

### 0.0.1 Classification of the Six Domains

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

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

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

4. "The six internal domains should be known. The six external domains should

### 0.0.1 saḷāyatanavi-bhaṅgasuttaṃ

evaṃ me sutam: ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhu āman-tesi bhikkhavoti. bhā-danteti te bhikkhū bhā-gavato paccassosum. bhagavā etadavoca:

saḷāyatanavibhaṅgaṃ vo bhikkhave, desis-sāmi taṃ suṇātha sādhu-kaṃ manasi karo-tha bhāsissāmīti.

evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhā-gavā etadavoca:

cha ajjhattikāni āyatanāni veditabbāni. cha

be known. The six forms of consciousness should be known. The six forms of contact should be known. The eighteen mental ponderings should be known. The thirty six paths of beings should be known. Therein, in dependence on this, you must abandon this. The three establishments of mindfulness which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.” Among teachers of training, he is called “the unsurpassed charioteer of tamed persons.” This is the outline of the classification of the six [sense] domains.

5. “The six internal domains should be known.” Yet, this was said thus. On account of what was this said? The eye domain, the ear domain, the nose domain, the tongue domain, the body domain,

bāhirāni āyatanāni veditabbāni. cha viññānakāyā veditabbā. cha phassakāyā veditabbā. aṭṭhārasa manopavicārā veditabbā. chatṭiṃsa sattapadā veditabbā. tatridaṃ nissāya idaṃ pajahaṭṭha tayo satipaṭṭhānā yadiriyo sevati, yadiriyo sevamāno satthā gaṇamanusāsitumarahati, so vuccati yoggācariyānaṃ anuttaro purisadammasārathī'ti. ayamuddeso saḷāyatanavibhaṅgassa.

cha ajjhattikāni āyatanāni veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhāyatanam sotāyatanam ghānāyatanam jivhāyatanam kāyāyatanam manā-

the mind domain. “The six internal domains should be known.” That which was said thus, it is on account of this here that it was said. “The six external domains should be known.” Yet this was said thus. On account of what was this said? The form domain, the sound domain, the aroma domain, the flavour domain, the tangible domain, the dhammas domain. “The six external domains should be known.” That which was said thus, it is on account of this here that it was said.

6. “The six forms of consciousness should be known.” Yet this was said thus. On account of what was this said? The eye consciousness, the ear consciousness, the nose consciousness, the tongue consciousness, the body consciousness, the mind consciousness. “The six forms of consciousness should be

yatanam. cha ajjhattikāni āyatanāni veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. cha bāhirāni āyatanāni veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatanaṃ. cha bāhirāni āyatanāni veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

cha viññāṇakāyā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhuviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ. cha viññāṇakāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vut-

known.” That which was said thus, it is on account of this here that it was said.

7. “The six forms of contact should be known.” Yet this was said thus. On account of what was this said? The eye contact, the ear contact, the nose contact, the tongue contact, the body contact, the mind contact. “The six forms of contact should be known.” That which was said thus, it is on account of this here that it was said.

8. “The eighteen mental ponderings should be known.” Yet this was said thus. On account of what was this said? Having seen forms with the eye, one ponders a mental pleasure based on forms, one ponders a mental pain based on forms, one ponders equanimity based on forms. Having heard sounds with the ear, one ponders a mental

taṃ.

cha phassakāyā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhusamphasso sotasaṃphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosaṃphasso. cha phassakāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ.

aṭṭhārasa manopavicārā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati. domanassaṭṭhānīyaṃ rūpaṃ upavicarati. upekkhaṭṭhānīyaṃ rūpaṃ upavica-

pleasure based on sounds, one ponders a mental pain based on sounds, one ponders equanimity based on sounds. Having smelled aromas with the nose, one ponders a mental pleasure based on aromas, one ponders a mental pain based on aromas, one ponders equanimity based on aromas. Having tasted flavors with the tongue, one ponders a mental pleasure based on flavors, one ponders a mental pain based on flavors, one ponders equanimity based on flavors. Having touched tangibles with the body, one ponders a mental pleasure based on tangibles, one ponders a mental pain based on tangibles, one ponders equanimity based on tangibles. Having cognized dhammas with the mind, one ponders a mental pleasure based on dhammas, one ponders a mental pain based on dhammas, one ponders equanimity based on dhammas. Thus,

rati. sotena saddaṃ sutvā somanassaṭṭhāniyaṃ saddaṃ upavicarati. domanassaṭṭhāniyaṃ saddaṃ upavicarati. upekkhaṭṭhāniyaṃ saddaṃ upavicarati. ghānena gandhaṃ ghāyitvā somanassaṭṭhāniyaṃ gandhaṃ upavicarati. domanassaṭṭhāniyaṃ gandhaṃ upavicarati. upekkhaṭṭhāniyaṃ gandhaṃ upavicarati. jivhāya rasaṃ sāyitvā somanassaṭṭhāniyaṃ rasaṃ upavicarati. domanassaṭṭhāniyaṃ rasaṃ upavicarati. upekkhaṭṭhāniyaṃ rasaṃ upavicarati. kāyena phoṭṭhabbaṃ phusitvā somanassaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati. domanassaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati. upekkhaṭṭhāniyaṃ phoṭṭhabbaṃ upavicarati. manasā

[there are] six mental pleasure ponderings, six mental pain ponderings, six equanimity ponderings. “The eighteen mental ponderings should be known.” That which was said thus, it is on account of this here that it was said.

