

### 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.

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.

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

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-

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

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

this with right wisdom as it has come to be: “dhammas formerly and at present, all those dhammas are impermanent, suffering and liable to change,” mental pleasure arises. Such form of mental pleasure as this is called the mental pleasure connected with renunciation. These are the six mental pleasures connected with renunciation.

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-

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



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

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

the mental pain connected with renunciation. 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],

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

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

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

fading away and cessation of flavors, and also seeing just this with right wisdom as it has come to be: “flavors formerly and at present, all those flavors are impermanent, suffering and liable to change,” equanimity arises. Such a form of equanimity as this transcends the flavor, therefore that is called the equanimity connected with renunciation. Having known just the impermanence, changing, fading away and cessation of tangibles, and also seeing just this with right wisdom as it has come to be: “tangibles formerly and at present, all those tangibles are impermanent, suffering and liable to change,” equanimity arises. Such a form of equanimity as this transcends the tangible, therefore that is called the equanimity connected with renunciation. Having known just the impermanence, changing, fading away and cessation of dhammas, and also seeing just this with right wisdom as it has come to be: “dhammas formerly and at present, all those dhammas are impermanent, suffering and liable to change,” equanimity arises. Such form of equanimity as this transcends the dhamma, therefore that is called the equanimity connected with renunciation. These are the six [forms of] equanimity connected with renunciation. “The thirty six paths of beings should be known.” That which was said thus, it is on account of this here that it was said.

16. Therein, in dependence on this, you must abandon this. Yet this was said thus. On account of what was this said? Therein, O bhikkhus, that which are the six

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

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

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.



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

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

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

21. “Furthermore, O bhikkhus, compassionate, desiring their welfare, the Teacher teaches the Dhamma for his disciples out of compassion [thus] “this is for your welfare, this is for your happiness.”. Of that the disciples listen. They give ear attentively. They apply their minds to understand it. They do not carry on having turned aside from the Teacher’s instructions. Therein, O bhikkhus, the Tathagata is just contented and experiences contentment. [Yet] not filled with desire, he abides mindful and clearly comprehending. This, O bhikkhus, is the third establishment of mindfulness, which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.”

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.