

0.0.1 Classification of the Six Domains

saḷāyatanavibhaṅgasuttaṃ

1. Thus was heard by me: At one time the Auspicious One was dwelling in Sāvatthi 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:

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhu āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

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."

saḷāyatanavibhaṅgaṃ vo bhikkhave, desissāmi taṃ suṇātha sādhukaṃ manasi karotha bhāssissāmīti.

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

evaṃ bhanteti kho te bhikkhū bhagavato paccas-

sosum. bhagavā etadavoca:

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

cha ajjhakkāni āyatanāni veditabbāni. cha bāhirāni āyatanāni veditabbāni. cha viññāṇakāyā veditabbā. cha phassakāyā veditabbā. aṭṭhārasa manopavicārā veditabbā. chaṭṭiṃsa sattapadā veditabbā. tatridaṃ nissāya idaṃ pajahatha tayo satipaṭṭhānā yadiriyo sevati, yadiriyo sevamāno satthā gaṇamanusāsītumarahati, so vuccati yoggācariyānaṃ anuttaro purisadammasārathī'ti. aya-muddeso saḷāyatanavibhaṅgassa.

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, 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.

cha ajjhakkāni āyatanāni veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cak-khāyatanam sotāyatanam ghānāyatanam jivhāyatanam kāyāyatanam manāyatanam. cha ajjhakkāni āyatanāni veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ. cha bāhirāni āyatanāni veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam dhammāyatanam. cha bāhirāni āyatanāni veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

cha viññāṇakāyā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhuvīññāṇaṃ sotavīññāṇaṃ ghānavīññāṇaṃ jivhāvīññāṇaṃ kāyavīññāṇaṃ manovīññāṇaṃ. cha viññāṇakāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ.

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.

cha phassakāyā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhusamphasso sotasaṃphasso ghānasamphasso jivhāsaṃphasso kāyasaṃphasso manosamphasso. cha phassakāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ.

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 men-

tal pain based on forms, one ponders equanimity based on forms. Having heard sounds with the ear, one ponders a mental 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, [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.

aṭṭhārasa manopavicārā veditabbāti iti kho pane-
taṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā
rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ upavi-
carati. domanassaṭṭhāniyaṃ rūpaṃ upavicarati.
upekkhaṭṭhāniyaṃ rūpaṃ upavicarati. sotena sad-
daṃ sutvā somanassaṭṭhāniyaṃ saddaṃ upavica-
rati. domanassaṭṭhāniyaṃ saddaṃ upavicarati.

upekkhaṭṭhāṇiyaṃ saddhaṃ upavicarati. ghānena gandhaṃ ghāyitvā somanassaṭṭhāṇiyaṃ gandhaṃ upavicarati. domanassaṭṭhāṇiyaṃ gandhaṃ upavicarati. upekkhaṭṭhāṇiyaṃ ghaṇḍhaṃ upavicarati. jivhāya rasaṃ sāyitvā somanassaṭṭhāṇiyaṃ rasaṃ upavicarati. domanassaṭṭhāṇiyaṃ rasaṃ upavicarati. upekkhaṭṭhāṇiyaṃ rasaṃ upavicarati. kāyena phoṭṭhabbaṃ phusitvā somanassaṭṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. domanassaṭṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. upekkhaṭṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. manasā dhammaṃ viññāya somanassaṭṭhāṇiyaṃ dhammaṃ upavicarati. domanassaṭṭhāṇiyaṃ dhammaṃ upavicarati. upekkhaṭṭhāṇiyaṃ¹ dhammaṃ upavicarati. iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā. aṭṭhārasa manopavicārā vedittabbāti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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 six equanimity connected with renunciation.

¹upekkhāṭṭhāṇiyaṃ-majasam. ■
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chattimsa sattapadā veditabbāti iti kho panetaṃ vuttaṃ, kiñce taṃ paṭicca vuttaṃ: cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā.

