of the Teaching. Purification of morality is a mental state in the meaning of restraint. One sets going that phenomenon, thus - the wheel of the Teaching. Purification of mind is a mental state in the meaning of non-distraction. One sets going that phenomenon, thus - the wheel of the Teaching. Purification of view is a mental state in the meaning of seeing. One sets going that phenomenon, thus - the wheel of the Teaching. Deliverance is a mental state in the meaning of being released. One sets going that phenomenon, thus - the wheel of the Teaching. True knowledge is a mental state in the meaning of penetration. One sets going that phenomenon, thus - the wheel of the Teaching. Liberation is a mental state in the meaning of relinquishment. One sets going that phenomenon, thus - the wheel of the Teaching. Knowledge of elimination is a mental state in the meaning of eradication. One sets going that phenomenon, thus - the wheel of the Teaching. Knowledge of non-arising is a mental state in the meaning of being stilled. One sets going that phenomenon, thus - the wheel of the Teaching. Desire is a mental state in the meaning of root. One sets going that mental state, thus - the wheel of the Teaching. Attention is a mental state in the meaning of origination. One sets going that phenomenon, thus - the wheel of the Teaching. Contact is a mental state in the meaning of combination. One sets going that

phenomenon, thus - the wheel of the Teaching. Feeling is a mental state in the meaning of coming together. One sets going that phenomenon, thus - the wheel of the Teaching. Concentration is a mental state in the meaning of chief. One sets going that phenomenon, thus - the wheel of the Teaching. Mindfulness is a mental state in the meaning of authority. One sets going that phenomenon, thus - the wheel of the Teaching. Wisdom is a mental state in the meaning of being higher than that. One sets going that phenomenon, thus - the wheel of the Teaching. Liberation is a mental state in the meaning of substance. One sets going that phenomenon, thus - the wheel of the Teaching. Nibbāna grounded upon the Deathless is a mental state in the meaning of final goal. One sets going that phenomenon, thus - the wheel of the Teaching.

"But this noble truth of suffering is to be fully understood", etc. "has been fully understood" - regarding phenomena not heard before, vision arose, etc. light arose.

"Vision arose" - in what meaning, etc. "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing, etc. "Light arose" - in the meaning of illumination. Vision is a phenomenon, seeing is the meaning, etc. Light is a phenomenon, illumination is the meaning. These five phenomena and five meanings have suffering as their basis, have truth as their basis, have truth as their object, have truth as their resort, are included in truth, are comprised in truth, have arisen in truth, are stable in truth, are established in truth.

"The wheel of the Teaching": in what sense is it the wheel of the Teaching? He sets going the Teaching and the wheel - the wheel of the Teaching. He sets going the wheel and the Teaching - the wheel of the Teaching. He sets going by the Teaching - the wheel of the Teaching. He sets in motion the exposition of the Teaching - the wheel of the Teaching. Established in the Teaching, he sets going - the wheel of the Teaching. Firmly established in the Teaching, he sets going - the wheel of the Teaching, etc. Nibbāna grounded upon the Deathless is a phenomenon in the meaning of final goal; he sets in motion that phenomenon - the wheel of the Teaching.

"This is the noble truth of the origin of suffering" - regarding phenomena not heard before, vision arose, etc. light arose, etc. "But this noble truth of the origin of suffering is to be abandoned", etc. "has been abandoned" - regarding phenomena not heard before, vision arose, etc. light arose.

"Vision arose" - in what meaning, etc. "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing, etc. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, seeing is the meaning, etc. Light is a phenomenon, illumination is the meaning. These five phenomena and five meanings have origin as their basis, have truth as their basis. Etc. have cessation as their basis, have truth as their basis. Etc. have the path as their basis, have truth as their basis, have truth as their object, have truth as their resort, are included in truth, are comprised in truth, have arisen in truth, are stable in truth, are established in truth.

"The wheel of the Teaching": in what sense is it the wheel of the Teaching? He sets going the Teaching and the wheel - the wheel of the Teaching. He sets going the wheel and the Teaching - the wheel of the Teaching. He sets going by the Teaching -

the wheel of the Teaching. He sets going by righteous conduct -the wheel of the Teaching. Established in the Teaching, he sets going -the wheel of the Teaching. Firmly established in the Teaching, he sets going -the wheel of the Teaching, etc. Nibbāna grounded upon the Deathless is a phenomenon in the meaning of final goal. One sets going that phenomenon, thus -the wheel of the Teaching.

2. Section on Establishments of Mindfulness

41. "'This is observation of body in the body' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. 'And this observation of body in the body is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose."

"This in feelings, etc. this in mind, etc. this is observation of mental phenomena in mental phenomena" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. "And this observation of mental phenomena in mental phenomena is to be developed" - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose."

"This is observation of body in the body" - regarding things not heard before, vision arose, etc. light arose, etc. 'And this observation of body in the body is to be developed' - etc. "has been developed" - regarding things not heard before, vision arose, etc. light arose.

