

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. Paṭisambhidāmaggapāḷi)

3. The Chapter on Wisdom (3. Paññāvaggo)

[Ps 3.1-10, PTS 2.185-2.246]



PaliVerse

5. The Collection of Minor Texts

18. The Path of Analytical Knowledge

3. The Chapter on Wisdom

1. Treatise on Great Wisdom

1. Observation of impermanence when developed and cultivated, which wisdom does it fulfil? Observation of suffering when developed and cultivated, which wisdom does it fulfil? Observation of non-self when developed and cultivated, which wisdom does it fulfil? Etc. Observation of relinquishment when developed and cultivated, which wisdom does it fulfil?

Observation of impermanence when developed and cultivated fulfils swift wisdom.
Observation of suffering when developed and cultivated fulfils penetrative wisdom.
Observation of non-self when developed and cultivated fulfils great wisdom.
Observation of disenchantment when developed and cultivated fulfils sharp wisdom.
Observation of dispassion when developed and cultivated fulfils extensive wisdom.
Observation of cessation when developed and cultivated fulfils profound wisdom.
Observation of relinquishment when developed and cultivated fulfils incomparable wisdom. These seven kinds of wisdom when developed and cultivated fulfil erudition.
These eight kinds of wisdom when developed and cultivated fulfil individual wisdom.
These nine kinds of wisdom when developed and cultivated fulfil joyful wisdom.

Joyful wisdom is the analytical knowledge of discernment. Through defining meaning, the analytical knowledge of meaning is attained, realised, and touched by wisdom. Through defining phenomena, the analytical knowledge of phenomena is attained, realised, and touched by wisdom. Through defining language, the analytical knowledge of language is attained, realised, and touched by wisdom. Through defining discernment, the analytical knowledge of discernment is attained, realised, and touched by wisdom. These four analytical knowledges are attained, realised, and touched by wisdom.

In material form, observation of impermanence when developed and cultivated, which wisdom does it fulfil? Etc. In material form, observation of relinquishment when developed and cultivated, which wisdom does it fulfil? In material form, observation of impermanence when developed and cultivated fulfils swift wisdom. Etc. In material form, observation of relinquishment when developed and cultivated fulfils incomparable wisdom. These seven kinds of wisdom when developed and cultivated fulfil erudition. These eight kinds of wisdom when developed and cultivated fulfil individual wisdom. These nine kinds of wisdom when developed and cultivated fulfil joyful wisdom.

Joyful wisdom is the analytical knowledge of discernment. Through defining meaning, the analytical knowledge of meaning is attained, realised, and touched by wisdom. Through defining phenomena, the analytical knowledge of phenomena is attained, realised, and touched by wisdom. Through defining language, the analytical knowledge of language is attained, realised, and touched by wisdom. Through

defining discernment, the analytical knowledge of discernment is attained, realised, and touched by wisdom. These four analytical knowledges are attained, realised, and touched by wisdom.

In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. observation of impermanence in ageing and death developed and cultivated, what wisdom does it fulfil? Etc. Observation of relinquishment in ageing and death developed and cultivated, what wisdom does it fulfil? Observation of impermanence in ageing and death developed and cultivated fulfils swift wisdom, etc. observation of relinquishment in ageing and death developed and cultivated fulfils unmatched wisdom. These seven kinds of wisdom when developed and cultivated fulfil erudition. These eight kinds of wisdom when developed and cultivated fulfil individual wisdom. These nine kinds of wisdom when developed and cultivated fulfil joyful wisdom.

Joyful wisdom is the analytical knowledge of discernment. Through defining meaning, the analytical knowledge of meaning is attained, realised, and touched by wisdom. Through defining phenomena, the analytical knowledge of phenomena is attained, realised, and touched by wisdom. Through defining language, the analytical knowledge of language is attained, realised, and touched by wisdom. Through defining discernment, the analytical knowledge of discernment is attained, realised, and touched by wisdom. These four analytical knowledges are attained, realised, and touched by wisdom.

2. In material form, observation of impermanence when developed and cultivated, which wisdom does it fulfil? In past, future, and present material form, observation of impermanence when developed and cultivated, which wisdom does it fulfil? In material form, observation of suffering when developed and cultivated, which wisdom does it fulfil? In past, future, and present material form, observation of suffering when developed and cultivated, which wisdom does it fulfil? In material form, observation of non-self when developed and cultivated, which wisdom does it fulfil? In past, future, and present material form, observation of non-self when developed and cultivated, which wisdom does it fulfil? In material form, observation of disenchantment when developed and cultivated, which wisdom does it fulfil? In past, future, and present material form, observation of disenchantment when developed and cultivated, which wisdom does it fulfil? In material form, observation of dispassion when developed and cultivated, which wisdom does it fulfil? In past, future, and present material form, observation of dispassion when developed and cultivated, which wisdom does it fulfil? In material form, observation of cessation when developed and cultivated, which wisdom does it fulfil? In past, future, and present material form, observation of cessation when developed and cultivated, which wisdom does it fulfil? In material form, observation of relinquishment when developed and cultivated, which wisdom does it fulfil? In past, future, and present material form, observation of relinquishment when developed and cultivated, which wisdom does it fulfil?

In material form, observation of impermanence when developed and cultivated fulfils swift wisdom. In past, future, and present material form, observation of impermanence when developed and cultivated fulfils swift wisdom. In material form, observation of suffering when developed and cultivated fulfils penetrative wisdom. In past, future, and present material form, observation of suffering when developed and cultivated fulfils swift wisdom. In material form, observation of non-self when

developed and cultivated fulfils great wisdom. In past, future, and present material form, observation of non-self when developed and cultivated fulfils swift wisdom. In material form, observation of disenchantment when developed and cultivated fulfils sharp wisdom. In past, future, and present material form, observation of disenchantment when developed and cultivated fulfils swift wisdom. In material form, observation of dispassion when developed and cultivated fulfils extensive wisdom. In past, future, and present material form, observation of dispassion when developed and cultivated fulfils swift wisdom. In material form, observation of cessation when developed and cultivated fulfils profound wisdom. In past, future, and present material form, observation of cessation when developed and cultivated fulfils swift wisdom. In material form, observation of relinquishment when developed and cultivated fulfils incomparable wisdom. In past, future, and present material form, observation of relinquishment when developed and cultivated fulfils swift wisdom. These seven kinds of wisdom when developed and cultivated fulfil erudition. These eight kinds of wisdom when developed and cultivated fulfil individual wisdom. These nine kinds of wisdom when developed and cultivated fulfil joyful wisdom.

Joyful wisdom is the analytical knowledge of discernment. Through defining meaning, the analytical knowledge of meaning is attained, realised, and touched by wisdom. Through defining phenomena, the analytical knowledge of phenomena is attained, realised, and touched by wisdom. Through defining language, the analytical knowledge of language is attained, realised, and touched by wisdom. Through defining discernment, the analytical knowledge of discernment is attained, realised, and touched by wisdom. These four analytical knowledges are attained, realised, and touched by wisdom.

In feeling, etc. in perception, in activities, in consciousness, in the eye, etc. Observation of impermanence in ageing and death developed and cultivated, what wisdom does it fulfil? Observation of impermanence in past, future, and present ageing and death developed and cultivated, what wisdom does it fulfil? Etc. Observation of relinquishment in ageing and death developed and cultivated, what wisdom does it fulfil? Observation of relinquishment in past, future, and present ageing and death developed and cultivated, what wisdom does it fulfil? Observation of impermanence in ageing and death developed and cultivated fulfils swift wisdom. Observation of impermanence in past, future, and present ageing and death developed and cultivated fulfils swift wisdom, etc. For him these four analytical knowledges are attained, realised, touched by wisdom.

3. "Monks, these four mental states, when developed and cultivated, lead to the realisation of the fruition of stream-entry. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to the realisation of the fruition of stream-entry.

"Monks, these four mental states, when developed and cultivated, lead to the realisation of the fruition of once-returning, etc. lead to the realisation of the fruition of non-returning, etc. lead to the realisation of the fruition of arahantship. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in

accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to the realisation of the fruition of the path of arahantship.

"Monks, these four mental states, when developed and cultivated, lead to the attainment of wisdom, etc. lead to the full understanding of wisdom, lead to the expansion of wisdom, lead to great wisdom, lead to broad wisdom, lead to extensive wisdom, lead to deep wisdom, lead to incomparable wisdom, lead to abundant wisdom, lead to abundance of wisdom, lead to swift wisdom, lead to light wisdom, lead to joyful wisdom, lead to quick wisdom, lead to sharp wisdom, lead to penetrative wisdom. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to the attainment of wisdom, lead to the full understanding of wisdom, etc. lead to penetrative wisdom."

1. Exposition on the Sixteen Wisdoms

4. "They lead to the attainment of wisdom" - what is the attainment of wisdom? The gain, attainment, achievement, success, touching, realisation, and acquisition of the knowledge of the four paths, the knowledge of the four fruits, the knowledge of the four analytical knowledges, the knowledge of the six direct knowledges, the seventy-three knowledges, and the seventy-seven knowledges. "They lead to the attainment of wisdom" - this is the attainment of wisdom.

"They lead to the full understanding of wisdom" - what is the full understanding of wisdom? The wisdom of the seven trainees and of the virtuous worldling grows; the wisdom of the arahant grows. By the growth of what has been grown, "they lead to the full understanding of wisdom" - this is the full understanding of wisdom.

"They lead to the expansion of wisdom" - what is the expansion of wisdom? The expansion of wisdom of the seven trainees and of the virtuous worldling goes on. The wisdom of the arahant has gone to expansion; "they lead to the expansion of wisdom" - this is the expansion of wisdom.

"They lead to great wisdom" - what is great wisdom? One comprehends great meanings - great wisdom. One comprehends great phenomena - great wisdom. One comprehends great languages - great wisdom. One comprehends great discernments - great wisdom. One comprehends the great aggregate of morality - great wisdom. One comprehends the great aggregate of concentration - great wisdom. One comprehends the great aggregate of wisdom - great wisdom. One comprehends the great aggregate of liberation - great wisdom. One comprehends the great aggregate of knowledge and vision of liberation - great wisdom. One comprehends the great possible and impossible - great wisdom. One comprehends the great abidings and attainments - great wisdom. One comprehends the great noble truths - great wisdom. One comprehends the great establishments of mindfulness - great wisdom. One comprehends the great right strivings - great wisdom. One comprehends the great bases for spiritual power - great wisdom. One comprehends the great faculties - great wisdom. One comprehends the great powers - great wisdom. One comprehends the great factors of enlightenment - great wisdom. One comprehends the great noble path - great wisdom. One comprehends the great fruits of asceticism - great wisdom.

One comprehends the great direct knowledges - great wisdom. One comprehends the great ultimate reality, Nibbāna - great wisdom. "They lead to great wisdom" - this is great wisdom.

"They lead to broad wisdom" - what is broad wisdom? Knowledge proceeds in the various different aggregates - broad wisdom. Knowledge proceeds in the various different elements - broad wisdom. Knowledge proceeds in the various different sense bases - broad wisdom. Knowledge proceeds in the various different dependent originations - broad wisdom. Knowledge proceeds in the various different non-apprehensions of emptiness - broad wisdom. Knowledge proceeds in the various different meanings - broad wisdom. Knowledge proceeds in the various different phenomena - broad wisdom. Knowledge proceeds in the various different languages - broad wisdom. Knowledge proceeds in the various different discernments - broad wisdom. Knowledge proceeds in the various different aggregates of morality - broad wisdom. Knowledge proceeds in the various different aggregates of concentration - broad wisdom. Knowledge proceeds in the various different aggregates of wisdom - broad wisdom. Knowledge proceeds in the various different aggregates of liberation - broad wisdom. Knowledge proceeds in the various different aggregates of knowledge and vision of liberation - broad wisdom. Knowledge proceeds in the various different possible and impossible - broad wisdom. Knowledge proceeds in the various different abiding attainments - broad wisdom. Knowledge proceeds in the various different noble truths - broad wisdom. Knowledge proceeds in the various different establishments of mindfulness - broad wisdom. Knowledge proceeds in the various different right strivings - broad wisdom. Knowledge proceeds in the various different bases for spiritual power - broad wisdom. Knowledge proceeds in the various different faculties - broad wisdom. Knowledge proceeds in the various different powers - broad wisdom. Knowledge proceeds in the various different factors of enlightenment - broad wisdom. Knowledge proceeds in the various different noble paths - broad wisdom. Knowledge proceeds in the various different fruits of asceticism - broad wisdom. Knowledge proceeds in the various different direct knowledges - broad wisdom. Having surpassed phenomena common to worldlings, knowledge proceeds in Nibbāna, the ultimate reality - broad wisdom. "They lead to broad wisdom" - this is broad wisdom.