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 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 fla-

vors 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 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.

tattha katamāni cha gehasitāni somanassāni: cak-
 khuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ ma-
 nāpānaṃ manoramānaṃ lokāmisapaṭisaṃyutta-
 naṃ paṭilābhaṃ vā paṭilābhato samanupassato
 pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ
 vipariṇataṃ samanussarato uppajjati somanassaṃ,
 yaṃ evarūpaṃ somanassaṃ idaṃ vuccati geha-
 sitaṃ somanassaṃ. sotaviññeyyānaṃ saddānaṃ

iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ
 lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilā-
 bhato samanupassato pubbe vā paṭiladdhapub-
 baṃ atītaṃ niruddhaṃ vipariṇataṃ samanussa-
 rato uppajjati somanassaṃ, yaṃ rūpānaṃ soma-
 nassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. ghā-
 naviññeyyānaṃ gandhānaṃ iṭṭhānaṃ kantānaṃ
 manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyut-
 tānaṃ paṭilābhaṃ vā paṭilābhato samanupassato
 pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ
 vipariṇataṃ samanussarato uppajjati somanassaṃ,
 yaṃ evarūpaṃ somanassaṃ idaṃ vuccati geha-
 sitaṃ somanassaṃ. jivhāviññeyyānaṃ rasānaṃ
 iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ
 lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilā-
 bhato samanupassato pubbe vā paṭiladdhapub-
 baṃ atītaṃ niruddhaṃ vipariṇataṃ samanussa-
 rato uppajjati somanassaṃ, yaṃ evarūpaṃ soma-
 nassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. kā-
 yaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantā-
 naṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃ-
 yuttānaṃ paṭilābhaṃ vā paṭilābhato samanupas-
 sato pubbe vā paṭiladdhapubbaṃ atītaṃ nirud-
 dhaṃ vipariṇataṃ samanussarato uppajjati soma-
 nassaṃ, yaṃ evarūpaṃ somanassaṃ idaṃ vuc-
 cati gehasitaṃ somanassaṃ. manoviññeyyānaṃ
 dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ ma-
 noramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ
 vā paṭilābhato samanupassato pubbe vā paṭilad-
 dhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ sama-

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

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

tattha katamāni cha nekkhammasitāni somanas-
 sāni: rūpānaṃ tveva aniccatāṃ viditvā vipariṇā-
 mavirāgaṇirodhaṃ, pubbe ceva rūpā etarahi ca
 sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti
 evametāṃ yathābhūtaṃ sammappaññāya passato
 uppajjati somanassaṃ. yaṃ evarūpaṃ somanas-
 saṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ. sad-
 dānaṃ tveva aniccatāṃ viditvā vipariṇāma-
 virāgaṇirodhaṃ, pubbe ceva saddā etarahi ca sabbe
 te saddā aniccā dukkhā vipariṇāmadhammā'ti eva-

metam yathābhūtaṃ sammappaññāya passato up-
pajjati somanassaṃ. yaṃ evarūpaṃ somanassaṃ,
idaṃ vuccati nekkhammasitaṃ somanassaṃ. gan-
dhānaṃ tveva aniccatam veditvā vipariṇāma-
virāgaṇirodhaṃ, pubbe ceva gandhā etarahi ca sabbe
te saddā aniccā dukkhā vipariṇāmadhammā'ti eva-
metam yathābhūtaṃ sammappaññāya passato up-
pajjati somanassaṃ. yaṃ evarūpaṃ somanassaṃ,
idaṃ vuccati nekkhammasitaṃ somanassaṃ. ra-
sānaṃ tveva aniccatam veditvā vipariṇāma-
virāgaṇirodhaṃ, pubbe ceva rasā etarahi ca sabbe te
rasā aniccā dukkhā vipariṇāmadhammā'ti evame-
taṃ yathābhūtaṃ sammappaññāya passato uppaj-
jati somanassaṃ. yaṃ evarūpaṃ somanassaṃ,
idaṃ vuccati nekkhammasitaṃ somanassaṃ. phoṭ-
ṭhabbānaṃ tveva aniccatam veditvā vipariṇāma-
virāgaṇirodhaṃ, pubbe ceva phoṭṭhabbā etarahi
ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇā-
madhammā'ti evametaṃ yathābhūtaṃ sammap-
paññāya passato uppajjati somanassaṃ. yaṃ eva-
rūpaṃ somanassaṃ, idaṃ vuccati nekkhammasi-
taṃ somanassaṃ. dhammānaṃ tveva aniccatam
viditvā vipariṇāma-
virāgaṇirodhaṃ, pubbe ceva dhammā,
etarahi ca sabbe te dhammā aniccā dukkhā vipa-
riṇāmadhammā'ti evametaṃ yathābhūtaṃ sam-
mappaññāya passato uppajjati somanassaṃ. yaṃ
evarūpā somanassaṃ, idaṃ vuccati nekkhamma-
sitaṃ somanassaṃ. imāni cha nekkhammasitāni

somanassāni.

