

0.0.1 The Great Six [sense] Domains

0.0.1 mahāsaḷāyatanikasuttaṃ

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:

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

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

mahāsaḷāyatanikaṃ vo bhikkhave desessāmi taṃ suṇātha sādhucaṃ manasi karoṭha bhāsissāmīti.

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

evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

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

cakkhuṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe ajānaṃ apassaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ cakkhusamphasapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārājati, rūpesu sārājati, cakkhuviññāṇe sārājati, cakkhusamphasse sārājati, yampidaṃ cakkhusamphasapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

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.

tassa sārattassa saṃyuttassa sammūlḥassa assādānupassino 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 kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

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.

sotaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, sadde ajānaṃ apassaṃ yathābhūtaṃ, sotaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, sotasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, sotasmim sārājati, saddesu sārājati, sotaviññāṇe sārājati, sotasamphasse sārājati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

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.

tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirā-

gasahagatā 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.

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.

ghānaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, gandhe ajānaṃ apassaṃ yathābhūtaṃ, ghānaviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ, ghānasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ gandhasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, ghānasmiṃ sārājati, gandhesu sā-

rajjati, ghānaviññāṇe sārājati, ghānasamphasse sārājati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

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

tassa sārattassa saṃyuttassa sammūlhassa 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 pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

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.

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 adukkhamasukhaṃ vā, tasmimpi sārājati.

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—in-

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.

tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti. taṇhā cassa ponobhavikā nandirāgasahagatā tatrataatrābhinandinī, 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.

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.

kāyaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, phoṭṭhabbe ajānaṃ apassaṃ yathābhūtaṃ, kāyaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, kāyasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ kāyasamphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, kāyasmim sārājati, phoṭṭhabbesu sārājati, kāyaviññāṇe sārājati, kāyasamphasse sārājati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

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—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.

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

thā pavaḍḍhanti, kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti, kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti, so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

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.

manam bhikkhave, ajānam apassam yathābhūtam, dhamme ajānam apassam yathābhūtam, manoviññānam ajānam apassam yathābhūtam, manosamphassam ajānam apassam yathābhūtam, yampidaṃ manosamphassapaccayā uppajjati vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānam apassam yathābhūtam, manasmim sārājati, dhammesu sārājati, manoviññāṇe

sārajjati, manosamphasse sārājati, yampidaṃ mano-samphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārājati.

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

tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatitaṃ 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.

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.

cakkhuñca kho bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe jānaṃ passaṃ yathābhūtaṃ, cakkhuviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, cakkhusamphassaṃ 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. 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.

tassa asārattassa asaṃyuttassa asammūlhasa ādīna-
vānupassino viharato āyatim pañcupādānakkhandhā
apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandi-
rāgasahagatā tatratatrābhinandinī, sā cassa pahīyati.
tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā
pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi san-
tāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi
pariḷāhā pahīyanti, so kāyasukhampi cetosukhampi pa-
ṭisaṃvedeti.

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

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

yā tathābhūtaṣṣa sati, sāssa hoti sammāsaṣi. yo tathābhūtaṣṣa samādhī, svāssa hoti sammāsamādhī. pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo supariṣuddho hoti. evamaṣṣāyaṃ ariyo aṭṭhaṅgiko maggo bhāvaṇāpāripūriṃ gaṇṇati.

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.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvaṇato cātāroṇi ṣaṭpaṭṭhāṇā bhāvaṇā pāripūriṃ gaṇṇanti. cātāroṇi sammappaḍhāṇā bhāvaṇā pāripūriṃ gaṇṇanti. cātāroṇi iddhipāḍā bhāvaṇā pāripūriṃ gaṇṇanti. pañcaṇi indriyāṇi bhāvaṇā pāripūriṃ gaṇṇanti. pañcaṇi balāṇi bhāvaṇā pāripūriṃ gaṇṇanti. ṣaṭṭaṇi bojjhaṅgā bhāvaṇā pāripūriṃ gaṇṇanti.