"Vision arose" - in what meaning, etc. "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing, etc. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, seeing is the meaning, etc. Light is a phenomenon, illumination is the meaning. These five phenomena and five meanings have body as their basis, have the establishment of mindfulness as their basis, etc. have feeling as their basis, have the establishment of mindfulness as their basis, etc. have mind as their basis, have the establishment of mindfulness as their basis, etc. have mental phenomena as their basis, have the establishment of mindfulness as their basis, have the establishment of mindfulness as their object, have the establishment of mindfulness as their resort, are included in the establishment of mindfulness, are comprised in the establishment of mindfulness, have arisen in the establishment of mindfulness, are stable in the establishment of mindfulness, are established in the establishment of mindfulness.

"The wheel of the Teaching": in what sense is it the wheel of the Teaching? He sets going the Teaching and the wheel - the wheel of the Teaching. He sets going the wheel and the Teaching - the wheel of the Teaching. He sets going by the Teaching - the wheel of the Teaching. He sets going by righteous conduct -the wheel of the Teaching. Established in the Teaching, he sets going -the wheel of the Teaching. Firmly established in the Teaching, he sets going -the wheel of the Teaching, etc. Nibbāna grounded upon the Deathless is a phenomenon in the meaning of final goal. One sets going that phenomenon, thus -the wheel of the Teaching.

3. Section on Bases for Spiritual Power

42. "'This is the basis for spiritual power that possesses concentration due to desire and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. 'And this basis for spiritual power that possesses concentration due to desire and volitional activities of striving is to be developed' - thus, monks, etc. "has been developed" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose.

"This is concentration due to energy, etc. this is concentration due to developed mind, etc. this is the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose. "And this basis for spiritual power that possesses concentration due to investigation and volitional activities of striving is to be developed" - thus, monks, etc. "has been developed" - thus, monks, regarding things not heard before, vision arose for me, etc. light arose."

"This is the basis for spiritual power that possesses concentration due to desire and volitional activities of striving" - regarding things not heard before, vision arose, etc. light arose, etc. 'And this basis for spiritual power that possesses concentration due to desire and volitional activities of striving is to be developed', etc. 'has been developed' - regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"Vision arose" - in what meaning? "Knowledge arose" - in what meaning? "Wisdom arose" - in what meaning? "True knowledge arose" - in what meaning? "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing. "Knowledge arose" - in the meaning of knowing. "Wisdom arose" - in the meaning of understanding. "True knowledge arose" - in the meaning of penetration. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, seeing is the meaning. Knowledge is a phenomenon, knowing is the meaning. Wisdom is a phenomenon, understanding is the meaning. True knowledge is a phenomenon, penetration is the meaning. Light is a phenomenon, illumination is the meaning. These five phenomena and five meanings have desire as their basis, have the basis for spiritual power as their basis, have the basis for spiritual power as their object, have the basis for spiritual power as their resort, are included in the basis for spiritual power, are comprised in the basis for spiritual power, have arisen in the basis for spiritual power, are stable in the basis for spiritual power, are established in the basis for spiritual power.

"The wheel of the Teaching": in what sense is it the wheel of the Teaching? He sets going the Teaching and the wheel - the wheel of the Teaching. He sets going the wheel and the Teaching - the wheel of the Teaching. He sets going by the Teaching - the wheel of the Teaching. He sets going by righteous conduct - the wheel of the Teaching. Established in the Teaching, he sets going - the wheel of the Teaching. Firmly established in the Teaching, he sets going - the wheel of the Teaching. Establishing others in the Teaching, he sets going - the wheel of the Teaching. Having attained mastery in the Teaching, he sets going - the wheel of the Teaching. Causing others to attain mastery in the Teaching, he sets going - the wheel of the Teaching. Having attained perfection in the Teaching, he sets going - the wheel of the Teaching. Causing others to attain perfection in the Teaching, he sets going - the wheel of the

Teaching, etc. Paying homage to the Teaching, he sets going -the wheel of the Teaching. Having the Teaching as his banner, he sets going -the wheel of the Teaching. Having the Teaching as his standard, he sets going -the wheel of the Teaching. Having the Teaching as authority, he sets going -the wheel of the Teaching. That wheel of the Teaching cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world - the wheel of the Teaching.

The faith faculty is a phenomenon. One sets going that phenomenon, thus -the wheel of the Teaching, etc. Nibbāna grounded upon the Deathless is a phenomenon in the meaning of final goal. One sets going that phenomenon, thus -the wheel of the Teaching.

This is the basis for spiritual power that possesses concentration due to energy and volitional activities of striving - regarding things not heard before, vision arose, etc. light arose, etc. but this basis for spiritual power that possesses concentration due to energy and volitional activities of striving is to be developed, etc. has been developed - regarding things not heard before, vision arose, etc. light arose.

"Vision arose" - in what meaning, etc. "Light arose" - in what meaning? "Vision arose" - in the meaning of seeing, etc. "Light arose" - in the meaning of illumination.

Vision is a phenomenon, seeing is the meaning, etc. Light is a phenomenon, illumination is the meaning. These five phenomena and five meanings have energy as their basis, have the basis for spiritual power as their basis, etc. have consciousness as their basis, have the basis for spiritual power as their basis, have investigation as their basis, have the basis for spiritual power as their basis, have the basis for spiritual power as their object, have the basis for spiritual power as their resort, are included in the basis for spiritual power, are comprised in the basis for spiritual power, have arisen in the basis for spiritual power, are stable in the basis for spiritual power, are established in the basis for spiritual power.