9. “The thirty six paths of beings should be known.” Yet this was said thus. On account of what was this said? The six mental pleasures connected with the household life, the six mental pleasures connected with renunciation, the six mental pains connected with the household life, the six mental pains connected with renunciation, the six equanimity connected with the household life, the

dhammaṃ viññāya  
somanassaṭṭhāṇiyaṃ  
dhammaṃ upavicarati.  
domanassaṭṭhāṇiyaṃ  
dhammaṃ upavicarati.  
upekkhaṭṭhāṇiyaṃ<sup>1</sup>  
dhammaṃ upavicarati.  
iti cha somanassūpavica-  
cārā, cha domanassū-  
pavicārā, cha upekkhū-  
pavicārā. aṭṭhārasa  
manopavicārā veditab-  
bāti iti yaṃ taṃ vut-  
taṃ, idametaṃ paṭicca  
vuttaṃ.

chattimsa sattapadā  
veditabbāti iti kho pa-  
netam vuttaṃ, kiñce  
taṃ paṭicca vuttaṃ:  
cha gehasitāni soma-  
nassāni, cha nekkham-  
masitāni somanassāni,  
cha gehasitāni doma-  
nassāni, cha nekkham-  
masitāni domanassāni,  
cha gehasitā upekkhā,  
cha nekkhammasitā

<sup>1</sup>upekkhāṭṭhāṇiyaṃ-majasaṃ. ■  
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six equanimity connected with renunciation.

10. Therein, what are the six mental pleasures connected with the household life? Perceiving the acquisition of forms cognizable by the eye that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former acquisition, having obtained before, that have passed, ceased, changed, mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with the household life. Perceiving the acquisition of sounds cognizable by the ear that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former acquisition, having obtained before, that have passed, ceased, changed, mental pleasure arises. Such

upekkhā

tattha katamāni cha  
gehasitāni somanas-  
sāni: cakkhuviññey-  
yānaṃ rūpānaṃ iṭṭhā-  
naṃ kantānaṃ manā-  
pānaṃ manoramānaṃ  
lokāmisapaṭisaṃyut-  
tānaṃ paṭilābhaṃ vā  
paṭilābhato saman-  
passato pubbe vā paṭi-  
laddhapubbaṃ atītaṃ  
niruddhaṃ vipariṇa-  
taṃ samanussarato  
uppajjati somanassaṃ,  
yaṃ evarūpaṃ soma-  
nassaṃ idaṃ vuccati  
gehasitaṃ somanas-  
saṃ. sotaviññeyyānaṃ  
saddānaṃ iṭṭhānaṃ  
kantānaṃ manāpānaṃ  
manoramānaṃ lokā-  
misapaṭisaṃyuttānaṃ  
paṭilābhaṃ vā paṭilā-  
bhato samanupassato  
pubbe vā paṭiladdha-  
pubbaṃ atītaṃ nirud-  
dhaṃ vipariṇataṃ sa-

a form of mental pleasure as this is called the mental pleasure connected with the household life. Perceiving the acquisition of aromas cognizable by the nose that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former acquisition, having obtained before, that have passed, ceased, changed, mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with the household life. Perceiving the acquisition of flavors cognizable by the tongue that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former acquisition, having obtained before, that have passed, ceased, changed, mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with the household life. Perceiving the

manussarato uppajjati somanassam, yaṃ rūpānaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. ghānaviññeyyānaṃ gandhānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddham vipariṇataṃ samanussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. jivhāviññeyyānaṃ rāsānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddham vipariṇataṃ sa-



acquisition of tangibles cognizable by the body that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former acquisition, having obtained before, that have passed, ceased, changed, mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with the household life. Perceiving the acquisition of dhammas cognizable by the mind that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former acquisition, having obtained before, that have passed, ceased, changed, mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with the household life. These are the six mental pleasures connected with the household life.

manussarato uppajjati somanassam, yaṃ eva-rūpaṃ somanassam idaṃ vuccati gehasi-taṃ somanassam. kā-yaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokā-misapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdha-pubbaṃ atītaṃ nirud-dham vipariṇataṃ sa-manussarato uppajjati somanassam, yaṃ eva-rūpaṃ somanassam idaṃ vuccati gehasi-taṃ somanassam. ma-noviññeyyānaṃ dham-mānaṃ iṭṭhānaṃ kan-tānaṃ manāpānaṃ manoramānaṃ lokā-misapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdha-pubbaṃ atītaṃ nirud-dham vipariṇataṃ sa-

11. Therein, what are the six mental pleasures connected with renunciation? Having known just the impermanence, changing, fading away and cessation of forms, and also seeing just this with right wisdom as it has come to be: “forms formerly and at present, all those forms are impermanent, suffering and liable to change,” mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with renunciation. Having known just the impermanence, changing, fading away and cessation of sounds, and also seeing just this with right wisdom as it has come to be: “sounds formerly and

manussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. imāni cha gehasitāni somanassāni.

