MAHĀSAĻĀYATANIKASUTTA

Majjhima Nikāya 149 The Great Sixfold Base

replied. The Blessed One said this: Anāthapiņḍika's Park. There he addressed the bhikkhus thus: "Bhikkhus."—"Venerable sir," they Thus have I heard. On one occasion the Blessed One was living at Savatthī in Jeta's Grove,

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

"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

feeling felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact as then one is inflamed by lust for the eye, for forms, for eye-consciousness, for eye-contact, for the

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

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

One's bodily and mental troubles increase,

vijjā ca knowledge--F avijjā abhinandunti. idamavoca bhagavā. this.he said- blessed one-nom ime dhammā abhiññā
- rule-NOM-PL spec.knowledge-NOM-F ime dhammā abhiññā samatho ca vipassanā ca ime dhammā abhiññā "katame ca, bhikkhave, dhammā abhiññā ime dhammā abhiññā viññāṇupādānakkhandho saññupādānakkhandho, saṅkhārupādānakkhandho, rūpupādānakkhandho, vedanupādānakkhandho, "katame ca, bhikkhave, dhammā abhiññā "katame ca, bhikkhave, dhammā abhiññā ignorance- unamma abhiññā pahātabbā rule-nom-pl spec.knowledge-nom-f abandondhammā abhiññā pariññeyyā.

rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part ca bhavatanhā ca ca vimutti ca become.craveinsight--F release--F иминиа аошппа pahātabbā? rule-nom-pl. spec.knowledge-nom-f abandonrule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part attamanā 4 delightsacchikātabbā"ti. bhāvetabbā. te bhikkhū you-dat-n bhikkhu-nom-pl sacchikātabbā? bhāvetabbā? blessed one-GEN bhagavato bhāsitaṃ

cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa if it be-3-opt lead rebirth-add repirte lust endowed-

go-3-pl-presind

cetasikāpi darathā pavaddhanti;

kāyikāpi darathā pavaddhanti, cetasikāpi darathā from body- sorrow- increase-3-PL-PRESIND mental.even- sorrow-

of that-GEN from body- sorrow-

increase-3-presind

sammūļhassa assādānupassino viharato

of that-Gen impassion-past-part connected-past-part forget-past-part satisfy.contemplate-

samyuttassa

"tassa sārattassa

attach to-3-PRESIND

arise-3-presind -

uppajjati

āyatim pañcupādānakkhandhā upacayam gacchanti.

future-ADV 5.grasp.heap-

tanhā cassa

vā dukkham vā adukkhamasukham vā tasmimpi

neither.pain.nor.pleasure-

agreeable-ADV - -

vedayitam sukham

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.

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Majjhima Nikāya, uparipaņņāsapāļi, 5. saļāyatanavaggo n n, 7. mahāsaļāyatanikasuttaṃ
                                                                                                 sāvatthiyam viharati jetavane
                                                                                                                                                                                        blessed one-nom bhikkhu-nom-pl address-3-aor
                                                                                                                                                           āmantesi
                                                                                                                                                                                                                   te bhikkhū bhagavato pacc:
you-dat-n bhikkhu-nom-pl. blessed one-gen agree-
                                                                                                                                                       bhikkhū
                                                                                                                              occasion-ACC blessed one-NOM -
                                                                                                 sutam — ekam samayam bhagavā
                                                                                                                                                       kho bhagavā
                                                                                                                                                                                        park-loc then-ADV -
                                                                                                                                                       anāthapiņdikassa ārāme. tatra
                                                                                                                                                                                                               "bhikkhavo"ti. "bhadante"ti te
                                                                                                                                   one-
                                                                                                                              me-DAT hear-
                                                                                                      evam me
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etadavoca bhagavā

blessed one-nom this.said-

vā dukkham vā sarajjati, yamidam cakkhusamphassapaccayā attach to-3-presind what this- eye.contact.cauxoyou-dat-n bhikkhu-nom-pl hear-2-pl-presind well-adv sārajjati, rūpesu sārajjati, cakkhuviññāṇe attach to-3-presind form-loc-pl-n attach to-3-presind eye.consciousness-loc-n agreeable-ADV vedayitam sukham bhikkhave, desessāmi. tam suņātha, bhāsissāmī"ti. "evaṃ, bhante"ti kho te adukkhamasukham vā tampi ajānam apassam yathābhūtam, neitherpain.norpleasure- that.too-not.know-not.see- as it is-add "cakkhuṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, cakkhusamphassam ajānam apassam yathābhūtam, arise-3-presind paccassosum. bhagavā etadavo cakkhuviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, yamidam cakkhusamphassapaccayā uppajjati cakkhusamphasse sārajjati, ajānam apassam yathābhūtam, you-GEN-PL attach to-3-presind eye.contact-"mahāsaļāyatanikam vo, form-LOC-N not.know- not.seecakkhusmiṃ sārajjati, mind.exist- make-2-pl-1MP blessed one-GEN agreekarotha; bhagavato sārajjati,

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

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

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 nose as it actually is,

when one does not know and see odors as they actually are,

"katame ca, bhikkhave, dhammā abhiññā

pañcupādānakkhandhā' tissa vacanīyam, seyyathidam,

rule-nom-pl spec.knowledge-nom-f know accurately-abl-n

pariññeyyā?

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,

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sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti. seven.even- awaken.factor- develope.completion- go-3-PL-PRES
                                                                                                                                                                                                                                    cattāropi iddhipādā bhāvanāpāripūrim gacchanti,
                                                                                                                                                                                                                                                                                                           cattāropi sammappadhānā bhāvanāpāripūrim gacchanti,
                                                                                                                                                                                                                                                                                                                                                                                                                             "tassa evam imam ariyam aithangikam maggam bhāvayato of that-gen thus- this- noble-add 8 fold-add path- become becau
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  evamassāyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati.