"They lead to extensive wisdom" - what is extensive wisdom? One comprehends extensive meanings - extensive wisdom. One comprehends extensive phenomena - extensive wisdom. One comprehends extensive languages - extensive wisdom. One comprehends extensive discernments - extensive wisdom. One comprehends extensive aggregates of morality - extensive wisdom. One comprehends extensive aggregates of concentration - extensive wisdom. One comprehends extensive aggregates of wisdom - extensive wisdom. One comprehends extensive aggregates of liberation - extensive wisdom. One comprehends extensive aggregates of knowledge and vision of liberation - extensive wisdom. One comprehends extensive possibilities and impossibilities - extensive wisdom. One comprehends extensive dwelling attainments - extensive wisdom. One comprehends extensive noble truths - extensive wisdom. One comprehends extensive establishments of mindfulness - extensive wisdom. One comprehends extensive right strivings - extensive wisdom. One comprehends extensive bases for spiritual power - extensive wisdom. One comprehends extensive faculties - extensive wisdom. One comprehends extensive

powers - extensive wisdom. One comprehends extensive factors of enlightenment - extensive wisdom. One comprehends extensive noble paths - extensive wisdom. One comprehends extensive fruits of asceticism - extensive wisdom. One comprehends extensive direct knowledges - extensive wisdom. One comprehends extensive Nibbāna, the ultimate reality - extensive wisdom. "They lead to extensive wisdom" - this is extensive wisdom.

"They lead to deep wisdom" - what is deep wisdom? Knowledge proceeds regarding the profound aggregates - deep wisdom. Knowledge proceeds regarding the profound elements - deep wisdom. Knowledge proceeds regarding the profound sense bases - deep wisdom. Knowledge proceeds regarding the profound dependent originations - deep wisdom. Knowledge proceeds regarding the profound non-apprehension of emptiness - deep wisdom. Knowledge proceeds regarding the profound meanings - deep wisdom. Knowledge proceeds regarding the profound phenomena - deep wisdom. Knowledge proceeds regarding the profound languages - deep wisdom. Knowledge proceeds regarding the profound discernments - deep wisdom. Knowledge proceeds regarding the profound aggregates of morality - deep wisdom. Knowledge proceeds regarding the profound aggregates of concentration - deep wisdom. Knowledge proceeds regarding the profound aggregates of wisdom - deep wisdom. Knowledge proceeds regarding the profound aggregates of liberation - deep wisdom. Knowledge proceeds regarding the profound aggregates of knowledge and vision of liberation - deep wisdom. Knowledge proceeds regarding the profound possible and impossible - deep wisdom. Knowledge proceeds regarding the profound dwelling attainments - deep wisdom. Knowledge proceeds regarding the profound noble truths - deep wisdom. Knowledge proceeds regarding the profound establishments of mindfulness - deep wisdom. Knowledge proceeds regarding the profound right strivings - deep wisdom. Knowledge proceeds regarding the profound bases for spiritual power - deep wisdom. Knowledge proceeds regarding the profound faculties - deep wisdom. Knowledge proceeds regarding the profound powers - deep wisdom. Knowledge proceeds regarding the profound factors of enlightenment - deep wisdom. Knowledge proceeds regarding the profound noble paths - deep wisdom. Knowledge proceeds regarding the profound fruits of asceticism - deep wisdom. Knowledge proceeds regarding the profound direct knowledges - deep wisdom. Knowledge proceeds regarding the profound ultimate reality, Nibbāna - deep wisdom. "They lead to deep wisdom" - this is deep wisdom.

"They lead to incomparable wisdom" - what is incomparable wisdom? For whatever person, through defining meaning, analytical knowledge of meaning is attained, realised, touched by wisdom; through defining phenomena, analytical knowledge of phenomena is attained, realised, touched by wisdom; through defining language, analytical knowledge of language is attained, realised, touched by wisdom; through defining discernment, analytical knowledge of discernment is attained, realised, touched by wisdom; regarding his meaning and phenomena and language and discernment, no one else is able to surpass him. And he is unsurpassable by others - one of incomparable wisdom.

The wisdom of a virtuous worldling is far, distant, very distant from the wisdom of an eighth-path-attainer, not near, not in the vicinity. With reference to the virtuous worldling, the eighth-path-attainer is one of incomparable wisdom. The wisdom of an

eighth-path-attainer is far, distant, very distant from the wisdom of a stream-enterer, not near, not in the vicinity. With reference to the eighth-path-attainer, the stream-enterer is one of incomparable wisdom. The wisdom of a stream-enterer is far, distant, very distant from the wisdom of a once-returner, not near, not in the vicinity. With reference to the stream-enterer, the once-returner is one of incomparable wisdom. The wisdom of a once-returner is far, distant, very distant from the wisdom of a non-returner, not near, not in the vicinity. With reference to the once-returner, the non-returner is one of incomparable wisdom. The wisdom of a non-returner is far, distant, very distant from the wisdom of a Worthy One, not near, not in the vicinity. With reference to the non-returner, the Worthy One is one of incomparable wisdom. The wisdom of a Worthy One is far, distant, very distant from the wisdom of an Individually Enlightened One, not near, not in the vicinity. With reference to the Worthy One, the Individually Enlightened One is one of incomparable wisdom. With reference to the Individually Enlightened One and the world including the gods, the Truth-finder, the Worthy One, the Perfectly Enlightened One is the foremost, one of incomparable wisdom.

5. Skilled in the varieties of wisdom, of distinguished knowledge, having attained the analytical knowledges, having attained the four grounds of self-confidence, bearing the ten powers, a bull among men, a lion among men, an elephant among men, a remarkable man among men, a beast of burden among men, of infinite knowledge, of infinite power, of infinite fame, wealthy, of great riches, possessing wealth, a leader, a trainer, a conciliator, one who makes known, one who convinces, one who looks after, one who inspires confidence. For that Blessed One is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; and now his disciples dwell following the path, having become endowed with it afterwards.

For that Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. There is nothing unknown, unseen, not understood, not realised, not touched by wisdom for that Blessed One. With reference to the past, the future, and the present, all phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door. Whatever is to be understood, all that is to be known. Whether one's own benefit or others' benefit or both's benefit, whether benefit pertaining to the present life, or benefit pertaining to the future life, or shallow benefit, or profound benefit, or hidden benefit, or concealed benefit, or benefit to be inferred, or benefit that has been inferred, or faultless benefit, or benefit free from defilement, or cleansing benefit, or ultimate benefit - all that turns within the Buddha's knowledge.

All bodily action follows the Buddha, the Blessed One's knowledge. All verbal action follows the Buddha, the Blessed One's knowledge. All mental action follows the Buddha, the Blessed One's knowledge. Regarding the past, the Buddha, the Blessed One's knowledge is unobstructed. Regarding the future, the Buddha, the Blessed One's knowledge is unobstructed. Regarding the present, the Buddha, the Blessed One's knowledge is unobstructed. As much as is to be understood, so much is knowledge; as much as is knowledge, so much is to be understood. Knowledge has

what is to be understood as its limit; what is to be understood has knowledge as its limit. Having gone beyond what is to be understood, knowledge does not proceed. Having gone beyond knowledge, there is no path of what is to be understood. Those phenomena stand at each other's limit. Just as when two casket-lids are properly joined, the lower casket-lid does not go beyond the upper, the upper casket-lid does not go beyond the lower, standing at each other's limit; just so the Buddha, the Blessed One's what is to be understood and knowledge stand at each other's limit. As much as is to be understood, so much is knowledge; as much as is knowledge, so much is to be understood. Knowledge has what is to be understood as its limit; what is to be understood has knowledge as its limit. Having gone beyond what is to be understood, knowledge does not proceed. Having gone beyond knowledge, there is no path of what is to be understood. Those phenomena stand at each other's limit. The Buddha, the Blessed One's knowledge proceeds regarding all phenomena.

All phenomena are bound to the Buddha, the Blessed One's advertent, bound to his wish, bound to his attention, bound to the arising of his consciousness. The Buddha, the Blessed One's knowledge proceeds regarding all beings. The Buddha knows the disposition of all beings, knows their underlying tendencies, knows their temperament, knows their inclination. He understands beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct, capable and incapable. The world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, turns within the Buddha's knowledge.

Just as whatever fish and turtles, at least including the timitiṃṅgala, turn about within the great ocean, just so this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, turns about within the Buddha's knowledge. Just as whatever birds, at least including the garuḷa Venateyya, turn about in a region of space; just so even those who are equal to Sāriputta in wisdom, they too turn about in a region of the Buddha's knowledge. The Buddha's knowledge, having pervaded and overcome the wisdom of gods and humans, stands. Even those wise warriors, wise brahmins, wise householders, wise ascetics, who are subtle, experienced in controversy, like hair-splitters, who go about, methinks, demolishing wrong views with their wisdom, they, having prepared and prepared questions, approach the Truth-finder and ask what is hidden and concealed; those questions are as if spoken and answered by the Blessed One, with reasons indicated. And they become disciples of the Blessed One. Then the Blessed One alone outshines there, that is to say, in wisdom. The foremost, one of incomparable wisdom, they lead to incomparable wisdom - this is incomparable wisdom.

6. "They lead to extensive wisdom" - what is extensive wisdom? One overcomes lust - extensive wisdom. One has overcome - extensive wisdom. One overcomes hate - extensive wisdom. One has overcome - extensive wisdom. One overcomes delusion - extensive wisdom. One has overcome - extensive wisdom. Wrath... etc. hostility... contempt... insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... etc. one overcomes all actions leading to

existence - extensive wisdom. One has overcome - extensive wisdom. Lust is an enemy. The wisdom that crushes that enemy - extensive wisdom. Hate is an enemy. The wisdom that crushes that enemy - extensive wisdom. Delusion is an enemy. The wisdom that crushes that enemy - extensive wisdom. Wrath... etc. Hostility... Contempt... Insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... etc. all actions leading to existence are enemies. The wisdom that crushes that enemy - extensive wisdom. "Bhūri" is called the earth. Being endowed with that wisdom like the earth, widespread and extensive - extensive wisdom. But further, this is a designation for wisdom. Understanding, intelligence, guidance - extensive wisdom. "They lead to extensive wisdom" - this is extensive wisdom.

"They lead to abundance of wisdom" - what is abundance of wisdom? Here a certain one holds wisdom as weighty, has wisdom as his temperament, has wisdom as his resort, is inclined to wisdom, has wisdom as his flag, has wisdom as his banner, has wisdom as his authority, is abundant in investigation, abundant in thorough investigation, abundant in looking, abundant in examining, having the nature of examining, one who dwells with clear objects, of that temperament, bent thereon, having that abundantly, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority. Just as one who holds a group as weighty is called "one living in abundance of groups," one who holds robes as weighty is called "one living in abundance of robes," one who holds bowls as weighty is called "one living in abundance of bowls," one who holds lodgings as weighty is called "one living in abundance of lodgings"; just so, here a certain one holds wisdom as weighty, has wisdom as his temperament, has wisdom as his resort, is inclined to wisdom, has wisdom as his flag, has wisdom as his banner, has wisdom as his authority, is abundant in investigation, abundant in thorough investigation, abundant in looking, abundant in examining, having the nature of examining, one who dwells with clear objects, of that temperament, bent thereon, having that abundantly, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority. "They lead to abundance of wisdom" - this is abundance of wisdom.

