

MAHĀSĀLĀYATANIKASUTTA

Thus have I heard. On one occasion the Blessed One was living at Sāvathī in Jetā's Grove, Anāpajñikā'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.

rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārūpādānakkhandho,
viññānupādānakkhandho.

ime dhammā abhiññā parinēyyā.
- 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-

aviññā 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

sanatho 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

viññā 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 deligh- you-DAT-N bhikkhu-NOM-PL blessed one-GEN said-
abhinhanduntī.
approve-

mahāsajjātanikasuttam nīṭhitaṃ sattamam.
seven-

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.

Majjhima Nikāya, uparipaṇṇāsapāli, 5. saḷāyanavaggo n n, 7. mahāsaḷāyatānikasuttam

evam me sutam — ekam samayaṃ bhagavā sāvattthiyaṃ viharati jetavane
thus- me-DAT hear- one- occasion-ACC blessed one-NOM - Jetavana -
 anāthaṇḍikassa ārame, tatra kho bhagavā bhikkhū āmanatesi —
an- at-thaṇḍika'ssā āra-me, ta-tra kho bhaga-vā bhikku-NOM-PL address-3-AOR
 “bhikkhavo”ti, “bhaddante”ti te bhikkhū bhagavato paccassosum.
“bhikkhavo”ti, “bhadante”ti te bhikku-NOM-PL blessed one-GEN agree-

bhagavā etadavoca —
blessed one-NOM this.said-

“mahāsaḷāyatānikam vo, bhikkhave, desessāmi. taṃ sunātha, sādhukam
- you-GEN-PL - hear-2-PL-PRESIND well-ADV
 manasi karotha; bhāsissāmi”ti. “evam, bhante”ti kho te bhikkhū
mind.exist- make-2-PL-IMP thus- you-DAT-N bhikku-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

cakkhuviññānaṃ 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 sukham vā dukkham vā
what.this- eye.contact.cause- arise-3-PRESIND agreeable-ADV - -

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

cakkhusmiṃ sārājati, rūpesu sārājati, cakkhuviññāpe
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 sukham vā dukkham vā adukkhamasukham 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- -

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

taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandimī, sā
- 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

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-not-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-not-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,

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 sammānvāyāmo;
 who-NOM thus-become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-
 yā tathābhūtaṣṣa sati sāssa hoti sammāsati;
 who-NOM-F thus-become-PAST-PART - he is-3-PRESIND right.mindful-
 yo tathābhūtaṣṣa samādhī svāssa hoti sammāsamādhī.
 who-NOM thus-become-PAST-PART concentration- he is-3-PRESIND right.concentration-
 pubbeva kho paṇassa kāyakaṃmaṇaṃ vacīkaṃmaṇaṃ ājīvo supariśuddho hoti.
 - lost- body,action- verbal,action- livelihood- well,purified-PAST-PART he is-3-PRESIND
 evamassāyā 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-ADI 8-fold-ADI path- become,because- four-even- mindful,establish-
 bhāvanāpāripūriṃ gacchanti,
 develop,completion- go-3-PL-PRESIND
 cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti.
 four-even- right,exert- develop,completion- go-3-PL-PRESIND
 cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,
 four-even- power,base- develop,completion- go-3-PL-PRESIND
 pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,
 five-even- faculty-NOM-PL-NT develop,completion- go-3-PL-PRESIND
 pañcapi balāni bhāvanāpāripūriṃ gacchanti,
 five-even- strength- develop,completion- go-3-PL-PRESIND
 sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.
 seven-even- awaken,factor- develop,completion- go-3-PL-PRESIND

“tassime dve dhammā yuganandhā vartanti — samatho ca vipassanā ca.
 - 2-NOM rule-NOM-PL congruous-ADI happens- calm- - insight-F -
 so ye dhammā abhiññā pariñeeyā te dhamme
 he-NOM - rule-NOM-PL spec,knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC
 abhiññā pariñāṇāti.
 spec,knowledge-NOM-F know certain-3-PRESIND
 ye dhammā abhiññā pahātaḥbā te dhamme abhiññā
 - rule-NOM-PL spec,knowledge-NOM-F abandon- you-DAT-N -LOC spec,knowledge-NOM-F
 pajāhāti.
 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 pariñeeyā?
 - - rule-NOM-PL spec,knowledge-NOM-F know accurately-ABL-N
 ‘pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidam,
 3,grasp,heap- spoke to- as follows-IND