noble- 8 fold- path-nom develope.completion- go-3-presiv
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- lost- body.action- verbal.action- livelihood- well.purified-past-part he is-3-presind
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who-nom thus.become-past-part intention-nom -
                                                                                            pañcapi balāni bhāvanāpāripūrim gacchanti,
                                                                                                                                             five.even-
                                                                                                                                                                                                                                                                                        four.even-
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                                                                                                                                                                        pañcapi indriyāni
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                                                                      strength- develope.completion-
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                                                                                                                                                                   bhāvanāpāripūrim gacchanti,
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                                                                      go-3-pl-presind
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                                                                                                                                          go-3-pl-presind
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                                                                                                                                                                                                                                                                                                                                                                                                                  onavayato cattāropi satipaṭṭhānā become.because- four.even- mindful.establist
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         sammāvāyāmo;
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ye dhammā abhiññā
                                                                                                                                                                        ye dhammā abhiññā
                                                                                                                                                                                                                           pajahati.
                                                                                                                                                                                                                                                                          ye dhammā abhiññā
                                                                                                                                                                                                                                                                                                                                                              he-nom -
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                                                                                                                                                                                                                                                                                                                                                                                                         "tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca. 2-NUM rule-NOM-PL congruous-ADI happens- calm- insight--F -
experience oneself-3-presind
                       sacchikaroti.
                                                                                                   cultivate-3-PRES
                                                                                                                         bhāveti.
                                                                                                                                                                                                     give up-3-presind
                                                                                                                                                                                                                                                                                                       spec.knowledge-NOM-F know certain-3-PRESIND
                                                                                                                                                                                                                                                                                                                                abhiññā
                                                                                                                                                    rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part you-dat-n -loc
                                                rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part you-dat-n -loc
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                                                                                                                                                                                                                                                                                                                                                                             ye dhammā abhiññā
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                                                                                                                                                                                                                                                                                                                          parijānāti.
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                                                                    sacchikātabbā
                                                                                                                                                                                                                                                                          pahātabbā te
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                                                                    dhamme abhiññā
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                                                  spec.knowledge-NOM-F
                                                                                                                                                      spec.knowledge-nom-f
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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.

sammūlhassa assādānupassino viharato

samyuttassa

sārattassa

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,

vedayitam vā dukkham vā arise-3-presind attach to-3-presind sotaviññāņe sārajjati, sārajjati, yamidam sotasamphassapaccayā uppajjati attach to-3-presno whatthisagreeable-ADV vā adukkhamasukham vā tasmimpi sārajjati. - neither.pain.nor.pleasure- - that.too- attach to-3 cetasikāpi pariļāhā pavaddhanti. cetasikāpi santāpā pavaddhanti; vedayitam sukham adukkhamasukham vā tampi ajānam apassam yathābhūtam, neither.pain.nor.pleasure- - that.too- not.know- not.see- as it is-add mental.suffer.even- experience-3-presind kāyadukkhampi cetodukkhampi patisamvedeti. attach to-3-PRESIND "sotam, bhikkhave, ajānam apassam yathābhūtam, increase-3-pl-presind mental even-firevā dukkhaṃ vā adukkhamasukhaṃ sotasamphassam ajānam apassam yathābhūtam, arise-3-presind sotaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, saddesu sārajjati, yamidam sotasamphassapaccayā uppajjati as it is-ADV sadde ajānam apassam yathābhūtam, as it is-ADV kāyikāpi pariļāhā pavaddhanti, kāyikāpi santāpā pavaddhanti, not.know- not.seeattach to-3-PRESIND sotasamphasse sārajjati, not.seesotasmim sārajjati, he-nom body.sufferagreeable-ADV from body- fever

cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa if.it be-3-orr lead.rebirth-ada rejoice.lust.endowedcetasikāpi darathā pavadḍhanti; satisfy.contemplateincrease-3-pl-presind cetasikāpi pariļāhā pavaddhanti. cetasikāpi santāpā pavaddhanti; kāyikāpi darathā pavaddhanti, cetasikāpi darathi s from body-sorrow-increase-3-ru-presind mental.even-sorrowof that-gen impassion-past-part connected-past-part forget-past-part kāyadukkhampi cetodukkhampi paṭisaṃvedeti. body.suffer- mental.suffer.even- experience-3-Presind āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. ghānam, bhikkhave, ajānam apassam yathābhūtam, ghānasamphassam ajānam apassam yathābhūtam, not.know- not.see- as it is-add increase-3-pl-presind mental.even-fireghānaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, gandhe ajānam apassam yathābhūtam, kāyikāpi pariļāhā pavaddhanti, kāyikāpi santāpā pavaddhanti, of that-GEN from body- sorrowfuture-ADV 5.grasp.heaphe-NOM body.sufferincrease-3-presind from body- fevertanhā cassa pavaddhati.

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;

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arise-3-PRESIND -
                                                                           uppajjati
                                                                                                                                                                                                                                   adukkhamasukham vā tampi jānam passam yathābhūtam, neither.pain.nor.pleasure- - that.too-know-ADJ - as it is-ADV
                                                                                                                                                                                                                                                                                                                      yamidam manosamphassapaccayā uppajjati
                                                                                                                                                                                                                                                                                                                                                                           manosamphassam jānam passam yathābhūtam
                                                                                                                                                                                                                                                                                                                                                                                                                                         manoviññāṇam jānam passam yathābhūtam.
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not-part attach to-3-presind
                                                                                                                     not-part attach to-3-presind mind.contact-
                                                                                                                                                                                                   manasmim na
                                                                                                                                                                                                                                                                                                                                                                                                                       mind.consciousness- know-adj -
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                                                                                                                                                                                 mind.this-
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                                                                                                                                            sārajjati,
                    sarajjati.
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                                                                                                                                                                            not-part attach to-3-presind -loc-pl
                                                                           vedayitam sukham
                                                                                                                                                                                                     sārajjati,
                                                                                                                                                                                                                                                                                                                                                           know-adj -
                                                                                                                                            manosamphasse na
                                                    agreeable-adv
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                                                                                                                                                                                                     dhammesu na
                                                                                                                                                                                                                                                                                                    arise-3-presind -
                                                                                                                                                                                                                                                                                                                                                           as it is-ADV
                                                                           vā dukkham vā adukkhamasukham vā tasmimpi
                                                                                                                   not-part attach to-3-presind what.this- mind.contact.cause-
                                                                                                                                                                          not-part attach to-3-presind mind.consciousness-loc-n
                                                                                                                                            sārajjati,
                                                                                                                                                                                                                                                                                                                      vedayitam sukham
                                                                                                                                                                                                     sārajjati,
                                                       neither.pain.nor.pleasure- -
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              sacchikātabbā?
                                                                                                                                                                                                                                                                                                  agreeable-ADV -
                                                                                                                                          yamidam manosamphassapaccayā
                                                                                                                                                                                                        manoviññāņe
                                                                                                                                                                                                                                                                                                                         vā dukkham vā
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pañcupādānakkhandhā apacayam gacchanti. from body- firekāyikāpi santāpā pahīyanti of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND tassa pass away-3-presind tanhā cassa of that-GEN not.impassioned- not.combined- not.infatuatedkāyikāpi pariļāhā pahīyanti, pahīyati. "tassa asārattassa if.it be-3-OPT lead.rebirth-ADJ rejoice.lust.endowedkāyasukhampi cetosukhampi kāyikāpi darathā pahīyanti, ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa that-nom-t if:it be-3-opt pass away-3-pl-presind mental.even- firepass away-3-pl-presind mental.even- feverasaṃyuttassa asammūļhassa ādīnavānupassino viharato āyatiṃ not.combined- not.infatuated- disadvantage.observe- - future-at cetasikāpi santāpā pahīyanti pațisamvedeti. cetasikāpi pariļāhā pahīyanti cetasikāpi darathā pahīyanti; pass away-3-pl-presind pass away-3-pl-presind

