

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, Anathapindika'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 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

0.0.1 mahāsaḷāyatanikasuttaṃ

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

2. mahāsaḷāyatanikaṃ vo bhikkhave desessāmi taṃ suṇātha sādhucaṃ manasi karotha bhāsissāmīti.

3. evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

4. cakkhum bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe ajānaṃ 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, cakkhuviññāne sārājati, cakkhusamphasse sārājati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

5. tassa sārattassa saṃyuttassa sammūlhasa assādanupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, sā cassa pavaḍḍ-

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

5. 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.

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 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.

ḍhati. tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāya-dukkhampi cetodukkhampi paṭisaṃvedeti.

6. sotam bhikkhave, ajānam apassam yathābhūtam, sadde ajānam apassam yathābhūtam, sotaviññānam ajānam apassam yathābhūtam, sotasamphassam ajānam apassam yathābhūtam, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānam apassam yathābhūtam, sotasmim sārājati, saddesu sārājati, sotaviññāṇe sārājati, sotasamphasse sārājati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

7. tassa sārattassa saṃyuttassa sammūlhasa assā-dānupassino 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 pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāya-dukkhampi cetodukkhampi paṭisaṃvedeti.

8. ghānam bhikkhave, ajānam apassam yathābhūtam, gandhe ajānam apassam yathābhūtam, ghānaviññā-

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 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 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

ṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, ghānasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ gandhasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, ghānasmim sārājati, gandhesu sārājati, ghānaviññāṇe sārājati, ghānasamphasse sārājati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

9. tassa sārattassa saṃyuttassa sammūlhassa assā-dānupassino 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 pavaḍḍhanti, kāyikāpi parilāhā pavaḍḍhanti, cetasikāpi parilāhā pavaḍḍhanti, so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

10. 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, jivhasmim sārājati, rasesu sārājati, jivhāviññāṇe sārājati, jivhāsamphasse sārājati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

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.

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 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 [be-

11. tassa sārattassa saṃyuttassa sammūlhasa assā-dānupassino viharato 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 kāya-dukkhampi cetodukkhampi paṭisaṃvedeti.

12. kāyaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, phoṭṭhabbe ajānaṃ apassaṃ yathābhūtaṃ, kāyaviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ, kāyasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, kāyasmim sārājati, phoṭṭhabbesu sārājati, kāyaviññāne sārājati, kāyasamphasse sārājati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

13. tassa sārattassa saṃyuttassa sammūlhasa assā-dānupassino viharato 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 kāya-

ing]; 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.

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 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 thirst—the renewer of being, accompanied by delight and lust, delighting now here now there—in-

dukkhampi cetodukkhampi paṭisaṃvedeti.

14. manañ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇañ ajānaṃ apassaṃ yathābhūtaṃ, manosamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmim̐ sārājati, dhammesu sārājati, manoviññāṇe sārājati, manosamphasse sārājati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

15. tassa sārattassa saṃyuttassa sammūlhasa assā-dānupassino viharato āyatiṃ 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 kāya-dukkhampi cetodukkhampi paṭisaṃvedeti.

16. cakkhuñca kho bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuviññāṇañ jānaṃ passaṃ yathābhūtaṃ, cakkhusamphas-

creases. 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 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 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 tor-

sam jānaṃ passaṃ yathābhūtaṃ, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, cakkhusmiṃ na sārājati, rūpesu na sārājati, cakkhuviññāṇe na sārājati, cakkhusamphasse na sārājati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

17. tassa asārattassa asaṃyuttassa asammūlhassa ādinavānupassino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, 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.

18. 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.

ments 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 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 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.

19. 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.

20. 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.

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

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

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

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.

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 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.

