

## MAHĀSAḶĀYATANIKASUTTA

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Thus have I heard. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

“Bhikkhus, I shall teach you a discourse on the great sixfold base. Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

“Bhikkhus, when one does not know and see the eye as it actually is,  
when one does not know and see forms as they actually are,  
when one does not know and see eye-consciousness as it actually is,  
when one does not know and see eye-contact as it actually is,  
when one does not know and see as it actually is the feeling felt as pleasant or painful or  
neither-painful-nor-pleasant that arises with eye-contact as condition,  
then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for the  
feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as  
condition.

When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five  
aggregates affected by clinging are built up for oneself in the future;  
and one’s craving—which brings renewal of being, is accompanied by delight and lust, and  
delights in this and that—increases.

One’s bodily and mental troubles increase,

evaṃ me sutam — ekam samayaṃ bhagavā sāvattthiyaṃ viharati jetavane  
thus- me-DAT hear- one- occasion-ACC blessed one-NOM - Jetavana -  
anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhū āmantesi —  
- park-LOC then-ADV - blessed one-NOM bhikkhu-NOM-PL address-3-AOR  
“bhikkhavo”ti. “bhadante”ti te bhikkhū bhagavato paccassosum.  
you-DAT-N bhikkhu-NOM-PL blessed one-GEN agree-  
bhagavā etadavoca —  
blessed one-NOM this.said-

“mahāsaḷāyatanikaṃ vo, bhikkhave, desessāmi. taṃ sunātha, sādhukaṃ  
- you-GEN-PL - expound- - hear-2-PL-PRESIND well-ADV  
manasi karotha; bhāssissāmi”ti. “evaṃ, bhante”ti kho te bhikkhū  
mind.exist- make-2-PL-IMP thus- - you-DAT-N bhikkhu-NOM-PL  
bhagavato paccassosum. bhagavā etadavoca —  
blessed one-GEN agree- blessed one-NOM this.said-

“cakkhum, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ,  
eye- - not.know- not.see- as it is-ADV  
rūpe ajānaṃ apassaṃ yathābhūtaṃ,  
form-LOC-N not.know- not.see- as it is-ADV  
cakkhuvīññānaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
eye.consciousness- not.know- not.see- as it is-ADV  
cakkhusamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
eye.contact- not.know- not.see- as it is-ADV  
yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
what.this- eye.contact.cause- arise-3-PRESIND - agreeable-ADV - -  
adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ,  
neither.pain.nor.pleasure- - that.too- not.know- not.see- as it is-ADV  
cakkhusmiṃ sārājati, rūpesu sārājati, cakkhuvīññāṇe  
eye-LOC-N attach to-3-PRESIND form-LOC-PL-N attach to-3-PRESIND eye.consciousness-LOC-N  
sārājati, cakkhusamphasse sārājati, yamidaṃ cakkhusamphassapaccayā  
attach to-3-PRESIND eye.contact- attach to-3-PRESIND what.this- eye.contact.cause-  
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi  
arise-3-PRESIND - agreeable-ADV - - - neither.pain.nor.pleasure- - that.too-  
sārājati.  
attach to-3-PRESIND

“tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato  
of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy.contemplate- -  
āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.  
future-ADV 5.grasp.heap- accumulate- go-3-PL-PRESIND  
taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa  
- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT  
pavaḍḍhati.  
increase-3-PRESIND  
tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;  
of that-GEN from body- sorrow- increase-3-PL-PRESIND mental.even- sorrow- increase-3-PL-PRESIND

one's bodily and mental torments increase,  
 one's bodily and mental fevers increase,  
 and one experiences bodily and mental suffering."

"When one does not know and see the ear as it actually is,  
 when one does not know and see sounds as they actually are,  
 when one does not know and see ear-consciousness as it actually is,  
 when one does not know and see ear-contact as it actually is,  
 when one does not know and see as it actually is the feeling felt as pleasant or painful or  
 neither-painful-nor-pleasant that arises with ear-contact as condition,  
 then one is inflamed by lust for the ear, for sounds, for ear-consciousness, for ear-contact, for the  
 feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with ear-contact as  
 condition.

When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five  
 aggregates affected by clinging are built up for oneself in the future;  
 and one's craving—which brings renewal of being, is accompanied by delight and lust, and  
 delights in this and that—increases.

One's bodily and mental troubles increase,  
 one's bodily and mental torments increase,  
 one's bodily and mental fevers increase,  
 and one experiences bodily and mental suffering."

"When one does not know and see the nose as it actually is,  
 when one does not know and see odors as they actually are,  
 when one does not know and see nose-consciousness as it actually is,  
 when one does not know and see nose-contact as it actually is,

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;  
*from body- fire- increase-3-PL-PRESIND mental.even- fire- increase-3-PL-PRESIND*  
 kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti.  
*from body- fever- increase-3-PL-PRESIND mental.even- fever- increase-3-PL-PRESIND*  
 so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.  
*he-NOM body.suffer- mental.suffer.even- experience-3-PRESIND*

"sotaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ,  
*ear- - not.know- not.see- as it is-ADV*  
 sadde ajānaṃ apassaṃ yathābhūtaṃ,  
*not.know- not.see- as it is-ADV*  
 sotaviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
*not.know- not.see- as it is-ADV*  
 sotasaṃphassaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
*not.know- not.see- as it is-ADV*  
 yamidaṃ sotasaṃphassaṃ paccaṃ upajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
*what.this- arise-3-PRESIND - agreeable-ADV - - -*  
 adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ,  
*neither.pain.nor.pleasure- - that.too- not.know- not.see- as it is-ADV*  
 sotasmiṃ sārājati, sadde sārājati, sotaviññāne sārājati,  
*attach to-3-PRESIND attach to-3-PRESIND attach to-3-PRESIND*  
 sotasaṃphasse sārājati, yamidaṃ sotasaṃphassaṃ paccaṃ upajjati vedayitaṃ  
*attach to-3-PRESIND what.this- arise-3-PRESIND -*  
 sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.  
*agreeable-ADV - - - neither.pain.nor.pleasure- - that.too- attach to-3-PRESIND*

"tassa sārattassa saṃyuttassa sammūḷhassa assādanupassino viharato  
*of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy.contemplate- -*  
 āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.  
*future-ADV 5.grasp.heap- accumulate- go-3-PL-PRESIND*  
 taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
*- if.it be-3-OPT lead.rebirth-ADI rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT*  
 pavaḍḍhati.  
*increase-3-PRESIND*  
 tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;  
*of that-GEN from body- sorrow- increase-3-PL-PRESIND mental.even- sorrow- increase-3-PL-PRESIND*  
 kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;  
*from body- fire- increase-3-PL-PRESIND mental.even- fire- increase-3-PL-PRESIND*  
 kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti.  
*from body- fever- increase-3-PL-PRESIND mental.even- fever- increase-3-PL-PRESIND*  
 so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.  
*he-NOM body.suffer- mental.suffer.even- experience-3-PRESIND*

ghānaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ,  
*nose- - not.know- not.see- as it is-ADV*  
 gandhe ajānaṃ apassaṃ yathābhūtaṃ,  
*not.know- not.see- as it is-ADV*  
 ghānaviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
*not.know- not.see- as it is-ADV*  
 ghānasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
*not.know- not.see- as it is-ADV*

when one does not know and see as it actually is the feeling felt as pleasant or painful or  
neither-painful-nor-pleasant that arises with nose-contact as condition,  
then one is inflamed by lust for the nose, for odors, for nose-consciousness, for nose-contact, for  
the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with nose-contact  
as condition.

When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five  
aggregates affected by clinging are built up for oneself in the future;  
and one's craving—which brings renewal of being, is accompanied by delight and lust, and  
delights in this and that—increases.

One's bodily and mental troubles increase,  
one's bodily and mental torments increase,  
one's bodily and mental fevers increase,  
and one experiences bodily and mental suffering."