"yā tathābhūtassa diṭṭhi sāssa hoti sammādiṭṭhi; who-nom-f thus.become-past-part view- - he is-3-presind right.view-

he-nom body.pleasure-

mental.pleasure.even- experience-3-presind

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 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."

cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa if it be-3-opt lead.rebirth-add repicte llast.endowedattach to-3-PRESIND vā dukkham vā sammūļhassa assādānupassino viharato vā dukkham vā adukkhamasukham vā tasmimpi sāraijati. - - neitherpain.norpleasure- - that.too- attach to-3 yamidam ghānasamphassapaccayā uppajjati ghānaviññāņe sārajjati, kāyikāpi darathā pavaddhanti, cetasikāpi darathā pavaddhanti; from body- sorrow- increase-3-ч--вявли menal.even- sorrow- increase-3-ч--вя of that-GEN impassion-Past-Part connected-Past-Part forget-Past-Part satisfy.contemplateagreeable-ADV increase-3-pl-presind cetasikāpi pariļāhā pavaddhanti. vedayitam sukham cetasikāpi santāpā pavaddhanti; adukkhamasukham vā tampi ajānam apassam yathābhūtam, neitherpain.norpleasure- that.too- not.know- not.see- as it is-add kāyadukkhampi cetodukkhampi paţisamvedeti. 1 body.suffer- mental.suffer.even- experience-3-вевлир attach to-3-PRESIND āyatim pañcupādānakkhandhā upacayam gacchanti. increase-3-pl-presind mental even-firearise-3-presind gandhesu sārajjati, yamidam ghānasamphassapaccayā uppajjati attach to-3-presind what thissamyuttassa kāyikāpi pariļāhā pavaddhanti, kāyikāpi santāpā pavaḍḍhanti, attach to-3-PRESIND agreeable-ADV - ghānasamphasse sārajjati, of that-GEN from body- sorrowghānasmiṃ sārajjati, vedayitam sukham sārattassa future-ADV 5.grasp.heaphe-NOM body.sufferincrease-3-presind from body- fevertanhā cassa pavaddhati.

vā dukkhaṃ vā sāraijati, yamidaṃ jivhasamphassapaccayā uppaijati attach to-3-reesind what thisjivhaviññāņe sārajjati, agreeable-ADV vedayitam sukham adukkhamasukham vā tampi ajānam apassam yathābhūtam, neitherpain.norpleasure- that.too-notknow-notsee- as it is-add jivham, bhikkhave, ajānam apassam yathābhūtam, tongue-acc-F - notknow- not.see- as it is-adv attach to-3-PRESIND jivhasamphassam ajānam apassam yathābhūtam, arise-3-presind jivhaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ, yamidam jivhasamphassapaccayā uppajjati rasesu sārajjati, as it is-ADV rase ajānam apassam yathābhūtam, as it is-ADV not.know- not.seeattach to-3-PRESIND jivhasamphasse sārajjati, jivhasmim sārajjati, not.know- not.see-

vedayitam sammūlhassa assādānupassino viharato attach to-3-presind of that-Gen impassion-past-part connected-past-part forget-past-part satisfy:contemplatevā dukkham vā adukkhamasukham vā tasmimpi sārajjati. - neitherpain.norpleasure- that.too- attach to-3 āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. fuure-add 5.grasp.heap- accumulate- go-3-pt.-Presind samyuttassa sārattassa agreeable-ADV - -

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

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

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

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,

pajahati. ime dhammā abhiññā ime dhammā abhiññā pariññeyyā.
- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N viññāṇupādānakkhandho saññupādānakkhandho, sankhārupādānakkhandho rūpupādānakkhandho, vedanupādānakkhandho, give up-3-presind ye dhammā abhiññā parijānāti.

spec.knowledge-NOM-F know certain-3-presind "tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca. 2-num rule-nom-pl. congruous-add happens- calm- insight--F cattāropi iddhipādā bhāvanāpāripūrim gacchanti, cattaropi sammappadhana bhavanaparipurim gacchanti, ignorance- -"katame ca, bhikkhave, dhammā abhiññā experience oneself-3-presind ye dhammā abhiññā cultivate-3-PRES bhāveti ye dhammā abhiññā seven.even- awaken.factor- develope.completionpañcapi balāni bhāvanāpāripūrim gacchanti, five.even- strength- develope.completion- go-3-pt-pressind pañcapi indriyāni jour.evenfour:even- right.exert-"katame ca, bhikkhave, dhammā abhiññā pañcupādānakkhandhā' tissa vacanīyam, seyyathidam, rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part you-dat-n -loc rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part you-dat-n -loc rule-nom-pl spec.knowledge-nom-f abandonrule-nom-pl spec.knowledge-nom-f abandonye dhammā abhiññā ca bhavatanhā ca faculty-nom-pl-nt develope.completionpower.base- develope.completion- go-3-PL-PRESIND bojjhangā rule-nom-pl spec.knowledge-nom-f know accurately-abl-n you-dat-n -loc become.craveabhiññā bhāvanāpāripūrim gacchanti. bhāvanāpāripūrim gacchanti, rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N rule-nom-pl spec.knowledge-nom-f develope.completionbhāvetabbā sacchikātabbā pariññeyyā. pahātabbā te pahātabb*ā* go-3-pl-presind as follows-IND pariññeyyā you-dat-n -loc go-3-pl-presind ਰ ਰ pahātabbā? pariññeyyā? dhamme abhiññā dhamme abhiññā dhamme abhiññā spec.knowledge-NOM-F spec.knowledge-NOM-F spec.knowledge-NOM-F

"katame ca, bhikkhave, dhammā abhiññā rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part bhāvetabbā?