"The wheel of the Teaching": in what sense is it the wheel of the Teaching? He sets going the Teaching and the wheel - the wheel of the Teaching. He sets going the wheel and the Teaching - the wheel of the Teaching. He sets going by the Teaching - the wheel of the Teaching. He sets going by righteous conduct -the wheel of the Teaching. Established in the Teaching, he sets going -the wheel of the Teaching. Firmly established in the Teaching, he sets going -the wheel of the Teaching, etc. Nibbāna grounded upon the Deathless is a phenomenon in the meaning of final goal. One sets going that phenomenon, thus -the wheel of the Teaching.

The Treatise on the Wheel of the Teaching is concluded.

8. Treatise on the Supramundane

43. What phenomena are supramundane? 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, the four noble paths, the four fruits of asceticism, and Nibbāna - these phenomena are supramundane.

"Supramundane": in what sense are they supramundane? They cross over the world - supramundane. They rise above the world - supramundane. They rise above from the world - supramundane. They rise above from the world - supramundane. They go beyond the world - supramundane. They completely transcend the world - supramundane. They have completely transcended the world - supramundane. They exceed the world - supramundane. They cross over the end of the world - supramundane. They escape from the world - supramundane. They escape from the world - supramundane. They escape from the world - supramundane. They have escaped from the world - supramundane. They have escaped by the world - supramundane. They have escaped from the world - supramundane. They do not remain in the world - supramundane. They do not remain in the world - supramundane. They are not stained in the world - supramundane. They are not stained by the world - supramundane. They are unsmeared in the world - supramundane. They are unsmeared by the world - supramundane. They are untainted in the world - supramundane. They are untainted by the world - supramundane. They are free in the world - supramundane. They are free by the world - supramundane. They are free from the world - supramundane. They are free from the world - supramundane. They are free from the world - supramundane. They are free from the world - supramundane. They are disjoined in the world - supramundane. They are disjoined by the world - supramundane. They are disjoined from the world - supramundane. They are disjoined in the world - supramundane. They are disjoined from the world - supramundane. They are disjoined from the world - supramundane. They become pure from the world - supramundane. They become pure from the world - supramundane. They become pure from the world - supramundane. They become completely pure from the world - supramundane. They become completely pure from the world - supramundane. They emerge from the world - supramundane. They emerge from the world - supramundane. They emerge from the world - supramundane. They turn away from the world - supramundane. They turn away from the world - supramundane. They turn away from the world - supramundane. They do not cling in the world - supramundane. They are not seized in the world - supramundane. They are not bound in the world - supramundane. They cut off the world - supramundane. They have cut off the world - supramundane. They tranquillise the world - supramundane. They have tranquillised the world - supramundane. They are not a path of the world - supramundane. They are not a destination of the world - supramundane. They are not a domain of the world - supramundane. They are not common to the world - supramundane. They vomit up the world - supramundane. They do not swallow back the world - supramundane. They abandon the world - supramundane. They do not cling to the world - supramundane. They scatter the world - supramundane. They do not heap up the world - supramundane. They extinguish the world - supramundane. They do not kindle the world - supramundane. Having completely transcended and overcome the world, they remain - supramundane.

The Treatise on the Supramundane is concluded.

9. Treatise on Power

44. At Sāvatthī. "There are, monks, these five powers. Which five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom - these, monks, are the five powers.

"But further, there are sixty-eight powers -the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of moral fear, the power of reflection, the power of meditative development, the power of blamelessness, the power of inclusiveness, the power of patience, the power of description, the power of persuasion, the power of sovereignty, the power of determination, the power of serenity, the power of insight, ten powers of a trainee, ten powers of one beyond training, ten powers of one who has eliminated the mental corruptions, ten powers of supernormal power, ten powers of the Truth-finder."

What is the power of faith? One does not waver regarding faithlessness - this is the power of faith. The power of faith in the meaning of supporting conascent phenomena, the power of faith in the meaning of exhausting mental defilements, the power of faith in the meaning of purifying beginning with penetration, the power of faith in the meaning of determining consciousness, the power of faith in the meaning of cleansing consciousness, the power of faith in the meaning of achieving distinction, the power of faith in the meaning of further penetration, the power of faith in the meaning of full realisation of the truths, the power of faith in the meaning of establishing in cessation. This is the power of faith.

What is the power of energy? One does not waver regarding idleness - this is the power of energy. The power of energy in the meaning of supporting conascent phenomena, the power of energy in the meaning of exhausting mental defilements, the power of energy in the meaning of purifying beginning with penetration, the power of energy in the meaning of determining consciousness, the power of energy in the meaning of cleansing consciousness, the power of energy in the meaning of achieving distinction, the power of energy in the meaning of further penetration, the power of energy in the meaning of full realisation of the truths, the power of energy in the meaning of establishing in cessation. This is the power of energy.

What is the power of mindfulness? One does not waver regarding heedlessness - this is the power of mindfulness. The power of mindfulness in the meaning of supporting conascent phenomena, etc. the power of mindfulness in the meaning of establishing in cessation. This is the power of mindfulness.