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,

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 paṭisaṃvedeṭi.
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

sotasamīṃ sārājati, saddesu sārājati, sotaviññāne sārājati,
attach to-3-PRESIND attach to-3-PRESIND arise-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 samyuttassa sammūlhassa assādanupassino viharato
of that-GEN impassion-3-PART connected-PAST-PART forget-PAST-PART satisfy-contemplate- -
āyatim pañcupādānakkandhā upacayaṃ gacchanti.
future-ADV 5-grasp-heap- accumulate- go-3-PL-PRESIND

tañhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandini, 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 parilāhā pavaḍḍhanti, cetasikāpi parilāhā pavaḍḍhanti.
from body- fever- increase-3-PL-PRESIND mental-even- fever- increase-3-PL-PRESIND

so kāyadukkhampi cetodukkhampi paṭisaṃvedeṭi.
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;

saṃatho ca vipassanā ca
calm- - insight--F -
 ime dhammā abhiññā *rule-NOM-PL spec.knowledge-NOM-F cultivate-FUT-PASS-PART* bhāvetabbā.

“Katame ca, bhikkhave, dhammā abhiññā *rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART* sacchikātabbā?
 vijjā *knowledge-F - release-F -* ca vimutti ca *rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART*
 ime dhammā abhiññā *rule-NOM-PL spec.knowledge-NOM-F realize-FUT-PASS-PART* sacchikātabbā”

manam, bhikkhave, jānam passam yathābhūtam,
nearby- - know-ADI - as it is-ADV
 dhamme jānam passam yathābhūtam,
LOC know-ADI - as it is-ADV
 manovīññānam jānam passam yathābhūtam,
mind.consciousness- know-ADI - as it is-ADV
 manosamphassam jānam passam yathābhūtam,
mind.contact- know-ADI - as it is-ADV
 yamidaṃ manosamphassapaccayā uppijati *what>this- mind.contact.cause- arise-3-PRESIND* vedayitam sukham *agreeable-ADV -* vā dukkham vā *neither-pain,nor-pleasure- - that,too-*
 adukkhamasukham vā tampi jānam passam yathābhūtam,
neither-pain,nor-pleasure- - that,too- know-ADI - as it is-ADV
 manasmin na sārājati, dhammesu na sārājati,
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, *not-PART attach to-3-PRESIND what>this- mind.contact.cause-*
 uppijati vedayitam sukham *arise-3-PRESIND* vā dukkham vā adukkhamasukham vā tasmiṃpi *agreeable-ADV - - neither-pain,nor-pleasure- - that,too-*
 na sārājati.
not-PART attach to-3-PRESIND

“tassa asāratassa asamyuttassa asammūlhassa ādīnavānupassino vīharato āyatim
of that-GEN notImpassioned- not.combined- not.mingled- disadvantage.observe- - future-ADV
 pañcupādānakkhandhā apacayaṃ gacchanti.
5.gross/heap- un-make- go-3-PL-PRESIND
 taṇhā cassa ponobhavikā nandirāgasaḥagatā tatratatrābhinandimī, sā *that-NOM-F if it be-3-ORT* cassa
 pahīyati. *if it be-3-ORT lead,rebirth-ADI rejoice,last,ended- -*
pass away-3-PRESIND
 tassa kāyikāpi darathā pahīyanti, *pass away-3-PL-PRESIND* cetasikāpi darathā pahīyanti;
of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.event- sorrow- pass away-3-PL-PRESIND
 kāyikāpi santāpā pahīyanti, *from body- fire- pass away-3-PL-PRESIND mental.event- fire- pass away-3-PL-PRESIND*
 kāyikāpi parilāhā pahīyanti, *from body- fever- pass away-3-PL-PRESIND mental.event- fever- pass away-3-PL-PRESIND*
 so kāyasukhampi cetosukhampi pūtsamvedeti.
he-NOM body,pleasure- mental,pleasure.event- experience-3-PRESIND

“yā taṇhābhūtassa dīṭhi sāsā hoti *who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND* sammādīṭhi;
right.view-

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.

yamidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukham vā dukkham vā
what.this- arise-3-PRESIND - agreeable-ADV - -
adukkhamasukham vā tampi ajānaṃ apassaṃ yathābhūtaṃ,
neither:pain,nor:pleasure- that:too- not:know- not:see- as it is-ADV
ghānasmiṃ sārājati, gandhesu sārājati, ghānaviññāne 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 sukham vā dukkham vā adukkhamasukham vā tasmimpi sārājati.
agreeable-ADV - - neither:pain,nor:pleasure- that:too- attach to-3-PRESIND