5

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?

that-nom-F if.it be-3-OPT ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā if.it be-3-opt lead.rebirth-ADs rejoice.lust.endowedtanhā cassa

pavaddhati.

cetasikāpi darathā pavaddhanti; kāyikāpi darathā pavaḍḍhanti, cetasikāpi dar irom body- sorrow- increase-3-pr-presind menal.even- sorr of that-GEN from body- sorrow-

cetasikāpi santāpā pavaddhanti; increase-3-pl-presind mental.even- firekāyikāpi santāpā pavaḍḍhanti,

cetasikāpi pariļāhā pavaddhanti. kāyikāpi pariļāhā pavaddhanti,

kāyadukkhampi cetodukkhampi patisamvedeti. body.suffer- experience-3-presind from body- fever-

he-NOM body.suffer-

kāyam, bhikkhave, ajānam apassam yathābhūtam,

photthabbe ajānam apassam yathābhūtam,

not.know- not.see-

kāyaviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ,

as it is-ADV not.know- not.seekāyasamphassam ajānam apassam yathābhūtam, not.know- not.see- as it is-add

vā dukkhaṃ vā agreeable-ADV vedayitam sukham arise-3-presind yamidam kāyasamphassapaccayā uppajjati

adukkhamasukham vā tampi ajānam apassam yathābhūtam, neitherpain.nor.pleasure- - that.too- not.know- not.see- as it is-add

attach to-3-PRESIND kāyaviññāņe sārajjati, photthabbesu sārajjati, attach to-3-PRESIND kāyasmim sārajjati,

vedayitan attach to-3-PRESIND kāyasamphasse sārajjati,

sārajjati, yamidaṃ kāyasamphassapaccayā uppajjati attach to-3-pressind what thisvā dukkham vā adukkhamasukham vā tasmimpi sārajjati. - - hat.too- attach to-3 sukham

agreeable-ADV -

attach to-3-PRESIND

sammūļhassa assādānupassino viharato of that-gen impassion-past-part connected-past-part forget-past-part satisfy.contemplatesamyuttassa sārattassa

āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti. future-ADV 5.grasp.heap-

cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa if.it be-3-orr lead.rebirth-ada rejoice.lust.endowedtanhā cassa

increase-3-presind pavaddhati.

cetasikāpi darathā pavaddhanti; kāyikāpi darathā pavaḍḍhanti,

increase-3-pl-presind cetasikāpi santāpā pavaddhanti; of that-GEN from body- sorrow- increase-3-pl-presind mental even- sorrowkāyikāpi santāpā pavaddhanti,

increase-3-pl-presind mental.even-firefrom body- fire-

cetasikāpi pariļāhā pavaddhanti. kāyikāpi pariļāhā pavaḍḍhanti,

from body- fever-

kāyadukkhampi cetodukkhampi patisamvedeti.

mental.suffer.even- experience-3-presind he-nom body.suffer-

manam, bhikkhave, ajānam apassam yathābhūtam, nearly- - notknow- not.see- as it is-adv

when one does not know and see mind-objects as they actually are,

photthabbe jānam passam yathābhūtam,

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."

he-nom body.pleasure-

mental.pleasure.even- experience-3-presind

"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

not-part attach to-3-presind adukkhamasukham vā tampi jānam passam yathābhūtam, kāyasamphassam jānam passam yathābhūtam, kāyaviññānam jānam passam yathābhūtam, not-part attach to-3-presind arise-3-presind kāyasmim na neither.pain.nor.pleasure- - that.too- know-ADJ yamidam kāyasamphassapaccayā uppajjati v what.this- arise-3-presino sārajjati, sārajjati. not-part attach to-3-presind vedayitam sukham know-adj sārajjati, kayasamphasse na agreeable-ADV phoithabbesu na sarajjau,
not-part attach to-3-presind vā dukkham vā adukkhamasukham vā tasmimpi not-part attach to-3-presind what thissārajjati, vedayitam sukham as it is-ADV neither.pain.nor.pleasure- agreeable-ADV yamidam kāyasamphassapaccayā vā dukkham vā kāyaviññāņe

pass away-3-presind "tassa asārattassa asaṃyuttassa asammūļhassa ādīnavānupassino viharato āyatiṃ of that-gen not.impassioned- not.combined- not.infatuated- disadvantage.observe- - future-ad from body- feverkāyikāpi pariļāhā pahīyanti, from body- firekāyikāpi santāpā pahīyanti of that-gen from body- sorrow- pass away-3-pt-presind mental.even- sorrow- pass away-3-pt-presind pahīyati. taṇhā cassa pañcupādānakkhandhā apacayam gacchanti. 5.grasp.heapif.it be-3-opt lead.rebirth-add rejoice.lust.endowedkāyasukhampi cetosukhampi kāyikāpi darathā pahīyanti, ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā pass away-3-pl-presind mental.even- firepahīyanti, cetasikāpi parilāhā pahīyanti.

pass away-3-PL-PRESIND mental.even- fever- pass away-3 go-3-pl-presind cetasikāpi santāpā pahīyanti; patisamvedeti. cetasikāpi darathā pahīyanti; pass away-3-PL-PRESIND pass away-3-pl-presind that-NOM-F if.it be-3-OPT cassa

evamassāyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati.

noble- 8 fold- path-NOM develope.completion- go-3-PRESIN pubbeva kho panassa kāyakammam vacīkammam ājīvo suparisuddho hoti. - lost- body.action- verbal.action- livelihood- well.purified-past-part he is-3-presind yā tathābhūtassa sa who-nom-f thus.become-past-part yo tathābhūtassa vāyāmo svāssa hoti who-nom thus.become-past-part effort-nom - he is-5 yo who-nom thus.become-past-part concentration- who-nom thus.become-past-part intention-nom who-nom-f thus.become-past-part view- tathābhūtassa tathābhūtassa tathābhūtassa samādhi sankappo svāssa hoti sati sāssa hoti dițțhi sāssa hoti svāssa hoti he is-3-presind right.mindfulhe is-3-presind right.viewhe is-3-presind right.efforthe is-3-presind right.concentration he is-3-presind right.intentionsammāsati; sammādiţţhi sammāvāyāmo; sammāsankappo;

"tassa evam imam ariyam aṭṭhaṅgikam maggam bhāvayato cattāropi satipaṭṭhānā of that-gen thus-this-noble-add 8 fold-add path-become.because- four even-mindful. establish-bhāvanāpāripūrim gacchanti, develope. completion-go-3-PL-PRESIND