"They lead to swift wisdom" - what is swift wisdom? One very quickly fulfils the moral practices - swift wisdom. One very quickly fulfils restraint of the faculties - swift wisdom. One very quickly fulfils moderation in eating - swift wisdom. One very quickly fulfils the pursuit of wakefulness - swift wisdom. One very quickly fulfils the aggregate of morality - swift wisdom. One very quickly fulfils the aggregate of concentration - swift wisdom. One very quickly fulfils the aggregate of wisdom - swift wisdom. One very quickly fulfils the aggregate of liberation - swift wisdom. One very quickly fulfils the aggregate of knowledge and vision of liberation - swift wisdom. One very quickly penetrates the possible and the impossible - swift wisdom. One very quickly fulfils the dwelling attainments - swift wisdom. One very quickly penetrates the noble truths - swift wisdom. One very quickly develops the establishments of mindfulness - swift wisdom. One very quickly develops the right strivings - swift wisdom. One very quickly develops the bases for spiritual power - swift wisdom. One very quickly develops the faculties - swift wisdom. One very quickly develops the powers - swift wisdom. One very quickly develops the factors of enlightenment - swift wisdom. One

very quickly develops the noble path - swift wisdom. One very quickly realises the fruits of asceticism - swift wisdom. One very quickly penetrates the direct knowledges - swift wisdom. One very quickly realises Nibbāna, the ultimate reality - swift wisdom. "They lead to swift wisdom" - this is swift wisdom.

"They lead to light wisdom" - what is light wisdom? One quickly fulfils the moral practices - light wisdom. One quickly fulfils restraint of the faculties - light wisdom. One quickly fulfils moderation in eating - light wisdom. One quickly fulfils the pursuit of wakefulness - light wisdom. One quickly fulfils the aggregate of morality, etc. the aggregate of concentration... the aggregate of wisdom... the aggregate of liberation... One quickly fulfils the aggregate of knowledge and vision of liberation - light wisdom. One quickly penetrates the possibilities and impossibilities - light wisdom. One quickly fulfils the dwelling attainments - light wisdom. One quickly penetrates the noble truths - light wisdom. One quickly develops the establishments of mindfulness - light wisdom. One quickly develops the right strivings - light wisdom. One quickly develops the bases for spiritual power - light wisdom. One quickly develops the faculties - light wisdom. One quickly develops the powers - light wisdom. One quickly develops the factors of enlightenment - light wisdom. One quickly develops the noble path - light wisdom. One quickly realises the fruits of asceticism - light wisdom. One quickly penetrates the direct knowledges - light wisdom. One quickly realises Nibbāna, the ultimate reality - light wisdom. "They lead to light wisdom" - this is light wisdom.

"They lead to joyful wisdom" - what is joyful wisdom? Here a certain one, abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, fulfils the moral practices - joyful wisdom. Abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, one fulfils restraint of the faculties - joyful wisdom. Abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, one fulfils moderation in eating - joyful wisdom. Abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, one fulfils the pursuit of wakefulness - joyful wisdom. Abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, the aggregate of morality... etc. the aggregate of concentration... the aggregate of wisdom... the aggregate of liberation... one fulfils the aggregate of knowledge and vision of liberation... etc. one penetrates the possible and impossible... one fulfils the dwelling attainments... one penetrates the noble truths... one develops the establishments of mindfulness... one develops the right strivings... one develops the bases for spiritual power... one develops the faculties... one develops the powers... one develops the factors of enlightenment... one develops the noble path... etc. one realises the fruits of asceticism - joyful wisdom. Abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, one penetrates the direct knowledges - joyful wisdom. Abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, one realises Nibbāna, the ultimate reality - joyful wisdom. "They lead to joyful wisdom" - this is joyful wisdom.

7. "They lead to quick wisdom" - what is quick wisdom? Whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality quickly hastens as impermanent - quick wisdom. Quickly hastens as suffering - quick wisdom. Quickly hastens as non-self - quick wisdom.

Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness quickly hastens as impermanent - quick wisdom. Quickly hastens as suffering - quick wisdom. Quickly hastens as non-self - quick wisdom. Eye... etc. ageing and death, past, future, or present, quickly hastens as impermanent - quick wisdom. Quickly hastens as suffering - quick wisdom. Quickly hastens as non-self - quick wisdom.

Materiality, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of materiality - quick wisdom. Feeling... etc. perception... activities... consciousness... eye, etc. ageing and death, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - quick wisdom.

Materiality, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed, having determined, having made clear, having made manifest, one quickly hastens to Nibbāna, the cessation of materiality - quick wisdom. Feeling... etc. perception... activities... consciousness... eye, etc. Ageing and death, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed, having determined, having made clear, having made manifest, one quickly hastens to Nibbāna, the cessation of ageing and death - quick wisdom. "They lead to swift wisdom" - this is swift wisdom.

"They lead to sharp wisdom" - what is sharp wisdom? One quickly cuts off mental defilements - sharp wisdom. One does not accept an arisen sensual thought, one abandons it, dispels it, puts an end to it, brings it to obliteration - sharp wisdom. One does not accept an arisen thought of anger, one abandons it, dispels it, puts an end to it, brings it to obliteration - sharp wisdom. One does not accept an arisen thought of violence... etc. Whatever evil unwholesome mental states have arisen, one does not accept them, one abandons them, dispels them, puts an end to them, brings them to obliteration - sharp wisdom. One does not accept arisen lust, one abandons it, dispels it, puts an end to it, brings it to obliteration - sharp wisdom. Arisen hate... etc. arisen delusion... arisen wrath... arisen hostility... contempt... insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... etc. all actions leading to existence - one does not accept them, one abandons them, dispels them, puts an end to them, brings them to obliteration - sharp wisdom. In one sitting, the four noble paths and the four fruits of asceticism, the four analytical knowledges, and the six higher knowledges are attained, realised, touched by wisdom - sharp wisdom. "They lead to sharp wisdom" - this is sharp wisdom.

"They lead to penetrative wisdom" - what is penetrative wisdom? Here a certain one is full of agitation regarding all activities, full of fright, full of dissatisfaction, full of

discontent, full of non-delight. Turned outward, one does not delight in all activities. One pierces and breaks through the mass of greed never before pierced, never before broken through - penetrative wisdom. One pierces and breaks through the mass of hate never before pierced, never before broken through - penetrative wisdom. One pierces and breaks through the mass of delusion never before pierced, never before broken through - penetrative wisdom. Wrath never before pierced, never before broken through... etc. hostility... contempt... insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all volitional activities... etc. one pierces and breaks through all actions leading to existence - penetrative wisdom. "They lead to penetrative wisdom" -this is penetrative wisdom.

These are the sixteen wisdoms. A person possessed of these sixteen wisdoms has attained analytical knowledge.

2. Exposition on the Distinction of Persons

8. Two persons have attained analytical knowledge - one is accomplished in former exertion, one is not accomplished in former exertion. Whoever is accomplished in former exertion, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion - one is very learned, one is not very learned. Whoever is very learned, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion, both also are very learned - one is abundant in teaching, one is not abundant in teaching. Whoever is abundant in teaching, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion, both also are very learned, both also are abundant in teaching - one is dependent on a teacher, one is not dependent on a teacher. Whoever is dependent on a teacher, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion, both also are very learned, both also are abundant in teaching, both also are dependent on a teacher - one is abundant in abiding, one is not abundant in abiding. Whoever is abundant in abiding, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion, both also are very learned, both also are abundant in teaching, both also are dependent on a teacher, both also are abundant in abiding - one is abundant in reviewing, one is not abundant in reviewing. Whoever is abundant in reviewing, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion, both also are very learned, both also are abundant in teaching, both also are dependent on a teacher, both also are abundant in abiding, both also are abundant in reviewing - one has attained analytical knowledge as a learner, one has attained analytical knowledge as one beyond training. Whoever has attained analytical knowledge as one beyond training, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion, both also are very learned, both also are abundant in teaching, both also are dependent on a teacher, both also are abundant in abiding, both also are abundant in reviewing, both also have attained analytical knowledge as ones beyond training - one has attained the perfections of a disciple, one has not attained the perfections of a disciple. Whoever has attained the perfections of a disciple, he on account of that is exceeding, is superior, is distinguished. His knowledge bursts forth.

Two persons have attained analytical knowledge, both also are accomplished in former exertion, both also are very learned, both also are abundant in teaching, both also are dependent on a teacher, both also are abundant in abiding, both also are abundant in reviewing, both also have attained analytical knowledge as ones beyond training - one has attained the perfections of a disciple, one is an Individually Enlightened One. Whoever is an Individually Enlightened One, he is thereby surplus, he is superior, he is distinguished. His knowledge bursts forth.

With reference to the Individually Enlightened One and the world including the gods, the Truth-finder, the Worthy One, the Perfectly Enlightened One is the foremost, having attained analytical knowledge, skilled in the varieties of wisdom, of distinguished knowledge, having attained the analytical knowledges, having attained the four grounds of self-confidence, bearing the ten powers, a bull among men, a lion among men, etc. Even those wise warriors, wise brahmins, wise householders, wise ascetics, who are subtle, experienced in controversy, like hair-splitters, who go about, methinks, demolishing wrong views with their wisdom, they, having prepared and prepared questions, approach the Truth-finder and ask what is hidden and concealed. Those questions are as if spoken and answered by the Blessed One, with reasons indicated, and they become disciples of the Blessed One. Then the Blessed One alone outshines there, that is to say, in wisdom - thus he is the foremost, having attained analytical knowledge.

The Treatise on Great Wisdom is concluded.

2. Treatise on Supernormal Power

9. What is supernormal power? How many kinds of supernormal power are there? How many planes of supernormal power are there, how many bases, how many steps, how many roots? What is supernormal power? Supernormal power in the sense of success. How many kinds of supernormal power are there? There are ten kinds of supernormal power. How many planes of supernormal power are there? There are four planes of supernormal power, four bases, eight steps, sixteen roots.

10. What are the ten supernormal powers? 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.

What are the four planes of supernormal power? The plane born of seclusion is the first meditative absorption, the plane of joy and happiness is the second meditative absorption, the plane of equanimity and happiness is the third meditative absorption, the plane of neither-unpleasant-nor-pleasant is the fourth meditative absorption. These four planes of supernormal power lead to the gaining of supernormal power, to the attainment of supernormal power, to the miraculous transformation of supernormal power, to the mastery of supernormal power, to the state of mastery of supernormal power, to the self-confidence of supernormal power.

What are the four bases of supernormal power? Here a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These four bases of supernormal power lead to the gaining of supernormal power, to the attainment of supernormal power, to the miraculous transformation of supernormal power, to the mastery of supernormal power, to the state of mastery of supernormal power, to the self-confidence of supernormal power.

What are the eight steps of supernormal power? If a monk in dependence on desire gains concentration, gains unified focus of mind. Desire is not concentration, concentration is not desire. Desire is one thing, concentration is another. If a monk in dependence on energy gains concentration, gains unified focus of mind. Energy is not concentration, concentration is not energy. Energy is one thing, concentration is another. If a monk in dependence on mind gains concentration, gains unified focus of mind. Mind is not concentration, concentration is not mind. Mind is one thing, concentration is another. If a monk in dependence on investigation gains concentration, gains unified focus of mind. Investigation is not concentration, concentration is not investigation. Investigation is one thing, concentration is another. These eight steps of supernormal power lead to the gaining of supernormal power, to the attainment of supernormal power, to the miraculous transformation of supernormal power, to the mastery of supernormal power, to the state of mastery of supernormal power, to the self-confidence of supernormal power.