“tassa sārattassa samyuttassa sammūlhasa assādanupassino viharato
of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy:contemplate- -
āyatiṃ pañcupādānakkandhā upacayaṃ gacchanti.
future-ADV 5.grasp,heap- accumulate- go-3-PL-PRESIND
taṇhā cassa ponobbhavikā nandirāgasahagatā tatratarābhinandinī, sā cassa
if it be-3-OPT lead:rebirth-ADI rejoice.lust:enjoyed- - that-NOM-F if it be-3-OPT
pavaddhati.
increase-3-PRESIND
tassa kāyikāpi darathā pavaddhanti, cetasikāpi darathā pavaddhanti;
of that-GEN from body- sorrow- increase-3-PL-PRESIND mental:even- sorrow- increase-3-PL-PRESIND
kāyikāpi santāpā pavaddhanti, cetasikāpi santāpā pavaddhanti;
from body- fire- increase-3-PL-PRESIND mental:even- fire- increase-3-PL-PRESIND
kāyikāpi pariḷāhā pavaddhanti, cetasikāpi pariḷāhā pavaddhanti.
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

jivham, 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
jivhaviññānaṃ 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 sukham vā dukkham vā
what.this- arise-3-PRESIND - agreeable-ADV - -
adukkhamasukham vā tampi ajānaṃ apassaṃ yathābhūtaṃ,
neither:pain,nor:pleasure- that:too- not:know- not:see- as it is-ADV
jivhasmiṃ sārājati, rasesu sārājati, jivhaviññāne 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 -
sukham vā dukkham vā adukkhamasukham vā tasmimpi sārājati.
agreeable-ADV - - neither:pain,nor:pleasure- that:too- attach to-3-PRESIND

“tassa sārattassa samyuttassa sammūlhasa assādanupassino viharato
of that-GEN impassion-PAST-PART connected-PAST-PART forget-PAST-PART satisfy:contemplate- -
āyatiṃ pañcupādānakkandhā 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 troubles 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-not-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-not-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 troubles 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,

cattāropi sammappadhānā bhāvanāpāripurim gacchanti,
four+even- right+exert- develop+completion- 80-3-PL-PRESIND

cattāropi iddhipādā bhāvanāpāripurim gacchanti,

four+even- power+base- develop+completion- 80-3-PL-PRESIND

pañcapi indriyāni bhāvanāpāripurim gacchanti,

five+even- faculty-NOM-PL-NT develop+completion- 80-3-PL-PRESIND

pañcapi balāni bhāvanāpāripurim gacchanti,

five+even- strength- develop+completion- 80-3-PL-PRESIND

sattapi bojjhaṅgā bhāvanāpāripurim gacchanti.

seven+even- awaken+factor- develop+completion- 80-3-PL-PRESIND

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

- 2-NUM rule-NOM-PL congruous+ADJ happens- calm- - inst+gh+P -

so ye dhammā abhiññā pariñeeyā

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

ye dhammā abhiññā pahātabbā te dhamme abhiññā

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

pajāhanti.

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 pariñeeyā?

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

‘pañcupādānakkhandhā’ tissa vacanīyam, seyyathidam,

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

rūpupādānakkhandho, vedanupādānakkhandho,

-

saññupādānakkhandho, saṅkhārupādānakkhandho,

-

viññānupādānakkhandho.

-

ime dhammā abhiññā pariñeeyā.

- 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-

aviññā ca bhavatābhā 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

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?”

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*
pavaddhāti.

increase-3-PRESIND
tassa kāyikāpi darathā pavaddhanti, cetasikāpi darathā pavaddhanti;
of that-gen from body- sorrow- increase-3-PL-PRESIND mental-even- sorrow- increase-3-PL-PRESIND
kāyikāpi santāpā pavaddhanti, cetasikāpi santāpā pavaddhanti;
from body- fire- increase-3-PL-PRESIND mental-even- fire- increase-3-PL-PRESIND
kāyikāpi parilāhā pavaddhanti, cetasikāpi parilāhā pavaddhanti.
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 sukham vā dukkham vā
what.this- arise-3-PRESIND - agreeable-ADV - -

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

kāyasmim 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 -

sukham vā dukkham vā adukkhamasukham 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-fast-part connected-fast-part forget-fast-part satisfy.template- -

āyatim 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*
pavaddhāti.