16

when one knows and sees touching as it actually is,

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

manoviññāṇaṃ ajānaṃ apassaṃ yathābhūtaṃ,

as it is-ADV

not.know- not.see-

dhamme ajānam apassam yathābhūtam,

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 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;

nof-part attach to-3-presind form-loc-pl-n nof-part attach to-3-presind eye.consciousness-loc-n reapponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa
hat-Nom-r if.it be-3-orr vā dukkhaṃ vā vā dukkham vā vā dukkham vā adukkhamasukham vā tasmimpi cakkhuviññāne sammūlhassa assādānupassino viharato yamidam manosamphassapaccaya vā dukkham vā dhammesu sārajjati, manoviññāņe -loc-pl atach to-3-presind mind.consciousness-loc-n neither.pain.nor.pleasurecetasikāpi darathā pavaddhanti; not-part attach to-3-presind what.this agreeable-ADV forget-Past-Part satisfy.contemplateagreeable-ADV vedayitam sukham cetasikāpi parilāhā pavaddhanti. vedayitam sukham cetasikāpi santāpā pavaddhanti; agreeable-ADV sārajjati, of that-GEN from body- sorrow- increase-3-pl-presind mental.even- sorrowadukkhamasukham vā tampi ajānam apassam yathābhūtam, vedayitam sukham adukkhamasukham vā tampi jānam passam yathābhūtam, neitherpain.norpleasure - that.too-know-ndd - as it is-ndv sārajjati, "cakkhuñca kho, bhikkhave, jānam passam yathābhūtam, attach to-3-presind what thisas it is-ADV not-part attach to-3-presind go-3-pl-presind mental.suffer.even- experience-3-presind kāyadukkhampi cetodukkhampi patisamvedeti. āyatim pañcupādānakkhandhā upacayam gacchanti. increase-3-pl-presind mental.even-fevercakkhusamphassam jānam passam yathābhūtam, arise-3-presind manosamphassam ajānam apassam yathābhūtam, mind.contact-not.know-not.see-as it is-adv increase-3-pl-presind mental even-firearise-3-presind if.it be-3-opt lead.rebirth-ADJ rejoice.lust.endowedcakkhusamphasse na cakkhuviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ, yamidam cakkhusamphassapaccaya uppajjati neither.pain.nor.pleasure- - that.too- not.know- not.seeas it is-ADV yamidam manosamphassapaccayā uppajjati rūpesu of that-gen impassion-past-part connected-past-part manosamphasse sārajjati, as it is-ADV agreeable-ADV - kāyikāpi darathā pavaḍḍhanti, samyuttassa arise-3-presind jānam passam yathābhūtam, adukkhamasukhaṃ vā tasmimpi na know-ADJ cakkhusamphassapaccayā uppajjati attach to-3-presind -loc-pl attach to-3-presind eye.contactvedayitam sukham kāyikāpi pariļāhā pavaddhanti, neither.pain.nor.pleasure- - that.tookāyikāpi santāpā pavaḍḍhanti, sārajjati, know-adj attach to-3-presind mind.contactknow-ADJ mind.contact.causemanasmim sārajjati, "tassa sārattassa future-ADV 5.grasp.heapcakkhusmim na he-NOM body.suffersārajjati, attach to-3-PRESIND increase-3-presind arise-3-presind from body- fevertanhā cassa pavaddhati. uppajjati sārajjati, eye-Loc-N sārajjati.

"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,

ye dhammā abhiññā

rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part you-dat-n -loc

sacchikātabbā

ਰ

dhamme abhiññā

spec.knowledge-NOM-F

bhāveti. cultivate-3-pres ye dhammā abhiññā

rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part you-dat-n

bhāvetabbā

ਰ

dhamme abhiññā

spec.knowledge-NOM-F

pajahati.

give up-3-presind

ye dhammā abhiññā

pahātabbā te

dhamme abhiññā

spec.knowledge-NOM-F

you-dat-n -loc

rule-nom-pl spec.knowledge-nom-f abandon-

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

ime dhammā abhiññā sacchikātabbā" - nule-nom-pl. spec.knowledge-nom-f realize-fut-pass-part "katame ca, bhikkhave, dhammā abhiññā ime dhammā abhiññā ime dhammā abhiññā viññāņupādānakkhandho rūpupādānakkhandho, vedanupādānakkhandho, "katame ca, bhikkhave, dhammā abhiññā ime dhammā abhiññā samatho ca vipassanā ca ignorance- - become.crave-"katame ca, bhikkhave, dhammā abhiññā saññupādānakkhandho, sankhārupādānakkhandho, "katame ca, bhikkhave, dhammā abhiññā experience oneself-3-presind sacchikaroti. pañcupādānakkhandhā' tissa vacanīyam, seyyathidam, rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part rule-NOM-PL spec.knowledge-NOM-F abandonrule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N ca bhavatanhā ca ca vimutti ca rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part rule-nom-pl spec.knowledge-nom-f abandonrule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N spoke tobhāvetabbā pahātabbā pariññeyyā as follows-ind sacchikātabbā? bhāvetabbā? pahātabbā?

asaṃyuttassa asammūļhassa ādīnavānupassino viharato āyatiṃ disadvantage.observe- not.infatuatedof that-GEN not.impassioned- not.combinedasārattassa He abandons by direct knowledge those things that should be abandoned by direct knowledge.

future-ADV

pañcupādānakkhandhā apacayam gacchanti.

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.

cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa if it be-3-opt lead.rebirth-Add rejoice lust.endowedtanhā cassa

pass away-3-presind

of that-gen from body- sorrow- pass away-3-pl-presind mental even- sorrow- pass away-3-pl-presind cetasikāpi darathā pahīyanti; kāyikāpi darathā pahīyanti,

kāyikāpi santāpā pahīyanti,

pass away-3-pl-presind cetasikāpi santāpā pahīyanti; pass away-3-PL-PRESIND mental.even- firefrom body- fire-

cetasikāpi pariļāhā pahīyanti. kāyikāpi pariļāhā pahīyanti,

pass away-3-pl-presind pass away-3-pl-presind mental.even-feverfrom body- fever-

kāyasukhampi cetosukhampi patisamvedeti. body.pleasure- menal.pleasure.even- experience-3-presind he-nom body.pleasuresammādiţthi; ditthi sāssa hoti tathābhūtassa

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

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

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

the consciousness aggregate affected by clinging.