What are the sixteen roots of supernormal power? A mind not bent down does not waver regarding idleness - imperturbable. A mind not raised up does not waver regarding restlessness - imperturbable. A mind not inclined towards does not waver regarding lust - imperturbable. A mind not inclined away does not waver regarding anger - imperturbable. An independent mind does not waver regarding wrong view - imperturbable. An unbound mind does not waver regarding desire and lust -

imperturbable. A liberated mind does not waver regarding sensual lust - imperturbable. A detached mind does not waver regarding mental defilements - imperturbable. A mind made boundless does not waver regarding the boundary of mental defilements - imperturbable. A mind come to unity does not waver regarding diverse mental defilements - imperturbable. A mind possessed by faith does not waver regarding faithlessness - imperturbable. A mind possessed by energy does not waver regarding idleness - imperturbable. A mind possessed by mindfulness does not waver regarding heedlessness - imperturbable. A mind possessed by concentration does not waver regarding restlessness - imperturbable. A mind possessed by wisdom does not waver regarding ignorance - imperturbable. A mind gone to light does not waver regarding the darkness of ignorance - imperturbable. These sixteen roots of supernormal power lead to the gaining of supernormal power, to the attainment of supernormal power, to the miraculous transformation of supernormal power, to the mastery of supernormal power, to the state of mastery of supernormal power, to the self-confidence of supernormal power.

Exposition of the Ten Supernormal Powers

11. What is the supernormal power of determination? Here a monk experiences the various kinds of supernormal power - having been one, he becomes many; having been many, he becomes one; appearing and vanishing; he goes unhindered through walls, through ramparts, through mountains, just as through space. He dives in and out of the earth just as in water. He goes on water without breaking it just as on earth. He travels cross-legged through space just as a winged bird. He fondles and strokes with his hand even the moon and sun, so mighty and powerful. He exercises mastery with his body even as far as the Brahma world.

"Here" means in this view, in this acceptance, in this preference, in this undertaking, in this teaching, in this discipline, in this Teaching and discipline, in this dispensation, in this holy life, in this Teacher's instruction. Therefore it is said - "here". "Monk" means either a virtuous worldling monk or a trainee or a Worthy One of unshakeable nature. "Experiences the various kinds of supernormal power" means he experiences the manifold kinds of supernormal power. "Having been one, he becomes many" means by nature being one, he adverts to many, he adverts to a hundred, or a thousand, or a hundred thousand. Having adverted, he determines with knowledge - "May I become many." He becomes many. Just as the Venerable Cūḷapanthaka, having been one, becomes many, just so that one possessing supernormal power, having attained mastery of mind, having been one, becomes many. "Having been many, he becomes one" means by nature being many, he adverts to one; having adverted, he determines with knowledge - "May I become one." He becomes one. Just as the Venerable Cūḷapanthaka, having been many, becomes one, just so that one possessing supernormal power, having attained mastery of mind, having been many, becomes one.

12. "Appearing" means it is not covered by anything, not concealed, opened, manifest. "Vanishing" means it is covered by something, concealed, closed, covered over. "He goes unhindered through walls, through ramparts, through mountains, just as through space" means by nature he is an obtainer of the space kasiṇa attainment. He adverts to walls, ramparts, and mountains. Having adverted, he determines with knowledge - "Let there be space." There is space. He goes unhindered through walls,

through ramparts, through mountains. Just as human beings by nature, not possessing supernormal power, go unhindered in any place that is not covered, not enclosed, just so that one possessing supernormal power, having attained mastery of mind, goes unhindered through walls, through ramparts, through mountains, just as through space.

"He dives in and out of the earth just as in water" means by nature he is an obtainer of the water kasiṇa attainment. He adverts to the earth. Having adverted, he determines with knowledge - "Let there be water." There is water. He dives in and out of the earth. Just as human beings by nature, not possessing supernormal power, dive in and out of water, just so that one possessing supernormal power, having attained mastery of mind, dives in and out of the earth just as in water.

"He goes on water without breaking it just as on earth" means by nature he is an obtainer of the earth kasiṇa attainment. He adverts to the water. Having adverted, he determines with knowledge - "Let there be earth." There is earth. He goes on water without breaking it. Just as human beings by nature, not possessing supernormal power, go on earth without breaking it, just so that one possessing supernormal power, having attained mastery of mind, goes on water without breaking it, just as on earth.

"He travels cross-legged through space just as a winged bird" means by nature he is an obtainer of the earth kasiṇa attainment. He adverts to the space. Having adverted, he determines with knowledge - "Let there be earth." There is earth. He walks back and forth in space, in the sky, and stands and sits and lies down. Just as human beings by nature, not possessing supernormal power, walk back and forth on earth and stand and sit and lie down, just so that one possessing supernormal power, having attained mastery of mind, walks back and forth in space, in the sky, and stands and sits and lies down, just as a winged bird.

13. "He fondles and strokes with his hand even the moon and sun, so mighty and powerful": here that one possessing supernormal power, having attained mastery of mind, whether sitting or lying down, adverts to the moon and sun. Having adverted, he determines with knowledge - "Let it be within arm's reach." It is within arm's reach. He, whether sitting or lying down, touches, fondles, and strokes the moon and sun with his hand. Just as human beings by nature, not possessing supernormal power, touch, fondle, and stroke whatever material thing within arm's reach, just so that one possessing supernormal power, having attained mastery of mind, whether sitting or lying down, touches, fondles, and strokes the moon and sun with his hand.

"He exercises mastery with his body even as far as the Brahma world": if that one possessing supernormal power, having attained mastery of mind, wishes to go to the Brahma world, even what is far he determines to be near - "Let it be near." It is near. Even what is near he determines to be far - "Let it be far." It is far. Even what is many he determines to be few - "Let it be few." It is few. Even what is few he determines to be many - "Let it be many." It is many. With the divine eye he sees the form of that Brahmā. With the divine ear element he hears the sound of that Brahmā. With the knowledge of others' mental states he understands the mind of that Brahmā. If that one possessing supernormal power, having attained mastery of mind, wishes to go to the Brahma world with a visible body, he diverts the mind by the power of the body,

he determines the mind by the power of the body. Having diverted the mind by the power of the body, having determined the mind by the power of the body, having entered upon the perception of happiness and the perception of lightness, he goes to the Brahma world with a visible body. If that one possessing supernormal power, having attained mastery of mind, wishes to go to the Brahma world with an invisible body, he diverts the body by the power of the mind, he determines the body by the power of the mind. Having diverted the body by the power of the mind, having determined the body by the power of the mind, having entered upon the perception of happiness and the perception of lightness, he goes to the Brahma world with an invisible body. He creates in front of that Brahmā a material form, mind-made, complete with all limbs and faculties, not defective in any faculty. If that one possessing supernormal power walks up and down, the created one also walks up and down there. If that one possessing supernormal power stands, the created one also stands there. If that one possessing supernormal power sits down, the created one also sits down there. If that one possessing supernormal power lies down, the created one also lies down there. If that one possessing supernormal power emits smoke, the created one also emits smoke there. If that one possessing supernormal power blazes, the created one also blazes there. If that one possessing supernormal power speaks the Teaching, the created one also speaks the Teaching there. If that one possessing supernormal power asks a question, the created one also asks a question there. If that one possessing supernormal power, when asked a question, answers, the created one also, when asked a question, answers there. If that one possessing supernormal power stands together with that Brahmā, converses, and engages in discussion, the created one also stands together with that Brahmā there, converses, and engages in discussion. Whatever that one possessing supernormal power does, that very thing the created one also does - this is supernormal power of determination.

14. What is the supernormal power of transformation? The disciple of the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, named Abhibhū, standing in the Brahma world, informed the thousandfold world system with his voice. He expounded the Teaching with a visible body; he expounded the Teaching with an invisible body; he expounded the Teaching with the lower half of the body visible and the upper half of the body invisible. He expounded the Teaching with the upper half of the body visible and the lower half of the body invisible. Having abandoned his natural appearance, he displays the appearance of a boy, or displays the appearance of a serpent, or displays the appearance of a supaṇṇa, or displays the appearance of a demon, or displays the appearance of Indra, or displays the appearance of a god, or displays the appearance of Brahmā, or displays the appearance of the ocean, or displays the appearance of a mountain, or displays the appearance of a forest, or displays the appearance of a lion, or displays the appearance of a tiger, or displays the appearance of a panther, or displays an elephant, or displays a horse, or displays a chariot, or displays infantry, or displays various massing of the army - this is the supernormal power of transformation.

15. What is mind-made supernormal power? Here a monk creates from this body another body, material, mind-made, complete with all limbs and faculties, not defective in any faculty. Just as a man might draw out a reed from its sheath. He would think thus - "This is the sheath, this is the reed. The sheath is one thing, the

reed is another. Yet the reed has been drawn out from the sheath." Or else, just as a man might draw out a sword from its scabbard. He would think thus - "This is the sword, this is the scabbard. The sword is one thing, the scabbard is another. Yet the sword has been drawn out from the scabbard." Or else, just as a man might pull out a snake from its slough. He would think thus - "This is the snake, this is the slough. The snake is one thing, the slough is another. Yet the snake has been pulled out from the slough." Just so a monk creates from this body another body, material, mind-made, complete with all limbs and faculties, not defective in any faculty. This is mind-made supernormal power.

16. What is supernormal power through the pervasion of knowledge? Observation of impermanence succeeds in the purpose of abandoning perception of permanence - supernormal power through the pervasion of knowledge. Observation of suffering, of perception of pleasure... observation of non-self, of perception of self...by observation of disenchantment, of delight, by observation of dispassion, of lust, by observation of cessation, of origin, by observation of relinquishment, the purpose of abandoning grasping succeeds - supernormal power through the pervasion of knowledge. The Venerable Bākula's supernormal power through the pervasion of knowledge, the Venerable Saṃkicca's supernormal power through the pervasion of knowledge, the Venerable Bhūtapāla's supernormal power through the pervasion of knowledge. This is supernormal power through the pervasion of knowledge.

17. What is supernormal power through the pervasion of concentration? By the first meditative absorption, the purpose of abandoning the mental hindrances succeeds - supernormal power through the pervasion of concentration. By the second meditative absorption, the purpose of abandoning applied and sustained thought succeeds - supernormal power through the pervasion of concentration. By the third meditative absorption, the purpose of abandoning rapture succeeds, etc. By the fourth meditative absorption, the purpose of abandoning happiness and suffering succeeds, etc. By the attainment of the plane of infinite space, the purpose of abandoning perception of material form, perception of aversion, and perception of diversity succeeds, etc. By the attainment of the plane of infinite consciousness, the purpose of abandoning perception of the plane of infinite space succeeds, etc. By the attainment of the plane of nothingness, the purpose of abandoning perception of the plane of infinite consciousness succeeds, etc. By the attainment of the plane of neither-perception-nor-non-perception, the purpose of abandoning perception of the plane of nothingness succeeds - supernormal power through the pervasion of concentration. The Venerable Sāriputta had supernormal power through the pervasion of concentration, the Venerable Sañjīva had supernormal power through the pervasion of concentration, the Venerable Khāṇukkoṇḍañña had supernormal power through the pervasion of concentration, the female lay follower Uttarā had supernormal power through the pervasion of concentration, the female lay follower Sāmāvatī had supernormal power through the pervasion of concentration. This is supernormal power through the pervasion of concentration.