tattha katamāni cha nekkhammasitāni somanassāni: rūpānaṃ tveva aniccataṃ viditvā vipariṇāmaṃ virāganirodhaṃ, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evameva yathābhūtaṃ sammappaññāya passato uppajjati somanassam. yaṃ evarūpaṃ somanassam, idaṃ vuccati nekkhammasitaṃ somanassam. saddānaṃ tveva aniccataṃ viditvā vipariṇāmaṃ virāganirodhaṃ, pubbe ceva saddā etarahi ca sabbe te saddā aniccā

at present, all those sounds are impermanent, suffering and liable to change,” mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with renunciation. Having known just the impermanence, changing, fading away and cessation of aromas, and also seeing just this with right wisdom as it has come to be: “aromas formerly and at present, all those aromas are impermanent, suffering and liable to change,” mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with renunciation. Having known just the impermanence, changing, fading away and cessation of flavors, and also seeing just this with right wisdom as it has come to be: “flavors formerly and at present, all those flavors are impermanent, suffering and liable to change,” mental pleasure

dukkhā vipariṇāma-dhammā'ti evametaṃ yathābhūtaṃ sam-mappaññāya passato uppajjati somanas-saṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhamma-sitaṃ somanassaṃ. gandhānaṃ tveva aniccatam viditvā vipariṇāmavirāganirodhaṃ, pubbe ceva gandhā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanas-saṃ. rasānaṃ tveva aniccatam viditvā vipariṇāmavirāganirodhaṃ, pubbe ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammā'ti

arises. Such a form of mental pleasure as this is called the mental pleasure connected with renunciation. Having known just the impermanence, changing, fading away and cessation of tangibles, and also seeing just this with right wisdom as it has come to be: “tangibles formerly and at present, all those tangibles are impermanent, suffering and liable to change,” mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with renunciation. Having known just the impermanence, changing, fading away and cessation of dhammas, and also seeing just this with right wisdom as it has come to be: “dhammas formerly and at present, all those dhammas are impermanent, suffering and liable to change,” mental pleasure arises. Such form of mental pleasure as this is called the mental pleasure connected

evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. yaṃ eva rūpaṃ somanassaṃ, idaṃ vuccati nekkhamasitaṃ somanassaṃ. phoṭṭhabbānaṃ tveva aniccataṃ viditvā vipariṇāma virāganirodhaṃ, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. yaṃ eva rūpaṃ somanassaṃ, idaṃ vuccati nekkhamasitaṃ somanassaṃ. dhammānaṃ tveva aniccataṃ viditvā vipariṇāma virāganirodhaṃ, pubbe ceva dhammā, etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti eva-

with renunciation. These are the six mental pleasures connected with renunciation.

12. Therein, what are the six mental pains connected with the household life? Perceiving the non-acquisition of forms cognizable by the eye that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former non-acquisition, not having obtained before, that have passed, ceased, changed, mental pain arises. Such a form of mental pain as this is called the mental pain connected with the household life. Perceiving the non-acquisition of sounds cognizable by the ear that are agreeable, lovely, pleasing, delight-

metam yathābhūtaṃ  
sammappaññāya pas-  
sato uppajjati soma-  
nassaṃ. yaṃ evarūpā  
somanassaṃ, idaṃ  
vuccati nekkhamma-  
sitaṃ somanassaṃ.  
imāni cha nekkham-  
masitāni somanassāni.

tattha katamāni cha  
gehasitāni domanas-  
sāni: cakkhuviññey-  
yānaṃ rūpānaṃ iṭṭhā-  
naṃ kantānaṃ manā-  
pānaṃ manoramānaṃ  
lokāmisapaṭisaṃyuttā-  
naṃ appaṭilābhaṃ vā  
appaṭilābhato samanū-  
passato pubbe vā ap-  
paṭiladdhapubbaṃ atī-  
taṃ niruddhaṃ vipari-  
ṇataṃ samanussarato  
uppajjati domanassaṃ.  
yaṃ evarūpaṃ doma-  
nassaṃ. idaṃ vuccati  
gehasitaṃ domanas-  
saṃ. sotaviññeyyānaṃ

ful, connected with worldly gains, or from calling to mind a former non-acquisition, not having obtained before, that have passed, ceased, changed, mental pain arises. Such a form of mental pain as this is called the mental pain connected with the household life. Perceiving the non-acquisition of aromas cognizable by the nose that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former non-acquisition, not having obtained before, that have passed, ceased, changed, mental pain arises. Such a form of mental pain as this is called the mental pain connected with the household life. Perceiving the non-acquisition of flavors cognizable by the tongue that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a

saddānaṃ itṭhānaṃ  
kantānaṃ manāpānaṃ  
manoramānaṃ lokā-  
misapaṭisaṃyuttānaṃ  
appaṭilābhaṃ vā appa-  
ṭilābhato samanupas-  
sato pubbe vā appaṭi-  
laddhapubbaṃ atītaṃ  
niruddhaṃ vipariṇa-  
taṃ samanussarato  
uppañjati domanassaṃ.  
yaṃ evarūpaṃ doma-  
nassaṃ. idaṃ vuccati  
gehasitaṃ domanas-  
saṃ. ghānaviññeyyā-  
naṃ gandhānaṃ itṭhā-  
naṃ kantānaṃ manā-  
pānaṃ manoramānaṃ  
lokāmisapaṭisaṃyuttā-  
naṃ appaṭilābhaṃ vā  
appaṭilābhato saman-  
passato pubbe vā ap-  
paṭiladdhapubbaṃ atī-  
taṃ niruddhaṃ vipari-  
ṇataṃ samanussarato  
uppañjati domanassaṃ.  
yaṃ evarūpaṃ doma-  
nassaṃ. idaṃ vuccati  
gehasitaṃ domanas-  
saṃ. jivhāviññeyyā-

former non-acquisition, not having obtained before, that have passed, ceased, changed, mental pain arises. Such a form of mental pain as this is called the mental pain connected with the household life. Perceiving the non-acquisition of tangibles cognizable by the body that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former non-acquisition, not having obtained before, that have passed, ceased, changed, mental pain arises. Such a form of mental pain as this is called the mental pain connected with the household life. Perceiving the non-acquisition of dhammas cognizable by the mind that are agreeable, lovely, pleasing, delightful, connected with worldly gains, or from calling to mind a former non-acquisition, not having obtained before, that

naṃ rasānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ. yaṃ evarūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ. kāyaviññeyyānaṃ phoṭṭhabbānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ. yaṃ evarūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ.

have passed, ceased, changed, mental pain arises. Such a form of mental pain as this is called the mental pain connected with the household life. These are the six mental pains connected with the household life.