increase-3-PRESIND
tassa kāyikāpi darathā pavaddhanti, cetasikāpi darathā pavaddhanti;
of that-gen from body- sorrow- increase-3-PL-PRESIND mental-even- sorrow- increase-3-PL-PRESIND
kāyikāpi santāpā pavaddhanti, cetasikāpi santāpā pavaddhanti;
from body- fire- increase-3-PL-PRESIND mental-even- fire- increase-3-PL-PRESIND
kāyikāpi parilāhā pavaddhanti, cetasikāpi parilāhā pavaddhanti.
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,
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.

phoṭṭhabbe jānaṃ passan yathābhūtaṃ,
know-ADV - as it is-ADV
 kāyaviññāṇaṃ jānaṃ passan yathābhūtaṃ,
know-ADV - as it is-ADV
 kāyasaṃphassaṃ jānaṃ passan yathābhūtaṃ,
know-ADV - as it is-ADV
 yamidaṃ kāyasaṃphassapaccayā uppaṇṇati vedayitaṃ sukhāṃ vā dukkhāṃ vā
with/this- arise-3-PRESIND - agreeable-ADV - -
 adukkhamasukhaṃ vā tampi jānaṃ passan yathābhūtaṃ,
neither pain,nor,pleasure- - that,too- know-ADV - as it is-ADV
 kāyasaṃṇiṃ na sārajjati, phoṭṭhabbesu na sārajjati, kāyaviññāṇe
not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND
 na sārajjati, kāyasaṃphasse na sārajjati, yamidaṃ kāyasaṃphassapaccayā
not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND what, this-
 uppaṇṇati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhaṃ vā tasmimpi
arise-3-PRESIND - agreeable-ADV - - neither, pain,nor,pleasure- - that, too-
 na sārajjati.
not-PART attach to-3-PRESIND

"tassa asāratassā asamyuttassa asammūlhassa ādīnavānuppassino vīharato āyatīṃ
of that-GEN not,impassioned- not,combined- not,infatuated- disacknowledge,observe- - future-ADV
 pañcupādānakkhandhā apacayaṃ gacchanti.
3,grasp,heap- un-made- go-3-PL-PRESIND
 taṇhā cassa ponobhavikā nandīrāgasahegaṭā tatratatābhinandiṃ, sā cassa
- if, it be-3-OPT lead,nbrth-ADV rejoice,lust,entowed- - that-NOM-F if, it be-3-OPT
 paṇīyati.
pass away-3-PRESIND
 tassa kāyīkāpi darathā paṇīyanti, cetasikāpi darathā paṇīyanti;
of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental,even- sorrow- pass away-3-PL-PRESIND
 kāyīkāpi santāpā paṇīyanti, cetasikāpi santāpā paṇīyanti;
from body- five- pass away-3-PL-PRESIND mental,even- five- pass away-3-PL-PRESIND
 kāyīkāpi parīlāhā paṇīyanti, cetasikāpi parīlāhā paṇīyanti.
from body- fever- pass away-3-PL-PRESIND mental,even- fever- pass away-3-PL-PRESIND
 so kāyasukhaṃpi cetosukhaṃpi paṭisaṇvedeti.
he-NOM body,pleasure- mental,pleasure,even- experience-3-PRESIND

"yā tathābhūtaṃsa dīṭṭhi sāsā hoti sammā dīṭṭhi;
who-NOM-F thus,become-PAST-PART view- - he is-3-PRESIND right,view-
 yo tathābhūtaṃsa saṅkappo svāsā hoti sammā saṅkappo;
who-NOM thus,become-PAST-PART intention-NOM - he is-3-PRESIND right,intention-
 yo tathābhūtaṃsa vāyāmo svāsā hoti sammā vāyāmo;
who-NOM thus,become-PAST-PART effort-NOM - he is-3-PRESIND right,effort-
 yā tathābhūtaṃsa sati sāsā hoti sammā sati;
who-NOM-F thus,become-PAST-PART - - he is-3-PRESIND right,mindful-
 yo tathābhūtaṃsa samādhī svāsā hoti sammā samādhī.
who-NOM thus,become-PAST-PART concentration- - he is-3-PRESIND right,concentration-
 pubbeva kho panassa kāyākammaṃ vacīkammaṃ ājīvo supariuddho hoti.
- lost- body,action- verbal,action- livelihood- well,purified-PAST-PART he is-3-PRESIND
 evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāpūriṃ gacchati.
- noble- 8-fold- path-NOM develop,completion- go-3-PRESIND

"tassa evaṃ imañ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā
of that-GEN thus- this- noble-ADI 8 fold-ADV path- become,because- four,even- mindful,establish-
 bhāvanāpāpūriṃ gacchanti,
develop,completion- go-3-PL-PRESIND