What is the power of concentration? One does not waver regarding restlessness - this is the power of concentration. The power of concentration in the meaning of supporting conascent phenomena, etc. the power of concentration in the meaning of establishing in cessation. This is the power of concentration.

What is the power of wisdom? One does not waver regarding ignorance - the power of wisdom. The power of wisdom in the meaning of support for conascent phenomena, etc. the power of wisdom in the meaning of establishing in cessation. This is the power of wisdom.

What is the power of shame? Through renunciation one is ashamed of sensual desire - the power of shame. Through non-anger one is ashamed of anger - the power of shame. Through perception of light one is ashamed of sloth and torpor - the power of shame. Through non-distraction one is ashamed of restlessness - the power of shame. Through defining of phenomena one is ashamed of sceptical doubt - the power of shame. Through knowledge one is ashamed of ignorance - the power of shame. Through gladness one is ashamed of discontent - the power of shame. Through the first meditative absorption one is ashamed of the mental hindrances - the power of shame, etc. through the path of arahantship one is ashamed of all mental defilements - the power of shame. This is the power of shame.

What is the power of moral fear? Through renunciation one fears sensual desire - the power of moral fear. Through non-anger one fears anger - the power of moral fear. Through perception of light one fears sloth and torpor - the power of moral fear. Through non-distraction one fears restlessness - the power of moral fear. Through defining of phenomena one fears sceptical doubt - the power of moral fear. Through knowledge one fears ignorance - the power of moral fear. Through gladness one fears discontent - the power of moral fear. Through the first meditative absorption one fears the mental hindrances - the power of moral fear, etc. through the path of arahantship one fears all mental defilements - the power of moral fear. This is the power of moral fear.

What is the power of reflection? Through renunciation one reflects on sensual desire - the power of reflection. Through non-anger one reflects on anger - the power of reflection. Through perception of light one reflects on sloth and torpor - the power of reflection. Through non-distraction one reflects on restlessness - the power of reflection. Through defining of phenomena one reflects on sceptical doubt - the power of reflection. Through knowledge one reflects on ignorance - the power of reflection. Through gladness one reflects on discontent - the power of reflection. Through the first meditative absorption one reflects on the mental hindrances - the power of reflection, etc. Through the path of arahantship one reflects on all mental defilements - the power of reflection. This is the power of reflection.

What is the power of meditative development? Abandoning sensual desire one develops renunciation - the power of meditative development. Abandoning anger one develops non-anger - the power of meditative development. Abandoning sloth and torpor one develops perception of light - the power of meditative development. Abandoning restlessness one develops non-distraction - the power of meditative development. Abandoning sceptical doubt one develops defining of phenomena - the power of meditative development. Abandoning ignorance one develops knowledge - the power of meditative development. Abandoning discontent one develops gladness - the power of meditative development. Abandoning the mental hindrances one develops the first meditative absorption - the power of meditative development, etc. Abandoning all mental defilements one develops the path of arahantship - the power of meditative development. This is the power of meditative development.

What is the power of blamelessness? Because sensual desire has been abandoned, there is no fault in renunciation - the power of blamelessness. Because anger has been abandoned, there is no fault in non-anger - the power of blamelessness. Because sloth and torpor has been abandoned, there is no fault in perception of light

- the power of blamelessness. Because restlessness has been abandoned, there is no fault in non-distraction - the power of blamelessness. Because sceptical doubt has been abandoned, there is no fault in defining of phenomena - the power of blamelessness. Because ignorance has been abandoned, there is no fault in knowledge - the power of blamelessness. Because discontent has been abandoned, there is no fault in gladness - the power of blamelessness. Because the mental hindrances have been abandoned, there is no fault in the first meditative absorption - the power of blamelessness, etc. Because all mental defilements have been abandoned, there is no fault in the path of arahantship - the power of blamelessness. This is the power of blamelessness.

What is the power of inclusiveness? One abandoning sensual desire collects the mind by the influence of renunciation - the power of inclusiveness. One abandoning anger collects the mind by the influence of non-anger - the power of inclusiveness. One abandoning sloth and torpor collects the mind by the influence of perception of light - the power of inclusiveness, etc. One abandoning all mental defilements collects the mind by the influence of the path of arahantship - the power of inclusiveness. This is the power of inclusiveness.

What is the power of patience? Because sensual desire has been abandoned, renunciation is agreeable - the power of patience. Because anger has been abandoned, non-anger is agreeable - the power of patience. Because sloth and torpor has been abandoned, perception of light is agreeable - the power of patience. Because restlessness has been abandoned, non-distraction is agreeable - the power of patience. Because sceptical doubt has been abandoned, defining of phenomena is agreeable - the power of patience. Because ignorance has been abandoned, knowledge is agreeable - the power of patience. Because discontent has been abandoned, gladness is agreeable - the power of patience. Because the mental hindrances have been abandoned, the first meditative absorption is agreeable - the power of patience, etc. Because all mental defilements have been abandoned, the path of arahantship is agreeable - the power of patience. This is the power of patience.

