

C Wisdom , Insight and Release.

1 ...when a bhikkhu develops the Noble Eightfold Path, pursues the Noble Eightfold Path, he directly knows through supreme knowledge (*abhiññā*) whatever qualities are to be fully understood through directly knowing, abandons through supreme knowledge whatever qualities are to be abandoned through supreme knowledge, realizes through supreme knowledge whatever qualities are to be realized through supreme knowing, and develops through supreme knowledge whatever qualities are to be developed through supreme knowledge...

Here, bhikkhus, a bhikkhu develops right view ... right concentration, which is based upon disengagement (*viveka*), dispassion (*virāga*), and cessation (*nirodha*), maturing in release (*vossagga*).

S.45:159

2 some foolish, incompetent, unskilful bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind does not become concentrated, his corruptions are not abandoned, he does not pick up that sign.

“That foolish, incompetent, unskilful bhikkhu does not gain pleasant dwellings in this very life, nor does he gain mindfulness and clear comprehension. For what reason? Because, bhikkhus, that foolish, incompetent, unskilful bhikkhu does not pick up the sign of his own mind.

.... some wise, competent, skilful bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body, his mind becomes concentrated, his corruptions are abandoned, he picks up that sign..

“That wise, competent, skilful bhikkhu gains pleasant dwellings in this very life, and he gains mindfulness and clear comprehension. For what reason? Because, bhikkhus, that wise, competent, skilful bhikkhu picks up the sign of his own mind.”

3 There are these three formations ... the bodily formation, the verbal formation, and the mental formation.

In-breathing and out-breathing ... are the bodily formation; applied thought (*vitakka*) and sustained thought (*vicāra*) are the verbal formation; perception (*saññā*) and feeling (*vedanā*) are the mental formation. (M.44:13-14)

4 ... some person generates afflictive bodily *saṅkhārā*, afflictive verbal *saṅkhārā*, and afflictive mental *saṅkhārā*. In consequence, one is reborn in an afflictive world. When one is reborn in an afflictive world, afflictive contacts touch one. Being touched by afflictive contacts, one feels afflictive feelings, exclusively painful. (A.3:23)

5 And what qualities are to be fully understood through supreme knowledge? ‘The five clinging-aggregates,’ should be the reply. Which five? The form clinging- aggregate... the feeling clinging-aggregate... the perception clinging- aggregate... the formation clinging- aggregate... the consciousness clinging- aggregate....

And what qualities are to be abandoned through supreme knowledge? Ignorance & craving for becoming....

And what qualities are to be developed through supreme knowledge? Tranquility (*samatha*) & insight (*vipassanā*)....

And what qualities are to be realized through supreme knowledge? Clear knowing (*vijja*) & liberation (*vimutti*)....

M. 149:11
