

### 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

### 0.0.1 mahāsaḷāyatanīkasuttaṃ

evaṃ me sutāṃ: 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 desessāmi taṃ suṇātha sādhu-kāṃ 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, cakkhuviññānaṃ 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, tassimpī 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 thirst—the renewer of being, accompanied by delight and lust, 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 who does not know and does not see ear-consciousness as it has come to be, one who does not know and does not

harato āyatim pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, 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, sotaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, sotasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ sotasamphassa-

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 to expansion for future [being]; and his thirst—the renewer of being, accompanied by delight and lust, delighting now

paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ ya-thābhūtaṃ, sotasmim sārājati, saddesu sārājati, sotaviññāṇe sārājati, sotasaṃphassa sārājati, yampidaṃ so-tasaṃphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

tassa sārattassa saṃyuttassa sammūlhasa-assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pavaḍ-

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 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

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

ghānaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, gandhe ajānaṃ apassaṃ yathābhūtaṃ, ghānaviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ, ghānasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ gandhasamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, ghānasmiṃ sārājati, gan-

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 thirst—the renewer of being, accompanied by delight and lust, 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

dhesu sārājjati, ghānaviññāṇe sārājjati, ghānasamphasse sārājjati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukkhāṃ vā, tasmimpi sārājjati.

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

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-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

vaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

jivhaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rasā ajānaṃ apassaṃ yathābhūtaṃ, jivhāviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, jivhāsamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, jivhasmiṃ sārājati, rasesu sārājati, jivhāviññāṇe sārājati, jivhāsamphasse sārājati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā

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 thirst—the renewer of being, accompanied by delight and lust, 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.

adukkhamasukhaṃ vā,  
tasmimpi sārājati.

tassa sārattassa saṃ-  
yuttassa sammūlhasa  
assādānupassino vi-  
harato āyaṭiṃ pañ-  
cupādānakkhandhā  
upacayaṃ gacchanti.  
taṇhā cassa ponobha-  
vikā nandirāgasaha-  
gatā tatratatrābhinan-  
dinī, sā cassa pavaḍ-  
ḍhati. tassa kāyikāpi  
darathā pavaḍḍhanti,  
cetasikāpi darathā pa-  
vaḍḍhanti, kāyikāpi  
santāpā pavaḍḍhanti,  
cetasikāpi santāpā pa-  
vaḍḍhanti, kāyikāpi  
pariḷāhā pavaḍḍhanti,  
cetasikāpi pariḷāhā  
pavaḍḍhanti, so kā-  
yadukkhampi cetoduk-



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 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

khampi paṭisaṃvedeti.

kāyaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, phoṭṭhabbe ajānaṃ apassaṃ yathābhūtaṃ, kāyaviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ, kāya-samphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ kāya-samphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, kāyasmim sārājati, phoṭṭhabbesu sārājati, kāyaviññāṇe sārājati, kāyasamphasse sārājati, yampidaṃ kāya-samphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

or neither-painful-nor-pleasant,  
that too one becomes pleased  
in it.

13. And for he who abides  
impassioned, attached, obliv-  
ious, seeing in accordance  
with gratification, his five  
stocks of appropriation go to  
expansion for future [being];  
and his thirst—the renewer  
of being, accompanied by de-  
light and lust, 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.

14. O bhikkhus, one who  
does not know and does  
not see the mind as it has

tassa sārattassa saṃ-  
yuttassa sammūlhasa  
assādānupassino vi-  
harato āyatiṃ pañ-  
cupādānakkhandhā  
upacayaṃ gacchanti.  
taṇhā cassa ponobha-  
vikā nandirāgasaha-  
gatā tatratatrābhinan-  
dinī, sā cassa pavaḍ-  
ḍhati. tassa kāyikāpi  
darathā pavaḍḍhanti,  
cetasikāpi darathā pa-  
vaḍḍhanti, kāyikāpi  
santāpā pavaḍḍhanti,  
cetasikāpi santāpā pa-  
vaḍḍhanti, kāyikāpi  
pariḷāhā pavaḍḍhanti,  
cetasikāpi pariḷāhā  
pavaḍḍhanti, so kā-  
yadukkhampi cetoduk-  
khampi paṭisaṃvedeti.

manaṃ bhikkhave,  
ajānaṃ apassaṃ ya-

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 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

thābhūtaṃ, dhamme ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, manosaṃphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmiṃ sārājati, dhammesu sārājati, manoviññāṇe sārājati, manosaṃphasse sārājati, yampidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, ta-smimpi sārājati.

tassa sārattassa saṃ-

impassioned, attached, oblivious, seeing in accordance with gratification, his five stocks of appropriation go to expansion for future [being]; and his thirst—the renewer of being, accompanied by delight and lust, 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.