What is the power of description? One abandoning sensual desire describes the mind by the influence of renunciation - the power of description. One abandoning anger describes the mind by the influence of non-anger - the power of description. One abandoning sloth and torpor describes the mind by the influence of perception of light - the power of description, etc. One abandoning all mental defilements describes the mind by the influence of the path of arahantship - the power of description. This is the power of description.

What is the power of convincing? One abandoning sensual desire convinces the mind by the influence of renunciation - the power of convincing. One abandoning anger convinces the mind by the influence of non-anger - the power of convincing. One abandoning sloth and torpor convinces the mind by the influence of perception of light - the power of convincing, etc. One abandoning all mental defilements convinces the mind by the influence of the path of arahantship - the power of convincing. This is the power of convincing.

What is the power of supremacy? One abandoning sensual desire wields mastery over the mind by the influence of renunciation - the power of supremacy. One abandoning anger wields mastery over the mind by the influence of non-anger - the power of supremacy. One abandoning sloth and torpor wields mastery over the mind by the influence of perception of light - the power of supremacy, etc. One abandoning all mental defilements wields mastery over the mind by the influence of the path of arahantship - the power of supremacy. This is the power of supremacy.

What is the power of determination? One abandoning sensual desire determines the mind by the influence of renunciation - this is the power of determination. One abandoning anger determines the mind by the influence of non-anger - this is the power of determination. One abandoning sloth and torpor determines the mind by the influence of perception of light - this is the power of determination, etc. One abandoning all mental defilements determines the mind by the influence of the path of arahantship - this is the power of determination. This is the power of determination.

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, 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, etc. Observation of relinquishment is the power of insight, in material form observation of impermanence is the power of insight, in material form observation of suffering 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, in ageing and death observation of suffering 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 pleasure - 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.

What are the ten powers of a trainee and the ten powers of one beyond training? One trains in right view - this is the power of a trainee. Because of having trained therein, it is the power of one beyond training. One trains in right thought - this is the power of a trainee. Because of having trained therein - this is the power of one beyond training. Right speech, etc. right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, etc. One trains in right liberation - this is the power of a trainee. Because of having trained therein - this is the power of one beyond training. These are the ten powers of a trainee and the ten powers of one beyond training.

What are the ten powers of one who has eliminated the mental corruptions? Here, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom. That for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions - "My mental corruptions are eliminated."

Furthermore, for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom. That for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions - "My mental corruptions are eliminated."

Furthermore, for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has become completely free from all phenomena conducive to mental corruptions. That for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has

become completely free from all phenomena conducive to mental corruptions - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions - "My mental corruptions are eliminated."

Furthermore, for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed. That for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions - "My mental corruptions are eliminated."

Furthermore, for a monk who has eliminated the mental corruptions, the four right strivings have been developed and well developed; etc. the four bases for spiritual power have been developed and well developed; the five faculties have been developed and well developed; the five powers have been developed and well developed; the seven factors of enlightenment have been developed and well developed; etc. the noble eightfold path has been developed and well developed. That for a monk who has eliminated the mental corruptions, the eightfold path has been developed and well developed - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions - "My mental corruptions are eliminated." These are the ten powers of one who has eliminated the mental corruptions.

What are the ten powers of supernormal power? Supernormal power of determination, supernormal power of transformation, mind-made supernormal power, supernormal power through the pervasion of knowledge, supernormal power through the pervasion of concentration, noble supernormal power, supernormal power born of the result of action, supernormal power of one with merit, supernormal power made of true knowledge, supernormal power in the sense of success through the condition of right exertion here and there - these are the ten powers of supernormal power.

What are the ten powers of the Truth-finder? Here the Truth-finder understands as it really is the possible as possible and the impossible as impossible. That the Truth-finder understands as it really is the possible as possible and the impossible as impossible - this too is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

Furthermore, the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause. That the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause - this too is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

Furthermore, the Truth-finder understands as it really is the practice leading to all destinations. That the Truth-finder understands as it really is the practice leading to all destinations - this too is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

Furthermore, the Truth-finder understands as it really is the world with its many elements and various elements. That the Truth-finder understands as it really is the world with its many elements and various elements - this too is of the Truth-finder, etc.

Furthermore, the Truth-finder understands as it really is the various dispositions of beings. That the Truth-finder understands as it really is the various dispositions of beings - this too is of the Truth-finder, etc.

Furthermore, the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons. That the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons - this too is of the Truth-finder, etc.

Furthermore, the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments. That the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments - this too is of the Truth-finder, etc.

Furthermore, the Truth-finder recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives. That the Truth-finder recollects manifold past lives. That is: one birth, two births, etc. this too is of the Truth-finder, etc.

Furthermore, the Truth-finder with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, etc. that the Truth-finder with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, etc. this too is of the Truth-finder, etc.

Furthermore, the Truth-finder, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. That the Truth-finder, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions - this too is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. These are the ten powers of the Truth-finder.

45. In what sense is it the power of faith? In what sense is it the power of energy? In what sense is it the power of mindfulness? In what sense is it the power of concentration? In what sense is it the power of wisdom? In what sense is it the power of shame? In what sense is it the power of moral fear? In what sense is it the power of reflection? Etc. In what sense is it the power of the Truth-finder?

