0.0.1 The Great Six [sense] Domains

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

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

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

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

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

5. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five 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.

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.

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.

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

9. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five

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.

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

11. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five 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.

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

13. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five 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—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.

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

15. And for he who abides impassioned, attached, oblivious, seeing in accordance with gratification, his five 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 tor-

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

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

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

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.

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.

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.

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.

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

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

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

25. O bhikkhus, one who knows and sees the ear as it has come to be, one who knows and sees sounds as

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

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

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

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

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.

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.

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.

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.

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

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

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

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

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

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.

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.

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.

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.

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

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

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

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

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

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

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.

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.

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.

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.

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.

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

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

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

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

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.

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.

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.

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.

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

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

and vipassana. These are the dhammas that should be brought into being by supreme knowledge.

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

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

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

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.

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.

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.

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.

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.

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

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

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