"When one does not know and see the tongue as it actually is,  
when one does not know and see tastes as they actually are,  
when one does not know and see tongue-consciousness as it actually is,  
when one does not know and see tongue-contact as it actually is,  
when one does not know and see as it actually is the feeling felt as pleasant or painful or  
neither-painful-nor-pleasant that arises with tongue-contact as condition,  
then one is inflamed by lust for the tongue, for tastes, for tongue-consciousness, for tongue-contact,  
for the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with  
tongue-contact as condition.

When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five  
aggregates affected by clinging are built up for oneself in the future;

yamidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
what.this- arise-3-PRESIND - agreeable-ADV - -  
adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ,  
neither.pain.nor.pleasure- - that.too- not.know- not.see- as it is-ADV  
ghānasmim sārajjati, gandhesu sārajjati, ghānaviññāṇe sārajjati,  
attach to-3-PRESIND attach to-3-PRESIND attach to-3-PRESIND  
ghānasamphasse sārajjati, yamidaṃ ghānasamphassapaccayā uppajjati  
attach to-3-PRESIND what.this- arise-3-PRESIND  
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārajjati.  
- agreeable-ADV - - - neither.pain.nor.pleasure- - that.too- attach to-3-PRESIND

"tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato  
of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy.contemplate- -  
āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.  
future-ADV 5.grasp.heap- accumulate- go-3-PL-PRESIND  
taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT  
pavaḍḍhati.  
increase-3-PRESIND  
tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;  
of that-GEN from body- sorrow- increase-3-PL-PRESIND mental.even- sorrow- increase-3-PL-PRESIND  
kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;  
from body- fire- increase-3-PL-PRESIND mental.even- fire- increase-3-PL-PRESIND  
kāyikāpi pariḷhā pavaḍḍhanti, cetasikāpi pariḷhā pavaḍḍhanti.  
from body- fever- increase-3-PL-PRESIND mental.even- fever- increase-3-PL-PRESIND  
so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.  
he-NOM body.suffer- mental.suffer.even- experience-3-PRESIND

jivhaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ,  
tongue-ACC-F - not.know- not.see- as it is-ADV  
rase ajānaṃ apassaṃ yathābhūtaṃ,  
not.know- not.see- as it is-ADV  
jivhaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
not.know- not.see- as it is-ADV  
jivhasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
not.know- not.see- as it is-ADV  
yamidaṃ jivhasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
what.this- arise-3-PRESIND - agreeable-ADV - -  
adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ,  
neither.pain.nor.pleasure- - that.too- not.know- not.see- as it is-ADV  
jivhasmim sārajjati, rasesu sārajjati, jivhaviññāṇe sārajjati,  
attach to-3-PRESIND attach to-3-PRESIND attach to-3-PRESIND  
jivhasamphasse sārajjati, yamidaṃ jivhasamphassapaccayā uppajjati vedayitaṃ  
attach to-3-PRESIND what.this- arise-3-PRESIND -  
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārajjati.  
agreeable-ADV - - - neither.pain.nor.pleasure- - that.too- attach to-3-PRESIND

"tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato  
of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy.contemplate- -  
āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.  
future-ADV 5.grasp.heap- accumulate- go-3-PL-PRESIND

and one's craving—which brings renewal of being, is accompanied by delight and lust, and  
delights in this and that—increases.

One's bodily and mental troubles increase,

one's bodily and mental torments increase,

one's bodily and mental fevers increase,

and one experiences bodily and mental suffering.”

”When one does not know and see the body as it actually is,

when one does not know and see touching as it actually is,

when one does not know and see body-consciousness as it actually is,

when one does not know and see body-contact as it actually is,

when one does not know and see as it actually is the feeling felt as pleasant or painful or

neither-painful-nor-pleasant that arises with body-contact as condition,

then one is inflamed by lust for the body, for touching, for body-consciousness, for body-contact, for

the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with body-contact

as condition.

When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five

aggregates affected by clinging are built up for oneself in the future;

and one's craving—which brings renewal of being, is accompanied by delight and lust, and

delights in this and that—increases.

One's bodily and mental troubles increase,

one's bodily and mental torments increase,

one's bodily and mental fevers increase,

and one experiences bodily and mental suffering.”

”When one does not know and see the mind as it actually is,

taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT  
pavaḍḍhati.

increase-3-PRESIND

tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;  
of that-GEN from body- sorrow- increase-3-PL-PRESIND mental.even- sorrow- increase-3-PL-PRESIND

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;  
from body- fire- increase-3-PL-PRESIND mental.even- fire- increase-3-PL-PRESIND

kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti.  
from body- fever- increase-3-PL-PRESIND mental.even- fever- increase-3-PL-PRESIND

so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.  
he-NOM body.suffer- mental.suffer.even- experience-3-PRESIND

kāyaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ,  
- - not.know- not.see- as it is-ADV

phoṭṭhabbe ajānaṃ apassaṃ yathābhūtaṃ,  
not.know- not.see- as it is-ADV

kāyaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
not.know- not.see- as it is-ADV

kāyasamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
not.know- not.see- as it is-ADV

yamidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
what.this- arise-3-PRESIND - agreeable-ADV - - -

adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ,  
neither.pain.nor.pleasure- - that.too- not.know- not.see- as it is-ADV

kāyasmim̐ sārājati, phoṭṭhabbesu sārājati, kāyaviññāṇe sārājati,  
attach to-3-PRESIND attach to-3-PRESIND attach to-3-PRESIND

kāyasamphasse sārājati, yamidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ  
attach to-3-PRESIND what.this- arise-3-PRESIND -

sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.  
agreeable-ADV - - - neither.pain.nor.pleasure- - that.too- attach to-3-PRESIND

”tassa sārattassa saṃyuttassa sammūḷhassa assādānupassino viharato  
of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy.contemplate- -

āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.  
future-ADV 5.grasp.heap- accumulate- go-3-PL-PRESIND

taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT

pavaḍḍhati.

increase-3-PRESIND

tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;  
of that-GEN from body- sorrow- increase-3-PL-PRESIND mental.even- sorrow- increase-3-PL-PRESIND

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;  
from body- fire- increase-3-PL-PRESIND mental.even- fire- increase-3-PL-PRESIND

kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti.  
from body- fever- increase-3-PL-PRESIND mental.even- fever- increase-3-PL-PRESIND

so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.  
he-NOM body.suffer- mental.suffer.even- experience-3-PRESIND

manam, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ,  
nearly- - not.know- not.see- as it is-ADV

when one does not know and see mind-objects as they actually are,  
when one does not know and see mind-consciousness as it actually is,  
when one does not know and see mind-contact as it actually is,  
when one does not know and see as it actually is the feeling felt as pleasant or painful or  
neither-painful-nor-pleasant that arises with mind-contact as condition,  
then one is inflamed by lust for the mind, for mind-objects, for mind-consciousness, for  
mind-contact, for the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises  
with mind-contact as condition.

When one abides inflamed by lust, fettered, infatuated, contemplating gratification, then the five  
aggregates affected by clinging are built up for oneself in the future;  
and one's craving—which brings renewal of being, is accompanied by delight and lust, and  
delights in this and that—increases.

One's bodily and mental troubles increase,  
one's bodily and mental torments increase,  
one's bodily and mental fevers increase,  
and one experiences bodily and mental suffering."