**13.** Therein what are the six mental pains connected with renunciation? Having known just the impermanence, changing, fading away and cessation of forms, and also having seen just this with right wisdom as it has come to be: “forms formerly and at present, all those forms are impermanent, suffering and liable

manoviññeyyānaṃ  
dhammānaṃ iṭṭhānaṃ  
kantānaṃ manāpānaṃ  
manoramānaṃ lokā-  
misapaṭisaṃyuttānaṃ  
appaṭilābhaṃ vā appa-  
ṭilābhato samanupas-  
sato pubbe vā appaṭi-  
laddhapubbaṃ atītaṃ  
niruddhaṃ vipariṇa-  
taṃ samanussarato  
uppajjati domanassaṃ.  
yaṃ evarūpaṃ doma-  
nassaṃ. idaṃ vuccati  
gehasitaṃ domanas-  
saṃ. imāni cha gehasi-  
tāni domanassāni.

tattha katamāni cha  
nekkhammasitāni do-  
manassāni: rūpānaṃ  
tveva aniccataṃ vidi-  
tvā vipariṇānavirāga-  
nirodhaṃ, pubbe ceva  
rūpā etarahi ca sabbe  
te rūpā aniccā dukkhā  
vipariṇāmadhammāti.  
evametam yathābhū-  
taṃ sammappaññāya  
disvā anuttaresu vi-



to change,” one arouses a yearning for the unsurpassed liberations [thus]: “O when indeed will I enter upon and dwell in that domain, that which is the domain the noble ones at present enter upon and dwell in?” Mental pain arises in dependence on arousing of the yearning. Such a form of mental pain as this is called the mental pain connected with renunciation. Having known just the impermanence, changing, fading away and cessation of sounds, and also having seen just this with right wisdom as it has come to be: “sounds formerly and at present, all those sounds are impermanent, suffering and liable to change,” one arouses a yearning for the unsurpassed liberations [thus]: “when indeed will I enter upon and dwell in that domain, that which is the domain the noble ones at present enter upon and dwell in?” Men-

mokkhesu pihaṃ upaṭṭhāpeti: kudassu<sup>2</sup> nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anutaresu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. saddānaṃ tveva aniccataṃ viditvā vipariṇāma virāganirodhaṃ, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammāti. evameva yathābhūtaṃ sammapaññāya disvā anuttare su vimokkhesu pihaṃ upaṭṭhāpeti: kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā

<sup>2</sup>kudussu-majasaṃ. ■

tal pain arises in dependence on arousing of the yearning. Such a form of mental pain as this is called the mental pain connected with renunciation. Having known just the impermanence, changing, fading away and cessation of aromas, and also having seen just this with right wisdom as it has come to be: “aromas formerly and at present, all those aromas are impermanent, suffering and liable to change,” one arouses a yearning for the unsurpassed liberations [thus]: “O when indeed will I enter upon and dwell in that domain, that which is the domain the noble ones at present enter upon and dwell in?” Mental pain arises in dependence on arousing of the yearning. Such a form of mental pain as this is called the mental pain connected with renunciation. Having known just the impermanence, changing, fading away and cessation of

etarahi āyatanam upasampajja viharantī'ti. iti anuttaresu vimokkhesu piham upaṭṭhāpayato upapajjati pi-happaccayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitaṃ domanassam. gandhānam tveva aniccatam viditvā vipariṇāma virāgaṇirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu piham upaṭṭhāpeti: kudassu nāmāham tadāyatanam upasampajja viharissāmi. yadariyā etarahi āyatanam upasampajja viharantī'ti. iti anuttaresu vimokkhesu piham upaṭṭhāpayato upapajjati pi-happaccayā

flavors, and also having seen just this with right wisdom as it has come to be: “flavors formerly and at present, all those flavors are impermanent, suffering and liable to change,” one arouses a yearning for the unsurpassed liberations [thus]: “O when indeed will I enter upon and dwell in that domain, that which is the domain the noble ones at present enter upon and dwell in?” Mental pain arises in dependence on arousing of the yearning. Such a form of mental pain as this is called the mental pain connected with renunciation. Having known just the impermanence, changing, fading away and cessation of tangibles, and also having seen just this with right wisdom as it has come to be: “tangibles formerly and at present, all those tangibles are impermanent, suffering and liable to change,” one arouses a yearning for the unsurpassed

domanassam. yaṃ eva-rūpaṃ domanassam, idaṃ vuccati nekkhammasitaṃ domanassam. rasānaṃ tveva aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva rasā eta-rahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammāti. eva-metaṃ yathābhūtaṃ sammappaññāya di-svā anuttareṣu vimokkheṣu pihaṃ upatṭhāpeti: kudassu nāmaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anuttareṣu vimokkheṣu pihaṃ upatṭhāpayato upapajjati pihaṃ paccayaṃ domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitaṃ domanassam. phoṭṭhabbānaṃ tveva aniccataṃ

liberations [thus]: “O when indeed will I enter upon and dwell in that domain, that which is the domain the noble ones at present enter upon and dwell in?” Mental pain arises in dependence on arousing of the yearning. Such a form of mental pain as this is called the mental pain connected with renunciation. Having known just the impermanence, changing, fading away and cessation of dhammas, and also having seen just this with right wisdom as it has come to be: “dhammas formerly and at present, all those dhammas are impermanent, suffering and liable to change,” one arouses a yearning for the unsurpassed liberations [thus]: “O when indeed will I enter upon and dwell in that domain, that which is the domain the noble ones at present enter upon and dwell in?” Mental pain arises in dependence on arousing of

viditvā vipariṇāmavirāgaṇirodham, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti: kudassu nāmaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. dhammānaṃ tveva aniccatam viditvā vipariṇāmavirāgaṇirodham, pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipari-

the yearning. Such a form of mental pain as this is called the mental pain connected with renunciation. These are the six mental pains connected with renunciation.