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;

dhamme ajānaṃ apassaṃ yathābhūtaṃ,
 -LOC not-know- not-see- as it is-ADV
 manovīññāṇaṃ 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 sukhāṃ vā dukkhāṃ 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, manovīññāṇe
 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 sukhāṃ vā dukkhāṃ vā adukkhamasukhaṃ vā tasmimpi
 arise-3-PRESIND - agreeable-ADV - - neither.pain.nor.pleasure- - that.too-
 sārājati.
 attach to-3-PRESIND

“tassa sārattassa saṃyuttassa sammūlhassa assādanupassino viharato
 of that-GEN impassion-past-part connected-past-part forget-past-part satisfy.contemplate- -
 āyatiṃ pañcupādānakandhā upacayaṃ gacchanti.
 future-ADV 5.grasp.heap- accumulate- go-3-PL-PRESIND
 taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandini, 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 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

“cakkhuṇca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ,
 eye.and- - - know-ADI - as it is-ADV
 rūpe jānaṃ passaṃ yathābhūtaṃ,
 form-LOC-N know-ADI - as it is-ADV
 cakkhuvīññāṇaṃ jānaṃ passaṃ yathābhūtaṃ,
 eye.consciousness- know-ADI - as it is-ADV
 cakkhusamphassaṃ jānaṃ passaṃ yathābhūtaṃ,
 eye.contact- know-ADI - as it is-ADV
 yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā
 what.this- eye.contact.cause- arise-3-PRESIND - agreeable-ADV - -
 adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,
 neither.pain.nor.pleasure- - that.too- know-ADI - 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 sukhāṃ vā dukkhāṃ 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 fulfillment in him by development.

When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to fulfillment in him by development;
the four right kinds of striving also come to fulfillment in him by development;
the four bases for spiritual power also come to fulfillment in him by development;
the five faculties also come to fulfillment in him by development;
the five powers also come to fulfillment in him by development;
the seven enlightenment factors also come to fulfillment 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.

ye dhammā abhiññā pahātabbā te dhamme abhiññā
- rule-NOM-PL spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F
pajāhāti.
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 parinēyyā?
- rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N
‘pañcupādānakkhandhā’ tissa vacanīyam, seyyathidam,
5.grasp/heap- spoke to- as follows-IND
rūpupādānakkhandho, vedanupādānakkhandho,

saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.

ime dhammā abhiññā parinēyyā.
- 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 bhavaṇṇhā ca
ignorance- become, crane-
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

kāyam, bhikkhave, jānam passam yathābhūtam,
- know-ADJ - as it is-ADV

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,

“tassa asāratassa asamyuttassa asammūhassa ādināvānupassino viharato āyatim
of that-GEN not-impassioned- not-combined- not-infatuated- dsadvantage.observe- - future-ADV
pañcupādānakhandhā apacayaṃ gacchanti.
5.grasp-heap- 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
pahīyati.
pass away-3-PRESIND

tassa kāyikāpi darathā pahiyanti, cetasikāpi darathā pahiyanti;
of that-GEN from body- sorrow- pass away-3-PL-PRESIND mental.even- sorrow- pass away-3-PL-PRESIND
kāyikāpi santāpā pahiyanti, cetasikāpi santāpā pahiyanti;
from body- fire- pass away-3-PL-PRESIND mental.even- fire- pass away-3-PL-PRESIND
kāyikāpi parilāhā pahiyanti, cetasikāpi parilāhā pahiyanti.
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 tathābhūtassa diṭṭhi sāssa hoti sammādiṭṭhi;
who-NOM-F thus.become-PAST-PART view- - he is-3-PRESIND right.view-
yo tathābhūtassa sankappo svāssa hoti sammāsankappo;
who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-
yo tathābhūtassa vāyāmo svāssa hoti sammāvāyāmo;
who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-
yā tathābhūtassa sati sāssa hoti sammāsati;
who-NOM-F thus.become-PAST-PART - - he is-3-PRESIND right.mindful-
yo tathābhūtassa samādhī svāssa hoti sammāsamādhī.
who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-
pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hoti.
- - lost- body.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-ADI 8.fold-ADI path- become.because- four.even- mindful.establish-
bhāvanāpāripūriṃ gacchanti,
develop.completion- go-3-PL-PRESIND
cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,
four.even- right.evert- develop.completion- go-3-PL-PRESIND
cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,
four.even- power.base- develop.completion- go-3-PL-PRESIND
pañcapi indriyāni bhāvanāpāripūriṃ gacchanti,
five.even- faculty-NOM-PL-NT develop.completion- go-3-PL-PRESIND
pañcapi balāni bhāvanāpāripūriṃ gacchanti,
five.even- strength- develop.completion- go-3-PL-PRESIND
sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.
seven.even- awaken.factor- develop.completion- go-3-PL-PRESIND

“tassime dve dhammā yuganandhā vattanti — samatho ca vipassanā ca.
- 2-NUM rule-NOM-PL congruous-ADI happens- calm- - insight-F -
so ye dhammā abhiññā parifeṇeyyā 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

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.