18. What is the noble supernormal power? Here, if a monk wishes - "May I dwell perceiving the non-repulsive in the repulsive", he dwells there perceiving the non-repulsive. If he wishes - "May I dwell perceiving the repulsive in the non-repulsive", he dwells there perceiving the repulsive. If he wishes - "May I dwell perceiving the non-

repulsive in both the repulsive and the non-repulsive", he dwells there perceiving the non-repulsive. If he wishes - "May I dwell perceiving the repulsive in both the non-repulsive and the repulsive", he dwells there perceiving the repulsive. If he wishes - "May I, having avoided both the repulsive and the non-repulsive, dwell equanimous, mindful and fully aware", he dwells there equanimous, mindful and fully aware.

How does one dwell perceiving the non-repulsive in the repulsive? Regarding an undesirable object, one either pervades it with friendliness, or focuses on it as elements. Thus one dwells perceiving the non-repulsive in the repulsive.

How does one dwell perceiving the repulsive in the non-repulsive? Regarding a desirable object, one either pervades it with foulness, or focuses on it as impermanent. Thus one dwells perceiving the repulsive in the non-repulsive.

How does one dwell perceiving the non-repulsive in both the repulsive and the non-repulsive? Regarding both an undesirable and a desirable object, one either pervades it with friendliness, or focuses on it as elements. Thus one dwells perceiving the non-repulsive in both the repulsive and the non-repulsive.

How does one dwell perceiving the repulsive in both the non-repulsive and the repulsive? Regarding both a desirable and an undesirable object, one either pervades it with foulness, or focuses on it as impermanent. Thus one dwells perceiving the repulsive in both the non-repulsive and the repulsive.

How does one, having avoided both the repulsive and the non-repulsive, dwell equanimous, mindful and fully aware? Here, a monk, having seen a form with the eye, is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having heard a sound with the ear. Etc. Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Thus, having avoided both the repulsive and the non-repulsive, one dwells equanimous, mindful and fully aware. This is the noble supernormal power.

19. What is supernormal power born of the result of action? Of all birds, of all gods, of some human beings, of some beings in states of misfortune. This is supernormal power born of the result of action.

What is supernormal power of one with merit? A universal monarch goes through the sky together with his fourfold army, at least including the grooms and cowherds. The supernormal power of one with merit of the householder Jotika, the supernormal power of one with merit of the householder Jaṭila, the supernormal power of one with merit of the householder Meṇḍaka, the supernormal power of one with merit of the householder Ghosita, the supernormal power of one with merit of the five great meritorious ones. This is supernormal power of one with merit.

What is supernormal power made of true knowledge? Sorcerers, having recited their spells, go through the sky; in space, in the atmosphere, they display an elephant, they display a horse, they display a chariot, they display infantry, they display various massing of the army. This is supernormal power made of true knowledge.

How is there supernormal power in the sense of success through the condition of right exertion here and there? By renunciation, the purpose of abandoning sensual desire succeeds - supernormal power in the sense of success through the condition of right exertion here and there. By non-anger, the purpose of abandoning anger succeeds - supernormal power in the sense of success through the condition of right exertion here and there, etc. By the path of arahantship, the purpose of abandoning all mental defilements succeeds - supernormal power in the sense of success through the condition of right exertion here and there. Thus there is supernormal power in the sense of success through the condition of right exertion here and there. These are the ten supernormal powers.

The Treatise on Supernormal Power is concluded.

3. Treatise on Full realisation

20. Full realisation. By what does one fully realise? One fully realises by consciousness.

If one fully realises by consciousness, then does one without knowledge fully realise? One without knowledge does not fully realise. One fully realises by knowledge.

If one fully realises by knowledge, then does one without consciousness fully realise by knowledge without consciousness? One without consciousness does not fully realise. One fully realises by consciousness and knowledge.

If one fully realises by consciousness and knowledge, then does one fully realise by sensual-sphere consciousness and knowledge? One does not fully realise by sensual-sphere consciousness and knowledge.

If so, does one fully realise by fine-material-sphere consciousness and knowledge? One does not fully realise by fine-material-sphere consciousness and knowledge.

If so, does one fully realise by immaterial-sphere consciousness and knowledge? One does not fully realise by immaterial-sphere consciousness and knowledge.

If so, does one fully realise by consciousness and knowledge of the ownership of action? One does not fully realise by consciousness and knowledge of the ownership of action.

If so, does one fully realise by consciousness and knowledge conforming to truth? One does not fully realise by consciousness and knowledge conforming to truth.

If so, does one fully realise by past consciousness and knowledge? One does not fully realise by past consciousness and knowledge.

If so, does one fully realise by future consciousness and knowledge? One does not fully realise by future consciousness and knowledge.

If so, does one fully realise by present mundane consciousness and knowledge? One does not fully realise by present mundane consciousness and knowledge. One fully realises by present consciousness and knowledge at the moment of the supramundane path.

How does one fully realise by present consciousness and knowledge at the moment of the supramundane path? At the moment of the supramundane path, consciousness having authority over arising is the cause and condition for knowledge. Knowledge associated with that, having cessation as its object, having authority over insight, is the cause and condition for consciousness. Knowledge associated with that has cessation as its object. Thus one fully realises by present consciousness and knowledge at the moment of the supramundane path.

21. Is full realisation only this much? No indeed. At the moment of the supramundane path, the full realisation of seeing is right view, the full realisation of fixing upon is right thought, the full realisation of discernment is right speech, the full realisation of origination is right action, the full realisation of cleansing is right livelihood, the full realisation of exertion is right effort, the full realisation of establishing is right mindfulness, the full realisation of non-distraction is right concentration; the full realisation of establishing is the enlightenment factor of mindfulness, the full realisation of investigation is the enlightenment factor of investigation of phenomena, the full realisation of exertion is the enlightenment factor of energy, the full realisation of pervading is the enlightenment factor of rapture, the full realisation of peace is the enlightenment factor of tranquillity, the full realisation of non-distraction is the enlightenment factor of concentration, the full realisation of reflection is the enlightenment factor of equanimity; the full realisation of unshakeability regarding faithlessness is the power of faith, the full realisation of unshakeability regarding idleness is the power of energy, the full realisation of unshakeability regarding heedlessness is the power of mindfulness, the full realisation of unshakeability regarding restlessness is the power of concentration, the full realisation of unshakeability regarding ignorance is the power of wisdom; the full realisation of decision is the faith faculty, the full realisation of exertion is the energy faculty, the full realisation of establishing is the mindfulness faculty, the full realisation of non-distraction is the concentration faculty, the full realisation of seeing is the wisdom faculty. In the sense of authority is the full realisation of the faculties, in the sense of being unshakeable is the full realisation of the powers, in the sense of leading out is the full realisation of the factors of enlightenment, in the sense of cause is the full realisation of the path, in the sense of establishing is the full realisation of the establishments of mindfulness, in the sense of striving is the full realisation of the right strivings, in the sense of success is the full realisation of the bases for spiritual power, in the sense of being true is the full realisation of the truths, in the sense of non-distraction is the full realisation of serenity, in the sense of observation is the full realisation of insight, in the sense of having one flavour is the full realisation of serenity and insight, in the sense of not surpassing one another is the full realisation of the conjunction, in the sense of restraint is the full realisation of purification of morality, in the sense of non-distraction is the full realisation of purification, in the sense of seeing is the full realisation of purification of view, in the sense of being released is the full realisation of deliverance, in the sense of penetration is the full realisation of true knowledge, in the sense of relinquishment is the full realisation of liberation, in the sense of eradication is the full realisation of knowledge of elimination. Desire is full realisation in the sense of root, attention is full realisation in the sense of origination, contact is full realisation in the sense of combination, feeling is full realisation in the sense of coming together, concentration is full realisation in

the sense of chief, mindfulness is full realisation in the sense of authority, wisdom is full realisation in the sense of being higher than that, liberation is full realisation in the sense of substance, Nibbāna grounded upon the Deathless is full realisation in the sense of final goal.

22. Is full realisation only this much? No indeed. At the moment of the path of stream-entry, the full realisation of seeing is right view, etc. Nibbāna grounded upon the Deathless is full realisation in the sense of final goal.

Is full realisation only this much? No indeed. At the moment of the fruition of stream-entry, the full realisation of seeing is right view, etc. knowledge of non-arising is full realisation in the sense of being stilled. Desire is full realisation in the sense of root, etc. Nibbāna grounded upon the Deathless is full realisation in the sense of final goal.

Is full realisation only this much?

No indeed. At the moment of the path of once-returning, etc. At the moment of the fruition of once-returning, At the moment of the path of non-returning, At the moment of the fruition of non-returning, At the moment of the path of arahantship, etc. At the moment of the fruition of arahantship, the full realisation of seeing is right view, the full realisation of fixing upon is right thought, etc. knowledge of non-arising is full realisation in the sense of being stilled. Desire is full realisation in the sense of root, etc. Nibbāna grounded upon the Deathless is full realisation in the sense of final goal.

This one who abandons mental defilements, does he abandon mental defilements in the past, etc. does he abandon mental defilements in the future, does he abandon mental defilements in the present, does he abandon mental defilements in the past? If he abandons mental defilements in the past, then does he exhaust what is eliminated, does he cease what has ceased, does he make depart what has departed, does he make pass away what has passed away, does he abandon what is past, what does not exist? He does not abandon mental defilements in the past. Does he abandon mental defilements in the future? If he abandons mental defilements in the future, then does he abandon what is unborn, does he abandon what is not produced, does he abandon what is unarisen, does he abandon what has not become manifest, does he abandon what is future, what does not exist? He does not abandon mental defilements in the future. Does he abandon mental defilements in the present? If he abandons mental defilements in the present, then does one who is lustful abandon lust, does one who is hateful abandon hate, does one who is deluded abandon delusion, does one who is bound abandon conceit, does one who has adhered abandon views,

One gone to distraction abandons restlessness, one not having reached a conclusion abandons sceptical doubt, one become strong abandons underlying tendencies, dark and bright mental states yoked together proceed evenly, path development becomes subject to defilement?

Indeed one does not abandon mental defilements in the past, does not abandon mental defilements in the future, does not abandon mental defilements in the present. If one does not abandon mental defilements in the past, in the future... etc. does not abandon mental defilements in the present, then there is no path development, there is no realisation of the fruit, there is no abandoning of mental

defilements, there is no full realisation of the teaching? There is path development, there is realisation of the fruit, there is abandoning of mental defilements, there is full realisation of the teaching. In what way? Just as a young tree with unborn fruit. A man might cut it at the root. Whatever unborn fruits of that tree, they being unborn are not born, being unarisen do not arise, being unarisen do not arise, being unmanifested do not become manifest. Just so, arising is the cause, arising is the condition for the production of mental defilements. Having seen the danger in arising, the mind springs forward towards non-arising. Because of the mind's springing forward towards non-arising, whatever mental defilements would be produced with arising as condition, they being unborn are not born, being unarisen do not arise, being unarisen do not arise, being unmanifested do not become manifest. Thus by the cessation of the cause there is the cessation of suffering. Occurrence is a cause, sign is a cause, accumulation is a cause. Accumulation is the condition for the production of mental defilements. Having seen the danger in accumulation, the mind springs forward towards non-accumulation. Because of the mind's springing forward towards non-accumulation, whatever mental defilements would be produced with accumulation as condition, they being unborn are not born, being unarisen do not arise, being unarisen do not arise, being unmanifested do not become manifest. Thus by the cessation of the cause there is the cessation of suffering. Thus there is path development, there is realisation of the fruit, there is abandoning of mental defilements, there is full realisation of the teaching.

The Treatise on Full realisation is concluded.

4. Treatise on Seclusion

23. At Sāvattthī. "Just as, monks, whatever activities requiring strength are done, all of them are done in dependence on earth, established upon earth, thus these activities requiring strength are done; just so, monks, a monk, in dependence on morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path.

