

0.0.1 Classification of the Six Domains

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

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

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

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

0.0.1 saḷāyatanavibhaṅgasuttaṃ

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

2. saḷāyatanavibhaṅgaṃ vo bhikkhave, desissāmi taṃ suṇātha sādhuṃ kaṃ manasi karotha bhāsissāmīti.

3. evaṃ bhaddanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

4. cha ajjhātikāni āyatanāni vedittabbāni. cha bahirāni āyatanāni vedittabbāni. cha viññāṇakāyā vedittabbā. cha phassaṇakāyā vedittabbā. aṭṭhārasa manopavicāra vedittabbā. chaṭṭimsa sattapadā vedittabbā. tatra idaṃ nissāya idaṃ pajahatha tayo satipaṭṭhānā yadiriyo sevati, yadiriyo sevamāno satthā gaṇamanusāsītumarahati, so vuccati yoggācariyānaṃ anuttaro purisadammasārathī'ti. ayamuddeso saḷāyatanavibhaṅgassa.

5. cha ajjhātikāni āyatanāni vedittabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. cha ajjhātikāni āyatanāni

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.

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.

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.

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. cha viññāṇakāyā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhuvīññāṇam sotaviññāṇam ghānaviññāṇam jivhāviññāṇam kāyaviññāṇam manoviññāṇam. cha viññāṇakāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

7. cha phassakāyā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso. cha phassakāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

8. aṭṭhārasa manopavicārā veditabbāti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati. domanassaṭṭhānīyaṃ rūpaṃ upavicarati. upekkhaṭṭhānīyaṃ rūpaṃ upavicarati. sotena saddam sutvā somanassaṭṭhānīyaṃ saddam upavicarati. domanassaṭṭhānīyaṃ saddam upavicarati. upekkhaṭṭhānīyaṃ saddam upavicarati. ghānena gandham ghāyitvā soma-

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

9. “The thirty six paths of beings should be known.” Yet this was said thus. On account of what was this said? The

nassatṭhāṇiyaṃ gandhaṃ upavicarati. domanassatṭhāṇiyaṃ gandhaṃ upavicarati. upekkhatṭhāṇiyaṃ ghandhaṃ upavicarati. jivhāya rasaṃ sāyitvā somanassatṭhāṇiyaṃ rasaṃ upavicarati. domanassatṭhāṇiyaṃ rasaṃ upavicarati. upekkhatṭhāṇiyaṃ rasaṃ upavicarati. kāyena phoṭṭhabbaṃ phusitvā somanassatṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. domanassatṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. upekkhatṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. manasā dhammaṃ viññāya somanassatṭhāṇiyaṃ dhammaṃ upavicarati. domanassatṭhāṇiyaṃ dhammaṃ upavicarati. upekkhatṭhāṇiyaṃ¹ dhammaṃ upavicarati. iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā. atṭhārasa manopavicārā veditabbāti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

9. 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. tattha katamāni cha gehasitāni somanassāni: cakkhuviññeyyānaṃ rūpānaṃ itṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ sama-

¹ upekkhāṭhāṇiyaṃ-majasam. ■

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, 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-

nussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. sotaviññeyyānaṃ saddānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassam, yaṃ rūpānaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. ghānaviññeyyānaṃ gandhānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. jivhāviññeyyānaṃ rasānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassam, yaṃ evarūpaṃ somanassam idaṃ vuccati gehasitaṃ somanassam. manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābham vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ sama-

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.

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

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

11. tattha katamāni cha nekkhammasitāni somanasāni: rūpānaṃ tveva aniccatam veditvā vipariṇāma-virāganirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evame-taṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassam. yaṃ evarūpaṃ somanassam, idaṃ vuccati nekkhammasitaṃ somanassam. saddānaṃ tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassam. yaṃ evarūpaṃ somanassam, idaṃ vuccati nekkhammasitaṃ somanassam. gandhānaṃ tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva gandhā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassam. yaṃ evarūpaṃ somanassam, idaṃ vuccati nekkhammasitaṃ somanassam. rasānaṃ tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassam. yaṃ evarūpaṃ somanassam, idaṃ vuccati nekkhammasitaṃ somanassam. phoṭṭhabbānaṃ tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva phoṭṭhabbā eta-