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“And what things should be abandoned by direct knowledge?”

Ignorance and craving for being.

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“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,

“tassa asāratassā asanyutassā asammūhassā ādinavānupassino vīharato āyatim
of that-GEN not:impassioned- not:combined- not:inflamed- disadvantage:observe- - future-ADV
pañcupādānakkhandhā apaceyyam gacchanti.
5.gatap:heap- un-make- go-3-PL-PRESIND
taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatābhinandinī, sā cassa
if:it be-3-OPRT lead:rebirth-ADJ rejoice:lust:endowed- - that-NOM-F if:it be-3-OPRT
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- five- pass away-3-PL-PRESIND mental:even- five- 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 patisaṇvedeti.
he-NOM body:pleasure- mental:pleasure:even- experience-3-PRESIND

“Yā tatthābhūtassā dīṭṭhi sēssa hoti sammādīṭṭhi;
who-NOM-F thus:become-past-part view- - he is-3-PRESIND right:view-
yo tatthābhūtassā sankappo svāssa hoti sammāsankappo;
who-NOM thus:become-past-part intention-NOM - he is-3-PRESIND right:intention-
yo tatthābhūtassā vāyāmo svāssa hoti sammāvāyāmo;
who-NOM thus:become-past-part effort-NOM - he is-3-PRESIND right:effort-
yā tatthābhūtassā sati sāssa hoti sammāsati;
who-NOM-F thus:become-past-part - - he is-3-PRESIND right:mindful-
yo tatthābhūtassā samādhī svāssa hoti sammāsamādhī.
who-NOM thus:become-past-part concentration- - he is-3-PRESIND right:concentration-
pubbeva kho panassa kāyakammam vacīkammam ājivo supariuddho hoti.
lost- body:action- verbal:action- livelihood- well:purified-past-part he is-3-PRESIND
evamassēyam ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrīm gacchati.
noble- 8-fold- path-NOM develop:completion- go-3-PRESIND

“tassa evam imam ariyam aṭṭhaṅgikam maggam bhāvayato cattāropi satipaṭṭhānā
of that-GEN thus- this- noble-ADJ 8-fold-ADJ path- become:because- four:even- mindful:establish-
bhāvanāpāripūrīm gacchanti,
develop:completion- go-3-PL-PRESIND
cattāropi sammappadhānā bhāvanāpāripūrīm gacchanti,
four:even- right:exert- develop:completion- go-3-PL-PRESIND
cattāropi iddhipādā bhāvanāpāripūrīm gacchanti,
four:even- power:base- develop:completion- go-3-PL-PRESIND
pañcapī indriyāni bhāvanāpāripūrīm gacchanti,
five:even- faculty-NOM-PL-NT develop:completion- go-3-PL-PRESIND
pañcapī balāni bhāvanāpāripūrīm gacchanti,
five:even- strength- develop:completion- go-3-PL-PRESIND
sattapi bojjhaṅgā bhāvanāpāripūrīm 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 abhinñā pariñeeyā parīñeeyā te dhamme
he-NOM - rule-NOM-PL spec:knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC
abhinñā parijānāti.
spec:knowledge-NOM-F know certain-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.

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 vacanīyam, seyyathidaṃ,
 5.grasp.heap- spoke to- as follows-IND

rūpupādānakkhandho, vedanupādānakkhandho,

saññupādānakkhandho, sankhārupādānakkhandho,

viññānupādānakkhandho.

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

“sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ,

ear- know-ADI - 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 fulfillment in him by development.