ṇāmadhammāti. eva-  
metaṃ yathābhūtaṃ  
sammappaññāya di-  
svā anuttaresu vimok-  
khesu pihaṃ upaṭṭhā-  
peti: kudassu nāmā-  
haṃ tadāyatanaṃ upa-  
sampaṇṇa viharissāmi.  
yadariyā etarahi āyata-  
naṃ upasampaṇṇa viha-  
raṇṭi'ti. iti anuttaresu  
vimokkhesu pihaṃ  
upaṭṭhāpayato upa-  
paṇṇati pihaṃ paccayā  
domanassaṃ. yaṃ eva-  
rūpaṃ domanassaṃ,  
idaṃ vuccati nekkham-  
masitaṃ domanassaṃ.  
imāni cha nekkhamma-  
sitāni domanassāni.

14. Therein, what are the six [forms of] equanimity connected with the household life? Having seen forms with the eye, equanimity arises for a foolish, confused puthujjana, one who has not conquered the confinements [imposed by the six

tattha katamā cha ge-  
hasitā upekkhā: cak-  
khunā rūpaṃ disvā  
upapaṇṇati upekkhā bā-  
lassa mūlhaṃ puthu-  
janassa anodhijinassa  
avipākajinassa anādī-  
navadassāvino assuta-

sense domains], one who has not conquered results [not having seen where results of kamma cease without remainder], one who is blind to danger [in samsara], one to whom hearing [of the Dhamma] does not come to be, the puthujjana. Such a form of equanimity does not transcend the form, therefore that is called the equanimity connected with the household life. Having heard sounds with the ear, equanimity arises for a foolish, confused puthujjana, one who has not conquered the confinements [imposed by the six sense domains], one who has not conquered results [not having seen where results of kamma cease without remainder], one who is blind to danger [in samsara], one to whom hearing [of the Dhamma] does not come to be, the puthujjana. Such a form of equanimity does not transcend the sound, therefore

vato puthujjanassa. yā evarūpā upekkhā, rūpaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. sotenā saddaṃ sutvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, saddā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. ghānena gandhaṃ ghāyitvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpaṃ upekkhā, gandhā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. jivhāya rasaṃ sāyitvā upapajjati upekkhā bālassa mūl-

that is called the equanimity connected with the household life. Having smelled an aroma with the nose, equanimity arises for a foolish, confused puthujjana, one who has not conquered the confinements [imposed by the six sense domains], one who has not conquered results [not having seen where results of kamma cease without remainder], one who is blind to danger [in samsara], one to whom hearing [of the Dhamma] does not come to be, the puthujjana. Such a form of equanimity does not transcend the aroma, therefore that is called the equanimity connected with the household life. Having tasted a flavor with the tongue, equanimity arises for a foolish, confused puthujjana, one who has not conquered the confinements [imposed by the six sense domains], one who has not conquered results [does not see

hassa puthujjanassa anodhijinassa avipākajinassa anādinavadassāvino assutavato puthujjanassa. yā evarūpaṃ upekkhā, rasā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. kāyena phoṭṭhabbaṃ phusitvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādinavadassāvino asutavato puthujjanassa. yā evarūpaṃ upekkhā, phoṭṭhabbaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. manasā dhammaṃ viññāya upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādinavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, dhammaṃ sā nātivattati. tasmā

where results of kamma cease without remainder], one who is blind to danger [in samsara], one to whom hearing [of the Dhamma] does not come to be, the puthujjana. Such a form of equanimity does not transcend the flavor, therefore that is called the equanimity connected with the household life. Having touched a tangible with the body, equanimity arises for a foolish, confused puthujjana, one who has not conquered the confinements [imposed by the six sense domains], one who has not conquered results [does not see where results of kamma cease without remainder], one who is blind to danger [in samsara], one to whom hearing [of the Dhamma] does not come to be, the puthujjana. Such a form of equanimity does not transcend the tangible, therefore that is called the equanimity connected with the household life. Having

sā upekkhā gehasitāni vuccati. imā cha gehasitā upekkhā.



cognized a dhamma with the mind, equanimity arises for a foolish, confused puthujjana, one who has not conquered the confinements [imposed by the six sense domains], one who has not conquered results [does not see where results of kamma cease without remainder], one who is blind to danger [in samsara], one to whom hearing [of the Dhamma] does not come to be, the puthujjana. Such a form of equanimity does not transcend the dhamma, therefore that is called the equanimity connected with the household life. These are the six [forms of] equanimity connected with the household life.