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

rahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato uppajjati somanassam. yaṃ evarūpaṃ somanassam, idaṃ vuccati nekkhammasitam somanassam. dhammānaṃ tveva aniccataṃ veditvā vipariṇāmavirāganirodham, pubbe ceva dhammā, etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti evame tam yathābhūtam sammappaññāya passato uppajjati somanassam. yaṃ evarūpā somanassam, idaṃ vuccati nekkhammasitam somanassam. imāni cha nekkhammasitāni somanassāni.

12. tattha katamāni cha gehasitāni domanassāni: cak khuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābham vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbam atītaṃ niruddham vipariṇataṃ samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitam domanassam. sotaviññeyyānaṃ saddānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābham vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbam atītaṃ niruddham vipariṇataṃ samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitam domanassam. ghānaviññeyyānaṃ gandhānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābham vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbam atītaṃ niruddham vipariṇataṃ

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.

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 fla-

samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitaṃ domanassam. jivhāviññeyyānaṃ rasānaṃ itṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitaṃ domanassam. kāyaviññeyyānaṃ phoṭṭhabbānaṃ itṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitaṃ domanassam. manoviññeyyānaṃ dhammānaṃ itṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassam. yaṃ evarūpaṃ domanassam. idaṃ vuccati gehasitaṃ domanassam. imāni cha gehasitāni domanassāni.

13. tattha katamāni cha nekkhammasitāni domanassāni: rūpānaṃ tveva aniccatam viditvā vipariṇāma-virāganirodhaṃ, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammāti. evame-taṃ yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti: kudassu² nāmāhaṃ tadāyatanam upasampajja viharissāmi. yadariyā eta-

²kudussu-majasaṃ. ■

vors 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.

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

rahi āyatanam upasampajja viharantī'ti. iti anuttaresu
 vimokkhesu piham upaṭṭhāpayato upapajjati pihappac-
 cayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ
 vuccati nekkhammasitam domanassam. saddānam tveva
 aniccatam veditvā vipariṇāmavirāganirodham, pubbe
 ceva saddā etarahi ca sabbe te saddā aniccā dukkhā
 vipariṇāmadhammāti. evametaṃ yathābhūtaṃ sam-
 mappaññāya disvā anuttaresu vimokkhesu piham upaṭ-
 ṭhāpeti: kudassu nāmāham tadāyatanam upasampajja
 viharissāmi. yadariyā etarahi āyatanam upasampajja
 viharantī'ti. iti anuttaresu vimokkhesu piham upaṭ-
 ṭhāpayato upapajjati pihappaccayā domanassam. yaṃ
 evarūpaṃ domanassam, idaṃ vuccati nekkhammasi-
 tam domanassam. gandhānam tveva aniccatam vidi-
 tvā vipariṇāmavirāganirodham, pubbe ceva rūpā eta-
 rahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadham-
 māti. evametaṃ yathābhūtaṃ sammappaññāya disvā
 anuttaresu vimokkhesu piham upaṭṭhāpeti: kudassu
 nāmāham tadāyatanam upasampajja viharissāmi. ya-
 dariyā etarahi āyatanam upasampajja viharantī'ti. iti
 anuttaresu vimokkhesu piham upaṭṭhāpayato upapaj-
 jati pihappaccayā domanassam. yaṃ evarūpaṃ doma-
 nassam, idaṃ vuccati nekkhammasitam domanassam.
 rasānam tveva aniccatam veditvā vipariṇāmavirāgani-
 rodham, pubbe ceva rasā etarahi ca sabbe te rasā
 aniccā dukkhā vipariṇāmadhammāti. evametaṃ ya-
 thābhūtaṃ sammappaññāya disvā anuttaresu vimok-
 khesu piham upaṭṭhāpeti: kudassu nāmāham tadāya-
 tanam upasampajja viharissāmi. yadariyā etarahi āya-
 tanam upasampajja viharantī'ti. iti anuttaresu vimok-

[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

khesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. phoṭṭhabbānaṃ tveva aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammāti. evameva yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti: kudassu nāmaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. dhammānaṃ tveva aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammāti. evameva yathābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti: kudassu nāmaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharantī'ti. iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihappaccayā domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. imāni cha nekkhammasitāni domanassāni.