And how, monks, does a monk, in dependence on morality, established upon morality, develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Right thought, etc. right speech, right action, right livelihood, right effort, right mindfulness, he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk, in dependence on morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path.

24. "Just as, monks, whatever seed-plants and growing plants attain growth, increase, and expansion, all of them do so in dependence on earth, established upon earth, thus these seed-plants and growing plants attain growth, increase, and expansion; just so, monks, a monk, in dependence on morality, established upon morality, developing the noble eightfold path, cultivating the noble eightfold path, attains growth, increase, and expansion in mental states.

And how, monks, does a monk, in dependence on morality, established upon morality, developing the noble eightfold path, cultivating the noble eightfold path, attain growth, increase, and expansion in mental states? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. He develops right thought, etc. he develops right speech... he develops right action... he develops right livelihood... he develops right effort... he develops right mindfulness... he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk, in dependence on morality, established upon morality, developing the noble eightfold path, cultivating the noble eightfold path, attains growth, increase, and expansion in mental states."

1. Exposition of Path Factors

25. Of right view there are five seclusions, five dispassions, five cessations, five releases, and twelve supports. Of right thought, etc. Of right speech, Of right action, Of right livelihood, Of right effort, Of right mindfulness, Of right concentration there are five seclusions, five dispassions, five cessations, five releases, and twelve supports.

What are the five seclusions of right view? Seclusion by suppression, seclusion by substitution, seclusion by eradication, seclusion by subsiding, seclusion by escape. And seclusion by suppression of the mental hindrances is for one developing the first meditative absorption, and seclusion by substitution of wrong views is for one developing concentration conducive to penetration, and seclusion by eradication is for one developing the supramundane path leading to elimination, and seclusion by subsiding is at the moment of fruition, and seclusion by escape is cessation, Nibbāna. These are the five seclusions of right view. Regarding these five seclusions, desire arises in him, he is intent on faith, and his mind is well established.

What are the five dispassions of right view? Dispassion by suppression, dispassion by substitution, dispassion by eradication, dispassion by subsiding, dispassion by escape. And dispassion by suppression of the mental hindrances is for one developing the first meditative absorption, and dispassion by substitution of wrong views is for one developing concentration conducive to penetration, and dispassion by eradication is for one developing the supramundane path leading to elimination, and dispassion by subsiding is at the moment of fruition, and dispassion by escape is cessation, Nibbāna. These are the five dispassions of right view. Regarding these five dispassions, desire arises in him, he is intent on faith, and his mind is well established.

What are the five cessations of right view? Cessation by suppression, cessation by substitution, cessation by eradication, cessation by subsiding, cessation by escape. And cessation by suppression of the mental hindrances is for one developing the first meditative absorption, and cessation by substitution of wrong views is for one developing concentration conducive to penetration, and cessation by eradication is for one developing the supramundane path leading to elimination, and cessation by subsiding is at the moment of fruition, and cessation by escape is the deathless element. These are the five cessations of right view. Regarding these five cessations, desire arises in him, he is intent on faith, and his mind is well established.

What are the five releases of right view? Release by suppression, release by substitution, release by eradication, release by subsiding, release by escape. And release by suppression of the mental hindrances is for one developing the first meditative absorption, and release by substitution of wrong views is for one developing concentration conducive to penetration, and release by eradication is for one developing the supramundane path leading to elimination, and release by subsiding is at the moment of fruition, and release by escape is cessation, Nibbāna. These are the five releases of right view. Regarding these five releases, desire arises in him, he is intent on faith, and his mind is well established. These are the five seclusions of right view, five dispassions, five cessations, five releases, and twelve supports.

26. Of right thought, etc. Of right speech, Of right action, Of right livelihood, Of right effort, Of right mindfulness, What are the five seclusions of right concentration? Seclusion by suppression, seclusion by substitution, seclusion by eradication, seclusion by subsiding, seclusion by escape. And seclusion by suppression of the mental hindrances is for one developing the first meditative absorption, and seclusion by substitution of wrong views is for one developing concentration conducive to penetration, and seclusion by eradication is for one developing the supramundane path leading to elimination, and seclusion by subsiding is at the moment of fruition, and seclusion by escape is cessation, Nibbāna. These are the five seclusions of right concentration. Regarding these five seclusions, desire arises in him, he is intent on faith, and his mind is well established.

What are the five dispassions of right concentration? Dispassion by suppression, dispassion by substitution, dispassion by eradication, dispassion by subsiding, dispassion by escape. And dispassion by suppression of the mental hindrances is for one developing the first meditative absorption, and dispassion by substitution of wrong views is for one developing concentration conducive to penetration, and dispassion by eradication is for one developing the supramundane path leading to elimination, and dispassion by subsiding is at the moment of fruition, and dispassion by escape is cessation, Nibbāna. These are the five dispassions of right concentration. Regarding these five dispassions, desire arises in him, he is intent on faith, and his mind is well established.

What are the five cessations of right concentration? Cessation by suppression, cessation by substitution, cessation by eradication, cessation by subsiding, cessation by escape. And cessation by suppression of the mental hindrances is for one developing the first meditative absorption, and cessation by substitution of wrong views is for one developing concentration conducive to penetration, and cessation by eradication is for one developing the supramundane path leading to elimination, and cessation by subsiding is at the moment of fruition, and cessation by escape is the deathless element. These are the five cessations of right concentration. Regarding these five cessations, desire arises in him, he is intent on faith, and his mind is well established.

What are the five releases of right concentration? Release by suppression, release by substitution, release by eradication, release by subsiding, release by escape. And release by suppression of the mental hindrances is for one developing the first meditative absorption, and release by substitution of wrong views is for one

developing concentration conducive to penetration, and release by eradication is for one developing the supramundane path leading to elimination, and release by subsiding is at the moment of fruition, and release by escape is cessation, Nibbāna. These are the five releases of right concentration. Regarding these five releases, desire arises in him, he is intent on faith, and his mind is well established. These are the five seclusions of right concentration, five dispassions, five cessations, five releases, and twelve supports.

27. "Just as, monks, whatever activities requiring strength are done, all of them are done in dependence on earth, established upon earth, thus these activities requiring strength are done; just so, monks, a monk, in dependence on morality, established upon morality, develops the seven factors of enlightenment, cultivates the seven factors of enlightenment, etc. developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, he attains growth, increase, and expansion in mental states, etc. he develops the five powers, cultivates the five powers, etc. developing the five powers, cultivating the five powers, he attains growth, increase, and expansion in mental states, etc. he develops the five faculties, cultivates the five faculties, etc.

"Just as, monks, whatever seed-plants and growing plants attain growth, increase, and expansion, all of them do so in dependence on earth, established upon earth, thus these seed-plants and growing plants attain growth, increase, and expansion; just so, monks, a monk, in dependence on morality, established upon morality, developing the five faculties, cultivating the five faculties, attains growth, increase, and expansion in mental states.

"And how, monks, does a monk, in dependence on morality, established upon morality, developing the five faculties, cultivating the five faculties, attain growth, increase, and expansion in mental states? Here, monks, a monk develops the faith faculty, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. He develops the energy faculty, etc. develops the mindfulness faculty, etc. develops the concentration faculty, etc. he develops the wisdom faculty, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk, in dependence on morality, etc. attains in mental states."

2. Exposition of Faculties

28. Of the faith faculty there are five seclusions, five dispassions, five cessations, five releases, and twelve supports. Of the energy faculty, etc. Of the mindfulness faculty... Of the concentration faculty... Of the wisdom faculty there are five seclusions, five dispassions, five cessations, five releases, and twelve supports.

What are the five seclusions of the faith faculty? Seclusion by suppression, seclusion by substitution, seclusion by eradication, seclusion by subsiding, seclusion by escape. And seclusion by suppression of the mental hindrances is for one developing the first meditative absorption, and seclusion by substitution of wrong views is for one developing concentration conducive to penetration, and seclusion by eradication is for one developing the supramundane path leading to elimination, and seclusion by subsiding is at the moment of fruition, and seclusion by escape is cessation, Nibbāna.

These are the five seclusions of the faith faculty. Regarding these five seclusions, desire arises in him, he is intent on faith, and his mind is well established, etc. Of the faith faculty these are the five seclusions, five dispassions, five cessations, five releases, and twelve supports.

Of the energy faculty, etc. Of the mindfulness faculty, etc. Of the concentration faculty... What are the five seclusions of the wisdom faculty? Seclusion by suppression, seclusion by substitution, seclusion by eradication, seclusion by subsiding, seclusion by escape, etc. Of the wisdom faculty these are the five seclusions, five dispassions, five cessations, five releases, and twelve supports.

The Treatise on Seclusion is concluded.

5. Treatise on Conduct

29. "Conduct" means eight kinds of conduct -conduct in postures, conduct in sense bases, conduct in mindfulness, conduct in concentration, conduct in knowledge, conduct in the path, conduct in attainment, conduct for the world's welfare.

"Conduct in postures" means in the four postures. "Conduct in sense bases" means in the six internal and external sense bases. "Conduct in mindfulness" means in the four establishments of mindfulness. "Conduct in concentration" means in the four meditative absorptions. "Conduct in knowledge" means in the four noble truths.

"Conduct in the path" means in the four noble paths. "Conduct in attainment" means in the four fruits of asceticism. "Conduct for the world's welfare" means in the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially in the Individually Enlightened Ones, partially in the disciples.

Conduct in postures is for those accomplished in aspiration. Conduct in sense bases is for those with guarded doors in the faculties. Conduct in mindfulness is for those dwelling in diligence. Conduct in concentration is for those devoted to higher consciousness. Conduct in knowledge is for those accomplished in higher intelligence. Conduct in the path is for those rightly practising. Conduct in attainment is for those who have attained the fruits. Conduct for the world's welfare is for the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially for the Individually Enlightened Ones, partially for the disciples. These are the eight kinds of conduct.

30. There are another eight kinds of conduct. Resolving through faith one practises, arousing energy one practises, establishing mindfulness one practises, making non-distraction through concentration one practises, understanding through wisdom one practises, cognising through consciousness-conduct one practises, "for one so practising, wholesome mental states proceed" thus through sense-base-conduct one practises, "one so practising attains distinction" thus through distinction-conduct one practises. These are the eight kinds of conduct.

There are another eight kinds of conduct. Seeing-conduct through right view, fixing-conduct through right thought, discernment-conduct through right speech, origination-conduct through right action, cleansing-conduct through right livelihood, exertion-conduct through right effort, establishing-conduct through right mindfulness, non-distraction-conduct through right concentration. These are the eight kinds of conduct.

6. Treatise on Wonder

31. "There are, monks, these three wonders. What three? The wonder of supernormal power, the wonder of mind-reading, the wonder of instruction.

"And what, monks, is the wonder of supernormal power? Here, monks, a certain one experiences the various kinds of supernormal power - having been one, he becomes many; having been many, he becomes one; appearing, disappearing, etc. He exercises mastery with his body even as far as the Brahma world. This is called, monks, the wonder of supernormal power.

"And what, monks, is the wonder of mind-reading? Here, monks, a certain one announces by means of a sign - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise. Here again, monks, a certain one does not indeed announce by means of a sign, but having heard the sound of human beings or spirits or deities, he announces - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise. Here again, monks, a certain one does not indeed announce by means of a sign, nor does he announce having heard the sound of human beings or spirits or deities, but having heard the sound of the diffusion of applied thought of one who is applying thought and examining, he announces - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise. Here again, monks, a certain one does not indeed announce by means of a sign, nor does he announce having heard the sound of human beings or spirits or deities, nor does he announce having heard the sound of the diffusion of applied thought of one who is applying thought and examining, but having encompassed with his own mind the mind of one who has attained concentration without applied thought and without sustained thought, he understands - 'According to how this venerable one's mental activities are directed, immediately after this consciousness he will think this particular applied thought.' Even if he announces much, it is just so, not otherwise. This is called, monks, the wonder of mind-reading.

