0.0.1 The Great Six [sense] Domains

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 sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadante'ti te bhikkhū bhagavato paccassosuṃ. 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 sādhukaṃ manasi karotha bhāsissāmīti.

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

evaṃ bhanteti kho te bhikkhū bhagavato paccassosuṃ. 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 cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārajjati, rūpesu sārajjati, cakkhuviññāṇe sārajjati, cakkhusamphasse sārajjati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārajjati.

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

tassa sārattassa saṃyuttassa sammūḷhassa 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.

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, sotasmiṃ sārajjati, saddesu sārajjati, sotaviññāṇe sārajjati, sotasamphasse sārajjati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārajjati.

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

fevers increase, and he experiences bodily and mental suffering.

tassa sārattassa saṃyuttassa sammūḷhassa 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.

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, ghānaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, ghānasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ gandhasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, ghānasmiṃ sārajjati, gandhesu sārajjati, ghānaviññāṇe sārajjati, ghānasamphasse sārajjati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārajjati.

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

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

ḍhanti, 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 ajā-

naṃ apassaṃ yathābhūtaṃ, jivhasmiṃ sārajjati, rasesu sārajjati, jivhāviññāṇe sārajjati, jivhāsamphasse sārajjati, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārajjati.

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

tassa sārattassa saṃyuttassa sammūḷhassa 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.

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 kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, kāyasmiṃ sārajjati, phoṭṭhabbesu sārajjati, kāyaviññāṇe sārajjati, kāyasamphasse sārajjati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārajjati.

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

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

tassa sārattassa saṃyuttassa sammūḷhassa 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.

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.

manaṃ bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, manosamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi ajānaṃ apassaṃ yathābhūtaṃ, manasmiṃ sārajjati, dhammesu sārajjati, manoviññāṇe sārajjati, manosamphasse sārajjati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi sārajjati.

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

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

tassa sārattassa saṃyuttassa sammūḷhassa 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.

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 sārajjati, rūpesu na sārajjati, cakkhuviññāṇe na sārajjati, cakkhusamphasse na sārajjati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārajjati.

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

tassa asārattassa asaṃyuttassa asammūḷhassa ādīnavānupassino viharato āyatiṃ pañcupādānakkhan-

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dhā 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.

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 by enculturation.

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

19. From his maturation of the noble eight-fold path,

the four establishments of mindfulness also go to full maturation by enculturation. The four right strivings also go to full maturation by enculturation. The four bases for psychic powers also go to full maturation by enculturation. The five faculties also go to full maturation by enculturation. The five powers also go to full maturation by enculturation. The seven awakening factors also go to full maturation by enculturation.

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. Of him these two dhammas turn yoked together: samatha and vipassana. He comprehensively knows by supreme knowledge those dhammas that should be comprehensively known by supreme knowledge. He abandons by supreme knowledge those dhammas that should be abandoned by supreme knowledge. He brings into being by supreme knowledge those dhammas that should be brought into being by supreme knowledge. He realizes by supreme knowledge those dhammas that should be realized by supreme 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 supreme knowledge? It should be said, the five appropriable khandhas. That is: the form appropriable khandha, the feeling appropriable khandha, the perception appropriable khandha, the sankharas appropriable khandha, the consciousness appropriable khandha. These are the dhammas that should be comprehensively known by supreme knowledge.

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

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

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 supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme 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 supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme 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, sotasmiṃ na sārajjati, saddesu na sārajjati, sotaviññāṇe na sārajjati, sotasamphasse na sārajjati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārajjati.

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

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

tassa asārattassa asaṃyuttassa asammūḷhassa 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 pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.

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 by enculturation.

yā tathābhūtassa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtassa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtassa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtassa sati, sāssa hoti sammāsati. yo tathābhūtassa samādhi, svāssa hoti sammāsamādhi. pubbeva kho panassa kāya-

kammaṃ vacīkammaṃ ājīvo suparisuddho hoti. evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

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

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

being by supreme knowledge those dhammas that should be brought into being by supreme knowledge. He realizes by supreme knowledge those dhammas that should be realized by supreme 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 supreme knowledge? It should be said, the five appropriable khandhas. That is: the form appropriable khandha, the feeling appropriable khandha, the perception appropriable khandha, the sankharas appropriable khandha, the consciousness appropriable khandha. These are the dhammas that should be comprehensively known by supreme knowledge.

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

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

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

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

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

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

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

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, ghānaviñ-ñāṇaṃ jānaṃ passaṃ yathābhūtaṃ, ghānasam-phassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ su-khaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, ghānasmiṃ na sā-rajjati, gandhesu na sārajjati, ghānaviññāṇe na sārajjati, ghānasamphasse na sārajjati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ su-khaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tas-mimpi na sārajjati.