14. tattha katamā cha gehasitā upekkhā: cakkhunā rūpaṃ disvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijjanassa avipākajinassa anādīnava-dassāvino assutavato puthujjanassa. yā evarūpā upek-

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

khā, rūpaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. sotena saddaṃ sutvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, saddā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. ghānena gandhaṃ ghāyitvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpaṃ upekkhā, gandhā sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. jivhāya rasaṃ sāyitvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino 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 dhammaṃ viññāya upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, dhammaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. imā cha gehasitā upekkhā.

15. tattha katamā cha nekkhammasitā upekkhā: rūpānaṃ tveva aniccatāṃ viditvā vipariṇāma virāga nirodhaṃ, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā

the mental pain connected with renunciation. These are the six mental pains connected with renunciation.

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

dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā rūpaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. saddhānam tveva aniccatam veditvā vipariṇāmavirāganirodham, 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 upekkhā nekkhammasitāti vuccati. gandhānam tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva gandhā etarahi ca sabbe te gandhā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā gandham sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. rasānam tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā rasaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. phoṭṭhabbānam tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā phoṭṭhabbam sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. dhammā tveva aniccatam veditvā vipariṇāmavirāganirodham, pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammap-

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.

paññāya passato upapajjati upekkhā yā evarūpā upekkhā dhammaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. imā cha nekkhammasitā upekkhā. chattim̐sa sattapadā veditabbāti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

16. tatridaṃ nissāya idaṃ pajahathāti iti kho pane-taṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: tatra bhikkhave, yāni cha nekkhammasitāni somanassāni, tāni nissāya tāni āgama, yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha. evametesam̐ pahānaṃ hoti, evametesam̐ samatikkamo hoti. tatra bhikkhave yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgama yāni cha gehasitāni domanassāni, tāni pajahatha. tāni samatikkamatha. evametesam̐ pahānaṃ hoti. evametesam̐ samatikkamo hoti. tatra bhikkhave yā cha nekkhammasitā upekkhā, tā nissāya tā āgama, yā cha gehasitā upekkhā tā pajahatha, tā samatikkamatha evametāsam̐ pahānaṃ hoti, evametāsam̐ samatikkamo hoti. tatra bhikkhave, yāni cha nekkhammasitāni somanassāni, tāni nissāya tāni āgama, yāni cha nekkhammasitāni domanassāni. tāni pajahatha, tāni samatikkamatha. evametesam̐ pahānaṃ hoti, evametesam̐ samatikkamo hoti. tatra bhikkhave, yā cha nekkhammasitā upekkhā, tā nissāya tā āgama yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. evametesam̐ pahānaṃ hoti, evametesam̐ samatikkamo hoti.

Such a form of equanimity does not transcend the dhamma, therefore that is called the equanimity connected with the household life. These are the six [forms of] equanimity connected with the household life.

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

17. 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. katamā ca bhikkhave, upekkhā ekattā ekattasitā: atthi bhikkhave, upekkhā ākāśānañcāyatananissitā, atthi viññāṇañcāyatananissitā, ākiñcaññāyatananissitā, atthi nevaśaṇṇānāsaññāyatananissitā. ayaṃ bhikkhave, upekkhā ekattā ekattasitā. tatra bhikkhave, yā'yaṃ upekkhā ekattā ekattasitā, taṃ nissāya taṃ āgama, yā'yaṃ upekkhā nānattā nānattasitā, taṃ pajahatha, taṃ samatikkamatha. evametissā pahānaṃ hoti, evametissā samatikkamo hoti. atammayaṃ taṃ bhikkhave, nissāya atammayaṃ āgama yā'yaṃ upekkhā ekattā ekattasitā taṃ pajahatha. taṃ samatikkamatha. evametissā samatikkamo hoti. tatridaṃ nissāya idaṃ pajahathā'ti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

19. 'tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitarahati'ti iti kho paṇetaṃ 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

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.