"Bhikkhus, when one knows and sees the eye as it actually is,  
when one knows and sees forms as they actually are,  
when one knows and sees eye-consciousness as it actually is,  
when one knows and sees eye-contact as it actually is,  
when one knows and sees as it actually is the feeling felt as pleasant or painful or  
neither-painful-nor-pleasant that arises with eye-contact as condition,  
then one is not inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for  
the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as  
condition.

dhamme ajānaṃ apassaṃ yathābhūtaṃ,  
-LOC not.know- not.see- as it is-ADV  
manoviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
mind.consciousness- not.know- not.see- as it is-ADV  
manosaṃphassaṃ ajānaṃ apassaṃ yathābhūtaṃ,  
mind.contact- not.know- not.see- as it is-ADV  
yamidaṃ manosaṃphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
what.this- mind.contact.cause- arise-3-PRESIND - agreeable-ADV - -  
adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ yathābhūtaṃ,  
neither.pain.nor.pleasure- - that.too- not.know- not.see- as it is-ADV  
manasmiṃ sārājati, dhammesu sārājati, manoviññāṇe  
mind.this- attach to-3-PRESIND -LOC-PL attach to-3-PRESIND mind.consciousness-LOC-N  
sārājati, manosaṃphasse sārājati, yamidaṃ manosaṃphassapaccayā  
attach to-3-PRESIND mind.contact- attach to-3-PRESIND what.this- mind.contact.cause-  
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi  
arise-3-PRESIND - agreeable-ADV - - - neither.pain.nor.pleasure- - that.too-  
sārājati.  
attach to-3-PRESIND

“tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato  
of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy.contemplate- -  
āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.  
future-ADV 5.grasp.heap- accumulate- go-3-PL-PRESIND  
taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT  
pavaḍḍhati.  
increase-3-PRESIND  
tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā pavaḍḍhanti;  
of that-GEN from body- sorrow- increase-3-PL-PRESIND mental.even- sorrow- increase-3-PL-PRESIND  
kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;  
from body- fire- increase-3-PL-PRESIND mental.even- fire- increase-3-PL-PRESIND  
kāyikāpi parilāhā pavaḍḍhanti, cetasikāpi parilāhā pavaḍḍhanti.  
from body- fever- increase-3-PL-PRESIND mental.even- fever- increase-3-PL-PRESIND  
so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.  
he-NOM body.suffer- mental.suffer.even- experience-3-PRESIND

“cakkhuñca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ,  
eye.and- - - know-ADJ - as it is-ADV  
rūpe jānaṃ passaṃ yathābhūtaṃ,  
form-LOC-N know-ADJ - as it is-ADV  
cakkhuviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,  
eye.consciousness- know-ADJ - as it is-ADV  
cakkhusaṃphassaṃ jānaṃ passaṃ yathābhūtaṃ,  
eye.contact- know-ADJ - as it is-ADV  
yamidaṃ cakkhusaṃphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
what.this- eye.contact.cause- arise-3-PRESIND - agreeable-ADV - - -  
adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,  
neither.pain.nor.pleasure- - that.too- know-ADJ - as it is-ADV  
cakkhusmiṃ na sārājati, rūpesu na sārājati, cakkhuviññāṇe  
eye-LOC-N not-PART attach to-3-PRESIND form-LOC-PL-N not-PART attach to-3-PRESIND eye.consciousness-LOC-N  
na sārājati, cakkhusaṃphasse na sārājati, yamidaṃ  
not-PART attach to-3-PRESIND eye.contact- not-PART attach to-3-PRESIND what.this-  
cakkhusaṃphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
eye.contact.cause- arise-3-PRESIND - agreeable-ADV - - -  
adukkhamasukhaṃ vā tasmimpi na sārājati.  
neither.pain.nor.pleasure- - that.too- not-PART attach to-3-PRESIND

“When one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the five aggregates affected by clinging are diminished for oneself in the future;

and one’s craving—which brings renewal of being, is accompanied by delight and lust, and delights in this or that—is abandoned.

One’s bodily and mental troubles are abandoned,

one’s bodily and mental torments are abandoned,

one’s bodily and mental fevers are abandoned,

and one experiences bodily and mental pleasure.

“The view of a person such as this is right view.

His intention is right intention,

his effort is right effort,

his mindfulness is right mindfulness,

his concentration is right concentration.

But his bodily action, his verbal action, and his livelihood have already been well purified earlier.

Thus this Noble Eightfold Path comes to fulfilment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to fulfilment in him by development;

the four right kinds of striving also come to fulfilment in him by development;

the four bases for spiritual power also come to fulfilment in him by development;

the five faculties also come to fulfilment in him by development;

the five powers also come to fulfilment in him by development;

the seven enlightenment factors also come to fulfilment in him by development.

These two things—serenity and insight—occur in him yoked evenly together.

He fully understands by direct knowledge those things that should be fully understood by direct knowledge.

“tassa asāratassa asaṃyuttassa asammūhassa ādinavānupassino viharato āyatim  
of that-GEN not.impassioned- not.combined- not.infatuated- disadvantage.observe- - future-ADV  
pañcupādānakkhandhā apacayaṃ gacchanti.

5.grasp.heap- un-make- go-3-PL-PRESIND

taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT

pahīyati.

pass away-3-PRESIND

tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;  
of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;  
from body- fire- pass away-3-PL-PRESIND mental.even- fire- pass away-3-PL-PRESIND

kāyikāpi pariḷhā pahīyanti, cetasikāpi pariḷhā pahīyanti.  
from body- fever- pass away-3-PL-PRESIND mental.even- fever- pass away-3-PL-PRESIND

so kāyasukhampi cetosukhampi paṭisaṃvedeti.  
he-NOM body.pleasure- mental.pleasure.even- experience-3-PRESIND

“yā tathābhūtaṃsa diṭṭhi sassa hoti sammādiṭṭhi;  
who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND right.view-

yo tathābhūtaṃsa saṅkappo svassa hoti sammāsaṅkappo;  
who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-

yo tathābhūtaṃsa vāyāmo svassa hoti sammāvāyāmo;  
who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-

yā tathābhūtaṃsa sati sassa hoti sammāsati;  
who-NOM-F thus.become-PAST-PART - - he is-3-PRESIND right.mindful-

yo tathābhūtaṃsa samādhi svassa hoti sammāsamādhi.  
who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-

pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājivo supariśuddho hoti.  
- - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND

evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.  
- noble- 8 fold- path-NOM develop.completion- go-3-PRESIND

“tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā  
of that-GEN thus- this- noble-ADJ 8 fold-ADJ path- become.because- four.even- mindful.establish-

bhāvanāpāripūriṃ gacchanti,  
develop.completion- go-3-PL-PRESIND

cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,  
four.even- right.exert- develop.completion- go-3-PL-PRESIND

cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,  
four.even- power.base- develop.completion- go-3-PL-PRESIND

pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,  
five.even- faculty-NOM-PL-NT develop.completion- go-3-PL-PRESIND

pañcapi balāni bhāvanāpāripūriṃ gacchanti,  
five.even- strength- develop.completion- go-3-PL-PRESIND

sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.  
seven.even- awaken.factor- develop.completion- go-3-PL-PRESIND

“tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca.  
- 2-NUM rule-NOM-PL congruous-ADJ happens- calm- - insight--F -

so ye dhammā abhiññā pariññeyā te dhamme  
he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC

abhiññā pariñānāti.  
spec.knowledge-NOM-F know certain-3-PRESIND

He abandons by direct knowledge those things that should be abandoned by direct knowledge.

He develops by direct knowledge those things that should be developed by direct knowledge.

He realises by direct knowledge those things that should be realised by direct knowledge.

“And what things should be fully understood by direct knowledge?

The answer to that is: the five aggregates affected by clinging, that is,

the material form aggregate affected by clinging, the feeling aggregate affected by clinging,

the perception aggregate affected by clinging, the formations aggregate affected by clinging,

the consciousness aggregate affected by clinging.

These are the things that should be fully understood by direct knowledge.

“And what things should be abandoned by direct knowledge?

Ignorance and craving for being.

These are the things that should be abandoned by direct knowledge.

“And what things should be developed by direct knowledge?

Serenity and insight.

These are the things that should be developed by direct knowledge.

“And what things should be realised by direct knowledge?

True knowledge and deliverance.

These are the things that should be realised by direct knowledge.