"And what, monks, is the wonder of instruction? Here, monks, a certain one instructs thus - 'Think in this way, do not think in that way. Attend to the mind in this way, do not attend to the mind in that way. Abandon this, enter upon and dwell in this.' This is called, monks, the wonder of instruction. These, monks, are the three wonders."

32. Renunciation succeeds - supernormal power. It counteracts sensual desire - wonder. Those who are endowed with that renunciation, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That renunciation should be thus practised, thus developed, thus cultivated, thus mindfulness should be established in conformity with that" - the wonder of instruction.

Non-anger succeeds - supernormal power. It counteracts anger - wonder. Those who are endowed with that non-anger, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That non-anger should be thus practised, thus developed, thus cultivated, thus mindfulness should be established in conformity with that" - the wonder of instruction.

Perception of light succeeds - supernormal power. It counteracts sloth and torpor - wonder. Those who are endowed with that perception of light, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That perception of light should be thus practised, thus developed, thus cultivated, thus mindfulness should be established in conformity with that" - the wonder of instruction.

Non-distraction succeeds - supernormal power. It counteracts restlessness - wonder. Those who are endowed with that non-distraction, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That non-distraction should be thus practised, thus developed, thus cultivated, thus mindfulness should be established in conformity with that" - the wonder of instruction.

The defining of phenomena succeeds - supernormal power. It removes sceptical doubt - wonder. Those who are endowed with that defining of phenomena, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That defining of phenomena should be thus cultivated, thus developed, thus made much of, thus mindfulness should be established in conformity with that" - the wonder of instruction.

Knowledge succeeds - supernormal power. It removes ignorance - wonder. Those who are endowed with that knowledge, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That knowledge should be thus cultivated, thus developed, thus made much of, thus mindfulness should be established in conformity with that" - the wonder of instruction.

Gladness succeeds - supernormal power. It removes discontent - wonder. Those who are endowed with that gladness, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That gladness should be thus cultivated, thus developed, thus made much of, thus mindfulness should be established in conformity with that" - the wonder of instruction. Etc.

The first meditative absorption succeeds - supernormal power. It removes the mental hindrances - wonder. Those who are endowed with that first meditative absorption, all of them have pure minds and undisturbed thoughts - the wonder of mind-reading. "That first meditative absorption should be thus cultivated, thus developed, thus made much of, thus mindfulness should be established in conformity with that" - the wonder of instruction. Etc.

The path of arahantship succeeds - supernormal power. It removes all mental defilements - wonder. Those who are endowed with that path of arahantship, all of them are of pure consciousness, of undisturbed thought - the wonder of mind-reading. "That path of arahantship is to be practised thus, is to be developed thus, is to be cultivated thus, mindfulness in conformity with that is to be established thus" - the wonder of instruction.

33. Renunciation succeeds - supernormal power. It counteracts sensual desire - wonder. Whatever supernormal power and whatever wonder, this is called the wonder of supernormal power. Non-anger succeeds - supernormal power. It counteracts anger - wonder. Whatever supernormal power and whatever wonder, this is called the wonder of supernormal power. Perception of light succeeds - supernormal power. It counteracts sloth and torpor - wonder. Etc. The path of

arahantship succeeds - supernormal power. It removes all mental defilements - wonder. Whatever supernormal power and whatever wonder, this is called the wonder of supernormal power.

The Treatise on Wonder is concluded.

7. Treatise on Equal Heads

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

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

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

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

"Tranquillity" means: because sensual desire has been abandoned, renunciation is tranquillity; because anger has been abandoned, non-anger is tranquillity; because sloth and torpor has been abandoned, perception of light is tranquillity; because restlessness has been abandoned, non-distraction is tranquillity; because sceptical doubt has been abandoned, defining of phenomena is tranquillity; because ignorance has been abandoned, knowledge is tranquillity; because discontent has been abandoned, gladness is tranquillity; because the mental hindrances have been abandoned, the first meditative absorption is tranquillity, etc. Because all mental defilements have been abandoned, the path of arahantship is tranquillity.

"Heads" means there are thirteen heads -craving is the head of impediment, conceit is the head of shackle, view is the head of adherence, restlessness is the head of distraction, ignorance is the head of defilement, faith is the head of decision, energy is the head of exertion, mindfulness is the head of establishing, concentration is the head of non-distraction, wisdom is the head of seeing, the life faculty is the head of occurrence, deliverance is the head of resort, and cessation is the head of activities.

The Treatise on Equal Heads is concluded.

8. Discussion on the Establishment of Mindfulness

35. At Sāvattthī. "Monks, there are these four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. In feelings... etc. In mind... He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. These, monks, are the four establishments of mindfulness."

36. How does one dwell observing the body in the body? Here a certain one observes the earth body as impermanent, not as permanent; observes as suffering, not as happiness; observes as non-self, not as self; one becomes disenchanted, one does not rejoice; one becomes dispassionate, one does not find pleasure; makes cease, does not make arise; gives up, does not take up. Observing as impermanent, one abandons the perception of permanence; observing as suffering, one abandons the perception of happiness; observing as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping. By these seven ways one observes the body. The body is the establishing, not mindfulness. Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that body. Therefore it is said - "the establishment of mindfulness through observation of the body in the body."

"Development" - there are four kinds of development -development in the meaning of not surpassing one another of mental states arisen therein, development in the meaning of one flavour of the faculties, development in the meaning of carrying along the energy appropriate to that, development in the meaning of repetition.

Here a certain one the water body... etc. the fire body... the air body... the hair body... the body hair body... the outer skin body... the hide body... the flesh body... the blood body... the sinew body... the bone body... the bone marrow body observes as impermanent, not as permanent; observes as suffering, not as happiness; observes as non-self, not as self; one becomes disenchanted, one does not rejoice; becomes dispassionate, does not find pleasure; makes cease, does not make arise; one gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence; observing as suffering, one abandons the perception of happiness; observing as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping. By these seven ways one observes the body. The body is the establishing, not mindfulness.

Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that body. Therefore it is said - "the establishment of mindfulness through observation of the body in the body."

"Development" - there are four kinds of development -development in the meaning of not surpassing one another of mental states arisen therein, development in the meaning of one flavour of the faculties, development in the meaning of carrying along the energy appropriate to that, development in the meaning of repetition. Thus one dwells observing the body in the body.

How does one dwell observing feelings in feelings? Here a certain one observes pleasant feeling as impermanent, not as permanent, etc. one gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence, etc. giving up, one abandons grasping. By these seven ways one observes feeling. Feeling is the establishing, not mindfulness. Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that feeling. Therefore it is said - "establishment of mindfulness through observation of feeling among feelings."

"Development" - there are four kinds of development, etc. development in the meaning of practice, etc. here a certain one unpleasant feeling, etc. neither-unpleasant-nor-pleasant feeling... carnal pleasant feeling... spiritual pleasant feeling... carnal unpleasant feeling... spiritual unpleasant feeling... carnal neither-unpleasant-nor-pleasant feeling... spiritual neither-unpleasant-nor-pleasant feeling... feeling born of eye-contact... feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact one observes as impermanent, not as permanent, etc. one gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence, etc. giving up, one abandons grasping. By these seven ways one observes feeling. Feeling is the establishing, not mindfulness. Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that feeling. Therefore it is said - "establishment of mindfulness through observation of feeling among feelings."

"Development" - there are four kinds of development, etc. thus he dwells observing feelings in feelings.

How does he dwell observing mind in mind? Here a certain one observes a mind with lust as impermanent, not as permanent, etc. one gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence, etc. giving up, one abandons grasping. By these seven means one observes the mind. Mind is the establishing, not mindfulness. Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that mind. Therefore it is said - "establishment of mindfulness through observation of mind in mind".

"Development" - there are four kinds of development, etc. development in the meaning of practice.

Here a certain one a mind without lust, etc. a mind with hate... a mind without hate... a mind with delusion... a mind without delusion... a contracted mind... a distracted mind... an exalted mind... a not exalted mind... a surpassed mind... an unsurpassed mind... a concentrated mind... an unconcentrated mind... a liberated mind... an unliberated mind... eye-consciousness... Ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness... one observes mind-consciousness as impermanent, not as permanent, etc. one gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence, etc. giving up, one abandons grasping. By these seven means one observes the mind. Mind is the establishing, not mindfulness. Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes that mind. Therefore it is said - "establishment of mindfulness through observation of mind in mind".

"Development" - there are four kinds of development, etc. development in the meaning of practice. Thus one dwells observing mind in mind.

How does one dwell observing mental phenomena in mental phenomena? Here a certain one, having set aside the body, having set aside feeling, having set aside mind, observes the remaining phenomena as impermanent, not as permanent; observes as suffering, not as happiness; observes as non-self, not as self; one becomes disenchanted, one does not rejoice; one becomes dispassionate, one does not find pleasure; one makes cease, one does not make arise; one gives up, one does not take up. Observing as impermanent, one abandons the perception of permanence; observing as suffering, one abandons the perception of happiness; observing as non-self, one abandons the perception of self; becoming disenchanted, one abandons delight; becoming dispassionate, one abandons lust; making cease, one abandons origin; giving up, one abandons grasping. By these seven ways one observes those phenomena. Phenomena are the establishing, not mindfulness. Mindfulness is both the establishing and mindfulness. By that mindfulness, by that knowledge, one observes those mental phenomena. Therefore it is said - "the establishment of mindfulness through observation of mental phenomena in mental phenomena".

"Development" - there are four kinds of development - development in the meaning of not surpassing one another of mental states arisen therein, development in the meaning of one flavour of the faculties, development in the meaning of carrying along the energy appropriate to that, development in the meaning of repetition. Thus one dwells observing mental phenomena in mental phenomena.

The Treatise on the Establishment of Mindfulness is concluded.

9. Treatise on Insight

37. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"That indeed, monks, a monk regarding any activity as permanent will be possessed of acceptance in conformity with the teaching - this is impossible; not being possessed of acceptance in conformity with the teaching, he will enter the fixed

course of the right path - this is impossible; not entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is impossible.

"That indeed, monks, a monk regarding all activities as impermanent will be possessed of acceptance in conformity with the teaching - this is possible; being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path - this is possible; entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is possible.

"That indeed, monks, a monk regarding any activity as happiness will be possessed of acceptance in conformity with the teaching - this is impossible; not being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path - this is impossible; not entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is impossible.

"That indeed, monks, a monk regarding all activities as suffering will be possessed of acceptance in conformity with the teaching - this is possible; being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path - this is possible; entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is possible.

"That indeed, monks, a monk regarding any phenomenon as self will be possessed of acceptance in conformity with the teaching" - this is impossible; not being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path - this is impossible; not entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is impossible.

"That indeed, monks, a monk regarding all phenomena as non-self will be possessed of acceptance in conformity with the teaching" - this is possible; being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path - this is possible; entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is possible.

"That indeed, monks, a monk regarding Nibbāna as suffering will be possessed of acceptance in conformity with the teaching" - this is impossible; not being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path - this is impossible; not entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is impossible.

"That indeed, monks, a monk regarding Nibbāna as happiness will be possessed of acceptance in conformity with the teaching" - this is possible; being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right

path - this is possible; entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship - this is possible."

38. In how many ways does one obtain acceptance in conformity with the teaching, in how many ways does one enter the fixed course of the right path? In forty ways one obtains acceptance in conformity with the teaching, in forty ways one enters the fixed course of the right path.

By which forty ways does one obtain acceptance in conformity with the teaching, by which forty ways does one enter the fixed course of the right path? The five aggregates as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as a calamity, as a danger, as peril, as an obstacle, as unstable, as perishable, as not lasting, as without shelter, as without refuge, as without protection, as empty, as hollow, as void, as non-self, as dangerous, as subject to change, as without substance, as the root of misery, as murderous, as non-existence, as with mental corruptions, as conditioned, as Māra's bait, as subject to birth, as subject to ageing, as subject to illness, as subject to death, as subject to sorrow, as subject to lamentation, as subject to anguish, as subject to defilement.