"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,

he is-3-presind right.viewsankappo svāssa hoti who-nom-f thus.become-past-part viewtathābhūtassa

sammāsankappo; he is-3-presind right.intention thus.become-past-part intention-nom -

sammāvāyāmo; vāyāmo svāssa hoti tathābhūtassa

he is-3-presind right.effortyo tathābhūtassa vāyāmo sv who-nom thus.become-past-part effort-nom -

sammāsati; he is-3-presind right.mindfulsati sāssa hoti who-nom-f thus.become-past-part tathābhūtassa

sammāsamādhi. samādhi tathābhūtassa

svāssa hoti yo tathābhūtassa samadhi sv who-nom thus.become-past-part concentration- -

he is-3-presind right.concentration-

livelihood- well.purified-past-part he is-3-presind suparisuddho pubbeva kho panassa kāyakammam vacīkammam ājīvo verbal.actionbody.action-

evamassāyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati. - noble- 8 fold- path-nom develope.completion- 80-3-Presind

become because four even mindful establish cattāropi satipatthānā "tassa evam imam ariyam aṭṭhaṅgikam maggam bhāvayato of that-gen thus- this- noble-an 8 fold-an path- become becauss

bhāvanāpāripūrim gacchanti,

go-3-pl-presind cattāropi sammappadhānā bhāvanāpāripūrim gacchanti, develope.completionfour.even- right.exert-

cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, power.base- develope.completion-

bhāvanāpāripūrim gacchanti, pañcapi indriyāni

pañcapi balāni bhāvanāpāripūrim gacchanti, faculty-nom-pl-nt develope.completionfive.even-

go-3-pl-presind five.even- strength- develope.completion-

seven.even- awaken.factor- develope.completion- go-3-pl-presind bojjhangā bhāvanāpāripūrim gacchanti.

"tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca. 2-num rule-nom-pl. congruous-ADJ happens- calm- insight-F

dhamme so ye dhammā abhinīnā parinīnēyyā te dha he-nom - rude-nom-pl. spec.knowledge-nom-r know accurately-авl-n you-dat-n -loc

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

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,

kāyikāpi pariļāhā pahīyanti, tassa taṇhā cassa ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa - ij.it be-3-opt lead.rebirth-add rejeice.lust.endowed- - that-nom-r ij.it be-3-opt pañcupādānakkhandhā apacayam gacchanti. of that-GEN not.impassioned- not.combinedhe-nom body.pleasurefrom body- feverfrom body- firekāyikāpi santāpā pahīyanti, of that-gen from body- sorrow- pass away-3-pt-presind mental.even- sorrow- pass away-3-pt-presind pass away-3-presind pahīyati. 5.grasp.heapkāyasukhampi cetosukhampi asārattassa kāyikāpi darathā pahīyanti, pass away-3-PL-PRESIND mental even- firepass away-3-PL-PRESIND mental.even- fevermental.pleasure.even- experience-3-PRESIND asaṃyuttassa asammūlhassa ādīnavānupassino viharato āyatiṃ go-3-PL-PRESIND not.infatuatedcetasikāpi pariļāhā pahīyanti cetasikāpi santāpā pahīyanti; pațisamvedeti. cetasikāpi darathā pahīyanti disadvantage.observe- pass away-3-pl-presind pass away-3-pl-presind future-ADV

evamassāyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati.

noble- 8 fold- path-NOM develope.completion- go-3-PRESIN pubbeva kho panassa kāyakammam vacīkammam ājīvo suparisuddho nou. - lost- bodv.action- verbal.action- livelihood- well.purified-past-part he is-3-presind yo yā yo yo tathābhūtassa sankappo s' who-nom thus.become-past-part intention-nom who-nom thus.become-past-part concentration-who-nom-f thus.become-past-part who-nom thus.become-past-part effort-nom who-nom-f thus.become-past-part view- tathābhūtassa tathābhūtassa tathābhūtassa tathābhūtassa tathābhūtassa samādhi vāyāmo svāssa hoti sankappo svāssa hoti sati sāssa hoti ditthi sāssa hoti svāssa hoti he is-3-presind right.mindfulhe is-3-presind right.viewhe is-3-presind right.efforthe is-3-presind right.concentration he is-3-presind right.intentionsammāsati; sammādiţţhi; sammāvāyāmo; go-3-PRESIND sammāsamādhi sammāsankappo;

pañcapi balāni bhāvanāpāripūrim gacchanti, five.even- strength- develope.completion- go-3-pL-PRESIND cattāropi iddhipādā bhāvanāpāripūrim gacchanti, cattāropi sammappadhānā bhāvanāpāripūrim gacchanti. bhāvanāpāripūrim gacchanti, of that-gen thus- this- noble-add 8 fold-add four.evenpañcapi indriyāni faculty-nom-pl-nt develope.completion- go-3-pl-presind evam imam ariyam atthangikam maggam bhāvayato right.exertbojjhangā power.base- develope.completionbhāvanāpāripūrim gacchanti. bhāvanāpāripūrim gacchanti, develope.completiongo-3-PL-PRESIND pathgo-3-pl-presind become.because- four.evencattāropi satipatthānā mindful.establish-

"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

seven.even- awaken.factor- develope.completion-

go-3-PL-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;

dhamme abhiññā

ye dhammā abhiññā

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

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

spec.knowledge-NOM-F spec.knowledge-NOM-F spec.knowledge-NOM-F dhamme abhiññā dhamme abhiññā dhammā abhiññā pariññeyyā? rule-noм-pr. spec.knowledge-noм-ғ know accurately-лав.-n dhammā abhiññā bhāvetabbā te dhai rule-nom-pr. specknowledge-nom-F culiivate-FUT-PASS-PART you-DAT-N -LOC dhammā abhiññā sacchikātabbā te dhar rule-nom-pl. spec.knowledge-nom-f realize-fut-pass-part you-dat-n -loc pahātabbā te dhan abandon- you-dat-n -loc pañcupādānakkhandhā' tissa vacanīyam, seyyathidam, rūpupādānakkhandho, vedanupādānakkhandho, sacchikātabbā bhāvetabbā "Katame ca, bhikkhave, dhammā abhiññā rule-NOM-PL spec.knowledge-NOM-F abandonexperience oneself-3-PRESIND ye dhammā abhiññā abhiññā give up-3-presind ye dhammā cultivate-3-PRES sacchikaroti pajahati. bhāveti.

saññupādānakkhandho, sankhārupādānakkhandho, pariññeyyā. viññāṇupādānakkhandho. ime dhammā abhiññā

rule-nom-pl spec.knowledge-nom-f know accurately-abl-n

pahātabbā? rule-NOM-PL spec.knowledge-NOM-F abandonpahātabbā. "katame ca, bhikkhave, dhammā abhiññā ca bhavatanhā ca ime dhammā abhiññā ignorance- avijjā

rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part dhammā abhiññā bhāvetabbā. rule-nom-pr. spec.knowledge-nom- rultivate-FUT-pass-part samatho ca vipassanā ca ime dhammā abhiññā insight--F

bhāvetabbā?

