

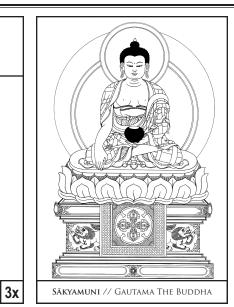
## Namô Tassa Bhagavatô Arahatô Sammâ-Sambuddhassa

## Taking Refuge in the Triple Jem

बुद्घ Buddham Saranam Gacchâmi I take refuge in the Buddha, the qualities of the enlightened mind.

धम्म Dhammam Saranam Gacchâmi I take refuge in the Dharma, the profound teachings of the enlightened ones.

सङ्घ Sangham Saranam Gacchâmi I take refuge in the Sangha, the company of wise and noble beings.



## The Development of Wisdom

## AN:1:76

Insignificant is the loss of relatives, wealth or fame. The worst thing to lose is wisdom.

Insignificant is the increase of relatives, wealth, or fame. The best thing in which to increase is wisdom.

Therefore, wise ones, you should train yourself: 'I will increase in wisdom.'

It is in such a way that you should train yourself.

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Bodhipakkhiyādhammā / Qualiti	es of Enlightenment	Prajñā / Paññā / Wisdom	
There are these four things, when de lead to the obtaining of wisdom to greatness of wisdom to wisdom to vastness of wisdom to wisdom to the state of unequalled wisdom to quickness of wisdom to joyousness of wisdom to swiftness of wisdom to penetrativeness of wisdom the Dharma, 3. Careful attention, and 4. It the Dharma. These four things, when lead to greatness of wisdom.	veloped and cultivated, growth and expansion to extensiveness of breadth and depth of wisdom to abundance of o buoyancy of wisdom to of wisdom to sharpness sdom.	SN:48:10  And what, wise ones, is the faculty of wisdom? Here the noble seer is wise; one possesses wisdom directed to impermanence, the arising and passing away of all phenomenon, with insight which is noble and penetrative, leading to the complete destruction of suffering.  One understands as it actually is: (The Four Noble Truths) 1. 'This is suffering.' 2. 'This is the origin of suffering.' 3. 'This is the cessation of suffering.' 4. 'This is the Way leading to the cessation of suffering.' This is called the faculty of wisdom.	3

Prajñā / Paññā / Wisdom

Bodhipakkhiyādhammā / Qualities of Enlightenment

	Bodhipakkhiyādhammā / Qualities of Enlightenment	Prajñā / Paññā / Wisdom	
Prajñā	also now all these aggregates are impermanent, unsatisfactory, suffering, and subject to change,' then sorrow, lamentation, pain, displeasure, and despair are abandoned. With their abandonment, one does not become agitated. Being unagitated, one dwells happily. A wise one who dwells happily is said to be quenched.  SN 22:46  When one sees this thus as it really is with perfect wisdom, one holds no more views concerning the past. When one holds no more views concerning the past, one holds no more views concerning the future. When one holds no more views concerning the future, one has no more stubborn grasping. When one has no more stubborn grasping, the mind becomes	dispassionate towards form, feeling, perception, volition, and consciousness and is liberated from impurities by non-clinging.  SN 22:47 With the fading away of ignorance, and the arising of true knowledge:  'I am' does not occur to one; 'I am this' does not occur to one; 'I will be' and 'I will not be' and 'I will consist of form' and 'I will be formless' these do not occur to one.	5

	Bodhipakkhiyādhammā / Qualities of Enlightenment	Prajñā / Paññā / Wisdom	
Prajñā	Anattā / The Characteristic of Non-self // SN 22:59  Wise ones, form is nonself. For if form were self, this form would not lead to affliction, and it would be possible to command it:  'Let my form be thus; let my form be not thus.'  But because form is non self, form leads to affliction, and it is	For if consciousness were self, this consciousness would not lead to affliction, and it would be possible to command it:  'Let my consciousness be thus; let my consciousness be not thus.'  But because consciousness is nonself, consciousness leads to	6
	not possible to command form in this way. Likewise,  Feeling is nonself  Perception is nonself  Volitions are nonself  Consciousness is nonself.	affliction, and it is not possible to command consciousness in this way.  Wise ones, what do you think? Are form feeling perception volitions consciousness permanent or impermanent?  "Impermanent, buddha."	

