

0.0.1 The Great Six [sense] Domains

1. Thus was heard by me:
At one time the Auspicious One was dwelling in Savatthi at Jeta's Grove, Anathapindikā's Park. At that place the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. "The great six [sense] domains, O bhikkhus, I will expound for you. Listen to that and do mind it well, I will speak."

3. "Yes Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

4. O bhikkhus, one who does not know and does not see the eye as it has come to

mahāsaḷāyatanikasuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

mahāsaḷāyatanikaṃ vo bhikkhave desesāmi taṃ suṇātha sādhu kaṃ manasi karotha bhāsissāmīti.

evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

cakkhum bhikkhave, ajānaṃ apassaṃ ya-thābhūtaṃ, rūpe ajā-

be, one who does not know and does not see forms as they have come to be, one who does not know and does not see eye-consciousness as it has come to be, one who does not know and does not see eye-contact as it has come to be, and this feeling which arises in dependence on eye-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who does not know and does not see it as it has come to be, becomes pleased in the eye, becomes pleased in forms, becomes pleased in eye-consciousness, becomes pleased in eye-contact, and this feeling which arises in dependence on eye-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one becomes pleased in it.

5. And for he who abides impassioned, attached, obliv-

naṃ apassaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārājati, rūpesu sārājati, cakkhuviññāṇe sārājati, cakkhusamphasse sārājati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

tassa sārattassa saṃyuttassa sammūlhasa assādānupassino vi-

ious, seeing in accordance with gratification, his five stocks of appropriation go to expansion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight, delighting now here now there—increases. His bodily stresses increase, his mental stresses increase, his bodily torments increase, his mental torments increase, his bodily fevers increase, his mental fevers increase, and he experiences bodily and mental suffering.

6. O bhikkhus, one who does not know and does not see the ear as it has come to be, one who does not know and does not see sounds as they have come to be, one

harato āyatim pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa pono-bhavikā nandirāga-sahagatā tatratatrā-bhinandinī, sā cassa pavaḍḍhati. tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

sotaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, sadde ajānaṃ apassaṃ yathābhūtaṃ, sotaviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ,

who does not know and does not see ear-consciousness as it has come to be, one who does not know and does not see ear-contact as it has come to be, and this feeling which arises in dependence on ear-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who does not know and does not see it as it has come to be, also becomes pleased in the ear, becomes pleased in sounds, becomes pleased in ear-consciousness, becomes pleased in ear-contact, and this feeling which arises in dependence on ear-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one becomes pleased in it.

7. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five stocks of appropriation go

sotasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ sotasamphassapaccayaṃ uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, sotasmim sārājati, saddesu sārājati, sotaviññāṇe sārājati, sotasamphasse sārājati, yampidaṃ sotasamphassapaccayaṃ uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.

to expansion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight, delighting now here now there—increases. His bodily stresses increase, his mental stresses increase, his bodily torments increase, his mental torments increase, his bodily fevers increase, his mental fevers increase, and he experiences bodily and mental suffering.

8. O bhikkhus, one who does not know and does not see the nose as it has come to be, one who does not know and does not see aromas as they have come to be, one who does not know and does not see nose-consciousness as it has come

taṇhā cassa pono-
bhavikā nandirāga-
sahagatā tatratatrā-
bhinandinī, sā cassa
pavaḍḍhati. tassa
kāyikāpi darathā
pavaḍḍhanti, cetasi-
kāpi darathā pavaḍ-
ḍhanti, kāyikāpi san-
tāpā pavaḍḍhanti,
cetasikāpi santāpā
pavaḍḍhanti, kāyi-
kāpi pariḷāhā pa-
vaḍḍhanti, cetasi-
kāpi pariḷāhā pa-
vaḍḍhanti, so kāya-
dukkhampi cetoduk-
khampi paṭisaṃve-
deti.

ghānaṃ bhikkhave,
ajānaṃ apassaṃ ya-
thābhūtaṃ, gandhe
ajānaṃ apassaṃ ya-
thābhūtaṃ, ghāna-
viññānaṃ ajānaṃ
apassaṃ yathābhū-
taṃ, ghānasamphas-
saṃ ajānaṃ apas-
saṃ yathābhūtaṃ,

to be, one who does not know and does not see nose-contact as it has come to be, and this feeling which arises in dependence on nose-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who does not know and does not see it as it has come to be, also becomes pleased in the nose, becomes pleased in aromas, becomes pleased in nose-consciousness, becomes pleased in nose-contact, and this feeling which arises in dependence on nose-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one becomes pleased in it.

9. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five stocks of appropriation go to expansion for future [being]; and his thirsting—the

yampidaṃ gandha-samphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasu-khaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, ghānasmim sārājati, gandhesu sārājati, ghānaviññāṇe sārājati, ghānasamphasse sārājati, yampidaṃ ghānasamphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa pono-bhavikā nandirāga-

renewer of being, accompanied by lusting after delight, delighting now here now there—increases. His bodily stresses increase, his mental stresses increase, his bodily torments increase, his mental torments increase, his bodily fevers increase, his mental fevers increase, and he experiences bodily and mental suffering.

10. O bhikkhus, one who does not know and does not see the tongue as it has come to be, one who does not know and does not see flavours as they have come to be, one who does not know and does not see tongue-consciousness as it has come to be, one who does not know and does not see tongue-

sahagatā tatratatrā-bhinandinī, sā cassa pavaḍḍhati. tassa kāyikāpi darathā pavaḍḍhanti, cetasi-kāpi darathā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāya-dukkhampi cetodukkhampi paṭisaṃvedeti.

jivhaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rasā ajānaṃ apassaṃ yathābhūtaṃ, jivhāviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ, jivhāsamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ jivhāsamphassaṃ sapaccayā uppajjati

contact as it has come to be, and this feeling which arises in dependence on tongue-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who does not know and does not see it as it has come to be, also becomes pleased in the tongue, becomes pleased in flavours, becomes pleased in tongue-consciousness, becomes pleased in tongue-contact, and this feeling which arises in dependence on tongue-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one becomes pleased in it.

11. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five stocks of appropriation go to expansion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight,

vedayitaṃ sukhaṃ
vā dukkhaṃ vā aduk-
khamasukhaṃ vā,
tampi ajānaṃ apas-
saṃ yathābhūtaṃ,
jivhasmiṃ sārājjaṭṭhi,
rasesu sārājjaṭṭhi, jiv-
hāvīṇṇāṇe sārājjaṭṭhi,
jivhāsaṃphassa sārājjaṭṭhi,
yampidaṃ
jivhāsaṃphassa pac-
cayā uppajjaṭṭhi veda-
yitaṃ sukhaṃ vā
dukkhaṃ vā aduk-
khamasukhaṃ vā,
tasmimpi sārājjaṭṭhi.

tassa sārattassa saṃ-
yuttassa sammūḷhassa
assādānupassino vi-
harato āyatiṃ pañ-
cupādānakkhandhā
upacayaṃ gacchanti.
taṇhā cassa pono-
bhavikā nandirāga-
sahagatā tatratatrā-
bhinandinī, sā cassa

delighting now here now there—increases. His bodily stresses increase, his mental stresses increase, his bodily torments increase, his mental torments increase, his bodily fevers increase, his mental fevers increase, and he experiences bodily and mental suffering.

12. O bhikkhus, one who does not know and does not see the body as it has come to be, one who does not know and does not see tangibles as they have come to be, one who does not know and does not see body-consciousness as it has come to be, one who does not know and does not see body-contact as it has come to be, and this feeling which

pavaḍḍhati. tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

kāyaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, photoṭṭhabbe ajānaṃ apassaṃ yathābhūtaṃ, kāyaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, kāyasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ kāyasamphassaṃ sapaccayā uppajjati vedayitaṃ su-

arises in dependence on body-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who does not know and does not see it as it has come to be, also becomes pleased in the body, becomes pleased in tangibles, becomes pleased in body-consciousness, becomes pleased in body-contact, and this feeling which arises in dependence on body-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one becomes pleased in it.

13. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five stocks of appropriation go to expansion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight, delighting now here now there—increases. His bodily

khaṃ vā dukkhaṃ vā adukkhamasu-khaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, kāyasmim sārājati, phoṭṭhabbesu sārājati, kāyaviññāṇe sārājati, kāyasamphasse sārājati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasu-khaṃ vā, tasmimpi sārājati.

tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pavaḍḍhati. tassa kāyikāpi darathā

stresses increase, his mental stresses increase, his bodily torments increase, his mental torments increase, his bodily fevers increase, his mental fevers increase, and he experiences bodily and mental suffering.

14. O bhikkhus, one who does not know and does not see the mind as it has come to be, one who does not know and does not see dhammas as they have come to be, one who does not know and does not see mind-consciousness as it has come to be, one who does not know and does not see mind-contact as it has come to be, and this feeling which arises in dependence on mind-contact, whether pleasant

pavaḍḍhanti, cetasi-kāpi darathā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāya-dukkhampi cetodukkhampi paṭisaṃvedeti.

manam bhikkhave, ajānam apassam yathābhūtam, dhamme ajānam apassam yathābhūtam, manoviññānam ajānam apassam yathābhūtam, manosamphassam ajānam apassam yathābhūtam, yampidaṃ manosamphassa-paccayā uppajjati vedayitam sukham vā dukkham vā aduk-

or painful or neither-painful-nor-pleasant, that too one who does not know and does not see it as it has come to be, also becomes pleased in the mind, becomes pleased in dhammas, becomes pleased in mind-consciousness, becomes pleased in mind-contact, and this feeling which arises in dependence on mind-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one becomes pleased in it.

15. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five stocks of appropriation go to expansion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight, delighting now here now there—increases. His bodily stresses increase, his mental stresses increase, his bodily

khamasukhaṃ vā, tampi ajānaṃ apas-saṃ yathābhūtaṃ, manasmiṃ sārājati, dhammesu sārājati, manoviññāṇe sārājati, manosamphasse sārājati, yampidaṃ manosamphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā aduk-khamasukhaṃ vā, tasmimpi sārājati.

tassa sārattassa saṃ-yuttassa sammūlhassa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa pono-bhavikā nandirāga-sahagatā tatratatrā-bhinandinī, sā cassa pavaḍḍhati. tassa kāyikāpi darathā

torments increase, his mental torments increase, his bodily fevers increase, his mental fevers increase, and he experiences bodily and mental suffering.

pavaḍḍhanti, cetasi-kāpi darathā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

16. But O bhikkhus, one who knows and sees the eye as it has come to be, one who knows and sees forms as they have come to be, one who knows and sees eye-consciousness as it has come to be, one who knows and sees eye-contact as it has come to be, and this feeling which arises in dependence on eye-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who knows and sees it

cakkhuñca kho bhikkhave, jānaṃ passam yathābhūtaṃ, rūpe jānaṃ passam yathābhūtaṃ, cak-khuvīññānaṃ jānaṃ passam yathābhūtaṃ, cakkhusam-phassaṃ jānaṃ passam yathābhūtaṃ, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasu-khaṃ vā, tampi jā-

as it has come to be, does not become pleased in the eye, does not become pleased in forms, does not become pleased in eye-consciousness, does not become pleased in eye-contact, and this feeling which arises in dependence on eye-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one does not become pleased in it.