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

25. sotam bhikkhave, jānam passam yathābhūtam, sadde jānam passam yathābhūtam, sotaviññānam jānam passam yathābhūtam, sotasamphassam jānam passam yathābhūtam, yampidaṃ sotasamphassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānam passam yathābhūtam, sotasmiṃ na sārājati, saddesu na sārājati, sotaviññāne na sārājati, sotasamphasse na sārājati, yampidaṃ sotasamphassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

26. tassa asārattassa asaṃyuttassa asammūlhasa ādinavānupassino viharato āyatim pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, 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.

27. yā tathābhūtassa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtassa saṅkappo, svāssa hoti sammāsaṅ-

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 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.

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

kappo. yo tathābhūtaṣṣa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtaṣṣa sati, sāssa hoti sammāsaṣṣa. yo tathābhūtaṣṣa samādhī, svāssa hoti sammāsaṣṣa. pubbeva kho paṇassa kāyakaṃmaṃ vacikaṃmaṃ ājīvo supariṣuddho hoti. evamaṣṣāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

28. 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.

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

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

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.

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 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

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

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

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

34. ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, gandhe jānaṃ passaṃ yathābhūtaṃ, ghānaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, ghānasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, ghānasmiṃ na sārājati, gandhesu na sārājati, ghānaviññāṇe na sārājati, ghānasamphasse na sārājati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

35. tassa asārattassa asaṃyuttassa asammūlhassa ādinavānupassino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa pahīyati. tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā

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.

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: the form stock of appropriation, the feeling stock of appropriation, the perception stock of appropriation, the sankharas stock of appropriation, the consciousness stock

pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.

36. yā tathābhūtassa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtassa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtassa vāyāmo, svāssa hoti samāvāyāmo. yā tathābhūtassa sati, sāssa hoti sammāsati. yo tathābhūtassa samādhi, svāssa hoti sammāsamādhi. pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo supariśuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

37. 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.

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

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.

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 not become pleased in nose-contact,

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

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

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

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

43. 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, rasesu na sārājati, jivhāviññāṇe na sārājati, jivhāsamphasse na sārājati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

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.

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

44. tassa asārattassa asaṃyuttassa asammūlhassa ādīnavānupassino viharato āyatiṃ pañcupādānakkhandhā apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, 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.

45. 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 paṇassa kāyakammaṃ vacikammaṃ ājīvo superisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

46. 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.

47. tassime dve dhammā yuganaddhā vattanti samatho ca vipassanā ca. so ye dhammā abhiññā pariññeyyā, te dhamme abhiññā pariñānāti. ye dhammā

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: 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.

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

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

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

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

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

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

52. kāyaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, phoṭṭhabbe jānaṃ passaṃ yathābhūtaṃ, kāyaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, kāyasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ kāyasamphasapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ

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 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 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.

vā adukkhamasukham vā, tampi jānaṃ passaṃ yathābhūtaṃ, kāyasmiṃ na sārājati, poṭṭhabbesu na sārājati, kāyaviññāṇe na sārājati, kāyasamphasse na sārājati, yampidaṃ kayesamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārājati.

53. tassa asārattassa asaṃyuttassa asammūlhassa ādīnavānupassino viharato āyatiṃ 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 parilāhā pahīyanti, cetasikāpi parilāhā pahīyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.

54. 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 paṇassa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

55. tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gacchanti. cattāropi sammappadhānā bhāvanā pāripūriṃ gacchanti. cattāropi iddhipādā bhāvanā pāri-

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 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, 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.

pūriṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ gacchanti. pañcapi balāni bhāvanā pāripūriṃ gacchanti. sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

56. 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.

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

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

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

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

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 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.

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 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.

61. manam bhikkhave, jānam passam yathābhūtaṃ, dhamme jānam passam yathābhūtaṃ, manoviññāṇam jānam passam yathābhūtaṃ, manosamphassaṃ jānam passam yathābhūtaṃ, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānam 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. tassa asārattassa asaṃyuttassa asammūlhasa ādinānupassino viharato āyatiṃ 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.

63. 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.

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 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 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

64. 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.

65. 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.

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

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

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

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 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 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

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

70. idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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 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.

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.

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 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.

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: 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.

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.