	Bodhipakkhiyādhammā / Qualities of Enlightenment	Prajñā / Paññā / Wisdom	
Prajñā	Is what is impermanent suffering or happiness?  "Suffering, buddha."  Is what is impermanent, suffering, and subject to change fit to be reguarded: 'This is mine, this I am, this is my self?'  "No, buddha."  Therefore, wise ones, any kind of form feeling perception volition consciousness whatsoever, whether past, future or present, internal or external, gross or subtle, interior of superior, far or near, all aggregates should be seen as it really is with perfect wisdom thus:	'This is not mine, this I am not, this is not my self.'  Seeing thus, wise ones, the instructed noble seer becomes wearied of form, wearied of feeling, wearied of perception, wearied of volition, wearied of consciousness. Experiencing weariness, one becomes dispassionate. Through dispassion, one's mind is liberated. When it is liberated there comes the knowledge that one has gone beyond.  One understands 'Destroyed is rebirth, the final life has been lived, what had to be done has been done, there is no more for this [suffering] state of being.'	7

Delight // SN 22:29	Root of Misery // SN 22:30	
	TOOL OF MISCHY II ON 22.00	
one who seeks delight in form feeling in perception in consciousness seeks delight in suffering.	Wise ones, I will teach you misery, and the root of misery. Listen to this	
One who seeks delight in suffering is not freed from suffering.  One who does not seek delight in form in feeling in	What is misery? [The Five Aggregates] Form is misery; feeling is misery; perception is misery; volitions are misery; consciousness is misery. This is called misery.	8
elight in suffering.	And what, wise ones, is the root of misery? It is this craving that leads to renewed existence, accompanied by delight and desire,	
One who does not seek delight in suffering is freed from uffering.	seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination. This is called the root of misery.	
)	one who seeks delight in suffering is not freed from suffering.  One who does not seek delight in form in feeling in erception in volition in consciousness does not seek elight in suffering.  One who does not seek delight in suffering is freed from	who seeks delight in suffering is not freed from suffering.  The who does not seek delight in form in feeling in erception in volition in consciousness does not seek elight in suffering.  And what, wise ones, is the root of misery? It is this craving that leads to renewed existence, accompanied by delight and desire, seeking delight here and there; that is, craving for sensual pleasures, craving for extermination.

	Bodhipakkhiyādhammā / Qualities of Enlightenment	Prajñā / Paññā / Wisdom	
PRAJÑĀ	A wise person of great wisdom does not intend for one's own affliction, or for the affliction of others, or for the affliction of both. Rather, when one thinks, one thinks only of one's own welfare, the welfare of others, the welfare of both, and the welfare of the whole world. It is in this way that one is a wise person of great wisdom.  AN:7:67:7  Just as the wall in the kingdom's frontier fortress is high and wide, covered by a coat of plaster, for protecting it's inhabitants and for warding off outsiders, so too a noble seer is wise; one possesses the wisdom that discerns the impermanence of arising and passing away, which is noble and penetrative and leads to the complete	destruction of suffering. With wisdom as one's coat of plaster, the noble seer abandons the unwholesome and develops the wholesome, abandons the blameworthy and developes what is blameless, and maintains oneself in purity.  AN:9:5  What is the power of wisdom? One has clearly seen and explored with wisdom those qualities that are unwholesome and reckoned as unwholesome; those that are wholesome and reckoned and wholesome those that are blameless and reckoned as blameless; those that are blameable and reckoned as blameable; those that are dark and reckoned as dark; those that are bright and reckoned as bright this is called the power of wisdom.	10

	Bodhipakkhiyādhammā / Qualities of E	nlightenment		Prajñā / Paññā / Wisdom	
Prajñā	Verses  SN:1:52  Virtue is good by not decaying; Faith is good when made secure; Wisdom is the precious gem of humans; Merit cannot be stolen by thieves.  SN:1:190+ It is craving that produces a human; One's mind is what runs around; A being enters upon samsara; Suffering is one's greatest fear. Karma determines one's destiny.	The world is lead arc By mind it's dragged Mind is the one thing All under it's control.  The world is afflicted Enveloped in old age Wounded and ensna Always burning with The world is establis  Craving is what one To cut off all bondage	here and there.  that has  by death,  c;  red by craving.  desire,  hed upon suffering.  must foresake	SN:10:12  By faith one crosses over the flood, By diligence, the rugged sea. By energy one overcomes suffering, By wisdom one is purified.  Taking delight in enlightenment, A moral is released from all suffering.  Faith is here one's best treasure; Dharma pacticed well brings happness; Truth is really the sweetest of tastes; One living by wisdom lives the best.	12

	Bodhipakkhiyādhammā / Qualities of Enlightenment	Prajñā / Paññā / Wisdom		$\overline{1}$
Prajñā	These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. What eight?  Gain and loss, fame and dishonour, praise and blame, pleasure and pain.  An uninstructed worldling and also an instructed noble seer meets with these conditions. What is the distinction?  When an uninstructed worldling meets with these conditions, one does not reflect thus: 'This is impermanent, suffering and subject to change.' Thus, these worldly conditions obsess one's mind. One is attracted to gain and repelled by loss	When an instructed noble seer meets with these worldly conditions, one reflects thus: 'This [gain/loss, fame/dishonour, praise/blame, pleasure/pain] that I have met is impermanent, suffering and subject to change.' Thus one understands it as it really is. The worldly conditions do not obsess one's mind. One is not attracted to gain or repelled by loss One is not attracted to fame or repelled by dishonour One is not attracted to praise or repelled by blame One is not attracted to pleasure or repelled by pain.  Having thus discarded attractions and repulsion, one is freed from birth, from old age, and death, from sorrow, lamentation, pain, dejections, and anguish; one is freed from suffering.	13	3