15. Therein, what are the six equanimity connected with renunciation? Having known just the impermanence, changing, fading away and cessation of forms,

tattha katamā cha nekkhammasitā upekkhā:  
rūpānaṃ tveva aniccatam viditvā vipariṇāmavirāgaṇirodham,  
pubbe ceva rūpā eta-  
rahi ca sabbe te rūpā

and also seeing just this with right wisdom as it has come to be: “forms formerly and at present, all those forms are impermanent, suffering and liable to change,” equanimity arises. Such a form of equanimity as this transcends the form, therefore that is called the equanimity connected with renunciation. Having known just the impermanence, changing, fading away and cessation of sounds, and also seeing just this with right wisdom as it has come to be: “sounds formerly and at present, all those sounds are impermanent, suffering and liable to change,” equanimity arises. Such a form of equanimity as this transcends the sound, therefore that is called the equanimity connected with renunciation. Having known just the impermanence, changing, fading away and cessation of aromas, and also seeing just this with right wisdom as it has

aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā rūpaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. saddhānaṃ tveva aniccatam viditvā vipariṇāmavirāganirodham, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā saddam sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. gandhānaṃ tveva aniccatam viditvā vipariṇāmavirāganirodham, pubbe ceva gandhā etarahi ca sabbe te gandhā aniccā dukkhā

come to be: “aromas formerly and at present, all those aromas are impermanent, suffering and liable to change,” equanimity arises. Such a form of equanimity as this transcends the aroma, therefore that is called the equanimity connected with renunciation. Having known just the impermanence, changing, fading away and cessation of flavors, and also seeing just this with right wisdom as it has come to be: “flavors formerly and at present, all those flavors are impermanent, suffering and liable to change,” equanimity arises. Such a form of equanimity as this transcends the flavor, therefore that is called the equanimity connected with renunciation. Having known just the impermanence, changing, fading away and cessation of tangibles, and also seeing just this with right wisdom as it has come to be: “tangibles formerly

vipariṇāmadhammā'ti evametam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā gandham sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. rasānaṃ tveva aniccatam viditvā vipariṇāmavirāganirodham, pubbe ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā rasaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. phoṭṭhabbānaṃ tveva aniccatam viditvā vipariṇāmavirāganirodham, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammā'ti

and at present, all those tangibles are impermanent, suffering and liable to change,” equanimity arises. Such a form of equanimity as this transcends the tangible, therefore that is called the equanimity connected with renunciation. Having known just the impermanence, changing, fading away and cessation of dhammas, and also seeing just this with right wisdom as it has come to be: “dhammas formerly and at present, all those dhammas are impermanent, suffering and liable to change,” equanimity arises. Such form of equanimity as this transcends the dhamma, therefore that is called the equanimity connected with renunciation. These are the six [forms of] equanimity connected with renunciation.

#### 16. Therein, in dependence

evametam yathābhū-  
taṃ sammappaññāya  
passato upapajjati  
upekkhā yā evarūpā  
upekkhā phoṭṭhabbaṃ  
sā ativattati. tasmā sā  
upekkhā nekkhamma-  
sitāti vuccati. dhammā  
tveva aniccatam vidi-  
tvā vipariṇāma virā-  
ganirodham, pubbe  
ceva dhammā etarahi  
ca sabbe te dhammā  
aniccā dukkhā vipari-  
ṇāmadhammā'ti eva-  
metam yathābhūtaṃ  
sammappaññāya pas-  
sato upapajjati upek-  
khā yā evarūpā upek-  
khā dhammaṃ sā ati-  
vattati. tasmā sā upek-  
khā nekkhammasitāti  
vuccati. imā cha nek-  
khammasitā upekkhā.  
chattim̐sa sattapadā  
veditabbāti iti yaṃ  
taṃ vuttaṃ, idametam  
paṭicca vuttaṃ.

tatridam nissāya idam

on this, you must abandon this. Yet this was said thus. On account of what was this said? Therein, O bhikkhus, that which are the six mental pleasures connected with renunciation, in dependence on that, by means of that, you must abandon, you must surmount that which is the six mental pleasures connected with the household life. Thus, is their abandoning, thus is their surmounting. Therein, O bhikkhus, that which are the six mental pains connected with renunciation, in dependence on that, by means of that, you must abandon, you must surmount that which is the six mental pains connected with the household life. Thus, is their abandoning, thus is their surmounting. Therein, O bhikkhus, that which are the six [forms of] equanimity connected with renunciation, in dependence on that, by means of that, you must

pajahathāti iti kho pa-  
netam vuttam, kiñce-  
tam paṭicca vuttam:  
tatra bhikkhave, yāni  
cha nekkhammasitāni  
somanassāni, tāni nis-  
sāya tāni āgama,  
yāni cha gehasitāni so-  
manassāni tāni pajaha-  
tha, tāni samatikkama-  
tha. evametesam pa-  
hānam hoti, evamete-  
sam samatikkamo hoti.  
tatra bhikkhave yāni  
cha nekkhammasitāni  
domanassāni tāni nis-  
sāya tāni āgama yāni  
cha gehasitāni doma-  
nassāni, tāni pajaha-  
tha. tāni samatikka-  
matha. evametesam  
pahānam hoti. evame-  
tesam samatikkamo  
hoti. tatra bhikkhave  
yā cha nekkhammasitā  
upekkhā, tā nissāya  
tā āgama, yā cha  
gehasitā upekkhā tā  
pajahatha, tā sama-  
tikkamatha evame-

abandon, you must surmount that which is the six [forms of] equanimity connected with the household life. Thus, is their abandoning, thus is their surmounting. Therein, O bhikkhus, that which are the six mental pleasures connected with renunciation, in dependence on that, by means of that, you must abandon, you must surmount that which is the six mental pains connected with renunciation. Thus, is their abandoning, thus is their surmounting. Therein, O bhikkhus, that which are the six [forms of] equanimity connected with renunciation, in dependence on that, by means of that, you must abandon, you must surmount that which is the six mental pleasures connected with renunciation. Thus, is their abandoning, thus is their surmounting.

