

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

saḷāyatanavibhaṅga-suttaṃ

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

saḷāyatanavibhaṅgaṃ vo bhikkhave, desissāmi taṃ suñātha sādhukaṃ manasi karotha bhāsis-sāmīti.

evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

cha ajjhattikāni āya-

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.

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

tanāni veditabbāni.
cha bāhirāni āya-
tanāni veditabbāni.
cha viññāṇakāyā ve-
ditabbā. cha phas-
sakāyā veditabbā.
aṭṭhārasa manopavi-
cārā veditabbā. chat-
tiṃsa sattapadā ve-
ditabbā. tatridaṃ
nissāya idaṃ paja-
hatha tayo satipaṭ-
ṭhānā yadiriyo se-
vati, yadiriyo seva-
māno satthā gaṇa-
manusāsitumarahati,
so vuccati yoggācari-
yānaṃ anuttaro pu-
risadammasārathī’ti.
āyamuddeso saḷāya-
tanavibhaṅgassa.

cha ajjhattikāni āya-
tanāni veditabbānīti
iti kho panetaṃ vut-
taṃ, kiñcetaṃ pa-
ṭicca vuttaṃ: cak-
khāyatanaṃ sotāya-
tanaṃ ghānāyata-

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.

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

naṃ jivhāyatanam
kāyāyatanam manā-
yatanam. cha ajjhat-
tikāni āyatanāni ve-
ditabbānīti iti yaṃ
taṃ vuttaṃ, idame-
taṃ paṭicca vuttaṃ.
cha bāhirāni āyata-
nāni veditabbānīti iti
kho panetaṃ vuttaṃ,
kiñcetaṃ paṭicca
vuttaṃ: rūpāyata-
naṃ saddāyatanam
gandhāyatanam ra-
sāyatanam phoṭṭhab-
bāyatanam dhammā-
yatanam. cha bāhi-
rāni āyatanāni vedi-
tabbānīti iti yaṃ taṃ
vuttaṃ, idame taṃ
paṭicca vuttaṃ.

cha viññāṇakāyā ve-
ditabbānīti iti kho
panetaṃ vuttaṃ, kiñ-
cetaṃ paṭicca vut-
taṃ: cakkhuviññā-
ṇam sotaviññāṇam
ghānaviññāṇam jiv-
hāviññāṇam kāyaviñ-

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.

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

ñāṇaṃ manoviññāṇaṃ. cha viññāṇa-kāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ.

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

aṭṭhārasa manopavicārā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā

pleasure based on forms, one
 ponders a mental pain based
 on forms, one ponders equa-
 nimity based on forms. Hav-
 ing 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 men-
 tal pleasure based on aromas,
 one ponders a mental pain
 based on aromas, one pon-
 ders 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 pon-
 ders a mental pain based on
 tangibles, one ponders equa-
 nimity based on tangibles.
 Having cognized dhammas

rūpaṃ disvā soma-
 nassaṭṭhāṇiyaṃ rū-
 paṃ upavicarati. do-
 manassaṭṭhāṇiyaṃ
 rūpaṃ upavicarati.
 upekkhaṭṭhāṇiyaṃ
 rūpaṃ upavicarati.
 sotena saddaṃ sutvā
 somanassaṭṭhāṇiyaṃ
 saddaṃ upavicarati.
 domanassaṭṭhāṇi-
 yaṃ saddaṃ upavi-
 carati. upekkhaṭṭhā-
 niyaṃ saddaṃ upa-
 vicarati. ghānena
 gandhaṃ ghāyitvā
 somanassaṭṭhāṇiyaṃ
 gandhaṃ upavica-
 rati. domanassaṭ-
 ṭhāṇiyaṃ gandhaṃ
 upavicarati. upek-
 khaṭṭhāṇiyaṃ ghan-
 dhaṃ upavicarati.
 jivhāya rasaṃ sāyi-
 tvā somanassaṭṭhā-
 niyaṃ rasaṃ upa-
 vicarati. domanas-
 saṭṭhāṇiyaṃ rasaṃ
 upavicarati. upek-
 khaṭṭhāṇiyaṃ rasaṃ

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.