17. And for he who abides passionless, unattached, mindful, seeing in accordance with liability, his five stocks of appropriation go to depletion for future [being]; and his thirsting—the renewer of being, accompanied by lust-
ing after delight, delighting now here now there—is abandoned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are aban-

naṃ passaṃ yathā-
bhūtaṃ, cakkhus-
miṃ na sārājati, rū-
pesu na sārājati,
cakkhuviññāṇe na
sārājati, cakkhusam-
phassee na sārājati,
yampidaṃ cakkhu-
samphassapaccayā
uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ
vā adukkhamasu-
khaṃ vā, tasmimpi
na sārājati.

tassa asārattassa
asaṃyuttassa asa-
mūlhasa ādīnavānu-
passino viharato āya-
tiṃ pañcupādānak-
khandhā apacayaṃ
gacchanti. taṇhā
cassa ponobhavikā
nandirāgasahagatā
tatratatrābhinan-
dinī, sā cassa pahī-
yati. tassa kāyikāpi
darathā pahīyanti,

doned, his mental torments are abandoned, his bodily fevers are abandoned, his mental fevers are abandoned, and he experiences bodily and mental pleasure.

cetasikāpi darathā pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāya-sukhampi cetosukhampi paṭisaṃvedeti.

18. He who has come to be of such view, that is his right view. He who has come to be of such thought, that is his right thought. He who has come to be of such effort, that is his right effort. He who has come to be of such mindfulness, that is his right mindfulness. He who has come to be of such samadhi, that is his right samadhi. But his bodily actions, verbal actions and livelihood are well purified just earlier. Thus, of him, this noble eight-fold path goes to full maturation.

yā tathābhūtaṣṣa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtaṣṣa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtaṣṣa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtaṣṣa sati, sāssa hoti sammāsati. yo tathābhūtaṣṣa samādhī, svāssa hoti sammāsamādhī. pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. eva-

19. From his maturation of the noble eight-fold path, the four establishments of mindfulness also go to full maturation. The four right strivings also go to full maturation. The four bases for psychic powers also go to full maturation. The five faculties also go to full maturation. The five powers also go to full maturation. The seven awakening factors also go to full maturation.

20. Of him these two dhammas turn yoked together: samatha and vipassana. He comprehensively knows by

massāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gacchanti. cattāropi sammappadhānā bhāvanā pāripūriṃ gacchanti. cattāropi iddhipādā bhāvanā pāripūriṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ gacchanti. pañcapi balāni bhāvanā pāripūriṃ gacchanti. sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

tassime dve dhammā yuganaddhā vattanti samatho ca vipassanā ca. so ye dhammā abhiññā pariññeyyā,

supreme knowledge those dhammas that should be comprehensively known by supreme knowledge. He abandons by supreme knowledge those dhammas that should be abandoned by supreme knowledge. He brings into being by supreme knowledge those dhammas that should be brought into being by supreme knowledge. He realizes by supreme knowledge those dhammas that should be realized by supreme knowledge.

21. And what, O bhikkhus, are the dhammas that should be comprehensively known by supreme knowledge? It should be said, the five stocks of appropriation. That is: the form stock of appropriation, the feeling stock of appropriation, the perception stock of appropriation, the sankharas stock of appropriation, the consciousness stock

te dhamme abhiññā parijānāti. ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati. ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti. ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti.

katame ca bhikkhave, dhammā abhiññā pariññeyyā: pañcupādānakkhandhātissa vacanīyaṃ. seyyathidaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. ime dhammā abhiññā pa-

of appropriation. These are the dhammas that should be comprehensively known by supreme knowledge.

22. And what, O bhikkhus, are the dhammas that should be abandoned by supreme knowledge? Ignorance and thirsting for being. These are the dhammas that should be abandoned by supreme knowledge.

23. And what, O bhikkhus, are the dhammas that should be brought into being by supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme knowledge.

24. And what, O bhikkhus, are the dhammas that should be realized by supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be real-

riññeyyā.

katame ca bhikkhave, dhammā abhiññā pahātabbā: avijjā ca bhavaṭaṇhā ca. ime dhammā abhiññā pahātabbā.

katame ca bhikkhave, dhammā abhiññā bhāvetabbā: samatho ca vipassanā ca. ime dhammā abhiññā bhāvetabbā.

katame ca bhikkhave, dhammā abhiññā sacchikātabbā: vijjā ca vimutti ca. ime dhammā abhiññā sacchikātabbā.

ized by supreme knowledge.

25. O bhikkhus, one who knows and sees the ear as it has come to be, one who knows and sees sounds as they have come to be, one who knows and sees ear-consciousness as it has come to be, one who knows and sees ear-contact as it has come to be, and this feeling which arises in dependence on ear-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who knows and sees it as it has come to be, also does not become pleased in the ear, does not become pleased in sounds, does not become pleased in ear-consciousness, does not become pleased in ear-contact, and this feeling which arises in dependence on ear-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one does not become pleased

sotaṃ bhikkhave, jānaṃ passaṃ ya-thābhūtaṃ, sadde jānaṃ passaṃ yathābhūtaṃ, sotaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, sotasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasu-khāṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, sotasmim na sārājati, saddesu na sārājati, sotaviññāṇe na sārājati, sotasamphasse na sārājati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasu-khāṃ vā, tasmimpi

in it.