“When one knows and sees the ear as it actually is,

ye dhammā abhiññā pahātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F  
pajahati.  
give up-3-PRESIND

ye dhammā abhiññā bhāvetabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
bhāveti.  
cultivate-3-PRES

ye dhammā abhiññā sacchikātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
sacchikaroti.  
experience oneself-3-PRESIND

“katame ca, bhikkhave, dhammā abhiññā pariññeyyā?  
- - - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

‘pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ,  
5.grasp.heap- - spoke to- as follows-IND  
rūpupādānakkhandho, vedanupādānakkhandho,  
- -

saññupādānakkhandho, saṅkhārūpādānakkhandho,  
- -

viññāṇupādānakkhandho.  
-

ime dhammā abhiññā pariññeyyā.  
- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

“katame ca, bhikkhave, dhammā abhiññā pahātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F abandon-

avijjā ca bhavataṇhā ca  
ignorance- - become.crave- -

ime dhammā abhiññā pahātabbā.  
- rule-NOM-PL spec.knowledge-NOM-F abandon-

“katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

samatho ca vipassanā ca  
calm- - insight--F -

ime dhammā abhiññā bhāvetabbā.  
- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

“katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

vijjā ca vimutti ca  
knowledge--F - release--F -

ime dhammā abhiññā sacchikātabbā”  
- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

“sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ,  
ear- - know-ADJ - as it is-ADV



when one knows and sees sounds as they actually are,

when one knows and sees ear-consciousness as it actually is,

when one knows and sees ear-contact as it actually is,

when one knows and sees as it actually is the feeling felt as pleasant or painful or

neither-painful-nor-pleasant that arises with ear-contact as condition,

then one is not inflamed by lust for the ear, for sounds, for ear-consciousness, for ear-contact, for

the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with ear-contact as

condition.

“When one abides uninfamed by lust, unfettered, uninfatuated, contemplating danger, then the five

aggregates affected by clinging are diminished for oneself in the future;

and one’s craving—which brings renewal of being, is accompanied by delight and lust, and

delights in this or that—is abandoned.

One’s bodily and mental troubles are abandoned,

one’s bodily and mental torments are abandoned,

one’s bodily and mental fevers are abandoned,

and one experiences bodily and mental pleasure.

“The view of a person such as this is right view.

His intention is right intention,

his effort is right effort,

his mindfulness is right mindfulness,

his concentration is right concentration.

But his bodily action, his verbal action, and his livelihood have already been well purified earlier.

Thus this Noble Eightfold Path comes to fulfilment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to

fulfilment in him by development;

sadde jānaṃ passaṃ yathābhūtaṃ,  
*know-ADJ - as it is-ADV*

sotaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,  
*know-ADJ - as it is-ADV*

sotasamphassaṃ jānaṃ passaṃ yathābhūtaṃ,  
*know-ADJ - as it is-ADV*

yamidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
*what.this- arise-3-PRESIND - agreeable-ADV - -*

adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,  
*neither.pain.nor.pleasure- - that.too- know-ADJ - as it is-ADV*

sotasmiṃ na sārājati, saddesu na sārājati, sotaviññāṇe na  
*not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND not-PART*

sārājati, sotasamphasse na sārājati, yamidaṃ sotasamphassapaccayā  
*attach to-3-PRESIND not-PART attach to-3-PRESIND what.this-*

uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi  
*arise-3-PRESIND - agreeable-ADV - - neither.pain.nor.pleasure- - that.too-*

na sārājati.  
*not-PART attach to-3-PRESIND*

“tassa asāraṭṭassa asaṃyuttassa asammūlhassa ādinavānupassino viharato āyatim  
*of that-GEN not.impassioned- not.combined- not.infatuated- disadvantage.observe- - future-ADV*

pañcupādānakkhandhā apacayaṃ gacchanti.  
*5.grasp.heap- un-make- go-3-PL-PRESIND*

taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
*- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT*

pahīyati.  
*pass away-3-PRESIND*

tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;  
*of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND*

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;  
*from body- fire- pass away-3-PL-PRESIND mental.even- fire- pass away-3-PL-PRESIND*

kāyikāpi pariāhā pahīyanti, cetasikāpi pariāhā pahīyanti.  
*from body- fever- pass away-3-PL-PRESIND mental.even- fever- pass away-3-PL-PRESIND*

so kāyasukhampi cetosukhampi paṭisaṃvedeti.  
*he-NOM body.pleasure- mental.pleasure.even- experience-3-PRESIND*

“yā tathābhūtaṃsa diṭṭhi sāssa hoti sammādiṭṭhi;  
*who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND right.view-*

yo tathābhūtaṃsa saṅkappo svāssa hoti sammāsaṅkappo;  
*who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-*

yo tathābhūtaṃsa vāyāmo svāssa hoti sammāvāyāmo;  
*who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-*

yā tathābhūtaṃsa sati sāssa hoti sammāsati;  
*who-NOM-F thus.become-PAST-PART - - he is-3-PRESIND right.mindful-*

yo tathābhūtaṃsa samādhi svāssa hoti sammāsamādhi.  
*who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-*

pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hoti.  
*- - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND*

evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.  
*- noble- 8 fold- path-NOM develop.completion- go-3-PRESIND*

“tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā  
*of that-GEN thus- this- noble-ADJ 8 fold-ADJ path- become.because- four.even- mindful.establish-*  
bhāvanāpāripūriṃ gacchanti,  
*develop.completion- go-3-PL-PRESIND*

the four right kinds of striving also come to fulfilment in him by development;  
the four bases for spiritual power also come to fulfilment in him by development;  
the five faculties also come to fulfilment in him by development;  
the five powers also come to fulfilment in him by development;  
the seven enlightenment factors also come to fulfilment in him by development.

These two things—serenity and insight—occur in him yoked evenly together.

He fully understands by direct knowledge those things that should be fully understood by direct knowledge.

He abandons by direct knowledge those things that should be abandoned by direct knowledge.

He develops by direct knowledge those things that should be developed by direct knowledge.

He realises by direct knowledge those things that should be realised by direct knowledge.

“And what things should be fully understood by direct knowledge?

The answer to that is: the five aggregates affected by clinging, that is,  
the material form aggregate affected by clinging, the feeling aggregate affected by clinging,  
the perception aggregate affected by clinging, the formations aggregate affected by clinging,  
the consciousness aggregate affected by clinging.

These are the things that should be fully understood by direct knowledge.

“And what things should be abandoned by direct knowledge?

Ignorance and craving for being.

These are the things that should be abandoned by direct knowledge.

“And what things should be developed by direct knowledge?

cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,  
*four.even- right.exert- develope.completion- go-3-PL-PRESIND*  
cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,  
*four.even- power.base- develope.completion- go-3-PL-PRESIND*  
pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,  
*five.even- faculty-NOM-PL-NT develope.completion- go-3-PL-PRESIND*  
pañcapi balāni bhāvanāpāripūriṃ gacchanti,  
*five.even- strength- develope.completion- go-3-PL-PRESIND*  
sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.  
*seven.even- awaken.factor- develope.completion- go-3-PL-PRESIND*

“tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca.  
- 2-NUM rule-NOM-PL congruous-ADJ happens- calm- - insight--F -  
so ye dhammā abhiññā pariññeyyā te dhamme  
*he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC*  
abhiññā parijānāti.  
*spec.knowledge-NOM-F know certain-3-PRESIND*  
ye dhammā abhiññā pahātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F  
pajahati.  
*give up-3-PRESIND*  
ye dhammā abhiññā bhāvetabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
bhāveti.  
*cultivate-3-PRES*  
ye dhammā abhiññā sacchikātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
sacchikaroti.  
*experience oneself-3-PRESIND*

“katame ca, bhikkhave, dhammā abhiññā pariññeyyā?  
- - - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N  
‘pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ,  
*5.grasp.heap- - spoke to- as follows-IND*  
rūpupādānakkhandho, vedanupādānakkhandho,  
- -  
saññupādānakkhandho, saṅkhārūpādānakkhandho,  
- -  
viññāṇupādānakkhandho.  
- -  
ime dhammā abhiññā pariññeyyā.  
- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

“katame ca, bhikkhave, dhammā abhiññā pahātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F abandon-  
avijjā ca bhavaṭaṇhā ca  
*ignorance- - become.crave- -*  
ime dhammā abhiññā pahātabbā.  
- rule-NOM-PL spec.knowledge-NOM-F abandon-

“katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

Serenity and insight.