17. There is, O bhikkhus,

tāsaṃ pahānaṃ hoti, evametāsaṃ samatik-kamo hoti. tatra bhikkhave, yāni cha nekkhammasitāni somanassāni, tāni nissāya tāni āgamma, yāni cha nekkhammasitāni do-manassāni. tāni pajahatha, tāni samatikkamatha. evametesaṃ pahānaṃ hoti, evametesaṃ samatikkamo hoti. tatra bhikkhave, yā cha nekkhammasitā upekkhā, tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. evametesaṃ pahānaṃ hoti, evametesaṃ samatikkamo hoti.

atthi bhikkhave, upekkhā nānattā nānatta-

diversified equanimity, connected with diversity. There is unified equanimity, connected with unity. And which, O bhikkhus, is the diversified equanimity, connected with diversity? There is, O bhikkhus, equanimity in forms, there is [equanimity] in sounds, there is [equanimity] in aromas, there is [equanimity] in flavors, there is [equanimity] in tangibles. This, O bhikkhus is the diversified equanimity, connected with diversity.

18. And which, O bhikkhus, is unified equanimity, connected with unity? There is, O bhikkhus, equanimity depending on the domain of infinite space, there is [equanimity] depending on domain of infinite consciousness, there is [equanimity] depending on domain of nothingness, there is [equanimity] depending on domain

sitā. atthi upekkhā ekattā ekattasitā. katamā ca bhikkhave, upekkhā nānattā nānattasitā: atthi bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabesu. ayaṃ bhikkhave upekkhā nānattā nānattasitā.

katamā ca bhikkhave, upekkhā ekattā ekattasitā: atthi bhikkhave, upekkhā ākāśānañcāyatananissitā, atthi viññāṇaṇcāyatananissitā, ākiñcaṇñāyatananissitā, atthi nevasaññānāsaññāyatananissitā. ayaṃ bhikkhave, upekkhā ekattā ekattasitā. ta-

of neither perception nor non-perception. This, O bhikkhus, is unified equanimity, connected with unity. Therein, O bhikkhus, that which is unified equanimity, connected with unity, in dependence on that, by means of that, you must abandon, you must surmount that which is the diversified equanimity, connected with diversity. Thus, is their abandoning, thus is their surmounting. Not-made-of-that-ness, O bhikkhus, in dependence on not-made-of-that-ness, by means of that, you must abandon, you must surmount that which is the unified equanimity, connected with unity. Thus, is their abandoning, thus is their surmounting. “Therein, in dependence on this, you must abandon this.” That which was said thus, it is on account of this here that it was said.

tra bhikkhave, yā'yaṃ upekkhā ekattā ekattasitā, taṃ nissāya taṃ āgamma, yā'yaṃ upekkhā nānattā nānattasitā, taṃ pajahatha, taṃ samatikkamatha. evametissā pahānaṃ hoti, evametissā samatikkamo hoti. atammayataṃ bhikkhave, nissāya atammayataṃ āgamma yā'yaṃ upekkhā ekattā ekattasitā taṃ pajahatha. taṃ samatikkamatha. evametissā samatikkamo hoti. tatridaṃ nissāya idaṃ pajahathā'ti iti yaṃ taṃ vuttaṃ, idaṃ metāṃ paṭicca vuttaṃ.



19. The three establishments of mindfulness which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.” Yet this was said thus. On account of what was this said? “Here, O bhikkhus, compassionate, desiring their welfare, the Teacher teaches the Dhamma for his disciples out of compassion [thus] “this is for your welfare, this is for your happiness.”. Of that the disciples do not listen. They do not give ear attentively. They do not apply their minds to understand it. They carry on having turned aside the Teacher’s dispensation. Therein, O bhikkhus, the Tathagata is just not contented and experiences no contentment. [Yet] not filled with desire, he abides mindful and clearly comprehending. This, O bhikkhus, is the first establishment of mindfulness, which the Noble One

'tayo satipaṭṭhānā ya-dariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahati'ti iti kho pane-taṃ vuttaṃ. kiñce-taṃ paṭicca vuttaṃ: idha bhikkhave, sat-thā sāvakaṇaṃ dham-maṃ deseti anukam-pako hitesī anukam-paṃ upādāya: 'idaṃ vo hitāya idaṃ vo su-khāyā'ti. tassa sāvakaṇaṃ na sussūsanti. na so-taṃ odahanti. na aññā-cittaṃ upaṭṭhapenti. vokkamma ca satthu-sāsaṇaṃ vattanti. ta-tra bhikkhave, tathā-gato na ceva attamaṇo hoti. na ca attamaṇa-taṃ paṭisaṃvedeti. anavassuto ca viharati sato sampajāno. idaṃ bhikkhave, paṭhamam satipaṭṭhānaṃ, ya-dariyo sevati, yadariyo sevamāno satthā gaṇa-manusāsitumarahati.

exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.”