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

rūpupādānakkhandho, vedanupādānakkhandho,
 saññupādānakkhandho, saṅkhārūpādānakkhandho,
 viññāṇupādānakkhandho.

ime dhammā abhiññā parinēyyā.
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-
 aviññā 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- his/gh- 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

jivham, bhikkhave, jānaṃ passan yathābhūtaṃ,
longue-ACC-F- know-ADI- as it is-ADV
 rase jānaṃ passan yathābhūtaṃ,
know-ADI- as it is-ADV
 jivhaviññāṇaṃ jānaṃ passan yathābhūtaṃ,
know-ADI- as it is-ADV
 jivhasamphassaṃ jānaṃ passan yathābhūtaṃ,
know-ADI- as it is-ADV
 yaṇidam jivhasamphassapaccayā uppañjati vedayitaṃ sukham vā dukkham vā
what/his- arise-3-PRESIND - agreeable-ADV -
 adukkhamasukhaṃ vā tampi jānaṃ passan yathābhūtaṃ,
neither.pain.nor.pleasure- that.too- know-ADI- as it is-ADV
 jivhasmiṃ na sārajjati, rasesu na sārajjati, jivhaviññāṇe na
not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND not-PART
 sārajjati, jivhasamphasse na sārajjati, yaṇidam jivhasamphassapaccayā
attach to-3-PRESIND not-PART attach to-3-PRESIND what/his-
 uppañjati vedayitaṃ sukham vā dukkham vā adukkhamasukhaṃ vā tasmimpi
arise-3-PRESIND - agreeable-ADV - neither.pain.nor.pleasure- that.too-
 na sārajjati.
not-PART attach to-3-PRESIND

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.

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 sukham 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 sukham 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 asanyuttaṣa asammūlhaṣa ādināvāpassino viharato āyatim
of that-gen not,impassioned- not,combined- not,infatuated- disadvantage,observe- - future-ADV
 paṇcupādānakkandhā apacayaṃ gacchanti.
5,grasp,heap- un-make- go-3-PL-PRESIND
 taṇhā cassa ponobbhavikā nandirāgasahagatā tatratatrābhinandini, 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 tathābhūtaṣa dīṭṭhi sāssa hoti sammādiṭṭhi;
who-nom-f thus,become-past-part view- - he is-3-PRESIND right,view-
 yo tathābhūtaṣa saṅkappo svāssa hoti sammāsankappo;
who-nom thus,become-past-part intention-nom - he is-3-PRESIND right,intention-
 yo tathābhūtaṣa vāyāmo svāssa hoti sammāvāyāmo;
who-nom thus,become-past-part effort-nom - he is-3-PRESIND right,effort-
 yā tathābhūtaṣa sati sāssa hoti sammāsati;
who-nom-f thus,become-past-part - - he is-3-PRESIND right,mindful-
 yo tathābhūtaṣa 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- 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?

yo tathābhūtaṣṣa saṅkappo svāssa hoti sammāsāṅkappo;
who-NOM thus.become-PAST-PART intention-NOM - he is-3-PRESIND right.intention-
yo tathābhūtaṣṣa vāyāmo svāssa hoti sammāvāyāmo;
who-NOM thus.become-PAST-PART effort-NOM - he is-3-PRESIND right.effort-
yā tathābhūtaṣṣa sati sāssa hoti sammāsati;
who-NOM-F thus.become-PAST-PART - he is-3-PRESIND right.mindful-
yo tathābhūtaṣṣa samādhī svāssa hoti sammāsanaṁdhī.
who-NOM thus.become-PAST-PART concentration- - he is-3-PRESIND right.concentration-
pubbeva kho panaṣṣa kāyakammaṁ vacīkammaṁ ājīvo supariṣuddho hoti.
lost- body.action- verbal.action- livelihood- well.purified-PAST-PART he is-3-PRESIND
- noble- 8.fold- path-NOM develop.completion- go-3-PRESIND
evamassāyaṁ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṁ gacchati.

“tassa evaṁ imaṁ ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato cattārōpi satipaṭṭhānā
of that-GEN thus- this- noble-ADI 8.fold-ADI path- become.because- four.even- mindful.establish-
bhāvanāpāripūriṁ gacchanti,
develop.completion- go-3-PL-PRESIND
cattārōpi sammappaḍḍhānā bhāvanāpāripūriṁ gacchanti.
four.even- right.exert- develop.completion- go-3-PL-PRESIND
cattārōpi iddhipādā bhāvanāpāripūriṁ gacchanti,
four.even- power.base- develop.completion- go-3-PL-PRESIND
pañcāpi indriyāni bhāvanāpāripūriṁ gacchanti,
five.even- faculty-NOM-PL-NT develop.completion- go-3-PL-PRESIND
pañcāpi balāni bhāvanāpāripūriṁ gacchanti,
five.even- strength- develop.completion- go-3-PL-PRESIND
sattāpi bojjhaṅgā bhāvanāpāripūriṁ gacchanti.
seven.even- awaken.factor- develop.completion- go-3-PL-PRESIND