upavicarati. kāyena phoṭṭhabbāṃ phusitvā somanassaṭṭhānīyaṃ phoṭṭhabbāṃ upavicarati. domanassaṭṭhānīyaṃ phoṭṭhabbāṃ upavicarati. upekkhaṭṭhānīyaṃ phoṭṭhabbāṃ upavicarati. manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati. domanassaṭṭhānīyaṃ dhammaṃ upavicarati. upekkhaṭṭhānīyaṃ¹ dhammaṃ upavicarati. iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā. aṭṭhārasa manopavicārā vedittabbāti iti yaṃ taṃ vuttaṃ, idameva paṭicca vuttaṃ.

¹upekkhāṭṭhānīyaṃ-majjasam. ■
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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.

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,

chattim̐sa sattapadā
veditabbāti iti kho
panetaṃ vuttaṃ,
kiñce taṃ paṭicca
vuttaṃ: cha geha-
sitāni somanassāni,
cha nekkhammasi-
tāni somanassāni,
cha gehasitāni do-
manassāni, cha nek-
khammasitāni do-
manassāni, cha ge-
hasitā upekkhā, cha
nekkhammasitā upek-
khā.

tattha katamāni cha
gehasitāni somanas-
sāni: cakkhuviññey-
yānaṃ rūpānaṃ iṭ-
ṭhānaṃ kantānaṃ
manāpānaṃ mano-
ramānaṃ lokāmisa-
paṭisaṃyuttānaṃ
paṭilābhaṃ vā pa-
ṭilābhato saman-
passato pubbe vā
paṭiladdhapubbaṃ
atītaṃ niruddhaṃ vi-

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

pariṇataṃ samanussarato uppajjati somanassaṃ, yaṃ eva rūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. sotaviññeyyānaṃ saddānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samānupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ, yaṃ rūpānaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. ghānaviññeyyānaṃ gandhānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samānu-

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 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,

passato pubbe vā paṭiladdhapubbam atītaṃ niruddham vipariṇataṃ samanussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. jivhāviññeyyānaṃ rasānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyutānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbam atītaṃ niruddham vipariṇataṃ samanussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lo-

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.

kāmisapaṭisaṃyut-
tānaṃ paṭilābhaṃ
vā paṭilābhato sama-
nupassato pubbe vā
paṭiladdhapubbaṃ
atītaṃ niruddhaṃ
vipariṇataṃ sama-
nussarato uppajjati
somanassaṃ, yaṃ
evārūpaṃ somanas-
saṃ idaṃ vuccati ge-
hasitaṃ somanas-
saṃ. manoviññey-
yānaṃ dhammānaṃ
iṭṭhānaṃ kantānaṃ
manāpānaṃ mano-
ramānaṃ lokāmisa-
paṭisaṃyuttānaṃ
paṭilābhaṃ vā pa-
ṭilābhato samanupassato pubbe vā
paṭiladdhapubbaṃ
atītaṃ niruddhaṃ vi-
pariṇataṃ samanussarato uppajjati so-
manassaṃ, yaṃ eva-
rūpaṃ somanassaṃ
idaṃ vuccati ge-
hasitaṃ somanassaṃ.
imāni cha gehasitāni

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

somanassāni.

tattha katamāni cha nekkhammasitāni somanassāni: rūpānaṃ tveva aniccatam vidditvā vipariṇāma virāganirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāma dhammā'ti evameva yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. yaṃ eva rūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ. saddānaṃ tveva aniccatam vidditvā vipariṇāma virāganirodham, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāma dhammā'ti evameva yathā-

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 imperma-

bhūtaṃ sammappaññāya passato uppajjati somanasassaṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ. gandhānaṃ tveva aniccataṃ viditvā vipariṇāma virāga nirodhaṃ, pubbe ceva gandhā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evameva yathābhūtaṃ sammappaññāya passato uppajjati somanasassaṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanasassaṃ. rasānaṃ tveva aniccataṃ viditvā vipariṇāma virāga nirodhaṃ, pubbe ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāma-

nence, 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.