26. And for he who abides passionless, unattached, mindful, seeing in accordance with liability, his five stocks of appropriation go to depletion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight, delighting now here now there—is abandoned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are abandoned, his mental torments are abandoned, his bodily fevers are abandoned, his mental fevers are abandoned, and he experiences bodily and mental pleasure.

27. He who has come to be of such view, that is his right

na sārājati.

tassa asārattassa asaṃyuttassa asaṃmūḥassa ādīnavānupassino viharato āyatim pañcupādānakhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pahīyati. tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāya-sukhampi cetosukhampi paṭisaṃvedeti.

yā tathābhūtaṃ diṭṭ-

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view. He who has come to be of such thought, that is his right thought. He who has come to be of such effort, that is his right effort. He who has come to be of such mindfulness, that is his right mindfulness. He who has come to be of such samadhi, that is his right samadhi. But his bodily actions, verbal actions and livelihood are well purified just earlier. Thus, of him, this noble eight-fold path goes to full maturation.

28. From his maturation of the noble eight-fold path, the four establishments of mindfulness also go to full maturation. The four right strivings also go to full maturation. The four bases for

ṭhi, sāssa hoti sam-
mādiṭṭhi. yo tathā-
bhūtaṣṣa saṅkappo,
svāssa hoti sammā-
saṅkappo. yo tathā-
bhūtaṣṣa vāyāmo,
svāssa hoti sammā-
vāyāmo. yā tathā-
bhūtaṣṣa sati, sāssa
hoti sammāsati. yo
tathābhūtaṣṣa samā-
dhi, svāssa hoti sam-
māsamādhī. pub-
beva kho paṇassa
kāyakammaṃ vacī-
kammaṃ ājīvo supa-
risuddho hoti. eva-
massāyaṃ ariyo aṭ-
ṭhaṅgiko maggo bhā-
vanāpāripūriṃ gac-
chati.

tassa evaṃ imaṃ
ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvayato
cattāropi satipaṭ-
ṭhānā bhāvanā pā-
ripūriṃ gacchanti.
cattāropi sammāp-
padhānā bhāvanā

psychic powers also go to full maturation. The five faculties also go to full maturation. The five powers also go to full maturation. The seven awakening factors also go to full maturation.

29. Of him these two dhammas turn yoked together: samatha and vipassana. He comprehensively knows by supreme knowledge those dhammas that should be comprehensively known by supreme knowledge. He abandons by supreme knowledge those dhammas that should be abandoned by supreme knowledge. He brings into being by supreme knowledge those dhammas that should be brought into being by supreme knowledge. He realizes by supreme

pāripūriṃ gacchanti. cattāropi iddhipādā bhāvanā pāripūriṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ gacchanti. pañcapi balāni bhāvanā pāripūriṃ gacchanti. sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

tassime dve dhammā yuganaddhā vattanti samatho ca vipassanā ca. so ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti. ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati. ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti. ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti.

knowledge those dhammas that should be realized by supreme knowledge.

30. And what, O bhikkhus, are the dhammas that should be comprehensively known by supreme knowledge? It should be said, the five stocks of appropriation. That is: the form stock of appropriation, the feeling stock of appropriation, the perception stock of appropriation, the sankharas stock of appropriation, the consciousness stock of appropriation. These are the dhammas that should be comprehensively known by supreme knowledge.

31. And what, O bhikkhus, are the dhammas that should be abandoned by supreme knowledge? Ignorance and thirsting for being. These are the dhammas that should be abandoned by supreme knowledge.

katame ca bhikkhave, dhammā abhiññā pariññeyyā: pañcupā-dānakkhandhātissa vacanīyaṃ. seyyathīdaṃ: rūpūpādānak-khandho vedanūpā-dānakkhandho sañ-ñūpādānakkhandho saṅkhārūpādānak-khandho viññāṇūpā-dānakkhandho. ime dhammā abhiññā pariññeyyā.

katame ca bhikkhave, dhammā abhiññā pahātabbā: avijjā ca bhavataṇhā ca. ime dhammā abhiññā pahātabbā.

32. And what, O bhikkhus, are the dhammas that should be brought into being by supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme knowledge.

33. And what, O bhikkhus, are the dhammas that should be realized by supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme knowledge.

34. O bhikkhus, one who knows and sees the nose as it has come to be, one who knows and sees aromas as they have come to be, one who knows and sees nose-consciousness as it has come to be, one who knows and sees nose-contact as it has come to be, and this feeling which arises in dependence on nose-contact, whether

katame ca bhikkhave, dhammā abhiññā bhāvetabbā: samatho ca vipassanā ca. ime dhammā abhiññā bhāvetabbā.

katame ca bhikkhave, dhammā abhiññā sacchikātabbā: vijjā ca vimutti ca. ime dhammā abhiññā sacchikātabbā.

ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, gandhe jānaṃ passaṃ yathābhūtaṃ, ghānaviññānaṃ jānaṃ passaṃ yathābhūtaṃ, ghānasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ ghānasamphassa-paccayā uppajjati

pleasant or painful or neither-painful-nor-pleasant, that too one who knows and sees it as it has come to be, also does not become pleased in the nose, does not become pleased in aromas, does not become pleased in nose-consciousness, does not become pleased in nose-contact, and this feeling which arises in dependence on nose-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one does not become pleased in it.