In the sense of unshakeability regarding faithlessness, it is the power of faith. In the sense of unshakeability regarding idleness, it is the power of energy. In the sense of unshakeability regarding heedlessness, it is the power of mindfulness. In the sense of unshakeability regarding restlessness, it is the power of concentration. In the sense of unshakeability regarding ignorance, it is the power of wisdom. One is ashamed of evil unwholesome mental states - the power of shame. One has moral fear of evil unwholesome mental states - the power of moral fear. One reflects on the mental defilements with knowledge - the power of reflection. The mental states arisen therein become of one flavour - the power of meditative development. Therein there is no fault whatsoever - the power of blamelessness. By that one collects the mind - the power of inclusiveness. That is agreeable to him - the power of patience. By that one describes the mind - the power of description. By that one convinces the mind - the power of convincing. By that one wields mastery over the mind - the power of supremacy. By that one determines the mind - this is the power of determination. By that the mind becomes fully focused - this is the power of serenity. One observes the mental states arisen therein - this is the power of insight. One trains therein - this is the power of a trainee. Because of having trained therein - this is the power of one beyond training. By that the mental corruptions are eliminated - the power of one who has eliminated the mental corruptions. For him it succeeds - the power of supernormal power. In the sense of being immeasurable, it is the power of the Truth-finder.

The Treatise on Power is concluded.

10. Treatise on Emptiness

46. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"'Empty is the world, empty is the world', venerable sir, is said. In what way, venerable sir, is it said 'the world is empty'?" "Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'. And what, Ānanda, is empty of a self or of what belongs to a self? The eye, Ānanda, is empty of a self or of what belongs to a self. Forms are empty of a self or of what belongs to a self. Eye-consciousness is empty of a self or of what belongs to a self. Eye-contact is empty of a self or of what belongs to a self. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is empty of a self or of what belongs to a self.

"The ear is empty... etc. sounds are empty... the nose is empty... odours are empty... the tongue is empty... flavours are empty... the body is empty... tangible objects are empty... the mind is empty of a self or of what belongs to a self. Mental phenomena are empty of a self or of what belongs to a self. Mind-consciousness is empty of a self or of what belongs to a self. Mind-contact is empty of a self or of what belongs to a self. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is empty of a self or of what belongs to a self. Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'."

1. The Matrix

47. Emptiness of emptiness, emptiness of activities, emptiness of change, emptiness of the highest, emptiness of characteristic, emptiness of suppression, emptiness of the temporal factor, emptiness of eradication, emptiness of cessation, emptiness of escape, internal emptiness, external emptiness, emptiness of both, emptiness of the similar, emptiness of the dissimilar, emptiness of search, emptiness of possession, emptiness of attainment, emptiness of penetration, emptiness of unity, emptiness of diversity, emptiness of patience, emptiness of determination, emptiness of plunging into, the exhaustion of occurrence for one who is fully aware, the emptiness of ultimate reality of all emptinesses.

2. Exposition

48. What is emptiness of emptiness? 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. 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. This is emptiness of emptiness.

What is emptiness of activities? Three activities - meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity. Meritorious volitional activity is empty of demeritorious volitional activity and of imperturbable volitional activity. Demeritorious volitional activity is empty of meritorious volitional activity and of imperturbable volitional activity. Imperturbable volitional activity is empty of meritorious volitional activity and of demeritorious volitional activity. These are the three activities.

There are also another three activities - bodily activity, verbal activity, mental activity. Bodily activity is empty of verbal activity and of mental activity. Verbal activity is empty of bodily activity and of mental activity. Mental activity is empty of bodily activity and of verbal activity. These are the three activities.

There are also another three activities - past activities, future activities, present activities. Past activities are empty of future and present activities. Future activities are empty of past and present activities; present activities are empty of past and future activities. These are the three activities; this is emptiness of activities.

What is emptiness of change? Arisen materiality is empty by intrinsic nature. Departed materiality is both changed and empty. Arisen feeling is empty by intrinsic nature. Departed feeling is both changed and empty... etc. arisen perception... arisen activities... arisen consciousness... arisen eye... etc. Arisen existence is empty by intrinsic nature. Departed existence is both changed and empty. This is emptiness of change.

What is emptiness of the highest? This is the highest state, this is the foremost state, this is the distinguished state, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. This is emptiness of the highest.

What is emptiness of characteristic? There are two characteristics - the characteristic of the foolish and the characteristic of the wise. The characteristic of the foolish is empty of the characteristic of the wise. The characteristic of the wise is empty of the characteristic of the foolish. There are three characteristics - the characteristic of arising, the characteristic of passing away, the characteristic of change in its duration. The characteristic of arising is empty of the characteristic of passing away and the characteristic of change in its duration. The characteristic of passing away is empty of the characteristic of arising and the characteristic of change in its duration; the characteristic of change in its duration is empty of the characteristic of arising and the characteristic of passing away.

The characteristic of arising of matter is empty of the characteristic of passing away and the characteristic of change in its duration. The characteristic of passing away of matter is empty of the characteristic of arising and the characteristic of change in its duration. The characteristic of change in its duration of matter is empty of the characteristic of arising and the characteristic of passing away. In feeling, etc. in perception, of activities... of consciousness, of the eye, the characteristic of arising of ageing and death is empty of the characteristic of passing away and the characteristic of change in its duration. The characteristic of passing away of ageing and death is empty of the characteristic of arising and the characteristic of change in its duration. The characteristic of change in its duration of ageing and death is empty of the characteristic of arising and the characteristic of passing away. This is emptiness of characteristic.