dhammā'ti evame-
 taṃ yathābhūtaṃ
 sammappaññāya
 passato uppajjati
 somanassaṃ. yaṃ
 evarūpaṃ somanas-
 saṃ, idaṃ vuccati
 nekkhammasitaṃ
 somanassaṃ. phoṭ-
 ṭhabbānaṃ tveva
 aniccataṃ veditvā
 vipariṇāma-
 virāga-
 nirodhaṃ, pubbe
 ceva phoṭṭhabbā
 etarahi ca sabbe te
 phoṭṭhabbā aniccā
 dukkhā vipariṇāma-
 dhammā'ti evame-
 taṃ yathābhūtaṃ
 sammappaññāya
 passato uppajjati
 somanassaṃ. yaṃ
 evarūpaṃ somanas-
 saṃ, idaṃ vuccati
 nekkhammasitaṃ
 somanassaṃ. dham-
 mānaṃ tveva anicca-
 taṃ veditvā vipariṇā-
 mavirāga-
 nirodhaṃ,
 pubbe ceva dhammā,

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

etarahi ca sabbe
te dhammā aniccā
dukkhā vipariṇāma-
dhammā'ti evame-
taṃ yathābhūtaṃ
sammappaññāya
passato uppajjati
somanassaṃ. yaṃ
evarūpā somanas-
saṃ, idaṃ vuccati
nekkhammasitaṃ
somanassaṃ. imāni
cha nekkhammasi-
tāni somanassāni.

tattha katamāni cha
gehasitāni domanas-
sāni: cakkhuviññey-
yānaṃ rūpānaṃ iṭ-
ṭhānaṃ kantānaṃ
manāpānaṃ mano-
ramānaṃ lokāmi-
sapaṭisaṃyuttānaṃ
appaṭilābhaṃ vā ap-
paṭilābhato saman-
passato pubbe vā ap-
paṭiladdhapubbaṃ
atītaṃ niruddhaṃ vi-

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

pariṇataṃ samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitaṃ domanassam. sotaviññeyyānaṃ saddānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyutānaṃ appaṭilābham vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitaṃ domanassam. ghānaviññeyyānaṃ gandhānaṃ itthānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyutānaṃ appaṭilābham vā appaṭilābhato sa-

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

manupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato up-
pajjati domanassaṃ. yaṃ evarūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ. jivhā-
viññeyyānaṃ rasānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokā-
misapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato sa-
manupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato up-
pajjati domanassaṃ. yaṃ evarūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ. kāya-
viññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpā-

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.

naṃ manoramānaṃ
lokāmisapaṭisaṃyut-
tānaṃ appaṭilābhaṃ
vā appaṭilābhato sa-
manupassato pubbe
vā appaṭiladdhapub-
baṃ atītaṃ nirud-
dhaṃ vipariṇataṃ
samanussarato up-
pajjati domanassaṃ.
yaṃ evarūpaṃ do-
manassaṃ. idaṃ
vuccati gehasitaṃ
domanassaṃ. mano-
viññeyyānaṃ dham-
mānaṃ iṭṭhānaṃ
kantānaṃ manāpā-
naṃ manoramānaṃ
lokāmisapaṭisaṃyut-
tānaṃ appaṭilābhaṃ
vā appaṭilābhato sa-
manupassato pubbe
vā appaṭiladdhapub-
baṃ atītaṃ nirud-
dhaṃ vipariṇataṃ
samanussarato up-
pajjati domanassaṃ.
yaṃ evarūpaṃ do-
manassaṃ. idaṃ
vuccati gehasitaṃ

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 renun-

domanassam. imāni cha gehasitāni domanassāni.

tattha katamāni cha nekkhammasitāni domanassāni: rūpānaṃ tveva aniccatam veditvā vipariṇāma virāga nirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammāti. evametam ya-thābhūtaṃ sammappaññāya disvā anuttare su vimokkhesu pihaṃ upaṭṭhāpeti: kudassu² nāmāhaṃ tadāyatanaṃ upasampajja viharisāmi. yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anuttare su vimokkhesu pihaṃ upaṭṭhāpayato upapaj-

²kudassu-majasam. ■

ciation. 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 imper-

jati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. saddānaṃ tveva aniccaṃ veditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammāti. evameva yaṃ yathābhūtaṃ sammappaññāya disvā anuttareṣu vimokkheṣu pihaṃ upaṭṭhāpeti: kudassu nāmaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharantīti. iti anuttareṣu vimokkheṣu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ,