"Katame ca, bhikkhave, dhammā abhiññā

rule-nom-pl spec.knowledge-nom-F abandon-

rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part sacchikātabbā? rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part sacchikātabbā" "katame ca, bhikkhave, dhammā abhiññā ca vimutti ca ime dhammā abhiññā knowledge--F - release--F

"sotam, bhikkhave, jānam passam yathābhūtam, as it is-ADV dnow-ADJ ear-

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 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;

jivham, avijjā uppajjati adukkhamasukham vä tampi jänam passam yathäbhütam, neither.pain.nor.pleasure- - that.too-know-ADJ - as it is-ADV jivhasamphassam jānam passam yathābhūtam, know-add - as it is-adv jivhaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ. rase jānam passam yathābhūtam, ime dhammā abhiññā sacchikātabbā" - rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART ime dhammā abhiññā samatho ca vipassanā ca ime dhammā abhiññā "katame ca, bhikkhave, dhammā abhiññā ime dhammā abhiññā viññāṇupādānakkhandho saññupādānakkhandho, saṅkhārupādānakkhandho, rūpupādānakkhandho, vedanupādānakkhandho, not-part attach to-3-presind arise-3-PRESIND attach to-3-PRESIND jivhasmim na yamidam jivhasamphassapaccayā uppajjati v what.this- arise-3-presino -"katame ca, bhikkhave, dhammā abhiññā "katame ca, bhikkhave, dhammā abhiññā knowledge--F ignorance- rule-nom-pl spec.knowledge-nom-f abandonrule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N ca bhavatanhā ca ca vimutti ca bhikkhave, jānam passam yathābhūtam, as it is-adv become.cravevedayitam sukham not-part attach to-3-presind insight--F jivhasamphasse na know-adj sārajjati, rule-NOM-PL spec.knowledge-NOM-F abandonrule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part agreeable-adv на sarajjatı, yamidam jivhasamphassapaccayā not-part attach to-3-presind what.thisbhāvetabbā pahātabbā rasesu na vā dukkham vā adukkhamasukham vā tasmimpi not-part attach to-3-presind vedayitam sukham o agreeable-ADV o sārajjati, neither.pain.nor.pleasure- sacchikātabbā? bhāvetabbā? jivhaviññāņe na vā dukkham vā not-part

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

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.

sadde jānam passam yathābhūtam, as it is-ADV

sotaviññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,

sotasamphassam jānam passam yathābhūtam,

vā dukkham vā agreeable-ADV vedayitam sukham yamidam sotasamphassapaccaya uppajjati

arise-3-presind -

adukkhamasukham vā tampi jānam passam yathābhūtam, neitherpain.norpleasure- - that.too- know-anı - as it is-anv

sotaviññāņe na not-part attach to-3-presind sārajjati, saddesn na not-part attach to-3-presind sārajjati, sotasmim na

yamidam sotasamphassapaccaya not-part attach to-3-presind what thissārajjati, sotasamphasse na attach to-3-PRESIND

vā dukkham vā adukkhamasukham vā - neither.pain.nor.pleasureagreeable-ADV vedayitam sukham arise-3-presind uppajjati

sārajjati.

not-part attach to-3-presind

ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, sā cassa that non-r if it be-3-opr "tassa asārattassa asamyuttassa asammūlhassa ādīnavānupassino viharato āyatim of that-gen notimpassioned- not.combined- notinfatuaied- disadvantage.observe- future-Adv if it be-3-opt lead.rebirth-ADJ rejoice.lust.endowedgo-3-pl-presind pañcupādānakkhandhā apacayam gacchanti. tanhā cassa 5. grasp.heap-

pass away-3-presind

pass away-3-pl-presind cetasikāpi darathā pahīyanti; of that-gen from body-sorrow-pass away-3-pl-presind mental.even-sorrowkāyikāpi darathā pahīyanti,

cetasikāpi santāpā pahīyanti; pass away-3-pl-presind mental.even- firekāyikāpi santāpā pahīyanti,

pass away-3-pl-presind cetasikāpi pariļāhā pahīyanti. pass away-3-pl-presind mental even-feverkāyikāpi parilāhā pahīyanti, from body- fever-

kāyasukhampi cetosukhampi patisamvedeti. SO kāyasukham he-nom body.pleasure-

mental.pleasure.even- experience-3-presind

sammāditthi; he is-3-presind right.viewdiţţhi sāssa hoti who-nom-f thus.become-past-part viewtathābhūtassa

sammāsankappo; he is-3-presind right.intention sankappo svāssa hoti vāyāmo svāssa hoti thus.become-past-part intention-nom tathābhūtassa who-nom

sammāvāyāmo; he is-3-presind right.effortthus.become-past-part effort-nom tathābhūtassa

he is-3-presind right.mindfulsati sāssa hoti yā tathābhūtassa sai who-nom-f thus.become-past-part tathābhūtassa

he is-3-presind right.concentrationsvāssa hoti yo tathābhūtassa samadni sv who-nom thus.become-past-part concentration- samādhi tathābhūtassa

livelihood- well.purified-past-part he is-3-presind hoti. suparisuddho pubbeva kho panassa kāyakammam vacīkammam ājīvo verbal.action-

evamassāyam ariyo atthangiko maggo bhāvanāpāripūrim gacchati. - noble-8 fold- path-Nom develope.completion- go-3-presin path-nom develope.completion"tassa evam imam ariyam atthangikam maggam bhāvayato cattāropi satipaṭṭhānā of that-gen thus- this- noble-xw fold-xw path- become.because-four.even- mindful.establishof that-GEN thus- this-