“tassime dve dhammā yuganandhā vartanti — samatho ca vipassanā ca.
- 2-NOM rule-NOM-PL congruous-ADI happens- calm- - insight-F -
so ye dhammā abhiññā pariñeeyā te dhamme
he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC
abhiññā pariñāṇi.
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
pajānati.
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 pariñeeyā?
- - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N
'pañcupādānakkhandhā' tissa vacanīyaṁ, seyyathidam,
3 grasp/heap- spoke to- as follows-IND

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,

cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti,
four-even- right.exert- develop.completion- go-3-PL-PRESIND
cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti,
four-even- power.base- develop.completion- go-3-PL-PRESIND
pañcapaṇḍriyāni bhāvanāpāripūriṃ gacchanti,
five-even- faculty-NOM-PL-NT develop.completion- go-3-PL-PRESIND
pañcapaṇḍriyāni bhāvanāpāripūriṃ gacchanti,
five-even- strength- develop.completion- go-3-PL-PRESIND
sattapaṇḍriyāni bhāvanāpāripūriṃ gacchanti.
seven-even- anāgata.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 pahātabbā pariñeeyā te dhamme
he-NOM - rule-NOM-PL spec.knowledge-NOM-F know accurately-ABL-N you-DAT-N -LOC

abhiññā pariñeeyā.

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

ye dhammā abhiññā pahātabbā te dhamme abhiññā
you-DAT-N -LOC spec.knowledge-NOM-F abandon- you-DAT-N -LOC spec.knowledge-NOM-F

pajābati.

give up-3-PRESIND

ye dhammā abhiññā bhāvetabbā te dhamme abhiññā
you-DAT-N -LOC 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
you-DAT-N -LOC 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 pariñeeyā?

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

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

rūpupādānakkhandho, vedanupādānakkhandho,

saññupādānakkhandho, saṅkhārupādānakkhandho,
viññānupādānakkhandho.

ime dhammā abhiññā pariñeeyā.
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

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.

sanatho 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

viññā ca vimutti ca
knowledge-F - release-F -

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

ghāṇaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ,
nose- - know-ADI - as it is-ADV

gandhe jānaṃ passaṃ yathābhūtaṃ,
know-ADI - as it is-ADV

ghāṇavīññānaṃ jānaṃ passaṃ yathābhūtaṃ,
know-ADI - as it is-ADV

ghāṇasamphassaṃ jānaṃ passaṃ yathābhūtaṃ,
know-ADI - as it is-ADV

yamidaṃ ghāṇasamphassapaccayā uppijati vedayitva sukhaṃ vā dukkhaṃ vā
what>this- arise-3-PRESIND - agreeable-ADV - -

adukkhamasukhaṃ vā tampi jānaṃ passaṃ yathābhūtaṃ,
neither-pain,nor-pleasant- that,too- know-ADI - as it is-ADV

ghāṇasammiṃ na sārājati, gandhesu na sārājati, ghāṇavīññāne na
not-PART attach to-3-PRESIND not-PART attach to-3-PRESIND

sārājati, ghāṇasamphasse na sārājati, yamidaṃ ghāṇasamphassapaccayā
attach to-3-PRESIND not-PART attach to-3-PRESIND what>this-

uppijati vedayitva sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi
arise-3-PRESIND - agreeable-ADV - - neither-pain,nor-pleasant- that,too-

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

“tassa asāraṭṭassa asamyuttassa asaṃmūlhassa ādīnavānupassino vīharato āyatinaṃ
of that-GEN not-impassioned- not-combined- not-inflamed- disadvantage-observe- - future-ADV

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

taṇhā cassa ponobhavikā nandirāgasaṃhagatā tatratatrābhinandinī, sā cassa
- if,if be-3-ORT lead,rebirth-ADI rejoice,last,ended- - that-NOM-F if,if be-3-ORT

pahīyati.
pass away-3-PRESIND

tassa kāyikāpi daratthā pahīyanti, cetasikāpi daratthā pahīyanti;
pass away-3-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 kāyasukhaṃpi cetosukhaṃpi pūtsamvedeti.
he-NOM body,pleasure- mental,pleasure,even- experience-3-PRESIND

“yā tathābhūtaṭṭassa dīṭhi sāsā hoti sammādiṭṭhi;
who-NOM-F thus,become-PAST-PART view- - he is-3-PRESIND right,view-