What is emptiness of suppression? By renunciation, sensual desire is both suppressed and empty. By non-anger, anger is both suppressed and empty. By perception of light, sloth and torpor is both suppressed and empty. By non-distraction, restlessness is both suppressed and empty. By determination of phenomena, sceptical doubt is both suppressed and empty. By knowledge, ignorance is both suppressed and empty. By gladness, discontent is both suppressed and empty. By the first meditative absorption, the mental hindrances are both suppressed and empty, etc. by the path of arahantship, all mental defilements are both suppressed and empty. This is emptiness of suppression.

What is emptiness of the temporal factor? Through renunciation, sensual desire is empty of the temporal factor. Through non-anger, anger is empty of the temporal factor. Through perception of light, sloth and torpor is empty of the temporal factor. Through non-distraction, restlessness is empty of the temporal factor. Through determination of phenomena, sceptical doubt is empty of the temporal factor. Through knowledge, ignorance is empty of the temporal factor. Through gladness, discontent is empty of the temporal factor. Through the first meditative absorption, the mental hindrances are empty of the temporal factor, etc. Through observation of turning away, adherence to mental fetters is empty of the temporal factor. This is emptiness of the temporal factor.

What is emptiness of eradication? Through renunciation, sensual desire is both eradicated and empty. Through non-anger, anger is both eradicated and empty. Through perception of light, sloth and torpor is both eradicated and empty. Through non-distraction, restlessness is both eradicated and empty. Through determination of phenomena, sceptical doubt is both eradicated and empty. Through knowledge,

ignorance is both eradicated and empty. Through gladness, discontent is both eradicated and empty. Through the first meditative absorption, the mental hindrances are both eradicated and empty, etc. Through the path of arahantship, all mental defilements are both eradicated and empty. This is emptiness of eradication.

What is emptiness of cessation? Through renunciation, sensual desire is both calmed and empty. Through non-anger, anger is both calmed and empty. Through perception of light, sloth and torpor is both calmed and empty. Through non-distraction, restlessness is both calmed and empty. Through determination of phenomena, sceptical doubt is both calmed and empty. Through knowledge, ignorance is both calmed and empty. Through gladness, discontent is both calmed and empty. Through the first meditative absorption, the mental hindrances are both calmed and empty, etc. Through the path of arahantship, all mental defilements are both calmed and empty. This is emptiness of cessation.

What is emptiness of escape? Through renunciation, sensual desire is escaped and empty. Through non-anger, anger is escaped and empty. Through perception of light, sloth and torpor are escaped and empty. Through non-distraction, restlessness is escaped and empty. Through determination of phenomena, sceptical doubt is escaped and empty. Through knowledge, ignorance is escaped and empty. Through gladness, discontent is escaped and empty. Through the first meditative absorption, the mental hindrances are escaped and empty... etc. Through the path of arahantship, all mental defilements are escaped and empty. This is emptiness of escape.

What is internal emptiness? The internal 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. The internal ear is empty... the internal nose is empty... the internal tongue is empty... the internal body is empty... the internal 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. This is internal emptiness.

What is external emptiness? External forms are empty... etc. external mental objects are 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. This is external emptiness.

What is emptiness of both? Whatever is the internal eye and whatever are the external forms, both these are 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. Whatever is the internal ear and whatever are the external sounds... etc. whatever is the internal nose and whatever are the external odours... whatever is the internal tongue and whatever are the external flavours... whatever is the internal body and whatever are the external tangible objects... whatever is the internal mind and whatever are the external mental phenomena, both these are 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. This is emptiness of both.

What is emptiness of the similar? The six internal sense bases are both similar and empty. The six external sense bases are both similar and empty. The six classes of consciousness are both similar and empty. The six classes of contact are both similar

and empty. The six classes of feeling are both similar and empty. The six classes of perception are both similar and empty. The six classes of volition are both similar and empty. This is emptiness of the similar.

What is emptiness of the dissimilar? The six internal sense bases are both dissimilar from the six external sense bases and empty. The six external sense bases are both dissimilar from the six classes of consciousness and empty. The six classes of consciousness are both dissimilar from the six classes of contact and empty. The six classes of contact are both dissimilar from the six classes of feeling and empty. The six classes of feeling are both dissimilar from the six classes of perception and empty. The six classes of perception are both dissimilar from the six classes of volition and empty. This is emptiness of the dissimilar.

What is emptiness of search? The search for renunciation is empty of sensual desire. The search for non-anger is empty of anger. The search for perception of light is empty of sloth and torpor. The search for non-distraction is empty of restlessness. The search for defining of phenomena is empty of sceptical doubt. The search for knowledge is empty of ignorance. The search for gladness is empty of discontent. The search for the first meditative absorption is empty of mental hindrances, etc. The search for the path of arahantship is empty of all mental defilements. This is emptiness of search.