35. And for he who abides passionless, unattached, mindful, seeing in accordance with liability, his five ap-

propriable khandhas go to depletion for future [being]; and his thirsting—the renewer of being, accompanied by lusting after delight, delighting now here now there—is abandoned. His bodily stresses are abandoned, his mental stresses are abandoned, his bodily torments are abandoned, his mental torments are abandoned, his bodily fevers are abandoned, his mental fevers are abandoned, and he experiences bodily and mental pleasure.

tassa asārattassa asaṃyuttassa asammūḷhassa 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 pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.

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

yā tathābhūtassa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtassa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtassa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtassa sati, sāssa hoti sammāsati. yo tathābhūtassa samādhi, svāssa hoti sammāsamādhi. pubbeva kho panassa 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 by enculturation. The four right strivings also go to full maturation by enculturation. The four bases for psychic powers also go to full maturation by enculturation. The five faculties also go to full maturation by enculturation. The five powers also go to full maturation by enculturation. The seven awakening factors also go to full maturation by enculturation.

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

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 supreme knowledge? It should be said, the five appropriable khandhas. That is: the form appropriable khandha, the feeling appropriable khandha, the perception appropriable khandha, the sankharas appropriable khandha, the consciousness appropriable khandha. These are the dhammas that should be comprehensively known by supreme knowledge.

katame ca bhikkhave, dhammā abhiññā pariññeyyā:

pañcupādānakkhandhātissa vacanīyaṃ. seyyathīdaṃ: rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho. ime dhammā abhiññā pariññeyyā.

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

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 supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme 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 supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme 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 sārajjati, rasesu na sārajjati, jivhāviññāṇe na sārajjati, jivhāsamphasse na sārajjati, yampidaṃ jivhāsamphassa-

paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārajjati.

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

tassa asārattassa asaṃyuttassa asammūḷhassa 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 pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti, so kāyasukhampi cetosukhampi paṭisaṃvedeti.

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 by enculturation.

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

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

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

48. And what, O bhikkhus, are the dhammas that should be comprehensively known by supreme knowledge? It should be said, the five appropriable khandhas. That is: the form appropriable khandha, the feeling appropriable khandha, the perception appropriable khandha, the

sankharas appropriable khandha, the consciousness appropriable khandha. These are the dhammas that should be comprehensively known by supreme knowledge.

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

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

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

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

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 supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme 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, phoṭṭhabbe jānaṃ passaṃ yathābhūtaṃ, kāyaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, kāyasamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ kā-

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

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

tassa asārattassa asaṃyuttassa asammūḷhassa 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 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 by enculturation.

yā tathābhūtassa diṭṭhi, sāssa hoti sammādiṭṭhi. yo tathābhūtassa saṅkappo, svāssa hoti sammāsaṅkappo. yo tathābhūtassa vāyāmo, svāssa hoti sammāvāyāmo. yā tathābhūtassa sati, sāssa hoti sammāsati. yo tathābhūtassa samādhi, svāssa hoti sammāsamādhi. pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti. evamassāyaṃ 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 by enculturation. The four right strivings also go to full maturation by enculturation. The four bases for psychic powers also go to full maturation by enculturation. The five faculties also go to full maturation by enculturation. The five powers also go to full maturation by enculturation. The seven awakening factors also go to full maturation by enculturation.

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.

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

57. And what, O bhikkhus, are the dhammas that should

be comprehensively known by supreme knowledge? It should be said, the five appropriable khandhas. That is: the form appropriable khandha, the feeling appropriable khandha, the perception appropriable khandha, the sankharas appropriable khandha, the consciousness appropriable khandha. These are the dhammas that should be comprehensively known by supreme knowledge.

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

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

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 supreme knowledge? Samatha and vipassana. These are the dhammas that should be brought into being by supreme 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 supreme knowledge? Noble knowledge and liberation. These are the dhammas that should be realized by supreme 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.

manaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ, dhamme jānaṃ passaṃ yathābhūtaṃ, manoviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, manosamphassaṃ jānaṃ passaṃ yathābhūtaṃ, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tampi jānaṃ passaṃ yathābhūtaṃ, manasmiṃ na sārajjati, dhammesu na sārajjati, manoviññāṇe na sārajjati, manosamphasse na sārajjati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi na sārajjati.

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

tassa asārattassa asaṃyuttassa asammūḷhassa 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 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 by enculturation.

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

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

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

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

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

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

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

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

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

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

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

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

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

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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