

3.1A ☸ TEXT *Connected Discourses 55.60*

These four things,  
when developed and practiced a lot,  
incline towards the growth of wisdom:

1. association with good people
2. hearing the true teaching
3. careful attention
4. practicing the teaching  
in accordance with the teaching.

3.1B ☸ TEXT *Middle Length Discourses 70*

I do not say that final knowledge  
is achieved all at once.  
Rather, final knowledge is achieved  
by gradual training,  
by gradual practice,  
by gradual progress.

Here one who has trust visits (a teacher);  
when one visits, one pays respect;  
when one pays respect, one gives ear;  
one who gives ear hears the Dhamma;

having heard the Dhamma, one remembers it;  
one examines the meaning  
of the teachings one has remembered;  
when one examines their meaning, one gains a  
reflective acceptance of those teachings;

when one has gained a reflective acceptance of  
those teachings, the impulse to act springs up;  
with the impulse to act, one applies one's will;  
having applied one's will, one scrutinizes;  
having scrutinized, one puts forth effort;

resolutely putting forth effort,  
one realizes with the body the highest truth  
and sees it by penetrating it with wisdom.

3.1A ☸ PALI *Samyutta Nikāya 55.60*

*cattārome dhammā  
bhāvitā bahulikatā  
paññāvuddhiyā saṃvattanti:*

*sappurisasamsevo,  
saddhammassavanam,  
yonisomanasikāro,  
dhammānudhamma-  
ppaṭipatti.*

3.1B ☸ PALI *Majjhima Nikāya 70*

*nāhaṃ ādikeneva  
aññārādhanam vadāmi;  
api ca anupubbasikkhā  
anupubbakiriyā  
anupubbapaṭipadā  
aññārādhanā hoti.*

*idha saddhājāto upasaṅkamati,  
upasaṅkamanto payirupāsati,  
payirupāsanto sotam odahati,  
ohitasoto dhammam suṇāti,*

*sutvā dhammam dhāreti,  
dhātānam dhammānam  
attham upaparikkhati,  
attham upaparikkhato  
dhammā nijjhānam khamanti,*

*dhammanijjhānakkhantiyā sati  
chando jāyati,  
chandajāto ussahati,  
ussāhetvā tuletī,  
tulayitvā padahati,*

*pahitatto samāno kāyena ceva  
paramasaccam sacchikaroti,  
paññāya ca nam ativijjha passati.*

3.3A 𑖀 TEXT *Middle Length Discourses 48*

And how does this view  
that is noble and emancipating  
lead the one who practises in accordance with it  
to the complete destruction of suffering?

Here a person, gone to the forest or  
to the root of a tree or to an empty hut,  
considers thus:

‘Is there any obsession  
unabandoned in myself  
that might so obsess my mind  
that I cannot know or see things  
as they actually are?’

If a person  
is obsessed by sensual desire...  
is obsessed by ill will...  
is obsessed by sloth and torpor...  
is obsessed by restlessness and remorse...  
is obsessed by doubt,  
then one’s mind is obsessed.

If a person  
is absorbed in speculation about this world,  
then one’s mind is obsessed.

If a person is  
absorbed in speculation about the world beyond,  
then one’s mind is obsessed.

If a person  
takes to quarrelling and brawling  
and is deep in disputes,  
stabbing others with verbal daggers,  
then one’s mind is obsessed.

(When) one understands thus:  
‘There is no obsession  
unabandoned in myself...  
My mind is well disposed for  
awakening to the truths.’

This is the first knowledge...

3.3A 𑖀 PALI *Majjhima Nikāya 48*

*kathañca yāyaṃ diṭṭhi  
ariyā niyyānikā  
niyyāti takkarassa  
sammā dukkhakkhayāya?*

*idha bhikkhu araññagato vā  
rukkhamūlagato vā suññāgaragato vā  
iti paṭisañcikkhati –*

*‘atthi nu kho me taṃ pariyuṭṭhānaṃ  
ajjhataṃ appahīnaṃ,  
yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto  
yathābhūtaṃ  
nappajāneyyaṃ na passeyyan ‘ti?’*

*sace bhikkhu  
kāmarāga-pariyuṭṭhito hoti...  
byāpāda-pariyuṭṭhito hoti...  
thīnamiddha-pariyuṭṭhito hoti...  
uddhaccakukkucca-pariyuṭṭhito hoti...  
vicikicchā-pariyuṭṭhito hoti,  
pariyuṭṭhitacittova hoti.*

*sace bhikkhu  
idhalokacintāya pasuto hoti,  
pariyuṭṭhitacittova hoti.*

*sace bhikkhu  
paralokacintāya pasuto hoti,  
pariyuṭṭhitacittova hoti.*

*sace bhikkhu  
bhaṇḍanaajāto kalahajāto vivādāpanno  
aññamaññaṃ mukhasattīhi  
vitudanto viharati,  
pariyuṭṭhitacittova hoti.*

*so evaṃ pajānāti –  
‘natthi kho me taṃ pariyuṭṭhānaṃ  
ajjhataṃ appahīnaṃ...  
suppañihitaṃ me mānaṣaṃ  
saccānaṃ bodhāyā’ ti.*

*idamassa paṭhamaṃ ñāṇaṃ...*

3.3B ☸ TEXT Numerical Discourses 4.49

These four are  
distortions of perception,  
distortions of thought  
distortions of view:

Perceiving permanence in what is impermanent,  
perceiving pleasure in what is suffering,  
perceiving 'self' in what is non-self,  
perceiving beauty in what is non-beautiful.