These are the things that should be developed by direct knowledge.

“And what things should be realised by direct knowledge?

True knowledge and deliverance.

These are the things that should be realised by direct knowledge.

“When one knows and sees the nose as it actually is,

when one knows and sees odors as they actually are,

when one knows and sees nose-consciousness as it actually is,

when one knows and sees nose-contact as it actually is,

when one knows and sees as it actually is the feeling felt as pleasant or painful or

neither-painful-nor-pleasant that arises with nose-contact as condition,

then one is not inflamed by lust for the nose, for odors, for nose-consciousness, for nose-contact,

for the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with nose-contact

as condition.

“When one abides uninfamed by lust, unfettered, uninfatuated, contemplating danger, then the five

aggregates affected by clinging are diminished for oneself in the future;

and one’s craving—which brings renewal of being, is accompanied by delight and lust, and

delights in this or that—is abandoned.

One’s bodily and mental troubles are abandoned,

one’s bodily and mental torments are abandoned,

one’s bodily and mental fevers are abandoned,

and one experiences bodily and mental pleasure.

“The view of a person such as this is right view.

samatho ca vipassanā ca

calm- - insight--F -

ime dhammā abhiññā bhāvetabbā.

- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

“katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

- - - rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

vijjā ca vimutti ca

knowledge--F - release--F -

ime dhammā abhiññā sacchikātabbā”

- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

ghāṇaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ,

nose- - know-ADJ - as it is-ADV

gandhe jānaṃ passaṃ yathābhūtaṃ,

know-ADJ - as it is-ADV

ghānaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,

know-ADJ - as it is-ADV

ghānasamphassaṃ jānaṃ passaṃ yathābhūtaṃ,

know-ADJ - as it is-ADV

yamidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā

what.this- arise-3-PRESIND - agreeable-ADV - - -

adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,

neither.pain.nor.pleasure- - that.too- know-ADJ - as it is-ADV

ghānasmim̐ na sārājati, gandhesu na sārājati, ghānaviññāṇe na

not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND not-PART

sārājati, ghānasamphasse na sārājati, yamidaṃ ghānasamphassapaccayā

attach to-3-PRESIND not-PART attach to-3-PRESIND what.this-

uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐

arise-3-PRESIND - agreeable-ADV - - - neither.pain.nor.pleasure- - that.too-

na sārājati.

not-PART attach to-3-PRESIND

“tassa asāraṭṭassa asaṃyuttassa asaṃmūlhassa ādināvānupassino viharato āyatim̐

of that-GEN not.impassioned- not.combined- not.infatuated- disadvantage.observe- - future-ADV

pañcupādānakkhandhā apacayaṃ gacchanti.

5.grasp.heap- un-make- go-3-PL-PRESIND

taṇhā cassa ponobbhavikā nandirāgasahagatā tatrataṭṭābhinandinī, sā cassa

- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT

pahīyati.

pass away-3-PRESIND

tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;

of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;

from body- fire- pass away-3-PL-PRESIND mental.even- fire- pass away-3-PL-PRESIND

kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.

from body- fever- pass away-3-PL-PRESIND mental.even- fever- pass away-3-PL-PRESIND

so kāyasukhampi cetosukhampi paṭisaṃvedeti.

he-NOM body.pleasure- mental.pleasure.even- experience-3-PRESIND

“yā tathābhūtaṃsa diṭṭhi sāssa hoti sammādiṭṭhi;

who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND right.view-

His intention is right intention,

his effort is right effort,

his mindfulness is right mindfulness,

his concentration is right concentration.

But his bodily action, his verbal action, and his livelihood have already been well purified earlier.

Thus this Noble Eightfold Path comes to fulfilment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to

fulfilment in him by development;

the four right kinds of striving also come to fulfilment in him by development;

the four bases for spiritual power also come to fulfilment in him by development;

the five faculties also come to fulfilment in him by development;

the five powers also come to fulfilment in him by development;

the seven enlightenment factors also come to fulfilment in him by development.

These two things—serenity and insight—occur in him yoked evenly together.

He fully understands by direct knowledge those things that should be fully understood by direct knowledge.

He abandons by direct knowledge those things that should be abandoned by direct knowledge.

He develops by direct knowledge those things that should be developed by direct knowledge.

He realises by direct knowledge those things that should be realised by direct knowledge.

“And what things should be fully understood by direct knowledge?

The answer to that is: the five aggregates affected by clinging, that is,

yo tathābhūtaṣṣa saṅkappo svāssa hoti sammāsaṅkappo;

who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-

yo tathābhūtaṣṣa vāyāmo svāssa hoti sammāvāyāmo;

who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-

yā tathābhūtaṣṣa sati sāssa hoti sammāsaṭi;

who-NOM-F thus.become-PAST-PART - - he is-3-PRESIND right.mindful-

yo tathābhūtaṣṣa samādhi svāssa hoti sammāsamādhi.

who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-

pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hoti.

- - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND

evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

- noble- 8-fold- path-NOM develope.completion- go-3-PRESIND

“tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā  
of that-GEN thus- this- noble-ADJ 8 fold-ADJ path- become.because- four.even- mindful.establish-

bhāvanāpāripūriṃ gacchanti,

develope.completion- go-3-PL-PRESIND

cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,

four.even- right.exert- develope.completion- go-3-PL-PRESIND

cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,

four.even- power.base- develope.completion- go-3-PL-PRESIND

pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,

five.even- faculty-NOM-PL-NT develope.completion- go-3-PL-PRESIND

pañcapi balāni bhāvanāpāripūriṃ gacchanti,

five.even- strength- develope.completion- go-3-PL-PRESIND

sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

seven.even- awaken.factor- develope.completion- go-3-PL-PRESIND

“tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca.

- 2-NUM rule-NOM-PL congruous-ADJ happens- calm- - insight--F -

so ye dhammā abhiññā pariññeyyā te dhamme

he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC

abhiññā pariñāṇati.

spec.knowledge-NOM-F know certain-3-PRESIND

ye dhammā abhiññā pahātabbā te dhamme abhiññā

- rule-NOM-PL spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F

pajahati.

give up-3-PRESIND

ye dhammā abhiññā bhāvetabbā te dhamme abhiññā

- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F

bhāveti.

cultivate-3-PRES

ye dhammā abhiññā sacchikātabbā te dhamme abhiññā

- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F

sacchikaroti.

experience oneself-3-PRESIND

“katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

- - - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

‘pañcupādānakkhandhā’ tissa vacaniyaṃ, seyyathidaṃ,

5.grasp.heap- - spoke to- as follows-IND

the material form aggregate affected by clinging, the feeling aggregate affected by clinging,  
the perception aggregate affected by clinging, the formations aggregate affected by clinging,  
the consciousness aggregate affected by clinging.

These are the things that should be fully understood by direct knowledge.

“And what things should be abandoned by direct knowledge?

Ignorance and craving for being.

These are the things that should be abandoned by direct knowledge.

“And what things should be developed by direct knowledge?

Serenity and insight.

These are the things that should be developed by direct knowledge.

“And what things should be realised by direct knowledge?

True knowledge and deliverance.

These are the things that should be realised by direct knowledge.

“When one knows and sees the tongue as it actually is,

when one knows and sees tastes as they actually are,

when one knows and sees tongue-consciousness as it actually is,

when one knows and sees tongue-contact as it actually is,

when one knows and sees as it actually is the feeling felt as pleasant or painful or

neither-painful-nor-pleasant that arises with tongue-contact as condition,

then one is not inflamed by lust for the tongue, for tastes, for tongue-consciousness, for

tongue-contact, for the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises

with tongue-contact as condition.

rūpupādānakkhandho, vedanupādānakkhandho,

saññupādānakkhandho, saṅkhārūpādānakkhandho,

viññāṇupādānakkhandho.

ime dhammā abhiññā pariññeyyā.

- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

“katame ca, bhikkhave, dhammā abhiññā pahātabbā?

- - - rule-NOM-PL spec.knowledge-NOM-F abandon-

avijjā ca bhavaṭaṇhā ca

ignorance- - become.crave- -

ime dhammā abhiññā pahātabbā.

- rule-NOM-PL spec.knowledge-NOM-F abandon-

“katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?

- - - rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

samatho ca vipassanā ca

calm- - insight-F -

ime dhammā abhiññā bhāvetabbā.

- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

“katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

- - - rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

vijjā ca vimutti ca

knowledge--F - release--F -

ime dhammā abhiññā sacchikātabbā”

- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

jivhaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ,

tongue-ACC-F - know-ADJ - as it is-ADV

rase jānaṃ passaṃ yathābhūtaṃ,

know-ADJ - as it is-ADV

jivhaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,

know-ADJ - as it is-ADV

jivhasamphassaṃ jānaṃ passaṃ yathābhūtaṃ,

know-ADJ - as it is-ADV

yamidaṃ jivhasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā

what.this- arise-3-PRESIND - agreeable-ADV - -

adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,

neither.pain.nor.pleasure- - that.too- know-ADJ - as it is-ADV

jivhasmiṃ na sārājati, rasesu na sārājati, jivhaviññāṇe na

not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND not-PART

sārājati, jivhasamphasse na sārājati, yamidaṃ jivhasamphassapaccayā

attach to-3-PRESIND not-PART attach to-3-PRESIND what.this-

uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi

arise-3-PRESIND - agreeable-ADV - - - neither.pain.nor.pleasure- - that.too-

na sārājati.

not-PART attach to-3-PRESIND

“When one abides uninflamed by lust, unfettered, uninfatuated, contemplating danger, then the five aggregates affected by clinging are diminished for oneself in the future;

and one’s craving—which brings renewal of being, is accompanied by delight and lust, and delights in this or that—is abandoned.

One’s bodily and mental troubles are abandoned,

one’s bodily and mental torments are abandoned,

one’s bodily and mental fevers are abandoned,

and one experiences bodily and mental pleasure.

“The view of a person such as this is right view.

His intention is right intention,

his effort is right effort,

his mindfulness is right mindfulness,

his concentration is right concentration.

But his bodily action, his verbal action, and his livelihood have already been well purified earlier.

Thus this Noble Eightfold Path comes to fulfilment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to fulfilment in him by development;

the four right kinds of striving also come to fulfilment in him by development;

the four bases for spiritual power also come to fulfilment in him by development;

the five faculties also come to fulfilment in him by development;

the five powers also come to fulfilment in him by development;

the seven enlightenment factors also come to fulfilment in him by development.

These two things—serenity and insight—occur in him yoked evenly together.

He fully understands by direct knowledge those things that should be fully understood by direct knowledge.

“tassa asāratassa asaṃyuttassa asammūhassa ādinavānupassino viharato āyatim  
of that-GEN not.impassioned- not.combined- not.infatuated- disadvantage.observe- - future-ADV  
pañcupādānakkhandhā apacayaṃ gacchanti.  
5.grasp.heap- un-make- go-3-PL-PRESIND  
taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT  
pahīyati.

pass away-3-PRESIND  
tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;  
of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND  
kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;  
from body- fire- pass away-3-PL-PRESIND mental.even- fire- pass away-3-PL-PRESIND  
kāyikāpi pariḷhā pahīyanti, cetasikāpi pariḷhā pahīyanti.  
from body- fever- pass away-3-PL-PRESIND mental.even- fever- pass away-3-PL-PRESIND  
so kāyasukhampi cetosukhampi paṭisaṃvedeti.  
he-NOM body.pleasure- mental.pleasure.even- experience-3-PRESIND

“yā tathābhūtaṣṣa dīṭṭhi sāssa hoti sammādiṭṭhi;  
who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND right.view-  
yo tathābhūtaṣṣa saṅkappo svāssa hoti sammāsaṅkappo;  
who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-  
yo tathābhūtaṣṣa vāyāmo svāssa hoti sammāvāyāmo;  
who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-  
yā tathābhūtaṣṣa sati sāssa hoti sammāsati;  
who-NOM-F thus.become-PAST-PART - - he is-3-PRESIND right.mindful-  
yo tathābhūtaṣṣa samādhi svāssa hoti sammāsamādhi.  
who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-  
pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo supariśuddho hoti.  
- - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND  
evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.  
- noble- 8 fold- path-NOM develop.completion- go-3-PRESIND

“tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā  
of that-GEN thus- this- noble-ADJ 8 fold-ADJ path- become.because- four.even- mindful.establish-  
bhāvanāpāripūriṃ gacchanti,  
develop.completion- go-3-PL-PRESIND  
cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,  
four.even- right.exert- develop.completion- go-3-PL-PRESIND  
cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,  
four.even- power.base- develop.completion- go-3-PL-PRESIND  
pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,  
five.even- faculty-NOM-PL-NT develop.completion- go-3-PL-PRESIND  
pañcapi balāni bhāvanāpāripūriṃ gacchanti,  
five.even- strength- develop.completion- go-3-PL-PRESIND  
sattapi bojjaṅgā bhāvanāpāripūriṃ gacchanti.  
seven.even- awaken.factor- develop.completion- go-3-PL-PRESIND

“tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca.  
- 2-NUM rule-NOM-PL congruous-ADJ happens- calm- - insight--F -  
so ye dhammā abhiññā pariññeyā te dhamme  
he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC  
abhiññā pariññāti.  
spec.knowledge-NOM-F know certain-3-PRESIND

He abandons by direct knowledge those things that should be abandoned by direct knowledge.

He develops by direct knowledge those things that should be developed by direct knowledge.

He realises by direct knowledge those things that should be realised by direct knowledge.

“And what things should be fully understood by direct knowledge?

The answer to that is: the five aggregates affected by clinging, that is,

the material form aggregate affected by clinging, the feeling aggregate affected by clinging,

the perception aggregate affected by clinging, the formations aggregate affected by clinging,

the consciousness aggregate affected by clinging.

These are the things that should be fully understood by direct knowledge.

“And what things should be abandoned by direct knowledge?

Ignorance and craving for being.

These are the things that should be abandoned by direct knowledge.

“And what things should be developed by direct knowledge?

Serenity and insight.

These are the things that should be developed by direct knowledge.

“And what things should be realised by direct knowledge?

True knowledge and deliverance.

These are the things that should be realised by direct knowledge.

“When one knows and sees the body as it actually is,

ye dhammā abhiññā pahātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F  
pajahati.  
give up-3-PRESIND

ye dhammā abhiññā bhāvetabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
bhāveti.  
cultivate-3-PRES

ye dhammā abhiññā sacchikātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
sacchikaroti.  
experience oneself-3-PRESIND

“katame ca, bhikkhave, dhammā abhiññā pariññeyyā?  
- - - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

‘pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ,  
5.grasp.heap- - spoke to- as follows-IND  
rūpupādānakkhandho, vedanupādānakkhandho,  
- -

saññupādānakkhandho, saṅkhārūpādānakkhandho,  
- -

viññāṇupādānakkhandho.  
-

ime dhammā abhiññā pariññeyyā.  
- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

“katame ca, bhikkhave, dhammā abhiññā pahātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F abandon-

avijjā ca bhavataṇhā ca  
ignorance- - become.crave- -

ime dhammā abhiññā pahātabbā.  
- rule-NOM-PL spec.knowledge-NOM-F abandon-

“katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

samatho ca vipassanā ca  
calm- - insight--F -

ime dhammā abhiññā bhāvetabbā.  
- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

“katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

vijjā ca vimutti ca  
knowledge--F - release--F -

ime dhammā abhiññā sacchikātabbā”  
- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

kāyaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ,  
- - know-ADJ - as it is-ADV



when one knows and sees touching as it actually is,

when one knows and sees body-consciousness as it actually is,

when one knows and sees body-contact as it actually is,

when one knows and sees as it actually is the feeling felt as pleasant or painful or

neither-painful-nor-pleasant that arises with body-contact as condition,

then one is not inflamed by lust for the body, for touching, for body-consciousness, for

body-contact, for the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises

with body-contact as condition.

