

MAHĀSAḶĀYATANIKASUTTA

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,

Majjhima Nikāya, uparipaṇṇāsapāli, 5. saḷāyatanavaggo n n, 7. mahāsaḷāyatanikasuttaṃ

evaṃ me sutam — ekam samayaṃ bhagavā sāvatthiyaṃ 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, sādhukam
 - you-GEN-PL - expound- - hear-2-PL-PRESIND well-ADV
 manasi karotha; bhāsissāmi”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 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

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

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

yamidaṃ sotasamphassapaccayā 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

sotasmiṃ sārājati, sadde sārājati, sotaviññāne sārājati,
 attach to-3-PRESIND attach to-3-PRESIND attach to-3-PRESIND

sotasamphasse sārājati, yamidaṃ sotasamphassapaccayā 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 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-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
 ghānasmiṃ sārājati, gandhesu sārājati, ghānaviññāṇe sārājati,
attach to-3-PRESIND attach to-3-PRESIND attach to-3-PRESIND
 ghānasamphasse sārājati, yamidaṃ ghānasamphassapaccayā uppajjati
attach to-3-PRESIND what.this- arise-3-PRESIND
 vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.
- 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 pariāhā pavaḍḍhanti, cetasikāpi pariāhā 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
 jivhasmiṃ sārājati, rasesu sārājati, jivhaviññāṇe sārājati,
attach to-3-PRESIND attach to-3-PRESIND attach to-3-PRESIND
 jivhasamphasse sārājati, yamidaṃ jivhasamphassapaccayā 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 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 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

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

kāyaviññānaṃ 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

kāyasmaṃ sārājati, phoṭṭhabbesu sārājati, kāyaviññāne 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 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 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

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

manoviññānaṃ ajānaṃ apassaṃ yathābhūtaṃ,

mind.consciousness- not.know- not.see- as it is-ADV

manosamphassaṃ ajānaṃ apassaṃ yathābhūtaṃ,

mind.contact- not.know- not.see- 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 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, manosamphasse sārājati, yamidaṃ manosamphassapaccayā

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 assādanupassino viharato

of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy.contemplate- -

āyatiṃ pañcupādānakkhandhā upacayaṃ gacchati.

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

“cakkhuṇṇa 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

cakkhuvīññānaṃ jānaṃ passaṃ yathābhūtaṃ,

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

cakkhusamphassaṃ jānaṃ passaṃ yathābhūtaṃ,

eye.contact- know-ADJ - 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 jānaṃ passaṃ yathābhūtaṃ,

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

cakkhusmiṃ na sārājati, rūpesu na sārājati, cakkhuvīññāṇe

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, cakkhusamphasse na sārājati, yamidaṃ

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

cakkhusamphassapaccayā 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 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;

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 tatrataṭṭhābhinandinī, 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 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 cattārōpi 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

cattārōpi sammappadhānā bhāvanāpāripūriṃ gacchanti,

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

cattārōpi 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, saṅkhārupādānakkhandho,

- -

viññāpādānakkhandho.

-

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 asārattassa 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 parilāhā pahīyanti, cetasikāpi parilāhā 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 cattārōpi 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, saṅkhārupādānakkhandho,
- -
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 bhavaṇhā 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

ghānaṃ 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

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

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

“tassa asāraṭṭassa asaṃyuttassa asammūlhassa ādināvanupassino 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 supariśuddho hoti.
 - - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND
 evamaśāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripurīṃ 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-
 bhāvanāpāripurīṃ gacchanti,
 develope.completion- go-3-PL-PRESIND
 cattāropi sammappadhānā bhāvanāpāripurīṃ gacchanti,
 four.even- right.exert- develope.completion- go-3-PL-PRESIND
 cattāropi iddhipādā bhāvanāpāripurīṃ gacchanti,
 four.even- power.base- develope.completion- go-3-PL-PRESIND
 pañcapi indriyāni bhāvanāpāripurīṃ gacchanti,
 five.even- faculty-NOM-PL-NT develope.completion- go-3-PL-PRESIND
 pañcapi balāni bhāvanāpāripurīṃ gacchanti,
 five.even- strength- develope.completion- go-3-PL-PRESIND
 sattapi bojjhaṅgā bhāvanāpāripurīṃ 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 pariññāti.
 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 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;

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 tatrataṭṭhābhinandinī, 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 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 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 cattārōpi 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

cattārōpi sammappadhānā bhāvanāpāripūriṃ gacchanti,

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

cattārōpi 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 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, saṅkhārurupādānakkhandho,

- -

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 asārattassa 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 parilāhā pahīyanti, cetasikāpi parilāhā 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 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

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, saṅkhārupādānakkhandho,
- -
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 bhavaṇhā 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, jānaṃ passaṃ yathābhūtaṃ,

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

dhamme jānaṃ passaṃ yathābhūtaṃ,

-LOC know-ADJ - as it is-ADV

manoviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,

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

manosamphassaṃ jānaṃ passaṃ yathābhūtaṃ,

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 jānaṃ passaṃ yathābhūtaṃ,

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

manasmiṃ na sārājati, dhammesu na sārājati, manoviññāṇe

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 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 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 supariśuddho hoti.
 - lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND
 evamaśāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripurīṃ 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-
 bhāvanāpāripurīṃ gacchanti,
 develope.completion- go-3-PL-PRESIND
 cattāropi sammappadhānā bhāvanāpāripurīṃ gacchanti,
 four.even- right.exert- develope.completion- go-3-PL-PRESIND
 cattāropi iddhipādā bhāvanāpāripurīṃ gacchanti,
 four.even- power.base- develope.completion- go-3-PL-PRESIND
 pañcapi indriyāni bhāvanāpāripurīṃ gacchanti,
 five.even- faculty-NOM-PL-NT develope.completion- go-3-PL-PRESIND
 pañcapi balāni bhāvanāpāripurīṃ gacchanti,
 five.even- strength- develope.completion- go-3-PL-PRESIND
 sattapi bojjhaṅgā bhāvanāpāripurīṃ 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 pariññāti.
 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-