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

odahanti. na aññā cittaṃ upaṭṭhapenti. vakkamma ca satthusāsanam vattanti. tatra bhikkhave, tathāgato na ceva attamano hoti. na ca attamanataṃ paṭisaṃvedeti. anavassuto ca viharati sato sampajāno. idaṃ bhikkhave, paṭhamam satipaṭṭhānam, yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

20. puna ca param bhikkhave, satthā sāvakānam dhammam deseti anukampako hitesī anukampam upādāya: 'idaṃ vo hitāya, idaṃ vo sukhāyā'ti. tassa ekacce sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti. vakkamma ca satthusāsanam vattanti. ekacce sāvakā sussūsanti. sotaṃ odahanti aññā cittaṃ upaṭṭhapenti. na ca vakkamma satthusāsanam vattanti. tatra bhikkhave, tathāgato na ceva attamano hoti, na ca attamanataṃ paṭisaṃvedeti. na ca anattamano hoti. na ca anattamanataṃ paṭisaṃvedeti. attamanatañca anattamanatañca³ tadūbhayaṃ abhinivaj-jetvā so upekkhako viharati sato sampajāno. idaṃ vuccati bhikkhave, dutiyam satipaṭṭhānam yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

21. puna ca param bhikkhave, satthā sāvakānam dhammam deseti anukampako hitesī anukampam upādāya: 'idaṃ vo hitāya, idaṃ vo sukhāyā'ti tassa sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vakkamma satthusāsanam vattanti. tatra bhikkhave,

³attamanatā ca anattamanatā ca-majasam. ■

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.

17. There is, O bhikkhus, diversified equanimity, connected with diversity. There is unified equanimity, con-

tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti. anavassuto ca viharati sato sampajāno. idaṃ vuccati bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsītumarahati.

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

23. so vuccati yoggācariyānaṃ anuttaro purisadammasārathīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: hatthidamakena bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. assadamakena bhikkhave, assadammo sārīto ekaṃyeva disaṃ dhāvati, puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. godamakena bhikkhave, godammo sārīto ekaṃyeva disaṃ dhāvati puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā. tathāgatena hi bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭhadisā vidhāvati rūpī rūpāni passati. ayaṃ paṭṭhamā disā⁴ ajjhataṃ arūpasaññī bahiddhā rūpāni passati. ayaṃ dutiyā disā. subhantveva adhimutto hoti. ayaṃ tatiyā disā. sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsaññācāyatanaṃ upasampajja viharati. ayaṃ catutthī disā. sabbaso ākāsaññā-

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

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

cāyatanam samatikkamma anantaṃ viññāṇanti viññā-
 ñañcāyatanam upasampajja viharati ayaṃ pañcamī disā.
 sabbaso viññāñañcāyatanam samatikkamma natthi kiñ-
 cīti ākiñcaññāyatanam upasampajja viharati. ayaṃ
 chaṭṭhi disā. sabbaso ākiñcaññāyatanam samatikkamma
 nevasaññānāsaññāyatanam upasampajja viharati. ayaṃ
 sattamī disā. sabbaso nevasaññā nāsaññāyatanam sa-
 matikkamma saññāvedayitanirodham upasampajja vi-
 harati. ayaṃ aṭṭhamī disā. tathāgatena bhikkhave,
 arahatā sammāsambuddhena purisadammo sārīto. imā
 aṭṭha disā vidhāvati. so vuccati yoggācariyānaṃ anut-
 taro purisadammasārathīti iti yaṃ taṃ vuttaṃ, idame-
 taṃ paṭicca vuttanti.

24. idamavoca bhagavā attamanā te bhikkhū bhaga-
 vato bhāsitaṃ abhinandunti.

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 dispensation. Therein, O bhikkhus, the Tathagata is just not contented and experiences no contentment. [Yet] not filled with desire, he abides mindful and clearly comprehending. This, O bhikkhus, is the first establishment of mindfulness, which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.”

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

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 dispensation. 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.”

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 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.

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