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, 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 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 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 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.

tattha katamāni cha gehasitāni domanassāni: cak-
khuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ ma-
nāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttā-
naṃ appaṭilābhaṃ vā appaṭilābhato samanupas-
sato pubbe vā appaṭiladdhapubbaṃ atītaṃ nirud-
dhaṃ vipariṇataṃ samanussarato uppajjati doma-
nassaṃ. yaṃ evarūpaṃ domanassaṃ. idaṃ vuc-
cati gehasitaṃ domanassaṃ. sotaviññeyyānaṃ
saddānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ ma-
noramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilā-
bhaṃ vā appaṭilābhato samanupassato pubbe vā
appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇa-

taṃ samanussarato uppajjati domanassaṃ. yaṃ
 evarūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ
 domanassaṃ. ghānaviññeyyānaṃ gandhānaṃ iṭ-
 ṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lo-
 kāmisaṇḍaṇḍiyyuttānaṃ appaṭilābhaṃ vā appa-
 ṭilābhato samanupassato pubbe vā appaṭiladdha-
 pubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato
 uppajjati domanassaṃ. yaṃ evarūpaṃ do-
 manassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ.
 jivhāviññeyyānaṃ rasānaṃ iṭṭhānaṃ kantānaṃ
 manāpānaṃ manoramānaṃ lokāmisaṇḍaṇḍiyyut-
 tānaṃ appaṭilābhaṃ vā appaṭilābhato samanupas-
 sato pubbe vā appaṭiladdhapubbaṃ atītaṃ nirud-
 dhaṃ vipariṇataṃ samanussarato uppajjati doma-
 nassaṃ. yaṃ evarūpaṃ domanassaṃ. idaṃ vuc-
 cati gehasitaṃ domanassaṃ. kāyaviññeyyānaṃ
 phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ
 manoramānaṃ lokāmisaṇḍaṇḍiyyuttānaṃ appa-
 ṭilābhaṃ vā appaṭilābhato samanupassato pubbe
 vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipa-
 riṇataṃ samanussarato uppajjati domanassaṃ. yaṃ
 evarūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ
 domanassaṃ. manoviññeyyānaṃ dhammānaṃ iṭ-
 ṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lo-
 kāmisaṇḍaṇḍiyyuttānaṃ appaṭilābhaṃ vā appa-
 ṭilābhato samanupassato pubbe vā appaṭiladdha-
 pubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato
 uppajjati domanassaṃ. yaṃ evarūpaṃ do-
 manassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ.
 imāni cha gehasitāni domanassāni.

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 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?” 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 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 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 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 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.

tattha katamāni cha nekkhammasitāni domanas-
sāni: rūpānaṃ tveva aniccatam viditvā vipariṇā-
mavirāganirodham, pubbe ceva rūpā etarahi ca
sabbe te rūpā aniccā dukkhā vipariṇāmadham-
māti. evametam yathābhūtaṃ sammappaññāya
disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti:
kudassu² nāmāhaṃ tadāyatanaṃ upasampajja vi-
harissāmi. yadariyā etarahi āyatanaṃ upasam-
pajja viharanti'ti. iti anuttaresu vimokkhesu pi-
haṃ upaṭṭhāpayato upapajjati pihappaccayā do-
manassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ
vuccati nekkhammasitaṃ domanassaṃ. saddā-
naṃ tveva aniccatam viditvā vipariṇāmavirāgani-
rodham, pubbe ceva saddā etarahi ca sabbe te
saddā aniccā dukkhā vipariṇāmadhammāti. eva-
metam yathābhūtaṃ sammappaññāya disvā anut-
taresu vimokkhesu pihaṃ upaṭṭhāpeti: kudassu
nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi.