35. And for he who abides passionless, unattached, mindful, seeing in accordance with liability, his five stocks of appropriation go to depletion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight, delighting now here now there—is aban-

vedayitaṃ sukhaṃ
vā dukkhaṃ vā aduk-
khamasukhaṃ vā,
tampi jānaṃ passaṃ
yathābhūtaṃ, ghā-
nasmim na sārājjaṭi,
gandhesu na sārāj-
jaṭi, ghānaviññāṇe
na sārājjaṭi, ghāna-
samphasse na sārāj-
jaṭi, yampidaṃ
ghānasamphassa-
paccayā uppajjaṭi
vedayitaṃ sukhaṃ
vā dukkhaṃ vā aduk-
khamasukhaṃ vā,
tasmimpi na sārāj-
jaṭi.

tassa asārattassa
asaṃyuttassa asa-
mūlhasa ādīnavānu-
passino viharato āya-
tiṃ pañcupādānak-
kandhā apacayaṃ
gacchanti. taṇhā
cassa ponobhavikā
nandirāgasahagatā
tatratatrābhinan-
dinī, sā cassa pahī-

doned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are abandoned, his mental torments are abandoned, his bodily fevers are abandoned, his mental fevers are abandoned, and he experiences bodily and mental pleasure.

36. He who has come to be of such view, that is his right view. He who has come to be of such thought, that is his right thought. He who has come to be of such effort, that is his right effort. He who has come to be of such mindfulness, that is his right mindfulness. He who has come to be of such samadhi, that is his right samadhi. But his bodily actions, verbal actions and livelihood are well purified just earlier. Thus,

yati. tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāya-sukhampi cetosukhampi paṭisaṃvedeti.

yā tathābhūtaṃ diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtaṃ saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtaṃ vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtaṃ sati, sāssa hoti sammāsati. yo tathābhūtaṃ samādhī, svāssa hoti sammāsamādhī. pubbeva kho paṇassa kāyakammaṃ vaci-

of him, this noble eight-fold path goes to full maturation.

37. From his maturation of the noble eight-fold path, the four establishments of mindfulness also go to full maturation. The four right strivings also go to full maturation. The four bases for psychic powers also go to full maturation. The five faculties also go to full maturation. The five powers also go to full maturation. The seven awakening factors also go to full maturation.

38. Of him these two dhammas turn yoked together:

kammaṃ ājīvo supa-
risuddho hoti. eva-
massāyaṃ ariyo aṭ-
ṭhaṅgiko maggo bhā-
vanāpāripūriṃ gac-
chatī.

tassa evaṃ imaṃ
ariyaṃ aṭṭhaṅgikaṃ
maggam bhāvayato
cattāropi satipaṭ-
ṭhānā bhāvanā pā-
ripūriṃ gacchanti.
cattāropi sammāp-
adhihānā bhāvanā
pāripūriṃ gacchanti.
cattāropi iddhipādā
bhāvanā pāripūriṃ
gacchanti. pañcapi
indriyāni bhāvanā
pāripūriṃ gacchanti.
pañcapi balāni bhā-
vanā pāripūriṃ gac-
chanti. sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

tassime dve dhammā
yuganaddhā vattanti
samatho ca vipas-

samatha and vipassana. He comprehensively knows by supreme knowledge those dhammas that should be comprehensively known by supreme knowledge. He abandons by supreme knowledge those dhammas that should be abandoned by supreme knowledge. He brings into being by supreme knowledge those dhammas that should be brought into being by supreme knowledge. He realizes by supreme knowledge those dhammas that should be realized by supreme knowledge.

39. And what, O bhikkhus, are the dhammas that should be comprehensively known by supreme knowledge? It should be said, the five stocks of appropriation. That is: the form stock of appropriation, the feeling stock of appropriation, the perception stock of appropriation, the

sanā ca. so ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti. ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati. ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti. ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti.

katame ca bhikkhave, dhammā abhiññā pariññeyyā: pañcupādānakkhandhātissa vacanīyaṃ. seyyathidaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññānūpā-

sankharas stock of appropriation, the consciousness stock of appropriation. These are the dhammas that should be comprehensively known by supreme knowledge.

40. And what, O bhikkhus, are the dhammas that should be abandoned by supreme knowledge? Ignorance and thirsting for being. These are the dhammas that should be abandoned by supreme knowledge.

41. And what, O bhikkhus, are the dhammas that should be brought into being by supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme knowledge.

42. And what, O bhikkhus, are the dhammas that should be realized by supreme knowledge? Noble knowledge and

dānakkhandho. ime dhammā abhiññā parinñeyyā.

katame ca bhikkhave, dhammā abhiññā pahātabbā: avijjā ca bhavataṇhā ca. ime dhammā abhiññā pahātabbā.

katame ca bhikkhave, dhammā abhiññā bhāvetabbā: samatho ca vipassanā ca. ime dhammā abhiññā bhāvetabbā.

katame ca bhikkhave, dhammā abhiññā sacchikātabbā: vijjā ca vimutti ca. ime

liberation. These are the dhammas that should be realized by supreme knowledge.

43. O bhikkhus, one who knows and sees the tongue as it has come to be, one who knows and sees flavours as they have come to be, one who knows and sees tongue-consciousness as it has come to be, one who knows and sees tongue-contact as it has come to be, and this feeling which arises in dependence on tongue-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who knows and sees it as it has come to be, also does not become pleased in the tongue, does not become pleased in flavours, does not become pleased in tongue-consciousness, does not become pleased in tongue-contact, and this feeling which arises in dependence on tongue-contact, whether

dhammā abhiññā
sacchikātabbā.

jivhaṃ bhikkhave,
jānaṃ passaṃ yathā-
bhūtaṃ, rasā jānaṃ
passaṃ yathābhū-
taṃ, jivhāviññāṇaṃ
jānaṃ passaṃ yathā-
bhūtaṃ, jivhāsam-
phassaṃ jānaṃ pas-
saṃ yathābhūtaṃ,
yampidaṃ jivhāsam-
phassapaccayā up-
pajjati vedayitaṃ su-
khaṃ vā dukkhaṃ
vā adukkhamasu-
khaṃ vā, tampi jā-
naṃ passaṃ yathā-
bhūtaṃ, jivhasmiṃ
na sārājati, rasesu
na sārājati, jivhā-
viññāṇe na sārājati,
jivhāsamphasse na
sārājati, yampidaṃ
jivhāsamphassapac-
cayā uppajjati veda-
yitaṃ sukhaṃ vā
dukkhaṃ vā aduk-

pleasant or painful or neither-painful-nor-pleasant, that too one does not become pleased in it.