Gone astray with wrong views, beings  
mis-perceive with distorted minds.

Bound in the bondage of Māra,  
those people are far from safety.  
They're beings that go on flowing,  
going again to birth and death.

But when in the world of darkness  
Buddhas arise to make things bright,  
they present this profound teaching  
which brings suffering to an end.

When those with wisdom have heard this,  
they recuperate their right mind:

They see change in what is changing,  
suffering where there's suffering,  
'non-self' in what is without self,  
they see the un-lovely as such.

By this taking up of right view,  
they overcome all suffering.

3.3B ☸ PALI Aṅguttara Nikāya 4.49

*cattārome  
saññā-vipallāsā  
citta-vipallāsā  
diṭṭhi-vipallāsā:*

*anicce niccasaññino,  
dukkhe ca sukhasaññino;  
anattani ca attāti,  
asubhe subhasaññino;*

*micchādiṭṭhihatā sattā,  
khittacittā visaññino.*

*te yogayuttā mārassa,  
ayogakkhemino janā;  
sattā gacchanti saṃsāraṃ,  
jātimaraṇagāmino.*

*yadā ca buddhā lokasmiṃ,  
uppajjanti pabhaṅkarā;  
te imaṃ dhammaṃ pakāsentī,  
dukkhūpasamaḡāmiṇaṃ.*

*tesaṃ sutvāna sappaññā,  
sacittaṃ paccaladdhā te;*

*aniccaṃ aniccato dakkhuṃ,  
dukkhamaddakkhu dukkhato.  
anattani anattāti,  
asubhaṃ asubhataddasaṃ;*

*sammādiṭṭhisamādānā,  
sabbhaṃ dukkhaṃ upaccagaṇ' ti.*

3.4B 𑖀 TEXT *Connected Discourses* 35.93

Consciousness comes to be  
in dependence on a dyad...  
In dependence on the eye and forms  
there arises eye-consciousness.

The eye is impermanent,  
changing, becoming otherwise;  
forms are impermanent,  
changing, becoming otherwise.  
Thus this dyad is moving and tottering,  
impermanent, changing, becoming otherwise.

Eye-consciousness is impermanent,  
changing, becoming otherwise.  
The cause and condition  
for the arising of eye-consciousness,  
—that cause and condition is also impermanent,  
changing, becoming otherwise.

When eye-consciousness has arisen  
in dependence on a condition  
that is impermanent,  
how could it be permanent?

...Thus these things too are moving and tottering,  
impermanent, changing, becoming otherwise.

3.9A 𑖀 TEXT *Connected Discourses* 12.37

This body is not yours,  
nor does it belong to others.  
It is old *karma*,  
to be seen as formed,  
fashioned by volition, something to be felt.

Therefore, an instructed noble person  
attends carefully and closely  
to interdependent origination thus:

When this exists, that comes to be;  
with the arising of this, that arises.  
When this does not exist, that does not come to be;  
with the cessation of this, that ceases.

3.4B 𑖀 PALI *Samyutta Nikāya* 35.93

*dvayaṃ paṭicca  
viññāṇaṃ sambhoti...  
cakkhuñca paṭicca rūpe ca  
upparjati cakkhuvīññāṇaṃ.*

*cakkhu aniccaṃ  
vipariṇāmi aññathābhāvi.  
rūpā aniccā  
vipariṇāmino aññathābhāvino.  
itthetaṃ dvayaṃ calañceva byathañca  
aniccaṃ vipariṇāmi aññathābhāvi.*

*cakkhuvīññāṇaṃ aniccaṃ  
vipariṇāmi aññathābhāvi.  
yopi hetu yopi paccayo  
cakkhuvīññāṇassa uppādāya,  
sopi hetu sopi paccayo anicco  
vipariṇāmī aññathābhāvī.*

*aniccaṃ kho pana paccayaṃ  
paṭicca uppannaṃ  
cakkhuvīññāṇaṃ  
kuto niccaṃ bhavissati?*

*a itthetepi dhammā calā ceva byathā ca  
aniccā vipariṇāmino aññathābhāvino.*

3.9A 𑖀 PALI *Samyutta Nikāya* 12.37

*nāyaṃ kāyo tumhākaṃ  
napi aññesaṃ.  
purāṇamidaṃ kammaṃ  
abhisaṅkhatam abhisañcetayitam  
vedaniyaṃ daṭṭhabbaṃ.*

*tatra kho sutavā ariyasāvako  
paṭiccasamuppādaññeva  
sādhukaṃ yoniso manasi karoti –*

*iti imasmiṃ sati idaṃ hoti,  
imassuppādā idaṃ upparjati;  
imasmiṃ asati idaṃ na hoti,  
imassa nirodhā idaṃ nirujjhati.*

3.5A ☸ TEXT *Middle Length Discourses 111*

Sāriputta is wise;  
 Sāriputta has great wisdom;  
 Sāriputta has wide wisdom;  
 Sāriputta has joyous wisdom;  
 Sāriputta has quick wisdom;  
 Sāriputta has keen wisdom;  
 Sāriputta has penetrative wisdom.