“When one abides uninfamed by lust, unfettered, uninfatuated, contemplating danger, then the five

aggregates affected by clinging are diminished for oneself in the future;

and one’s craving—which brings renewal of being, is accompanied by delight and lust, and

delights in this or that—is abandoned.

One’s bodily and mental troubles are abandoned,

one’s bodily and mental torments are abandoned,

one’s bodily and mental fevers are abandoned,

and one experiences bodily and mental pleasure.

“The view of a person such as this is right view.

His intention is right intention,

his effort is right effort,

his mindfulness is right mindfulness,

his concentration is right concentration.

But his bodily action, his verbal action, and his livelihood have already been well purified earlier.

Thus this Noble Eightfold Path comes to fulfilment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to

fulfilment in him by development;

phoṭṭhabbe jānaṃ passaṃ yathābhūtaṃ,  
*know-ADJ - as it is-ADV*

kāyaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,  
*know-ADJ - as it is-ADV*

kāyasamphassaṃ jānaṃ passaṃ yathābhūtaṃ,  
*know-ADJ - as it is-ADV*

yamidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā  
*what.this- arise-3-PRESIND - agreeable-ADV - -*

adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,  
*neither.pain.nor.pleasure- - that.too- know-ADJ - as it is-ADV*

kāyasmiṃ na sārājati, phoṭṭhabbesu na sārājati, kāyaviññāṇe  
*not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND*

na sārājati, kāyasamphasse na sārājati, yamidaṃ kāyasamphassapaccayā  
*not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND what.this-*

uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi  
*arise-3-PRESIND - agreeable-ADV - - - neither.pain.nor.pleasure- - that.too-*

na sārājati.  
*not-PART attach to-3-PRESIND*

“tassa asāratassa asaṃyuttassa asammūlhassa ādinavānupassino viharato āyatim  
*of that-GEN not.impassioned- not.combined- not.infatuated- disadvantage.observe- - future-ADV*

pañcupādānakkhandhā apacayaṃ gacchanti.  
*5.grasp.heap- un-make- go-3-PL-PRESIND*

taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa  
*- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT*

pahīyati.  
*pass away-3-PRESIND*

tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;  
*of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND*

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;  
*from body- fire- pass away-3-PL-PRESIND mental.even- fire- pass away-3-PL-PRESIND*

kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.  
*from body- fever- pass away-3-PL-PRESIND mental.even- fever- pass away-3-PL-PRESIND*

so kāyasukhampi cetosukhampi paṭisaṃvedeti.  
*he-NOM body.pleasure- mental.pleasure.even- experience-3-PRESIND*

“yā tathābhūtaṃ diṭṭhi sassa hoti sammādiṭṭhi;  
*who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND right.view-*

yo tathābhūtaṃ saṅkappo svāssa hoti sammāsaṅkappo;  
*who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-*

yo tathābhūtaṃ vāyāmo svāssa hoti sammāvāyāmo;  
*who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-*

yā tathābhūtaṃ sati sassa hoti sammāsati;  
*who-NOM-F thus.become-PAST-PART - - he is-3-PRESIND right.mindful-*

yo tathābhūtaṃ samādhi svāssa hoti sammāsamādhi.  
*who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-*

pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hoti.  
*- - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND*

evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.  
*- noble- 8 fold- path-NOM develop.completion- go-3-PRESIND*

“tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā  
*of that-GEN thus- this- noble-ADJ 8 fold-ADJ path- become.because- four.even- mindful.establish-*

bhāvanāpāripūriṃ gacchanti,  
*develop.completion- go-3-PL-PRESIND*



the four right kinds of striving also come to fulfilment in him by development;  
the four bases for spiritual power also come to fulfilment in him by development;  
the five faculties also come to fulfilment in him by development;  
the five powers also come to fulfilment in him by development;  
the seven enlightenment factors also come to fulfilment in him by development.

These two things—serenity and insight—occur in him yoked evenly together.

He fully understands by direct knowledge those things that should be fully understood by direct knowledge.

He abandons by direct knowledge those things that should be abandoned by direct knowledge.

He develops by direct knowledge those things that should be developed by direct knowledge.

He realises by direct knowledge those things that should be realised by direct knowledge.

“And what things should be fully understood by direct knowledge?

The answer to that is: the five aggregates affected by clinging, that is,  
the material form aggregate affected by clinging, the feeling aggregate affected by clinging,  
the perception aggregate affected by clinging, the formations aggregate affected by clinging,  
the consciousness aggregate affected by clinging.

These are the things that should be fully understood by direct knowledge.

“And what things should be abandoned by direct knowledge?

Ignorance and craving for being.

These are the things that should be abandoned by direct knowledge.

“And what things should be developed by direct knowledge?

cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,  
*four.even- right.exert- develope.completion- go-3-PL-PRESIND*  
cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,  
*four.even- power.base- develope.completion- go-3-PL-PRESIND*  
pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,  
*five.even- faculty-NOM-PL-NT develope.completion- go-3-PL-PRESIND*  
pañcapi balāni bhāvanāpāripūriṃ gacchanti,  
*five.even- strength- develope.completion- go-3-PL-PRESIND*  
sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.  
*seven.even- awaken.factor- develope.completion- go-3-PL-PRESIND*

“tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca.  
- 2-NUM rule-NOM-PL congruous-ADJ happens- calm- - insight--F -  
so ye dhammā abhiññā pariññeyyā te dhamme  
*he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC*  
abhiññā parijānāti.  
*spec.knowledge-NOM-F know certain-3-PRESIND*  
ye dhammā abhiññā pahātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F  
pajahati.  
*give up-3-PRESIND*  
ye dhammā abhiññā bhāvetabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
bhāveti.  
*cultivate-3-PRES*  
ye dhammā abhiññā sacchikātabbā te dhamme abhiññā  
- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F  
sacchikaroti.  
*experience oneself-3-PRESIND*

“katame ca, bhikkhave, dhammā abhiññā pariññeyyā?  
- - - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N  
‘pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ,  
*5.grasp.heap- spoke to- as follows-IND*  
rūpupādānakkhandho, vedanupādānakkhandho,  
- -  
saññupādānakkhandho, saṅkhārūpādānakkhandho,  
- -  
viññāṇupādānakkhandho.  
- -  
ime dhammā abhiññā pariññeyyā.  
- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

“katame ca, bhikkhave, dhammā abhiññā pahātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F abandon-  
avijjā ca bhavaṭaṇhā ca  
*ignorance- - become.crave- -*  
ime dhammā abhiññā pahātabbā.  
- rule-NOM-PL spec.knowledge-NOM-F abandon-

“katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

Serenity and insight.

These are the things that should be developed by direct knowledge.

“And what things should be realised by direct knowledge?

True knowledge and deliverance.

These are the things that should be realised by direct knowledge.

“When one knows and sees the mind as it actually is,

when one knows and sees mind-objects as they actually are,

when one knows and sees mind-consciousness as it actually is,

when one knows and sees mind-contact as it actually is,

when one knows and sees as it actually is the feeling felt as pleasant or painful or

neither-painful-nor-pleasant that arises with mind-contact as condition,

then one is not inflamed by lust for the mind, for mind-objects, for mind-consciousness, for

mind-contact, for the feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises

with mind-contact as condition.