44. And for he who abides passionless, unattached, mindful, seeing in accordance with liability, his five stocks of appropriation go to depletion for future [being]; and his thirsting—the renewer of being, accompanied by lust-ing after delight, delighting now here now there—is abandoned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are abandoned, his mental torments are abandoned, his bodily fevers are abandoned, his mental fevers are abandoned, and he experiences bodily and mental pleasure.

khamasukhaṃ vā,
tasmimpi na sārāj-
jati.

tassa asārattassa
asaṃyuttassa asa-
mūlhasa ādīnavānu-
passino viharato āya-
tiṃ pañcupādānak-
khandhā apacayaṃ
gacchanti. taṇhā
cassa ponobhavikā
nandirāgasahagatā
tatratatrābhinan-
dinī, sā cassa pahī-
yati. tassa kāyikāpi
darathā pahīyanti,
cetasikāpi darathā
pahīyanti, kāyikāpi
santāpā pahīyanti,
cetasikāpi santāpā
pahīyanti, kāyikāpi
pariḷāhā pahīyanti,
cetasikāpi pariḷāhā
pahīyanti, so kāya-
sukhampi cetosu-
khampi paṭisaṃve-
deti.

45. He who has come to be of such view, that is his right view. He who has come to be of such thought, that is his right thought. He who has come to be of such effort, that is his right effort. He who has come to be of such mindfulness, that is his right mindfulness. He who has come to be of such samadhi, that is his right samadhi. But his bodily actions, verbal actions and livelihood are well purified just earlier. Thus, of him, this noble eight-fold path goes to full maturation.

46. From his maturation of the noble eight-fold path, the four establishments of mindfulness also go to full maturation. The four right strivings also go to full maturation.

yā tathābhūtaṃ diṭṭhiṃ, sāssa hoti sammādiṭṭhi. yo tathābhūtaṃ saṅkappaṃ, svāssa hoti sammāsaṅkappaṃ. yo tathābhūtaṃ vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtaṃ sati, sāssa hoti sammāsati. yo tathābhūtaṃ samādhī, svāssa hoti sammāsamādhī. pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gacchanti. cattāropi sammā-

uration. The four bases for psychic powers also go to full maturation. The five faculties also go to full maturation. The five powers also go to full maturation. The seven awakening factors also go to full maturation.

47. Of him these two dhammas turn yoked together: samatha and vipassana. He comprehensively knows by supreme knowledge those dhammas that should be comprehensively known by supreme knowledge. He abandons by supreme knowledge those dhammas that should be abandoned by supreme knowledge. He brings into being by supreme knowledge those dhammas that should be brought into being by supreme knowl-

padhānā bhāvanā
pāripūriṃ gacchanti.
cattāropi iddhipādā
bhāvanā pāripūriṃ
gacchanti. pañcapi
indriyāni bhāvanā
pāripūriṃ gacchanti.
pañcapi balāni bhā-
vanā pāripūriṃ gac-
chanti. sattapi boj-
jhaṅgā bhāvanā pāri-
pūriṃ gacchanti.

tassime dve dhammā
yuganaddhā vattanti
samatho ca vipas-
sanā ca. so ye dhammā
abhiññā pariññeyyā,
te dhamme abhiññā
parijānāti. ye dhammā
abhiññā pahātabbā,
te dhamme abhiññā
pajahati. ye dhammā
abhiññā bhāvetabbā,
te dhamme abhiññā
bhāveti. ye dhammā
abhiññā sacchikā-
tabbā, te dhamme
abhiññā sacchika-
roti.

edge. He realizes by supreme knowledge those dhammas that should be realized by supreme knowledge.

48. And what, O bhikkhus, are the dhammas that should be comprehensively known by supreme knowledge? It should be said, the five stocks of appropriation. That is: the form stock of appropriation, the feeling stock of appropriation, the perception stock of appropriation, the sankharas stock of appropriation, the consciousness stock of appropriation. These are the dhammas that should be comprehensively known by supreme knowledge.

49. And what, O bhikkhus, are the dhammas that should be abandoned by supreme knowledge? Ignorance and thirsting for being. These are the dhammas that should be abandoned by supreme

katame ca bhikkhave, dhammā abhiññā parinñeyyā: pañcupādānakkhandhātissa vacanīyaṃ. seyyathīdaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. ime dhammā abhiññā parinñeyyā.

katame ca bhikkhave, dhammā abhiññā pahātabbā: avijjā ca bhavataṇhā ca. ime dhammā abhiññā pahātabbā.

knowledge.

50. And what, O bhikkhus, are the dhammas that should be brought into being by supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme knowledge.

51. And what, O bhikkhus, are the dhammas that should be realized by supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme knowledge.