What is emptiness of possession? The possession of renunciation is empty of sensual desire. The possession of non-anger is empty of anger. The possession of perception of light is empty of sloth and torpor. The possession of non-distraction is empty of restlessness. The possession of defining of phenomena is empty of sceptical doubt. The possession of knowledge is empty of ignorance. The possession of gladness is empty of discontent. The possession of the first meditative absorption is empty of mental hindrances, etc. The possession of the path of arahantship is empty of all mental defilements. This is emptiness of possession.

What is emptiness of attainment? The attainment of renunciation is empty of sensual desire. The attainment of non-anger is empty of anger. The attainment of perception of light is empty of sloth and torpor. The attainment of non-distraction is empty of restlessness. The attainment of defining of phenomena is empty of sceptical doubt. The attainment of knowledge is empty of ignorance. The attainment of gladness is empty of discontent. The attainment of the first meditative absorption is empty of mental hindrances, etc. the attainment of the path of arahantship is empty of all mental defilements. This is emptiness of attainment.

What is emptiness of penetration? The penetration of renunciation is empty of sensual desire. The penetration of non-anger is empty of anger. The penetration of perception of light is empty of sloth and torpor. The penetration of non-distraction is empty of restlessness. The penetration of defining of phenomena is empty of sceptical doubt. The penetration of knowledge is empty of ignorance. The penetration of gladness is empty of discontent. The penetration of the first meditative absorption is empty of mental hindrances, etc. the penetration of the path of arahantship is empty of all mental defilements. This is emptiness of penetration.

What is emptiness of unity, emptiness of diversity? Sensual desire is diversity, renunciation is unity. For one perceiving the unity of renunciation, it is empty of

sensual desire. Anger is diversity, non-anger is unity. For one perceiving the unity of non-anger, it is empty of anger. Sloth and torpor is diversity, perception of light is unity. For one perceiving the unity of perception of light, it is empty of sloth and torpor. Restlessness is diversity, non-distraction is unity. For one perceiving the unity of non-distraction, it is empty of restlessness. Sceptical doubt is diversity, defining of phenomena is unity. For one perceiving the unity of defining of phenomena, it is empty of sceptical doubt. Ignorance is diversity, knowledge is unity. For one perceiving the unity of knowledge, it is empty of ignorance. Discontent is diversity, gladness is unity. For one perceiving the unity of gladness, it is empty of discontent. Mental hindrances are diversity, the first meditative absorption is unity. For one perceiving the unity of the first meditative absorption, it is empty of mental hindrances, etc. all mental defilements are diversity, the path of arahantship is unity. For one perceiving the unity of the path of arahantship, it is empty of all mental defilements. This is emptiness of unity, emptiness of diversity.

What is emptiness of patience? Patience in renunciation is empty of sensual desire. Patience in non-anger is empty of anger. Patience in perception of light is empty of sloth and torpor. Patience in non-distraction is empty of restlessness. Patience in defining phenomena is empty of sceptical doubt. Patience in knowledge is empty of ignorance. Patience in gladness is empty of discontent. Patience in the first meditative absorption is empty of mental hindrances... etc. Patience in the path of arahantship is empty of all mental defilements. This is emptiness of patience.

What is emptiness of determination? Determination of renunciation is empty of sensual desire. Determination of non-anger is empty of anger. Determination of perception of light is empty of sloth and torpor. Determination of non-distraction is empty of restlessness. Determination of defining phenomena is empty of sceptical doubt. Determination of knowledge is empty of ignorance. Determination of gladness is empty of discontent. Determination of the first meditative absorption is empty of mental hindrances... etc. Determination of the path of arahantship is empty of all mental defilements. This is emptiness of determination.

What is emptiness of plunging into? Plunging into renunciation is empty of sensual desire. Plunging into non-anger is empty of anger. Plunging into perception of light is empty of sloth and torpor. Plunging into non-distraction is empty of restlessness. Plunging into defining phenomena is empty of sceptical doubt. Plunging into knowledge is empty of ignorance. Plunging into gladness is empty of discontent. Plunging into the first meditative absorption is empty of mental hindrances... etc. Plunging into the path of arahantship is empty of all mental defilements. This is emptiness of plunging into.

What is the emptiness of ultimate reality of all emptinesses, the exhaustion of occurrence for one who is fully aware? Here one who is fully aware exhausts the occurrence of sensual desire by renunciation, exhausts the occurrence of anger by non-anger, exhausts the occurrence of sloth and torpor by perception of light, exhausts the occurrence of restlessness by non-distraction, exhausts the occurrence of sceptical doubt by determination of phenomena, exhausts the occurrence of ignorance by knowledge, exhausts the occurrence of discontent by gladness, exhausts the occurrence of the mental hindrances by the first meditative absorption, etc. exhausts 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 the emptiness of ultimate reality of all emptinesses, the exhaustion of occurrence for one who is fully aware.

The Treatise on Emptiness is concluded.

The Yoked Together Chapter is second.

Its summary:

Yoked together, truths, factors of enlightenment, friendliness, with dispassion the fifth;
Analytical knowledges, the wheel of the Teaching, supramundane, powers, emptiness.

This matchless second most excellent was established by the bearers of the collection.

The Excellent Chapter.



ABOUT THIS TRANSLATION

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