For half a month Sāriputta  
 gained insight into states  
 one by one as they occurred.

Here, Sāriputta  
 entered upon and abided in  
 (*various meditations...*)

And the states in these (*various meditations...*)  
 --these states were defined by him  
 one by one as they occurred.

Known to him  
 those states arose,  
 known they were present,  
 known they disappeared.

He was thus aware:  
 ‘So indeed, these states,  
 not having been, come into being;  
 having been, they vanish.’

Regarding those states, he abided  
 unattracted, unrepelled, independent,  
 unattached, free, untethered,  
 with a mind rid of barriers.

3.5A ☸ PALI *Majjhima Nikāya 111*

*paṇḍito sāriputto;*  
*mahāpañño sāriputto;*  
*puṭhupañño sāriputto;*  
*hāsapañño sāriputto;*  
*javaṇapañño sāriputto;*  
*tikkhapañño sāriputto;*  
*nibbedhikapañño sāriputto;*

*sāriputto aḍḍhamāsaṃ*  
*anupadadhammavipassanaṃ*  
*vipassati.*

*idha sāriputto*  
 ...(*x*)...  
*upasampajja viharati.*

*ye ca ...(*x*) dhammā...*  
 – *tyāssa dhammā*  
*anupadavavattitā honti.*

*tyāssa dhammā*  
*viditā uppajjanti,*  
*viditā upaṭṭhahanti,*  
*viditā abbattham gacchanti.*

*so evaṃ pajānāti –*  
*evaṃ kirame dhammā*  
*ahutvā sambhonti,*  
*hutvā paṭiventī’ ti.*

*so tesu dhammesu*  
*anupāyo anapāyo anissito*  
*appaṭibaddho vippamutto viṣaṃyutto*  
*vimariyādīkatena cetasā viharati.*

3.14B ☸ TEXT *Connected Discourses 22.95*

This body's like a ball of foam,  
 And feeling is like a bubble;  
 Perception is like a mirage,  
 Formations like a pith-less tree,  
 And consciousness is like a trick;  
 —So says the kinsman of the sun.

However one reflects on them,  
 And carefully investigates:  
 They are empty and deserted  
 To one who sees them properly.  
 ...No essence is discovered here.

3.15A ☸ TEXT *Collection of Discourses 1074-6*

Like a flame struck by a sudden gust of wind,  
 it's gone out, and can no longer be defined.  
 So too the sage, released from mind and body,  
 has gone out, and can no longer be defined.

When one's gone out, there's no way of measuring;  
 what you can say of one, no longer exists.  
 When all phenomena are fully removed,  
 all paths of speech have also been uprooted.

3.16B ☸ TEXT *The Smaller Chapter 6.4.4*

Indeed the sage who's fully quenched  
 rests at ease in every way.  
 No sense desire adheres to one  
 whose fires have cooled, deprived of fuel.

All attachments have been severed,  
 the heart's been led away from pain.  
 Tranquil, one rests with utmost ease;  
 the mind has found its way to peace.

3.14B ☸ PALI *Samyutta Nikāya 22.95*

*pheṇapiṇḍūpamaṃ rūpaṃ,  
 vedanā bubbuḷūpamā;  
 marīcikūpamā saññā,  
 saṅkhārā kadalūpamā;  
 māyūpamañca viññāṇaṃ,  
 desitādiccabandhunā.*

*yathā yathā nijjhāyati,  
 yoniso upaparikkhati;  
 rittakaṃ tucchakaṃ hoti,  
 yo naṃ passati yoniso.  
 ...sāro ettha na vijjati.*

3.15A ☸ PALI *Sutta Nipāta 1074-6*

*accī yathā vātavegena khittā,  
 atthaṃ paleti na upeti saṅkhaṃ;  
 evaṃ munī nāmakāyā vimutto,  
 atthaṃ paleti na upeti saṅkhaṃ*

*atthaṅgatassa na pamāṇamatthi,  
 yena naṃ vajjuṃ taṃ tassa natthi;  
 sabbesu dhammesu samohatesu,  
 samūhatā vādapathāpi sabbe 'ti.*

3.16B ☸ PALI *Cullavaḡga 6.4.4*

*sabbadā ve sukhaṃ seti  
 brāhmaṇo parinibbuto  
 yo na lippati kāmesu  
 sītibhūto nirūpadhi.*

*sabbā āsattiyo chetvā  
 vineyya hadaye daraṃ,  
 upasanto sukhaṃ seti  
 santiṃ appuyya cetaso 'ti.*