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,

naṃ tveva aniccatam veditvā vipariṇā-mavirāganirodham, pubbe ceva rasā eta-rahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammāti. evameva yathābhūtaṃ sammappaññāya disvā anuttareṣu vimokkheṣu pihaṃ upaṭṭhāpeti: kudassu nāmaṃ tadāyatanaṃ upasampajja viharisāmi. yadariyā eta-rahi āyatanaṃ upasampajja viharantī'ti. iti anuttareṣu vimokkheṣu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā dhanassam. yaṃ evarūpaṃ dhanassam, idaṃ vuccati nekkhammasitaṃ dhanassam. phoṭṭhabhāvaṃ tveva aniccatam veditvā vipariṇā-mavirāganirodham,

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.

pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtaṃ sammappaññāya disvā anuttarēsu vimokkhesu pihaṃ upaṭṭhāpeti: kuḍassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi. yaḍariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anuttarēsu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. dhammānaṃ tveva aniccatam viditvā vipariṇāmavirāganirodhaṃ, pubbe ceva dhammā etarahi ca sabbe te dhammā

aniccā dukkhā vipa-
 riṇāmadhammāti.
 evametaṃ yathā-
 bhūtaṃ sammap-
 paññāya disvā anut-
 taresu vimokkhesu
 pihaṃ upaṭṭhāpeti:
 kudassu nāmāhaṃ
 tadāyatanaṃ upa-
 sampajja viharis-
 sāmi. yadariyā eta-
 rahi āyatanaṃ upa-
 sampajja viharantī'ti.
 iti anuttāresu vimok-
 khesu pihaṃ upaṭ-
 ṭhāpayato upapaj-
 jati pihappaccayā
 domanassaṃ. yaṃ
 evarūpaṃ domanas-
 saṃ, idaṃ vuccati
 nekkhammasitaṃ
 domanassaṃ. imāni
 cha nekkhammasi-
 tāni domanassāni.

14. Therein, what are the
 six [forms of] equanimity
 connected with the house-
 hold life? Having seen forms

tattha katamā cha
 gehasitā upekkhā:
 cakkhunā rūpaṃ di-

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 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

svā upapajjati upekkhā bālassa mūḷhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, rūpaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. sotena saddaṃ sutvā upapajjati upekkhā bālassa mūḷhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, saddā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. ghānena gandhaṃ ghāyitvā upapajjati upekkhā bālassa mūḷhassa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujja-

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

nassa. yā evarūpaṃ upekkhā, gandhā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. jivhāya rasam sâyitvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadas-sāvino assutavato puthujjanassa. yā evarūpaṃ upekkhā, rasā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. kāyena phoṭṭhabbaṃ phusitvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino asutavato puthujjanassa. yā evarūpaṃ upekkhā, phoṭṭhabbaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. manasā

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

dhammaṃ viññāya
upapajjati upekkhā
bālassa mūlhassa pu-
thujanassa anodhiji-
nassa avipākajinassa
anādīnavadassāvino
assutavato puthuj-
janassa. yā evarūpā
upekkhā, dhammaṃ
sā nātivattati. tasmā
sā upekkhā gehasi-
tāni vuccati. imā cha
gehasitā upekkhā.

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.

15. Therein, what are the

tattha katamā cha
nekkhammasitā upek-

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.

khā: rūpānaṃ tveva aniccatam viditvā vipariṇāma virāga-
nirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhū-
tam sammappañ-
ñāya passato upa-
pajjati upekkhā yā evarūpā upekkhā rūpaṃ sā ativattati.
tasmā sā upekkhā nekkhammasitāti vuccati. saddhānaṃ tveva aniccatam vidi-
tvā vipariṇāma virā-
ganirodham, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhū-
tam sammappañ-
ñāya passato upa-
pajjati upekkhā yā evarūpā upekkhā saddaṃ sā ativattati.