52. O bhikkhus, one who knows and sees the body as it has come to be, one who knows and sees tangibles as they have come to be, one who knows and sees body-consciousness as it has come to be, one who knows and sees body-contact as it has come to be, and this feeling

katame ca bhikkhave, dhammā abhiññā bhāvetabbā: samatho ca vipassanā ca. ime dhammā abhiññā bhāvetabbā.

katame ca bhikkhave, dhammā abhiññā sacchikātabbā: vijjā ca vimutti ca. ime dhammā abhiññā sacchikātabbā.

kāyaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, phoṭṭhabbe jānaṃ passaṃ yathābhūtaṃ, kāyaviññānaṃ jānaṃ passaṃ yathābhūtaṃ, kāyasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampi-

which arises in dependence on body-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who knows and sees it as it has come to be, also does not become pleased in the body, does not become pleased in tangibles, does not become pleased in body-consciousness, does not become pleased in body-contact, and this feeling which arises in dependence on body-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one does not become pleased in it.

53. And for he who abides passionless, unattached, mindful, seeing in accordance with liability, his five stocks of appropriation go to depletion for future [being]; and his thirsting—the renewer of being, accompanied by lust-
ing after delight, delighting

dam kāyasamphas-
sapaccayā uppajjati
vedayitaṃ sukhaṃ
vā dukkhaṃ vā aduk-
khamasukhaṃ vā,
tampi jānaṃ passaṃ
yathābhūtaṃ, kāya-
samiṃ na sārājati, poṭ-
ṭhabbesu na sārāj-
jati, kāyaviññāṇe na
sārājati, kāyasam-
phasse na sārājati,
yampidaṃ kayesam-
phassapaccayā up-
pajjati vedayitaṃ su-
khaṃ vā dukkhaṃ
vā adukkhamasu-
khaṃ vā, tasmimpi
na sārājati.

tassa asārattassa
asaṃyuttassa asa-
mūḷhassa ādīnavānu-
passino viharato āya-
tiṃ pañcupādānak-
khandhā apacayaṃ
gacchanti. taṇhā
cassa ponobhavikā
nandirāgasahagatā
tatratatrābhinan-

now here now there—is abandoned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are abandoned, his mental torments are abandoned, his bodily fevers are abandoned, his mental fevers are abandoned, and he experiences bodily and mental pleasure.

54. He who has come to be of such view, that is his right view. He who has come to be of such thought, that is his right thought. He who has come to be of such effort, that is his right effort. He who has come to be of such mindfulness, that is his right mindfulness. He who has come to be of such samadhi, that is his right samadhi. But his bodily actions, verbal actions and livelihood are well

dinī, sā cassa pahīyati. tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāya-sukhampi cetosukhampi paṭisaṃvedeti.

yā tathābhūtassa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtassa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtassa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtassa sati, sāssa hoti sammāsati. yo tathābhūtassa samādhī, svāssa hoti sammāsamādhī. pubbeva kho panassa

purified just earlier. Thus, of him, this noble eight-fold path goes to full maturation.

55. From his maturation of the noble eight-fold path, the four establishments of mindfulness also go to full maturation. The four right strivings also go to full maturation. The four bases for psychic powers also go to full maturation. The five faculties also go to full maturation. The five powers also go to full maturation. The seven awakening factors also go to full maturation.

56. Of him these two dham-

kāyakammaṃ vacī-kammaṃ ājīvo supa-risuddho hoti. eva-massāyaṃ ariyo aṭ-ṭhaṅgiko maggo bhā-vanāpāripūriṃ gac-chati.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭ-ṭhānā bhāvanā pā-ripūriṃ gacchanti. cattāropi sammā-padhānā bhāvanā pāripūriṃ gacchanti. cattāropi iddhipādā bhāvanā pāripūriṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ gacchanti. pañcapi balāni bhā-vanā pāripūriṃ gac-chanti. sattapi boj-jhaṅgā bhāvanā pāri-pūriṃ gacchanti.

tassime dve dhammā yuganaddhā vattanti

mas turn yoked together: samatha and vipassana. He comprehensively knows by supreme knowledge those dhammas that should be comprehensively known by supreme knowledge. He abandons by supreme knowledge those dhammas that should be abandoned by supreme knowledge. He brings into being by supreme knowledge those dhammas that should be brought into being by supreme knowledge. He realizes by supreme knowledge those dhammas that should be realized by supreme knowledge.

57. And what, O bhikkhus, are the dhammas that should be comprehensively known by supreme knowledge? It should be said, the five stocks of appropriation. That is: the form stock of appropriation, the feeling stock of appropriation, the perception

samatho ca vipassanā ca. so ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti. ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati. ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti. ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti.

katame ca bhikkhave, dhammā abhiññā pariññeyyā: pañcupādānakkhandhātissa vacanīyaṃ. seyyathidaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānak-

stock of appropriation, the sankharas stock of appropriation, the consciousness stock of appropriation. These are the dhammas that should be comprehensively known by supreme knowledge.

58. And what, O bhikkhus, are the dhammas that should be abandoned by supreme knowledge? Ignorance and thirsting for being. These are the dhammas that should be abandoned by supreme knowledge.

59. And what, O bhikkhus, are the dhammas that should be brought into being by supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme knowledge.

60. And what, O bhikkhus, are the dhammas that should be realized by supreme knowl-

khandho viññāṇūpā-dānakkhandho. ime dhammā abhiññā pariññeyyā.

katame ca bhikkhave, dhammā abhiññā pahātabbā: avijjā ca bhavataṇhā ca. ime dhammā abhiññā pahātabbā.

katame ca bhikkhave, dhammā abhiññā bhāvetabbā: samatho ca vipassanā ca. ime dhammā abhiññā bhāvetabbā.

katame ca bhikkhave, dhammā abhiññā sacchikātabbā: vijjā

edge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme knowledge.