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.

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. 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.

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

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.

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

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.

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

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 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, sota-smiṃ 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 aban-

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

tassa asārattassa asaṃyuttassa asammūḥassa ādīna-
vānupassino viharato āyatim pañcupādānakkhandhā
apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandi-
rāgasahagatā tatrataṭṭrābhinandinī, sā cassa pahīyati.
tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā
pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi san-
tāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi
pariḷāhā pahīyanti, so kāyasukhampi cetosukhampi pa-
ṭisaṃvedeti.

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

yā tathābhūtaṃ diṭṭhi, sāssa hoti sammādiṭṭhi. yo ta-
thābhūtaṃ saṅkappo, svāssa hoti sammāsaṅkappo.
yo tathābhūtaṃ vāyāmo, svāssa hoti sammāvāyāmo.
yā tathābhūtaṃ sati, sāssa hoti sammāsati. yo tathā-

bhūtaṣṣa samādhī, svāṣṣa hoti sammāsamādhī. pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo supariśuddho hoti. evamaṣṣāyaṃ ariyo aṭṭhaṅgiko maggo bhāvaṇāpāripūriṃ gacchati.

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.

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

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.

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.

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

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

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 aban-

doned by higher knowledge.

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

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.

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

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.

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

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, 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.

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, ta-smimpi na sārājati.

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 aban-

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

tassa asārattassa asaṃyuttassa asammūlhasa ādīna-
vānupassino viharato āyatim pañcupādānakkhandhā
apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandi-
rāgasahagatā tatratatrābhinandinī, sā cassa pahīyati.
tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā
pahiyanti, kāyikāpi santāpā pahiyanti, cetasikāpi san-
tāpā pahiyanti, kāyikāpi pariḷāhā pahiyanti, cetasikāpi
pariḷāhā pahiyanti, so kāyasukhampi cetosukhampi pa-
ṭisaṃvedeti.

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.

yā tathābhūtaṃsa diṭṭhi, sāssa hoti sammādiṭṭhi. yo ta-
thābhūtaṃsa saṅkappo, svāssa hoti sammāsaṅkappo.
yo tathābhūtaṃsa vāyāmo, svāssa hoti sammāvāyāmo.
yā tathābhūtaṃsa sati, sāssa hoti sammāsati. yo tathā-
bhūtaṃsa samādhi, svāssa hoti sammāsamādhi. pub-
beva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo

suparisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

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

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. 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.

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.

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

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.

katame ca bhikkhave, dhammā abhiññā pahātabbā:

avijjā ca bhavataṇhā ca. ime dhammā abhiññā pahātabbā.

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.

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

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.

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

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.

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.

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.

tassa asārattassa asaṃyuttassa asammūlhasa ādīna-
vānupassino viharato āyatim pañcupādānakkhandhā
apacayaṃ gacchanti. taṇhā cassa ponobhavikā nandi-
rāgasahagatā tatrataṭṭrābhinandinī, sā cassa pahīyati.
tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā
pahīyanti, kāyikāpi santāpā pahīyanti, cetasikāpi san-
tāpā pahīyanti, kāyikāpi pariḷāhā pahīyanti, cetasikāpi
pariḷāhā pahīyanti, so kāyasukhampi cetosukhampi pa-
ṭisaṃvedeti.

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.

yā tathābhūtaṃ diṭṭhi, sāssa hoti sammādiṭṭhi. yo ta-
thābhūtaṃ saṅkappo, svāssa hoti sammāsaṅkappo.
yo tathābhūtaṃ vāyāmo, svāssa hoti sammāvāyāmo.
yā tathābhūtaṃ sati, sāssa hoti sammāsati. yo tathā-
bhūtaṃ samādhi, svāssa hoti sammāsamādhi. pub-
beva kho panassa kāyakammaṃ vacīkammaṃ ājīvo
suparissuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo
bhāvanāpāripūrim gacchati.