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 imperma-

tasmā sā upekkhā nekkhammasitāti vuccati. gandhānaṃ tveva aniccatam viditvā vipariṇāmaṃ virāgaṃ, pubbe ceva gandhā eta-rahi ca sabbe te gandhā aniccā dukkhā vipariṇāmadhammā'ti evameva yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā gandhaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. rasānaṃ tveva aniccatam viditvā vipariṇāmaṃ virāgaṃ, pubbe ceva rasā eta-rahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammā'ti evameva yathābhūtaṃ sammappaññāya passato upapajjati upekkhā

nence, 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.

yā evarūpā upekkhā rasam sā ativattati. tasmā sā upekkhā nekkhammasitātī vuccati. phoṭṭhabbānam tveva aniccatam veditvā vipariṇāmavirāga-nirodham, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammā'ti evame-tam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā phoṭṭhabbānam sā ativattati. tasmā sā upekkhā nekkhammasitātī vuccati. dhammā tveva aniccatam veditvā vipariṇāmavirāga-nirodham, pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti

“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.

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

evametaṃ yathā-
bhūtaṃ sammappañ-
ñāya passato upapaj-
jati upekkhā yā eva-
rūpā upekkhā dham-
maṃ sā ativattati.
tasmā sā upekkhā
nekkhammasitāti
vuccati. imā cha nek-
khammasitā upek-
khā. chattimsa sat-
tapadā veditabbāti
iti yaṃ taṃ vuttaṃ,
idametaṃ paṭicca
vuttaṃ.

tatridaṃ nissāya
idaṃ pajahathāti
iti kho panetaṃ vut-
taṃ, kiñcetaṃ pa-
ṭicca vuttaṃ: tatra
bhikkhave, yāni cha
nekkhammasitāni so-
manassāni, tāni nis-
sāya tāni āgamma,
yāni cha gehasitāni
somanassāni tāni pa-
jahatha, tāni sama-

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

tikkamatha. evametesam pahānaṃ hoti, evametesam samatikkamo hoti. tatra bhikkhave yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgama yāni cha gehasitāni domanassāni, tāni pajahatha. tāni samatikkamatha. evametesam pahānaṃ hoti. evametesam samatikkamo hoti. tatra bhikkhave yāni cha nekkhammasitā upekkhā, tā nissāya tā āgama, yāni cha gehasitā upekkhā tā pajahatha, tā samatikkamatha evametasam pahānaṃ hoti, evametasam samatikkamo hoti. tatra bhikkhave, yāni cha nekkhammasitāni so-manassāni, tāni nissāya tāni āgama, yāni cha nekkham-

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, 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]

masitāni domanas-sāni. tāni pajahatha, tāni samatik-kamatha. evametesam pahānaṃ hoti, evametesam samatikkamo hoti. tatra bhikkhave, yā cha nekkhammasitā upekkhā, tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. evametesam pahānaṃ hoti, evametesam samatikkamo hoti.

atthi bhikkhave, upekkhā nānattā nānattasitā. atthi upekkhā ekattā ekattasitā. katamā ca bhikkhave, upekkhā nānattā nānattasitā: atthi bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gāndhesu, atthi rasesu,

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 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

atthi phoṭṭhabbesu. ayam bhikkhave upekkhā nānattā nānattasitā.

katamā ca bhikkhave, upekkhā ekattā ekattasitā: atthi bhikkhave, upekkhā ākā-sānañcāyatananissitā, atthi viññāṇañcāyatananissitā, ākiñcaññāyatananissitā, atthi nevasaññānāsaññāyatananissitā. ayam bhikkhave, upekkhā ekattā ekattasitā. tatra bhikkhave, yā'yaṃ upekkhā ekattā ekattasitā, taṃ nissāya taṃ āgamma, yā'yaṃ upekkhā nānattā nānattasitā, taṃ pajahatha, taṃ sama-

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.

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,

tikkamatha. evame-tissā pahānaṃ hoti, evametissā samatik-kamo hoti. atamma-yataṃ bhikkhave, nissāya atammaya-taṃ āgama yā'yaṃ upekkhā ekattā ekat-tasitā taṃ pajahatha. taṃ samatikkama-tha. evametissā sa-matikkamo hoti. tat-ridaṃ nissāya idaṃ pajahathā'ti iti yaṃ taṃ vuttaṃ, idame-taṃ paṭicca vuttaṃ.

