

0.0.1 Classification of the Six Domains

0.0.1 saḷāyatanavibhaṅgasuttam

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

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

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

saḷayatanavibhaṅgaṃ vo bhikkhave, desissāmi taṃ suṇātha sādhuṃ manasi karotha bhāsissāmi.

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

evaṃ bhanteti kho te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

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

cha ajjhakkāni āyatanāni veditabbāni. cha bāhiraṇi āyatanāni veditabbāni. cha viññāṇakāyā veditabbā. cha phassa-kāyā veditabbā. atthārasa manopavicārā veditabbā. chaṭṭimsa sattapadā veditabbā. tatridaṃ nissāya idaṃ pajahatha tayo satipaṭṭhānā yadiriyo sevati, yadiriyo sevamāno satthā gaṇamanusāsītumarahati, so vuccati yoggācariyānaṃ anuttaro purisadam-masārathī'ti. ayamuddeso saḷāyatanavibhaṅgassa.

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

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

cha ajjhattikāni āyatanāni veditabbānīti iti kho pane-
taṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhāyata-
naṃ sotāyatanam ghānāyatanam jivhāyatanam kāyā-
yatanam manāyatanam. cha ajjhattikāni āyatanāni ve-
ditabbānīti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vut-
taṃ. cha bāhirāni āyatanāni veditabbānīti iti kho pa-
netam vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: rūpāyata-
naṃ saddāyatanam gandhāyatanam rasāyatanam phoṭ-
ṭhabbāyatanam dhammāyatanam. cha bāhirāni āyata-
nāni veditabbānīti iti yaṃ taṃ vuttaṃ, idametaṃ pa-
ṭicca vuttaṃ.

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

cha viññāṇakāyā veditabbānīti iti kho panetaṃ vut-
taṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhuvīññāṇam sota-
vīññāṇam ghānavīññāṇam jivhāvīññāṇam kāyavīññā-
ṇam manovīññāṇam. cha viññāṇakāyā veditabbānīti

iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

cha phassakāyā veditabbānīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhusamphasso sotasaṃphasso ghāṇasaṃphasso jivhāsaṃphasso kāyasaṃphasso manosaṃphasso. cha phassakāyā veditabbānīti iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttaṃ.

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

vors, 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.

atthārāsa manopavicārā veditabbāti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: cakkhunā rūpaṃ disvā somanassaṭṭhāṇiyaṃ rūpaṃ upavicarati. domanassaṭṭhāṇiyaṃ rūpaṃ upavicarati. upekkhaṭṭhāṇiyaṃ rūpaṃ upavicarati. sotena saddaṃ sutvā somanassaṭṭhāṇiyaṃ saddaṃ upavicarati. domanassaṭṭhāṇiyaṃ saddaṃ upavicarati. upekkhaṭṭhāṇiyaṃ saddaṃ upavicarati. ghānena gandhaṃ ghāyitvā somanassaṭṭhāṇiyaṃ gandhaṃ upavicarati. domanassaṭṭhāṇiyaṃ gandhaṃ upavicarati. upekkhaṭṭhāṇiyaṃ gandhaṃ upavicarati. jivhāya rasaṃ sāyitvā somanassaṭṭhāṇiyaṃ rasaṃ upavicarati. domanassaṭṭhāṇiyaṃ rasaṃ upavicarati. upekkhaṭṭhāṇiyaṃ rasaṃ upavicarati. kāyena phoṭṭhabbaṃ phusitvā somanassaṭṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. domanassaṭṭhāṇiyaṃ phoṭṭhabbaṃ upavicarati. upekkhaṭṭhāṇiyaṃ phoṭṭhabbaṃ upa-

vicarati.manasā dhammaṃ viññāya somanassatṭhāniyaṃ dhammaṃ upavicarati. domanassatṭhāniyaṃ dhammaṃ upavicarati. upekkhatṭhāniyaṃ¹ dhammaṃ upavicarati. iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā. atṭhārasa manopavicārā veditabbāti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

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

chattim̐sa sattapadā veditabbāti iti kho panetaṃ vuttaṃ, kiñce taṃ paṭicca vuttaṃ: cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā

10. Therein, what are the six mental pleasures connected with the household life? Perceiving the acquisition of forms cognizable by the eye that are agreeable,

¹upekkhāṭṭhāniyaṃ-majasam. ■
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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 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, delightful, connected with worldly gains, or from calling to mind a former acquisition, having obtained before, that have passed, ceased, changed, mental pleasure arises. Such a form of mental pleasure as this is called the mental pleasure connected with the household life. These are the six mental pleasures connected with the household life.

tattha katamāni cha gehasitāni somanassāni: cakkhu-
viññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpā-
naṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilā-
bhaṃ vā paṭilābhato samanupassato pubbe vā paṭi-
laddhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ sama-
nussarato uppajjati somanassaṃ, yaṃ evarūpaṃ so-
manassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. so-
taviññeyyānaṃ saddānaṃ iṭṭhānaṃ kantānaṃ manā-
pānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ pa-
ṭilābhaṃ vā paṭilābhato samanupassato pubbe vā pa-
ṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ sama-
nussarato uppajjati somanassaṃ, yaṃ rūpānaṃ soma-
nassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. ghāna-
viññeyyānaṃ gandhānaṃ iṭṭhānaṃ kantānaṃ manā-
pānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ pa-
ṭilābhaṃ vā paṭilābhato samanupassato pubbe vā pa-
ṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ sama-
nussarato uppajjati somanassaṃ, yaṃ evarūpaṃ so-
manassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. jiv-

hāviññeyyānaṃ rasānaṃ itṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atitaṃ niruddhaṃ vipariṇataṃ samanusarato uppajjati somanassaṃ, yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. kāyaviññeyyānaṃ phoṭṭhabbānaṃ itṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atitaṃ niruddhaṃ vipariṇataṃ samanusarato uppajjati somanassaṃ, yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. manoviññeyyānaṃ dhammānaṃ itṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atitaṃ niruddhaṃ vipariṇataṃ samanusarato uppajjati somanassaṃ, yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ. imāni cha gehasitāni somanassāni.