²kudussu-majasam. ■

yadariyā etarahi āyatanam upasampajja viharantī'ti. iti anuttaresu vimokkhesu piham upaṭṭhāpayato upapajjati pihappaccayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitam domanassam. gandhānam tveva aniccatam viditvā vipariṇāmavirāganirodham, 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 pihappaccayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitam domanassam. rasānam tveva aniccatam viditvā vipariṇāmavirāganirodham, pubbe ceva rasā etarahi ca sabbe te rasā 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 pihappaccayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitam domanassam. phoṭṭhabbānam tveva aniccatam viditvā vipariṇāmavirāganirodham, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu

pihaṃ upaṭṭhāpeti: kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharanti'ti. iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. dhammānaṃ tveva aniccatam viditvā vipariṇāmavirāgaṇirodhaṃ, pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti: kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharanti'ti. iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. imāni cha nekkhammasitāni 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 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 saṃsāra], one to whom hearing [of the Dhamma] does not come to be, the puthujjana. Such a form of equanim-

ity 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 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 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 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.

tattha katamā cha gehasitā upekkhā: cakkhunā rūpaṃ disvā upapajjati upekkhā bālassa mūlhasa puthujanassa anodhijinassa avipākajinassa anā-dīnavadassāvino assutavato puthujanassa. yā eva-rūpā upekkhā, rūpaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. sotena saddaṃ su-tvā upapajjati upekkhā bālassa mūlhasa puthujanassa anodhijinassa avipākajinassa anādīnava-

dassāvino assutavato puthujjanassa. yā evarūpā upekkhā, saddā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. ghānena gandhaṃ ghāyitvā upapajjati upekkhā bālassa mūlhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpaṃ upekkhā, gandhā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. jivhāya rasaṃ sāyitvā upapajjati upekkhā bālassa mūlhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpaṃ upekkhā, rasā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. kāyena phoṭṭhabbaṃ phusitvā upapajjati upekkhā bālassa mūlhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino asutavato puthujjanassa. yā evarūpaṃ upekkhā, phoṭṭhabbaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. manasā dhammaṃ viññāya upapajjati upekkhā bālassa mūlhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, dhammaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. imā cha gehasitā upekkhā.

15. Therein, what are the six equanimity 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,” 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 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 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. “The thirty six paths of beings should be known.” That which was said thus, it is on account of this here that it was said.

tattha katamā cha nekkhammasitā upekkhā: rūpānaṃ tveva aniccatam veditvā vipariṇāma virāganirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā rūpaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. saddhānaṃ tveva aniccatam veditvā vipariṇāma virāganirodham, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā saddam sā ativattati. tasmā sā upek-

khā nekkhammasitāti vuccati. gandhānaṃ tveva aniccatam viditvā vipariṇāma virāga nirodham, pubbe ceva gandhā etarahi ca sabbe te gandhā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā gandham sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. rasānaṃ tveva aniccatam viditvā vipariṇāma virāga nirodham, 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 vipariṇāma virāga nirodham, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā phoṭṭhabbam sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. dhammā tveva aniccatam viditvā vipariṇāma virāga nirodham, pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā dhammaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. imā cha nekkhammasitā upekkhā. chattiṃsa sattapadā veditabbāti iti yaṃ taṃ vuttaṃ, idame-

taṃ paṭicca vuttaṃ.

16. Therein, in dependence 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 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.

tatridaṃ nissāya idaṃ pajahathāti iti kho pane-
taṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: tatra bhik-
khava, yāni cha nekkhammasitāni somanassāni,
tāni nissāya tāni āgama, yāni cha gehasitāni so-
manassāni tāni pajahatha, tāni samatikkamatha.
evametesam pahānaṃ hoti, evametesam sama-
tikkamo hoti. tatra bhikkhave yāni cha nekkham-
masitāni domanassāni tāni nissāya tāni āgama
yāni cha gehasitāni domanassāni, tāni pajahatha.
tāni samatikkamatha. evametesam pahānaṃ hoti.
evametesam samatikkamo hoti. tatra bhikkhave
yā cha nekkhammasitā upekkhā, tā nissāya tā āgama,
yā cha gehasitā upekkhā tā pajahatha, tā sama-
tikkamatha evametāsam pahānaṃ hoti, evame-
tāsam samatikkamo hoti. tatra bhikkhave, yāni
cha nekkhammasitāni somanassāni, tāni nissāya
tāni āgama, yāni cha nekkhammasitāni doma-
nassāni. tāni pajahatha, tāni samatikkamatha. eva-
metesam pahānaṃ hoti, evametesam samatikkamo
hoti. tatra bhikkhave, yā cha nekkhammasitā upek-
khā, tā nissāya tā āgama yāni cha nekkhamma-
sitāni somanassāni tāni pajahatha, tāni samatik-
kamatha. evametesam pahānaṃ hoti, evamete-
sam samatikkamo hoti.