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.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhā-
vayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gac-
chanti. cattāropi sammappadhānā bhāvanā pāripū-
riṃ gacchanti. cattāropi iddhipādā bhāvanā pāripū-
riṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ
gacchanti. pañcapi balāni bhāvanā pāripūriṃ gacchanti.
sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

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.

tassime dve dhammā yuganaddhā vattanti samatho ca
vipassanā ca. so ye dhammā abhiññā pariññeyyā, te
dhamme abhiññā pari jānāti. ye dhammā abhiññā pa-

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

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.

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

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.

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

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.

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

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.

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

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.

kāyaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, poṭṭhabbe jānaṃ passaṃ yathābhūtaṃ, kāyaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, kāyasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, kāyasmim 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. 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.

tassa asārattassa asaṃyuttassa asammūlhasa ādīna-vānupassino 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.

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.

yā tathābhūtaṃsa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtaṃsa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtaṃsa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtaṃsa sati, sāssa hoti sammāsati. yo tathābhūtaṃsa samādhi, svāssa hoti sammāsamādhi. pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo supariśuddho hoti. evamaśśāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

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.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhā-
vayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gac-
chanti. cattāropi sammappadhānā bhāvanā pāripū-
riṃ gacchanti. cattāropi iddhipādā bhāvanā pāripū-
riṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ
gacchanti. pañcapi balāni bhāvanā pāripūriṃ gacchanti.
sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

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 knowledge those dhammas that should be realized by higher knowledge.

tassime dve dhammā yuganaddhā vattanti samatho ca
vipassanā ca. so ye dhammā abhiññā pariññeyyā, te
dhamme abhiññā parijānāti. ye dhammā abhiññā pa-
hātabbā, te dhamme abhiññā pajahati. ye dhammā
abhiññā bhāvetabbā, te dhamme abhiññā bhāveti. ye

dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti.

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.

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

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.

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

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.

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

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 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, jānam passam yathābhūtam, dhamme jānam passam yathābhūtam, manoviññānam jānam passam yathābhūtam, manosamphassam jānam passam yathābhūtam, yampidaṃ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tampi jānam passam yathābhūtam, manasmiṃ na sārājati, dhammesu na sārājati, manoviññāṇe na sārājati, manosamphasse na sārājati, yampidaṃ manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham 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.

tassa asārattassa asaṃyuttassa asammūlhasa ādīnavānupassino 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.

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

yā tathābhūtaṃsa dīṭṭhi, sāssa hoti sammā dīṭṭhi. yo tathābhūtaṃsa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtaṃsa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtaṃsa sati, sāssa hoti sammā sati. yo tathābhūtaṃsa samādhi, svāssa hoti sammāsamādhi. pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo supariśuddho hoti. evamaśāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāriṇīṃ gaḇᇇati.

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.

tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhā-
vayato cattāropi satipaṭṭhānā bhāvanā pāripūriṃ gac-
chanti. cattāropi sammappadhānā bhāvanā pāripū-
riṃ gacchanti. cattāropi iddhipādā bhāvanā pāripū-
riṃ gacchanti. pañcapi indriyāni bhāvanā pāripūriṃ
gacchanti. pañcapi balāni bhāvanā pāripūriṃ gacchanti.
sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.

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.

tassime dve dhammā yuganaddhā vattanti samatho ca
vipassanā ca. so ye dhammā abhiññā pariññeyyā, te
dhamme abhiññā pariñānāti. ye dhammā abhiññā pa-
hātabbā, te dhamme abhiññā pajahati. ye dhammā
abhiññā bhāvetabbā, te dhamme abhiññā bhāveti. ye
dhammā abhiññā sacchikātabbā, te dhamme abhiññā
sacchikaroti.

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.

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

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.

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

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.

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

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.

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

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

idamavoca bhagavā. attamanā te bhikkhū bhagavato
bhāsitam abhinanduntī.