develope.completion- go-3-pl-presind bhāvanāpāripūrim gacchanti,

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

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

pañcupādānakkhandhā' tissa vacanīyam, seyyathidam,

sattapi bojjhangā bhāvanāpāripūriṃ gacchanti. seven.even- awaken.factor- develope.completion- go-3-pt_-PRESIND cattāropi iddhipādā bhāvanāpāripūrim gacchanti, cattāropi sammappadhānā bhāvanāpāripūrim gacchanti, of that-GEN thus- thispañcapi balāni bhāvanāpāripūrim gacchanti, five.evenfour.evendevelope.completionbhāvanāpāripūrim gacchanti, pañcapi indriyāni strength- develope.completionfaculty-nom-pl-nt develope.completionevam imam ariyam aṭṭhaṅgikam maggam bhāvayato thus- this- noble-ADJ 8 fold-ADJ path- become.becau power:base- develope.completion- go-3-PL-PRESIND right.exertgo-3-pl-presind bhāvanāpāripūrim gacchanti, develope.completiongo-3-pl-presind go-3-pl-presind onavayato cattāropi satipaṭṭhānā become.because- four.even- mindful.establis

evamassāyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchati.

noble- 8 fold- path-nom develope.completion- go-3-presiv

pubbeva kho panassa kāyakammam vacīkammam ājīvo suparisuddho noti.
- lost- bodv.action- verbal.action- livelihood- well.purified-past-part he is-3-presind

yā tathābhūtassa sa who-nom-f thus.become-past-part who-nom thus.become-past-part effort-nom -

sati sāssa hoti

who-nom thus.become-past-part concentration- -

tathābhūtassa

samādhi

svāssa hoti

he is-3-presind right.concentration

sammāsamādhi

he is-3-presind right.mindful-

yo

tathābhūtassa

vāyāmo svāssa hoti

he is-3-presind right.effort

sammāsati;

he is-3-presind right.intention-

sammāsankappo;

sammāvāyāmo;

yo tathābhūtassa sankappo sv who-nom thus.become-past-part intention-nom -

tathābhūtassa

sankappo svāssa hoti

ye dhammā abhiññā ye dhammā abhiññā pajahati. he-nom -SO "tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca. - 2-NUM rule-NOM-PL congruous-ADI happens- calm- - insight--F experience oneself-3-presind sacchikaroti cultivate-3-PRES bhāveti. give up-3-presind ye dhammā spec.knowledge-NOM-F know certain-3-PRESIND abhiññā rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part you-dat-n -loc rule-nom-pl spec.knowledge-nom-f realize-fut-pass-part you-dat-n -loc rule-NOM-PL ye dhammā abhiññā rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N abhiññā spec.knowledge-NOM-F abandonparijānāti. bhāvetabbā sacchikātabbā pahātabbā te pariññeyyā you-dat-n -loc ਵ ਰ dhamme abhiññā dhamme abhiññā dhamme abhiññā you-dat-n ਰ spec.knowledge-NOM-F spec.knowledge-NOM-F spec.knowledge-nom-f dhamme

"And what things should be developed by direct knowledge?

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,

go-3-pl-presind cattāropi sammappadhānā bhāvanāpāripūrim gacchanti, go-3-pl-presind bhāvanāpāripūrim gacchanti, bojjhanga bhāvanāpāripūrim gacchanti. cattāropi iddhipādā bhāvanāpāripūrim gacchanti, go-3-pl-presind pañcapi balāni bhāvanāpāripūrim gacchanti, develope.completionfaculty-nom-pl-nt develope.completionseven.even- awaken.factor- develope.completionpower.base- develope.completionstrength- develope.completionpañcapi indriyāni right.exert five.even-

spec.knowledge-NOM-F dhamme 'tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca. dhammā abhiññā pariññeyyā te dha rule-nom-pt. spec.knowledge-nom-F know accurately-авъ-м you-dat-м - ьос dhamme abhiññā - insight--F pahātabbā te dnan pariññeyyā 2-NUM rule-NOM-PL congruous-ADI happensrule-NOM-PL spec.knowledge-NOM-F abandonspec.knowledge-NOM-F know certain-3-PRESIND so ye dhammā abhiññā he-NOM - rule-NOM parijānāti. ye dhammā abhiññā pajahati. abhiññā

give up-3-presind

spec.knowledge-NOM-F dhamme abhiññā rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part you-dat-n -loc æ bhāvetabbā ye dhammā abhiññā bhāveti.

spec.knowledge-NOM-F dhamme abhiññā dhammā abhiññā sacchikātabbā te dhan rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART you-DAT-N -LOC ye dhammā abhiññā

experience oneself-3-presind sacchikaroti.

cultivate-3-PRES

pariññeyyā? "katame ca, bhikkhave, dhammā abhiññā

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

pañcupādānakkhandhā' tissa vacanīyam, seyyathidam,

rūpupādānakkhandho, vedanupādānakkhandho,

saññupādānakkhandho, sankhārupādānakkhandho,

viññāņupādānakkhandho.

dhammā abhiññā pariññeyyā. rule-noм-pr. spec.knowledge-nom-f know accurately-авг-л ime dhammā abhiññā

pahātabbā? "katame ca, bhikkhave, dhammā abhiññā

rule-nom-pl spec.knowledge-nom-f abandonca bhavatanhā ca

avijjā

ignorance - become crave-

ime dhammā abhiññā

rule-nom-pl spec.knowledge-nom-f abandon-

rule-nom-pl spec.knowledge-nom-f cultivate-fut-pass-part bhāvetabbā? "Katame ca, bhikkhave, dhammā abhiññā

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 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

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pañcupādānakkhandhā apacayam gacchanti.
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            uppajjati
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                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       ghānasamphassam jānam passam yathābhūtam,
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                                                                  kāyikāpi pariļāhā pahīyanti,
                                                                                                      from body- fire-
                                                                                                                       kāyikāpi santāpā pahīyanti
                                                                                                                                                               of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND
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                                                                                                                                                                                                                        pass away-3-presind
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kāyasukhampi cetosukhampi
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                                                                                                                                                                                         kāyikāpi darathā pahīyanti,
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                                                                                                    pass away-3-PL-PRESIND mental.even- fire-
                                        pass away-3-pl-presind mental.even- fever-
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not-part attach to-3-presind what this-
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                                                                                                                         cetasikāpi santāpā pahīyanti
    pațisamvedeti.
                                                                  cetasikāpi pariļāhā pahīyanti
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                                                                                                 pass away-3-pl-presind
                                        pass away-3-pl-presind
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not-Part

he-nom body.pleasure-

mental.pleasure.even- experience-3-PRESIND