17. There is, O bhikkhus, 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.

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

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 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.

katamā ca bhikkhave, upekkhā ekattā ekattasitā: atthi bhikkhave, upekkhā ākāsañācāyatananissitā, atthi viññāṇañcāyatananissitā, ākiñcaññāyatananissitā, atthi nevasaññānāsaññāyatananissitā. ayaṃ bhikkhave, upekkhā ekattā ekattasitā. tatra 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. atammayaṃ taṃ bhikkhave, nissāya atammayaṃ āgamma yā'yaṃ upekkhā ekattā ekattasitā taṃ pajahatha. taṃ samatikkamatha. evametissā samatikkamo hoti. tatridaṃ nissāya idaṃ pajahatthā'ti iti yaṃ taṃ vuttaṃ, idameva taṃ 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 from the Teacher’s instructions. 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 exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.”

'tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati'ti iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ: idha bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: 'idaṃ vo hitāya idaṃ vo sukhāyā'ti. tassa sāvakā na sussūsanti. na sotaṃ odahanti. na aññā cittaṃ upaṭṭhapenti. vakkamma ca satthusāsaṇaṃ vat-tanti. tatra bhikkhave, tathāgato na ceva attamano hoti. na ca attamanataṃ paṭisaṃvedeti. anavassuto ca viharati sato sampajāno. idaṃ bhikkhave, paṭhamam satipaṭṭhānaṃ, yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

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 from the Teacher’s instructions. Some of the disciples listen. They give ear attentively. They apply their minds to understand it. They do not carry on having turned aside from the Teacher’s instructions. Therein, O bhikkhus, the Tathagata is just not contented and experiences no contentment, 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.”

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

manatañca anattamanatañca³ tadūbhayaṃ abhinivajjetvā so upekkhako viharati sato sampajāno. idaṃ vuccati bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇa-manusāsītumarahati.

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 from the Teacher’s instructions. Therein, O bhikkhus, the Tathagata is 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.”

puna ca paraṃ bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti tassa sāvakā sussūsanti, sotam odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsaṇaṃ vattanti. tatra bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti. anavassuto

³attamanatā ca anattamanatā ca-majasam. ■

ca viharati sato sampajāno. idaṃ vuccati bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsitumarahati.

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.

tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahatīti iti yaṃ taṃ vuttaṃ idametam, paṭicca vuttaṃ.

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 tamed elephant runs along only one direction, eastern or western or northern or southern. Led by the horse tamer, O bhikkhus, the tamed horse runs along only one direction, eastern or western or northern or southern. Led by the bull tamer, O bhikkhus, the 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 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-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.

so vuccati yoggācariyānaṃ anuttaro purisadam-
masārathīti iti kho panetaṃ vuttaṃ, kiñcetaṃ pa-
ṭicca vuttaṃ: hatthidamakena bhikkhave, hatthi-
dammo sārīto ekaṃyeva disaṃ dhāvati, puratthi-

maṃ 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 paṭṭhamā disā⁴ ajjhattaṃ arūpasaññā bahiddhā rūpāni passati. ayaṃ dutiyā disā. subhantveva adhimutto hoti. ayaṃ tatiyā disā. sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsaññācāyatanam upasampajja viharati. ayaṃ catutthī disā. sabbaso ākāsaññācāyatanam samatikkamma anantaṃ viññāṇanti viññāṇaṇcāyatanam upasampajja viharati ayaṃ pañcamī disā. sabbaso viññāṇaṇcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati. ayaṃ chaṭṭhī disā. sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. ayaṃ sattamī disā. sabbaso nevasaññā nāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. ayaṃ aṭṭhamī disā. tathāgatena bhikkhave, arahatā sammāsambuddhena purisadammo sārīto. imā aṭṭha disā vidhāvati. so vuccati yoggācariyaṇam anut-

⁴ayaṃ ekādisā-majasaṃ. ■

taro purisadammasārathīti iti yaṃ taṃ vuttaṃ,
idametam paṭicca vuttanti.

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

idamavoca bhagavā attamanā te bhikkhū bhaga-
vato bhāsitaṃ abhinanduntī.