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

yuttassa sammūlhasa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, 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.

cakkhuñca kho bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuviññānaṃ jānaṃ passaṃ yathābhūtaṃ, cakkhusamphassaṃ jānaṃ

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 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 thirst—the renewer of being, accompanied by delight

passaṃ yathābhūtaṃ, yampidaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ su-khaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, cakkhu-smiṃ na sārājati, rū-pesu na sārājati, cakkhuviññāṇe na sārājati, cakkhusamphasse na sārājati, yampidaṃ cakkhusamphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

tassa asāra-tassa asaṃ-yuttassa asammūl-hassa ādīnavānupas-sino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gac-chanti. taṇhā cassa

and lust, 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.

**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

ponobhavikā nandirā-gasahagatā tatratastrā-bhinandinī, sā cassa pahīyati. tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti, kāyikāpi parilāhā pahīyanti, cetasikāpi parilāhā pahīyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.

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 vacīkam-

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

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 higher knowledge those

maṃ ājīvo supārisuddho hoti. evamassāyaṃ 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,

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

21. And what, O bhikkhus, are the dhammas that should be comprehensively known by higher 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

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 parinñeyyā: pañcupādānakkhandhātissa vacanīyaṃ. seyyathidaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. ime dhammā abhiññā parinñeyyā.



the dhammas that should be comprehensively known by higher knowledge.

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

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

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

katame ca bhikkhave, dhammā abhiññā pahātabbā: avijjā ca bhavaṭṭhā 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.

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 in it.

sotaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, sadde jānaṃ passaṃ yathābhūtaṃ, sotaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, sotasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, so-tasmiṃ na sārājati, saddesu na sārājati, sotaviññāṇe na sārājati, sotasamphasse na sārājati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

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 thirst—the renewer of being, accompanied by delight and lust, 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 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

tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupasino viharato āyatim pañcupādānakkhandhā 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 kāyasukhampi cetosukhampi paṭisaṃvedeti.

yā tathābhūtaṃ diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtaṃ saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtaṃ vāyāmo, svāssa hoti sammāvāyāmo.

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 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.

yā tathābhūtaṣṣa sati, sāssa hoti sammāsaṭi. yo tathābhūtaṣṣa sammāsaṭi, svāssa hoti sammāsaṭi. pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo supariśuddho hoti. evamaṣṣāyaṃ ariyo aṭṭhaṅgiko maggo bhāvaṇāpāriṇaṃ gacchati.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvaṇāya cattāropi satipaṭṭhānā bhāvaṇā pāriṇaṃ gacchanti. cattāropi sammappaḍḍhānā bhāvaṇā pāriṇaṃ gacchanti. cattāropi iddhipādā bhāvaṇā pāriṇaṃ gacchanti. pañcapi indriyāṇi bhāvaṇā pāriṇaṃ gacchanti. pañcapi balāṇi bhāvaṇā pāriṇaṃ gacchanti. sattapi bojjhaṅgā bhāvaṇā pāriṇaṃ gac-

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

30. And what, O bhikkhus, are the dhammas that should be comprehensively known by higher knowledge? It should be said, the five stocks of appropriation. That is:

chanti.

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.

katame ca bhikkhave,  
dhammā abhiññā pa-  
riññeyyā: pañcupādā-  
nakkhandhātissa vaca-  
nīyaṃ. seyyathidaṃ:  
rūpūpādānakkhandho

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 higher knowledge.

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

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

vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. ime dhammā abhiññā pariññeyyā.

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

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

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

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 ghānasamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, ghānasmim na sārājati, gandhesu na sārājati, ghānaviññāṇe na sārājati, ghānasamphasse na sārājati, yampidaṃ ghānasamphassapaccayā uppajjati vedayi-

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 thirst—the renewer of being, accompanied by delight and lust, 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.

taṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

tassa asārattassa asaṃyuttassa asammūlhasa ādinavānupasino viharato āyaṭiṃ pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, sā cassa pahīyati. tassa kāyikāpi darathā pahīyanti, cetasi-kāpi darathā pahīyanti, kāyikāpi santāpā pahīyanti, cetasi-kāpi santāpā pahīyanti, kāyikāpi parilāhā pahīyanti, cetasi-kāpi parilāhā pahīyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.



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, 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 facul-

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 sammādi, svāssa hoti sammāsammādi. pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gacchanti. cattāropi sammāpādhānā bhāvanā pāripūriṃ gacchanti. cattāropi iddhipādā

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

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.

39. And what, O bhikkhus, are the dhammas that should be comprehensively known by higher 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 higher knowledge.

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

41. And what, O bhikkhus, are the dhammas that should be brought into being by

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

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

katame ca bhikkhave, dhammā abhiññā bhāvetabbā: samatho ca

higher knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by higher knowledge.

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

vipassanā ca. ime dhammā abhiññā bhāvetabbā.