20. “Furthermore, O bhikkhus, compassionate, desiring their welfare, the Teacher teaches the Dhamma for his disciples out of compassion [thus] “this is for your welfare, this is for your happiness.”. Of that, some of the disciples do not listen. They do not give ear attentively. They do not apply their minds to understand it. They carry on having turned aside the Teacher’s dispensation. Some of the disciples listen. They give ear attentively. They apply their minds to understand it. They do not carry on having turned aside the Teacher’s dispensation. Therein, O bhikkhus, the Tathagata is just not contented and experiences no contentment,



puna ca param bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti. tassa ekacce sāvakā na sūsūsanti, na soṭaṃ odahanti, na aññā cittaṃ upaṭṭhapenti. vokkamma ca satthusāsaṇaṃ vattanti. ekacce sāvakā sūsūsanti. soṭaṃ odahanti aññā cittaṃ upaṭṭhapenti. na ca vokkamma satthusāsaṇaṃ vattanti. tatra bhikkhave, tathāgato na ceva attamano hoti, na ca attamanataṃ paṭisaṃvedeti. na ca anattamano hoti. na ca anattamanataṃ paṭisaṃvedeti. atta-

and not discontented and experiences no discontentment. Having avoided both contentment and discontentment, he abides equanimous, mindful and clearly comprehending. This, O bhikkhus, is the second establishment of mindfulness, which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.”

21. “Furthermore, O bhikkhus, compassionate, desiring their welfare, the Teacher teaches the Dhamma for his disciples out of compassion [thus] “this is for your welfare, this is for your happiness.”. Of that the disciples listen. They give ear attentively. They apply their minds to understand it. They do not carry on having turned aside the Teacher’s dispensation. Therein, O bhikkhus, the Tathagata is

manatañca anattama-natañca<sup>3</sup> tadūbhayaṃ abhinivajjetvā so upekkhako viharati sato sampajāno. idaṃ vucati bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

puna ca paraṃ bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti tassa sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanāṃ vattanti. tatra bhikkhave, tathāgato

<sup>3</sup>attamanatā ca anattamanatā  
ca-majasam.   
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just contented and experiences contentment. [Yet] not filled with desire, he abides mindful and clearly comprehending. This, O bhikkhus, is the third establishment of mindfulness, which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.”

22. “The three establishments of mindfulness which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.” That which was said thus, it is on account of this here that it was said.

23. Among teachers of training, he is called “the unsurpassed charioteer of tamed persons.” Yet this was said thus. On account of what was this said? Led by the elephant tamer, O bhikkhus, the

attamano ceva hoti, attamanatañca paṭi-saṃvedeti. anavassuto ca viharati sato sam-pajāno. idaṃ vuccati bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsītumarahati.

tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahatīti iti yaṃ taṃ vuttaṃ idametaṃ, paṭicca vuttaṃ.

so vuccati yoggācariyānaṃ anuttaro purisadammasārathīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: hatthidama-

tamed elephant runs along only one direction, eastern or western or northern or southern. Led by the horse tamer, O bhikkhus, tamed horse runs along only one direction, eastern or western or northern or southern. Led by the bull tamer, O bhikkhus, tamed bull runs along only one direction, eastern or western or northern or southern. Indeed, led by the Tathagata, the Arahant, the rightly self-awakened One, the tamed person roams in eight directions. One possessed of form sees forms. This is the first direction. Not percipient of internal forms, one sees external forms. This is the second direction. One is intent on just this: “the beautiful”. This is the third direction. From the complete surmounting of perceptions of form, from the extinguishing of perceptions of resistance, from non-attention to perceptions of diversity, “space

kena bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. assadamakena bhikkhave, assadammo sārīto ekaṃyeva disaṃ dhāvati, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. godamakena bhikkhave, godammo sārīto ekaṃyeva disaṃ dhāvati puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. tathāgatena hi bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭhadisā vidhāvati rūpī rūpāni passati. ayaṃ paṭhamā disā<sup>4</sup> ajjhat-taṃ arūpasaññī bahiddhā rūpāni passati. ayaṃ dutiyā disā. subhantveva adhimutto

<sup>4</sup>ayaṃ ekādisā-majasaṃ. ■

is infinite,” one enters and dwells in the domain of infinite space. This is the fourth direction. Having completely surmounted the domain of infinite space, “consciousness is infinite,” one enters and dwells in the domain of infinite consciousness. This is the fifth direction. Having completely surmounted the domain of infinite consciousness, “there is nothing,” one enters and dwells in the domain of nothingness. This is the sixth direction. Having completely surmounted the domain of nothingness, one enters and dwells in the domain of neither perception nor non-perception. This is the seventh direction. Having completely surmounted the domain of neither perception nor non-perception, one enters and dwells in the cessation of perception and feeling. This is the eighth direction. Indeed, led by the Tathagata, the Arahant, the rightly self-

hoti. ayaṃ tatiyā disā. sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāśānañcāyatanam upasampajja viharati. ayaṃ catutthī disā. sabbaso ākāśānañcāyatanam samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanam upasampajja viharati ayaṃ pañcamī disā. sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. ayaṃ chaṭṭhī disā. sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. ayaṃ sattamī disā. sabbaso nevasaññā nāsaññāyatanam samatikkamma saññāveda-

awakened One, the tamed person roams in these eight directions. Among teachers of training, he is called “the unsurpassed charioteer of tamed persons.” That which was said thus, it is on account of this here that it was said.

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

yitanirodhaṃ upasam-  
pajja viharati. ayaṃ  
aṭṭhamī disā. tathāga-  
tena bhikkhave, ara-  
hatā sammāsambud-  
dhena purisadammo  
sārīto. imā aṭṭha disā  
vidhāvati. so vuccati  
yoggācariyānaṃ anut-  
taro purisadammasā-  
rathīti iti yaṃ taṃ vut-  
taṃ, idameva paṭicca  
vuttanti.

idamavoca bhagavā  
attamanā te bhikkhū  
bhagavato bhāsitaṃ  
abhinanduntī.