'tayo satipaṭṭhānā yadariyo sevati, ya-dariyo sevamāno satthā gaṇamanu-sāsitumarahati'ti iti kho panetaṃ vut-taṃ. kiñcetaṃ pa-ṭicca vuttaṃ: idha

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.”

20. “Furthermore, O bhikkhus, compassionate, desiring

bhikkhave, satthā sāvākānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: ‘idaṃ vo hitāya idaṃ vo sukhāyā’ti. tassa sāvakā na sussūsanti. na sotaṃ odahanti. na aññā cittaṃ upaṭṭhāpenti. vokkamma ca satthusāsanaṃ vattanti. 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.

puna ca param bhikkhave, satthā sāvākānaṃ dhammaṃ

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 establish-

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 satthusāsanaṃ vattanti. ekacce sāvakā sussūsanti. sotam odahanti aññā cittaṃ upaṭṭhapenti. na ca vokkamma satthusāsanaṃ vattanti. tatra bhikkhave, tathāgato na ceva attamanano hoti, na ca attamanataṃ paṭisaṃvedeti. na ca anattamanano hoti. na ca anattamanataṃ paṭisaṃvedeti. attamanatañca anattamanatañca³ tadūbhayaṃ abhinivaj-

³attamanatā ca anattamanatā ca-majasam. ■

ment 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 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

jetvā so upekkhako viharati sato sampajāno. idaṃ vuccati bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

puna ca paraṃ bhikkhave, satthā sāva-kānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: ‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti tassa sāvakā sussūsanti, so taṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsaṇaṃ vattanti. tatra bhikkhave, tathāgato attamano ceva hoti, attama-natañca paṭisaṃvedeti. anavassuto ca

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 tamed elephant runs along only one direction, eastern or western or northern or

viharatī sato sampajāno. idaṃ vuccati bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsītumarahati.

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

so vuccati yoggācariyānaṃ anuttaro purisadammasārathīti itī kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: hatthidamakena bhikkhave, hatthidammo sārīto ekameva disaṃ

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 infi-

dhāvati, puratthi-
maṃ vā pacchimaṃ
vā uttaraṃ vā dak-
khiṇaṃ vā. assada-
mkena bhikkhave,
assadammo sārīto
ekaṃyeva disaṃ
dhāvati, puratthi-
maṃ vā pacchimaṃ
vā uttaraṃ vā dak-
khiṇaṃ vā. godama-
kena bhikkhave, go-
dammo sārīto ekaṃ-
yeva disaṃ dhāvati
puratthimaṃ vā pac-
chimaṃ vā uttaraṃ
vā dakkhiṇaṃ vā. ta-
thāgatenā hi bhik-
khava, arahatā sam-
māsambuddhena pu-
risadammo sārīto
aṭṭhadisā vidhāvati
rūpī rūpāni passati.
ayaṃ paṭhamā disā
⁴ ajjhattaṃ arūpa-
saññī bahiddhā rū-
pāni passati. ayaṃ
dutiyaṃ disā. subhan-

⁴ayaṃ ekādisā-majasaṃ. ■

nite 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

tveva adhimutto hoti. ayam tatiyā disā. sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanaṃ upasampajja viharati. ayam catutthī disā. sabbaso ākāsañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇcāyatanaṃ upasampajja viharati. ayam pañcamī disā. sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. ayam chaṭṭhī disā. sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. ayam sattamī

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.

disā. sabbaso neva-
saññā nāsaññāyata-
naṃ samatikkamma
saññāvedayitaniro-
dhaṃ upasampajja
viharati. ayaṃ aṭ-
ṭhami disā. tathā-
gatena bhikkhave,
arahatā sammāsam-
buddhena purisa-
dammo sārīto. imā
aṭṭha disā vidhāvati.
so vuccati yoggācari-
yānaṃ anuttaro pu-
risadammasārathīti
iti yaṃ taṃ vuttaṃ,
idameva paṭicca
vuttanti.

idamavoca bhagavā
attamanā te bhikkhū
bhagavato bhāsitaṃ
abhinanduntī.