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

jivhaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rasā jānaṃ passaṃ yathābhūtaṃ, jivhāviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, jivhāsamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, jivhasmiṃ na sārājati,

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 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 thirst—the renewer of being, accompanied by delight and lust, delighting now here now there—is abandoned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are abandoned, his

rasesu na sārājati, jivhāviññāṇe na sārājati, jivhāsamphasse na sārājati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā, tasmimpi na sārājati.

tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupasino viharato āyatimaṃ pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pahīyati. tassa kāyikāpi darathā pahīyanti, cetasi-kāpi darathā pahīyanti, kāyikāpi santāpā pahīyanti, cetasi-

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

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,

kāpi santāpā pahīyanti, kāyikāpi parilāhā pahīyanti, cetasikāpi parilāhā pahīyanti, so kāyasukhampi 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 samādhi, svāssa hoti sammāsamādhi. pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ mag-

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.

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

gam bhāvayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gacchanti. cattāropi sam-mappadhānā 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

edge those dhammas that should be brought into being by higher knowledge. He realizes by higher knowledge those dhammas that should be realized by higher knowledge.

48. And what, O bhikkhus, are the dhammas that should be comprehensively known by higher 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 higher knowledge.

49. And what, O bhikkhus, are the dhammas that should be abandoned by higher knowledge? Ignorance and

abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti.

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

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



thirst for being. These are the dhammas that should be abandoned by higher knowledge.

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

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

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.

kāyaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, phoṭṭhabbe jānaṃ passaṃ yathābhūtaṃ, kāyaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, kāyasamphassaṃ

to be, one who knows and sees body-contact as it has come to be, and this feeling 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

jānaṃ passaṃ yathābhūtaṃ, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, kāya-smiṃ na sārājati, poṭṭhabbesu na sārājati, kāyaviññāṇe na sārājati, kāyasamphasse na sārājati, yampidaṃ kayesamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupasino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa

thirst—the renewer of being, accompanied by delight and lust, 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.

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

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 kāyasukhampi cetosukhampi paṭisaṃvedeti.

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 sammādi, svāssa hoti sammāsamādi. pubbeva kho panassa kāyakammaṃ vacīkam-

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 dhammas turn yoked together: samatha and vipassana. He comprehensively knows by higher knowledge those

maṃ ājīvo supārisud-dho hoti. evamassā-yam ariyo aṭṭhaṅgiko maggo bhāvanāpāripū-riṃ gacchati.

tassa evaṃ imaṃ ari-yam aṭṭhaṅgikaṃ mag-gaṃ bhāvayato cattā-ropi satipaṭṭhānā bhā-vanā pāripūriṃ gac-chanti. cattāropi sam-mappadhānā bhāvanā pāripūriṃ gacchanti. cattāropi iddhipādā bhāvanā pāripūriṃ gacchanti. pañcapi indriyāni bhāvanā pāri-pūriṃ gacchanti. pañ-capi balāni bhāvanā pāripūriṃ gacchanti. sattapi bojjhaṅgā bhā-vanā pāripūriṃ gac-chanti.

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

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

57. And what, O bhikkhus, are the dhammas that should be comprehensively known by higher 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

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 pariññeyyā.

the dhammas that should be comprehensively known by higher knowledge.

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

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

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

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.

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

manam bhikkhave, jānaṃ passam yathābhūtaṃ, dhamme jānaṃ passam yathābhūtaṃ, manoviññāṇam jānaṃ passam yathābhūtaṃ, manosamphassaṃ jānaṃ passam yathābhūtaṃ, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passam yathābhūtaṃ, manasmiṃ na sārājati, dhammesu na sārājati, manoviññāṇe na sārājati, manosamphasse na sārājati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

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 thirst—the renewer of being, accompanied by delight and lust, 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.

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

tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupasino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pahiyati. tassa kāyikāpi darathā pahiyanti, cetasikāpi darathā pahiyanti, kāyikāpi santāpā pahiyanti, cetasikāpi santāpā pahiyanti, kāyikāpi parilāhā pahiyanti, cetasikāpi parilāhā pahiyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.

yā tathābhūtaṃ diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtaṃ saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtaṃ vāyāmo, svāssa hoti sammāvāyāmo.



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.

**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. 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.

yā tathābhūtaṃ sati, sāssa hoti sammāsaṃ. yo tathābhūtaṃ sammāsaṃ. pubbeva kho paṇassa kāyakkammaṃ vacikkammaṃ ājīvaṃ supariśuddhaṃ hoti. evamaṃ ariya 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 gac-

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

66. And what, O bhikkhus, are the dhammas that should be comprehensively known by higher knowledge? It should be said, the five stocks of appropriation. That is:

chanti.

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.

katame ca bhikkhave,  
dhammā abhiññā pa-  
riññeyyā: pañcupādā-  
nakkhandhātissa vaca-  
nīyaṃ. seyyathidaṃ:  
rūpupādānakkhandho

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 higher knowledge.

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

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

vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññānūpādānakkhandho. ime dhammā abhiññā pariññeyyā.

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

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

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

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

katame ca bhikkhave,  
dhammā abhiññā sac-  
chikātabbā: vijjā ca vi-  
mutti ca. ime dhammā  
abhiññā sacchikātab-  
bāti.

idamavoca bhagavā.  
attamanā te bhikkhū  
bhagavato bhāsitam  
abhinanduntī.