“When one abides uninfamed by lust, unfettered, uninfatuated, contemplating danger, then the five

aggregates affected by clinging are diminished for oneself in the future;

and one’s craving—which brings renewal of being, is accompanied by delight and lust, and

delights in this or that—is abandoned.

One’s bodily and mental troubles are abandoned,

one’s bodily and mental torments are abandoned,

one’s bodily and mental fevers are abandoned,

and one experiences bodily and mental pleasure.

“The view of a person such as this is right view.

samatho ca vipassanā ca

calm- - insight--F -

ime dhammā abhiññā bhāvetabbā.

- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

“katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

- - - rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

vijjā ca vimutti ca

knowledge--F - release--F -

ime dhammā abhiññā sacchikātabbā”

- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

manam, bhikkhave, jānam passam yathābhūtam,

nearly- - know-ADJ - as it is-ADV

dhamme jānam passam yathābhūtam,

-LOC know-ADJ - as it is-ADV

manoviññānam jānam passam yathābhūtam,

mind.consciousness- know-ADJ - as it is-ADV

manosamphassam jānam passam yathābhūtam,

mind.contact- know-ADJ - as it is-ADV

yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā

what.this- mind.contact.cause- arise-3-PRESIND - agreeable-ADV - -

adukkhamasukhaṃ vā tampi jānam passam yathābhūtam,

neither.pain.nor.pleasure- - that.too- know-ADJ - as it is-ADV

manasmiṃ na sārājati, dhammesu na sārājati, manoviññāne

mind.this- not-PART attach to-3-PRESIND -LOC-PL not-PART attach to-3-PRESIND mind.consciousness-LOC-N

na sārājati, manosamphasse na sārājati, yamidaṃ manosamphassapaccayā

not-PART attach to-3-PRESIND mind.contact- not-PART attach to-3-PRESIND what.this- mind.contact.cause-

uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi

arise-3-PRESIND - agreeable-ADV - - - neither.pain.nor.pleasure- - that.too-

na sārājati.

not-PART attach to-3-PRESIND

“tassa asāraṭṭassa asaṃyuttassa asaṃmūlhassa ādināvānupassino viharato āyatim

of that-GEN not.impassioned- not.combined- not.infatuated- disadvantage.observe- - future-ADV

pañcupādānakkhandhā apacayaṃ gacchanti.

5.grasp.heap- un-make- go-3-PL-PRESIND

taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, sā cassa

- if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowed- - that-NOM-F if.it be-3-OPT

pahīyati.

pass away-3-PRESIND

tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;

of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;

from body- fire- pass away-3-PL-PRESIND mental.even- fire- pass away-3-PL-PRESIND

kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.

from body- fever- pass away-3-PL-PRESIND mental.even- fever- pass away-3-PL-PRESIND

so kāyasukhampi cetosukhampi paṭisaṃvedeti.

he-NOM body.pleasure- mental.pleasure.even- experience-3-PRESIND

“yā tathābhūtaṃsa diṭṭhi sāssa hoti sammādiṭṭhi;

who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND right.view-

His intention is right intention,

his effort is right effort,

his mindfulness is right mindfulness,

his concentration is right concentration.

But his bodily action, his verbal action, and his livelihood have already been well purified earlier.

Thus this Noble Eightfold Path comes to fulfilment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to

fulfilment in him by development;

the four right kinds of striving also come to fulfilment in him by development;

the four bases for spiritual power also come to fulfilment in him by development;

the five faculties also come to fulfilment in him by development;

the five powers also come to fulfilment in him by development;

the seven enlightenment factors also come to fulfilment in him by development.

These two things—serenity and insight—occur in him yoked evenly together.

He fully understands by direct knowledge those things that should be fully understood by direct knowledge.

He abandons by direct knowledge those things that should be abandoned by direct knowledge.

He develops by direct knowledge those things that should be developed by direct knowledge.

He realises by direct knowledge those things that should be realised by direct knowledge.

“And what things should be fully understood by direct knowledge?

The answer to that is: the five aggregates affected by clinging, that is,

yo tathābhūtaṣṣa saṅkappo svāssa hoti sammāsaṅkappo;

who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-

yo tathābhūtaṣṣa vāyāmo svāssa hoti sammāvāyāmo;

who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-

yā tathābhūtaṣṣa sati sāssa hoti sammāsaṭi;

who-NOM-F thus.become-PAST-PART - - he is-3-PRESIND right.mindful-

yo tathābhūtaṣṣa samādhi svāssa hoti sammāsamādhi.

who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-

pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājīvo supārisuddho hoti.

- - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND

evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

- noble- 8-fold- path-NOM develope.completion- go-3-PRESIND

“tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā

of that-GEN thus- this- noble-ADJ 8 fold-ADJ path- become.because- four.even- mindful.establish-

bhāvanāpāripūriṃ gacchanti,

develope.completion- go-3-PL-PRESIND

cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,

four.even- right.exert- develope.completion- go-3-PL-PRESIND

cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,

four.even- power.base- develope.completion- go-3-PL-PRESIND

pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,

five.even- faculty-NOM-PL-NT develope.completion- go-3-PL-PRESIND

pañcapi balāni bhāvanāpāripūriṃ gacchanti,

five.even- strength- develope.completion- go-3-PL-PRESIND

sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

seven.even- awaken.factor- develope.completion- go-3-PL-PRESIND

“tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca.

- 2-NUM rule-NOM-PL congruous-ADJ happens- calm- - insight--F -

so ye dhammā abhiññā pariññeyyā te dhamme

he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC

abhiññā pariñāṇati.

spec.knowledge-NOM-F know certain-3-PRESIND

ye dhammā abhiññā pahātabbā te dhamme abhiññā

- rule-NOM-PL spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F

pajahati.

give up-3-PRESIND

ye dhammā abhiññā bhāvetabbā te dhamme abhiññā

- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F

bhāveti.

cultivate-3-PRES

ye dhammā abhiññā sacchikātabbā te dhamme abhiññā

- rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART you-DAT-N -LOC spec.knowledge-NOM-F

sacchikaroti.

experience oneself-3-PRESIND

“katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

- - - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

‘pañcupādānakkhandhā’ tissa vacaniyaṃ, seyyathidaṃ,

5.grasp.heap- - spoke to- as follows-IND

the material form aggregate affected by clinging, the feeling aggregate affected by clinging,  
the perception aggregate affected by clinging, the formations aggregate affected by clinging,  
the consciousness aggregate affected by clinging.

These are the things that should be fully understood by direct knowledge.

“And what things should be abandoned by direct knowledge?

Ignorance and craving for being.

These are the things that should be abandoned by direct knowledge.

“And what things should be developed by direct knowledge?

Serenity and insight.

These are the things that should be developed by direct knowledge.

“And what things should be realised by direct knowledge?

True knowledge and deliverance.

These are the things that should be realised by direct knowledge.

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.

rūpupādānakkhandho, vedanupādānakkhandho,  
saññupādānakkhandho, saṅkhārūpādānakkhandho,  
viññāṇupādānakkhandho.

ime dhammā abhiññā pariññeyyā.  
- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N

“katame ca, bhikkhave, dhammā abhiññā pahātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F abandon-

avijjā ca bhavaṭaṇhā ca  
ignorance- - become.crave- -

ime dhammā abhiññā pahātabbā.  
- rule-NOM-PL spec.knowledge-NOM-F abandon-

“katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

samatho ca vipassanā ca  
calm- - insight--F -

ime dhammā abhiññā bhāvetabbā.  
- rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART

“katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?  
- - - rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART

vijjā ca vimutti ca  
knowledge--F - release--F -

ime dhammā abhiññā sacchikātabbā”ti.  
- rule-NOM-PL spec.knowledge-NOM-F

idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṃ  
this.he said- blessed one-NOM delight- you-DAT-N bhikkhu-NOM-PL blessed one-GEN said-  
abhinanduntī.  
approve-

mahāsaḷāyatanikasuttaṃ niṭṭhitaṃ sattamaṃ.  
- - seven-