39. Seeing the five aggregates as impermanent, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as permanent, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as suffering, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as happiness, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as a disease, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as health, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as a boil, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as without boil, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as a dart, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as free from the dart, as Nibbāna, one enters the fixed course of the right path.

Seeing the five aggregates as misery, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as without misery, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as an affliction, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as without affliction, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as alien, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not relying on others, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as disintegrating, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not subject to disintegration, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as a calamity, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as free from calamity, as Nibbāna, one enters the fixed course of the right path.

Seeing the five aggregates as a danger, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as free from danger, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as peril, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as fearless, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as an obstacle, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as free from obstacle, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as unstable, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as unshakeable, as Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as perishable, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as imperishable, as Nibbāna, one enters the fixed course of the right path.

Seeing the five aggregates as not lasting, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as everlasting Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as without shelter, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as shelter, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as without refuge, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as refuge, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as without protection, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as protection, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as empty, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not empty, Nibbāna, one enters the fixed course of the right path.

Seeing the five aggregates as hollow, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not hollow, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as void, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as supremely void, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as non-self, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as the ultimate reality, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as dangerous, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as without danger, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to change, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not subject to change, Nibbāna, one enters the fixed course of the right path.

Seeing the five aggregates as without substance, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as substance, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as the root of misery, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not the root of misery,

Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as murderous, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not murderous, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as non-existence, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as not non-existence, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as with mental corruptions, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as without mental corruptions, Nibbāna, one enters the fixed course of the right path.

Seeing the five aggregates as conditioned, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as the unconditioned, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as Māra's bait, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as spiritual, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to birth, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as the unborn, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to ageing, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as the ageless, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to illness, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as non-illness, Nibbāna, one enters the fixed course of the right path.

Seeing the five aggregates as subject to death, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as the Deathless, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to sorrow, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as the sorrowless, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to lamentation, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as non-lamentation, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to anguish, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as non-anguish, Nibbāna, one enters the fixed course of the right path. Seeing the five aggregates as subject to defilement, one obtains acceptance in conformity with the teaching. Seeing the cessation of the five aggregates as the undefiled, Nibbāna, one enters the fixed course of the right path.

40. "As impermanent" means observation of impermanence. "As suffering" means observation of suffering. "As disease" means observation of suffering. "As a boil" means observation of suffering. "As a dart" means observation of suffering. "As misery" means observation of suffering. "As affliction" means observation of suffering. "As alien" means observation of non-self. "As disintegration" means observation of impermanence. "As calamity" means observation of suffering.

"As misfortune" means observation of suffering. "As peril" means observation of suffering. "As danger" means observation of suffering. "As unsteady" means observation of impermanence. "As perishable" means observation of impermanence.

"As unstable" means observation of impermanence. "As without shelter" means observation of suffering. "As without refuge" means observation of suffering. "As without protection" means observation of suffering. "As devoid" means observation of non-self.

"As hollow" means observation of non-self. "As empty" means observation of non-self. "As non-self" means observation of non-self. "As danger" means observation of suffering. "As subject to change" means observation of impermanence. "As coreless" means observation of non-self. "As root of misery" means observation of suffering. "As murder" means observation of suffering. "As non-existence" means observation of impermanence. "As with mental corruptions" means observation of suffering.

"Conditioned" - observation of impermanence. "Māra's bait" - observation of suffering. "Subject to birth" - observation of suffering. "Subject to ageing" - observation of suffering. "Subject to illness" - observation of suffering. "Subject to death" - observation of impermanence. "Subject to sorrow" - observation of suffering. "Subject to lamentation" - observation of suffering. "Subject to anguish" - observation of suffering. "Subject to defilement" - observation of suffering.

By these forty modes one obtains acceptance in conformity with the teaching. By these forty modes one enters the fixed course of the right path.

For one obtaining acceptance in conformity with the teaching by these forty modes, for one entering the fixed course of the right path by these forty modes, how many are observations of impermanence, how many are observations of suffering, how many are observations of non-self?

Twenty-five are observations of non-self, fifty are observations of impermanence;
And one hundred and twenty-five are spoken of regarding suffering.

The Treatise on Insight is concluded.

10. Treatise on the Matrix

41. Without hunger, release, deliverance, liberation through true knowledge, higher morality, higher consciousness, higher wisdom, tranquillity, knowledge, vision, purification, renunciation, escape, solitude, release, conduct, deliverance through meditative absorption, meditative development, determination, life.

42. "Without hunger": through renunciation one is without hunger from sensual desire, through non-anger one is without hunger from anger, etc. through the first meditative absorption one is without hunger from the mental hindrances, etc. through the path of arahantship one is without hunger from all mental defilements.

"Release, deliverance": through renunciation one is released from sensual desire, thus - release, deliverance. Through non-anger one is released from anger, thus - release, deliverance, etc. Through the first meditative absorption one is released from the mental hindrances, thus - release, deliverance, etc. Through the path of arahantship one is released from all mental defilements, thus - release, deliverance.

"Liberation through true knowledge": renunciation exists, thus true knowledge; one is released from sensual desire, thus liberation. Existing, one is released; being released, one exists, thus - liberation through true knowledge. Non-anger exists, thus true knowledge; one becomes liberated from anger, thus liberation. Existing, one is released; being released, one exists, thus - liberation through true knowledge, etc. The path of arahantship exists, thus true knowledge; one is released from all mental defilements, thus liberation. Existing, one is released; being released, one exists, thus - liberation through true knowledge.

"Higher morality, higher consciousness, higher wisdom": through renunciation, sensual desire - purification of morality is in the sense of restraint, purification of mind is in the sense of non-distraction, purification of view is in the sense of seeing. Whatever therein is the meaning of restraint, this is the training in higher morality. Whatever therein is the meaning of non-distraction, this is the training in higher consciousness. Whatever therein is the meaning of seeing, this is the training in higher wisdom. Through non-anger, anger - purification of morality is in the sense of restraint, etc. Through the path of arahantship, all mental defilements - purification of morality is in the sense of restraint, purification of mind is in the sense of non-distraction. Purification of view is in the sense of seeing. Whatever therein is the meaning of restraint, this is the training in higher morality. Whatever therein is the meaning of non-distraction, this is the training in higher consciousness. Whatever therein is the meaning of seeing, this is the training in higher wisdom.

"Tranquillity" means through renunciation one revokes sensual desire, through non-anger one revokes anger, etc. through the path of arahantship one revokes all mental defilements.

"Knowledge" means because sensual desire has been abandoned, renunciation is knowledge in the meaning of knowing; because anger has been abandoned, non-anger is knowledge in the meaning of knowing, etc. because all mental defilements have been abandoned, the path of arahantship is knowledge in the meaning of knowing.

"Seeing" means because sensual desire has been abandoned, renunciation is seeing because of having been seen. Because anger has been abandoned, non-anger is seeing because of having been seen, etc. because all mental defilements have been abandoned, the path of arahantship is seeing because of having been seen.

"Purification" means one abandoning sensual desire becomes pure through renunciation. One abandoning anger becomes pure through non-anger, etc. one abandoning all mental defilements becomes pure through the path of arahantship.

"Renunciation" means the escape from sensual pleasures is this, namely renunciation. The escape from material form is this, namely the immaterial. But whatever has come to be, is conditioned, dependently arisen, cessation is its renunciation. Non-anger is the renunciation of anger. The perception of light is the renunciation of sloth and torpor, etc. the path of arahantship is the renunciation of all mental defilements.

"Escape" means the escape from sensual pleasures is this, namely renunciation. The escape from material form is this, namely the immaterial. But whatever has come to be, is conditioned, dependently arisen, cessation is its escape. Renunciation is the escape from sensual desire. Non-anger is the escape from anger, etc. the path of arahantship is the escape from all mental defilements.

"Solitude" means renunciation is the solitude from sensual desire, etc. the path of arahantship is the solitude from all mental defilements.

"Release" means through renunciation one releases sensual desire - release. Through non-anger one releases anger - release, etc. through the path of arahantship one releases all mental defilements - release.

"Conduct" means one abandoning sensual desire practises through renunciation. One abandoning anger practises through non-anger, etc. One abandoning all mental defilements practises through the path of arahantship.

"Deliverance through meditative absorption" means "renunciation is meditated upon" - thus meditative absorption. "Sensual desire is burnt up" - thus meditative absorption. "Meditating, one is released" - thus deliverance through meditative absorption. "Burning up, one is released" - thus deliverance through meditative absorption. "They meditate upon" - thus mental states. "They burn up" - thus mental defilements. "One knows both what is meditated upon and what is burnt up" - thus a meditator on meditative absorption. "Non-anger is meditated upon" - thus meditative absorption. "Anger is burnt up" - thus meditative absorption... etc. "Perception of light is meditated upon" - thus meditative absorption. "Sloth and torpor is burnt up" - thus meditative absorption... etc. "The path of arahantship is meditated upon" - thus meditative absorption. "All mental defilements are burnt up" - thus meditative absorption. "Meditating, one is released" - thus deliverance through meditative absorption. "Burning up, one is released" - thus deliverance through meditative absorption. "They meditate upon" - thus mental states. "They burn up" - thus mental defilements. "One knows both what is meditated upon and what is burnt up" - thus a meditator on meditative absorption.

43. Meditative development, determination, life: "Abandoning sensual desire one develops renunciation" - accomplished in meditative development. "One determines the mind by the influence of renunciation" - accomplished in determination. This one thus accomplished in meditative development, accomplished in determination, lives righteously, not unrighteously; lives rightly, not wrongly; lives purely, not defiled - accomplished in livelihood. This one thus accomplished in meditative development, accomplished in determination, accomplished in livelihood, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed. What is the reason for this? For thus he is accomplished in meditative development, accomplished in determination, accomplished in livelihood.

Abandoning anger one develops non-anger - accomplished in meditative development, etc. "Abandoning sloth and torpor one develops perception of light" - accomplished in meditative development, etc. "Abandoning restlessness one develops non-distraction" - accomplished in meditative development, etc.

"Abandoning sceptical doubt one develops defining of phenomena" - accomplished in meditative development, etc. "Abandoning ignorance one develops true knowledge" - accomplished in meditative development, etc. "Abandoning discontent one develops gladness" - accomplished in meditative development, etc. "Abandoning the mental hindrances one develops the first meditative absorption" - accomplished in meditative development, etc. Abandoning all mental defilements one develops the path of arahantship - accomplished in meditative development. "One determines the mind by the influence of the path of arahantship" - accomplished in determination. This one thus accomplished in meditative development, accomplished in determination, lives righteously, not unrighteously; lives rightly, not wrongly; lives purely, not defiled - accomplished in livelihood. This one thus accomplished in meditative development, accomplished in determination, accomplished in livelihood, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed. What is the reason for this? For thus he is accomplished in meditative development, accomplished in determination, accomplished in livelihood.

The Treatise on the Matrix is concluded.

The Wisdom Chapter is the third.

Its summary:

Wisdom, supernormal power, full realisation, seclusion, conduct as fifth;
Marvel, one who attains arahantship simultaneously, establishments of
mindfulness, insight;
In the third, in the Wisdom Chapter, and in the matrix these are ten.

The Great Chapter, the Conjunction, and the Wisdom Chapter by name;
Just these three chapters in this Paṭisambhidā treatise.

In the infinite methods and paths, profound, like the ocean;
And like the sky strewn with stars, vast as a natural lake;
For speakers it is extensive, for practitioners it is the illumination of
knowledge.

The Pāṇi of the Path of Analytical Knowledge is concluded.



ABOUT THIS TRANSLATION

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

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