	Bodhipakkhiyādhammā / Qualities of Enlightenment	Prajñā / Paññā / Wisdom	
	Magical Illusion // SN:22:95  Suppose that in the last month of the hot season, at high noon, a shimmering mirage appears. One with good sight would inspect it, ponder it, and carefully investigate it, and it	Suppose that a magician would display a magical illusion at a crossroads. One with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to one to be void, hollow, insubstantial. For what substance could there be in a magical illusion?	
PRAJÑĀ	would appear to one to be void, hollow, insubstantial. For what substance could there be in a mirage?  So too, wise ones, whatever kind of perception there is, whether past, present or future, internal or external, gross or subtle, inferior or superior, far or near: a wise one inspects it, ponders	So too, wise ones, whatever kind of consciousness there is, whether past, present or future a wise one inspects it, ponders it, and carefully investigates it, and it would appear to one to be void, hollow, insubstantial. For what substance could there be in consciousness?	14
	it, and carefully investigates it, and it would appear to one to be void, hollow, insubstantial. For what substance could there be in perception?	Seeing thus, the instructed noble seer experiences detachment towards consciousness. Experiencing detachment, one becomes dispassionate. Through dispassion, one's mind is liberated.	

	Bodhipakkhiyādhammā / Qualities of	Enlightenment		Prajñā / Paññā / Wisdom
PRAIÑĀ	Form is like a lump of foam, Feeling like a water bubble; Perception is like a mirage, Volitions like a plantain trunk, and consciousness like an illusion.  However one may ponder it And carefully investigate it, It appears but hollow and void When one views it carefully.  When vitality, heat and consciousness Depart from this physical body, Then it lies there cast away: Food for others, without volition.	Such is this continuuthis illusion, beguiler Here no substance of A wise one with ener Should look upon the Whether by day or at Comprehending, every One should discard a And make a refuge for Let one fare as with Yearning for the impersion.	of fools. an be found.  gy aroused aggregates thus, inight, r mindful.  all the fetters or oneself; head ablaze,	MN:131 Let not a person chase the past Or build hopes on the future; For the past is left behind And the future has not been reached. Instead with insight let one see Each presently arisen state; Let one know that and be sure of it, Invincibly, unshakeably. Today the effort must be made: Tomorrow Death may come, who knows? No bargain with Mortality Can keep death and it's hordes away, But one who dwells in wisdom, Has had an auspicious day.

	Enlightenment	Ρ	Prajñā / Paññā / Wisdom	_
Just as a mighty mountain range, Scraping the sky with rocky crags, Might advance from four directions, Crushing everything before it —  So also do old age and death Roll over all living beings.  Royalty, preists and working folk, Peasants, outcastes and scavengers — None of them can escape [this end]:	Nothing on earth can Not elephants, charic Nor the use of a mag Nor by paying them g So the person who is Seeing what is best f Will place their faith i One who practices th With body and speec That one is praised h	defeat them: ots or troops; ic spell; gold.  firm and wise, or themselves, n wisdom. e teaching, h and with mind —	MN:74:9  This body made of material form, consisting of four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration. It should be regarded as impermanent, as suffering, as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. When one regards this body thus, one abandons desire and	16

	Bodhipakkhiyādhammā / Qualities of Enlightenment	Prajñā / Paññā / Wisdom	_
Prajñā	O wise ones, there are forms cognizable by the senses that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. This is called "the ocean" in the Noble One's Discipline.  Here this world with its devas, Māra, and Brahmā, this generation with it's spiritual wanderers, devas and humans, for the most part is submerged, become like tangled hair, like a knotted ball of thread, like matted reeds and rushes, and cannot pass beyond the plane of misery, the bad destinations, the nether world, samsāra.	One who has expunged greed and hate, and all ignorance has crossed this ocean so hard to cross, with it's dangers of sharks, demons, waves. The knowledge-master who has lived the holy life, reached the world's end, is called one "gone beyond."  The tie-surmounter, death-forsaker, without acquisitions, this one has abandoned suffering for no renewed existence. Passed away, and immeasurable, I say: This one has bewildered the King of Death.  MN:19:27  Meditate, O wise ones, do not delay or else you will regret it later. This is all the enlightened ones' instruction to you.	17