61. O bhikkhus, one who knows and sees the mind as it has come to be, one who knows and sees dhammas as they have come to be, one who knows and sees mind-consciousness as it has come to be, one who knows and sees mind-contact as it has come to be, and this feeling which arises in dependence on mind-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one who knows and sees it as it has come to be, also does not become pleased in the mind, does not become pleased in dhammas, does not become pleased in mind-consciousness, does not become pleased in mind-contact, and this feeling which arises in dependence

ca vimutti ca. ime dhammā abhiññā sacchikātabbā.

manam bhikkhave, jānam passam yathābhūtam, dhamme jānam passam yathābhūtam, manoviññānam jānam passam yathābhūtam, manosamphassam jānam passam yathābhūtam, yampidaṃ manosamphassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānam passam yathābhūtam, manasmim na sārājati, dhammesu na sārājati, manoviññāṇe na sārājati, manosamphasse na sārājati, yampidaṃ manosamphassapaccayā uppajjati vedayitam su-

on mind-contact, whether pleasant or painful or neither-painful-nor-pleasant, that too one does not become pleased in it.

62. And for he who abides passionless, unattached, mindful, seeing in accordance with liability, his five stocks of appropriation go to depletion for future [being]; and his thirsting—the renewer of being, accompanied by lust-ing after delight, delighting now here now there—is abandoned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are abandoned, his mental torments are abandoned, his bodily fevers are abandoned, his mental fevers are abandoned, and he experiences bodily and mental pleasure.

khaṃ vā dukkhaṃ
vā adukkhamasu-
khaṃ vā, tasmimpi
na sārājati.

tassa asārattassa
asaṃyuttassa asa-
mūlhasa ādīnavānu-
passino viharato āya-
tiṃ pañcupādānak-
khandhā apacayaṃ
gacchanti. taṇhā
cassa ponobhavikā
nandirāgasahagatā
tatratatrābhinan-
dinī, sā cassa pahī-
yati. tassa kāyikāpi
darathā pahīyanti,
cetasikāpi darathā
pahīyanti, kāyikāpi
santāpā pahīyanti,
cetasikāpi santāpā
pahīyanti, kāyikāpi
pariḷāhā pahīyanti,
cetasikāpi pariḷāhā
pahīyanti, so kāya-
sukhampi cetosu-
khampi paṭisaṃve-
deti.

63. He who has come to be of such view, that is his right view. He who has come to be of such thought, that is his right thought. He who has come to be of such effort, that is his right effort. He who has come to be of such mindfulness, that is his right mindfulness. He who has come to be of such samadhi, that is his right samadhi. But his bodily actions, verbal actions and livelihood are well purified just earlier. Thus, of him, this noble eight-fold path goes to full maturation.

yā tathābhūtaṣṣa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtaṣṣa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtaṣṣa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtaṣṣa sati, sāssa hoti sammāsati. yo tathābhūtaṣṣa samādhī, svāssa hoti sammāsamādhī. pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

64. From his maturation of the noble eight-fold path, the four establishments of mindfulness also go to full maturation. The four right strivings also go to full maturation.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gacchanti. cattāropi sammapp-

uration. The four bases for psychic powers also go to full maturation. The five faculties also go to full maturation. The five powers also go to full maturation. The seven awakening factors also go to full maturation.

65. Of him these two dhammas turn yoked together: samatha and vipassana. He comprehensively knows by supreme knowledge those dhammas that should be comprehensively known by supreme knowledge. He abandons by supreme knowledge those dhammas that should be abandoned by supreme knowledge. He brings into being by supreme knowledge those dhammas that should be brought into being by supreme knowl-

padhānā bhāvanā pāripūriṃ gacchanti. cattāropi iddhipādā bhāvanā pāripūriṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ gacchanti. pañcapi balāni bhāvanā pāripūriṃ gacchanti. sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

tassime dve dhammā yuganaddhā vattanti samatho ca vipassanā ca. so ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti. ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati. ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti. ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti.

edge. He realizes by supreme knowledge those dhammas that should be realized by supreme knowledge.

66. And what, O bhikkhus, are the dhammas that should be comprehensively known by supreme knowledge? It should be said, the five stocks of appropriation. That is: the form stock of appropriation, the feeling stock of appropriation, the perception stock of appropriation, the sankharas stock of appropriation, the consciousness stock of appropriation. These are the dhammas that should be comprehensively known by supreme knowledge.

67. And what, O bhikkhus, are the dhammas that should be abandoned by supreme knowledge? Ignorance and thirsting for being. These are the dhammas that should be abandoned by supreme

katame ca bhikkhave, dhammā abhiññā pariññeyyā: pañcupā-dānakkhandhātissa vacanīyaṃ. seyyathīdam: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. ime dhammā abhiññā pariññeyyā.

katame ca bhikkhave, dhammā abhiññā pahātabbā: avijjā ca bhavataṇhā ca. ime dhammā abhiññā pahātabbā.

knowledge.

68. And what, O bhikkhus, are the dhammas that should be brought into being by supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme knowledge.

69. And what, O bhikkhus, are the dhammas that should be realized by supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme knowledge.

70. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.

katame ca bhikkhave,
dhammā abhiññā
bhāvetabbā: sama-
tho ca vipassanā
ca. ime dhammā
abhiññā bhāvetabbā.

katame ca bhikkhave,
dhammā abhiññā
sacchikātabbā: vijjā
ca vimutti ca. ime
dhammā abhiññā
sacchikātabbāti.

idamavoca bhagavā.
attamanā te bhikkhū
bhagavato bhāsitaṃ
abhinanduntī.