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

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

arises. Such form of mental pleasure as this is called the mental pleasure connected with renunciation. These are the six mental pleasures connected with renunciation.

tattha katamāni cha nekkhammasitāni somanassāni: rūpānaṃ tveva aniccataṃ viditvā vipariṇāma-virāga-nirodhaṃ, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ. saddānaṃ tveva aniccataṃ viditvā vipariṇāma-virāga-nirodhaṃ, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. 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 evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ. rasānaṃ tveva aniccataṃ viditvā vipariṇāma-virāga-nirodhaṃ, pubbe ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati nekkhammasitaṃ somanassaṃ. phoṭṭhabbānaṃ tveva aniccataṃ viditvā vipariṇāma-virāga-nirodhaṃ, pubbe ceva phoṭṭhabbā etarahi ca sabbe te phoṭṭhabbā aniccā dukkhā vipariṇāmadhammā'ti

evametam yathābhūtaṃ sammappaññāya passato up-
 pajjati somanassaṃ. yaṃ evarūpaṃ somanassaṃ, idaṃ
 vuccati nekkhammasitaṃ somanassaṃ. dhammānaṃ
 tveva aniccataṃ viditvā vipariṇāma virāga nirodhaṃ, pubbe
 ceva dhammā, etarahi ca sabbe te dhammā aniccā
 dukkhā vipariṇāmadhammā'ti evametam yathābhūtaṃ
 sammappaññāya passato upapajjati somanassaṃ. yaṃ
 evarūpā somanassaṃ, idaṃ vuccati nekkhammasitaṃ
 somanassaṃ. imāni cha nekkhammasitāni somanas-
 sāni.

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

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

tattha katamāni cha gehasitāni domanassāni: cakkhu-viññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpā-

naṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appa-
 ṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā
 appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ
 samanussarato uppajjati domanassaṃ. yaṃ evarūpaṃ
 domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ.
 sotaviññeyyānaṃ saddānaṃ iṭṭhānaṃ kantānaṃ ma-
 nāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ ap-
 paṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā
 appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ
 samanussarato uppajjati domanassaṃ. yaṃ evarūpaṃ
 domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ.
 ghānaviññeyyānaṃ gandhānaṃ iṭṭhānaṃ kantānaṃ ma-
 nāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ ap-
 paṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā
 appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ
 samanussarato uppajjati domanassaṃ. yaṃ evarūpaṃ
 domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ.
 jivhāviññeyyānaṃ rasānaṃ iṭṭhānaṃ kantānaṃ manā-
 pānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ ap-
 paṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā
 appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ
 samanussarato uppajjati domanassaṃ. yaṃ evarūpaṃ
 domanassaṃ. idaṃ vuccati gehasitaṃ domanassaṃ.
 kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ
 manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ
 appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe
 vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇa-
 taṃ samanussarato uppajjati domanassaṃ. yaṃ eva-
 rūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ doma-
 nassaṃ. manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kan-

tānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃ-
yuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupas-
sato pubbe vā appaṭiladdhapubbaṃ atītaṃ niruddhaṃ
vipariṇataṃ samanussarato uppajjati domanassaṃ. yaṃ
evarūpaṃ domanassaṃ. idaṃ vuccati gehasitaṃ do-
manassaṃ. imāni cha gehasitāni domanassāni.

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

tattha katamāni cha nekkhammasitāni domanassāni: rūpānaṃ tveva aniccatam viditvā vipariṇāmavirāga-nirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammāti. evameva ya-thābhūtaṃ sammappaññāya disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti: kudassu² nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi. yadariyā etarahi āyatanaṃ upasampajja viharanti'ti. iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato upapajjati pihaṃ paccaya domanassaṃ. yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati nekkhammasitaṃ domanassaṃ. saddānaṃ tveva

²kudussu-majasaṃ. ■

aniccatam veditvā vipariṇānavirāganirodham, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu piham upaṭṭhāpeti: kudassu nāmāham tadāyatanam upasampajja viharissāmi. yadariyā etarahi āyatanam upasampajja viharantī'ti. iti anuttaresu vimokkhesu piham upaṭṭhāpayato upapajjati pihappaccayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitam domanassam. gandhānam tveva aniccatam veditvā vipariṇānavirāganirodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu piham upaṭṭhāpeti: kudassu nāmāham tadāyatanam upasampajja viharissāmi. yadariyā etarahi āyatanam upasampajja viharantī'ti. iti anuttaresu vimokkhesu piham upaṭṭhāpayato upapajjati pihappaccayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitam domanassam. rasānam tveva aniccatam veditvā vipariṇānavirāganirodham, pubbe ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammāti. evametam yathābhūtam sammappaññāya disvā anuttaresu vimokkhesu piham upaṭṭhāpeti: kudassu nāmāham tadāyatanam upasampajja viharissāmi. yadariyā etarahi āyatanam upasampajja viharantī'ti. iti anuttaresu vimokkhesu piham upaṭṭhāpayato upapajjati pihappaccayā domanassam. yaṃ evarūpaṃ domanassam, idaṃ vuccati nekkhammasitam domanassam. phoṭṭhabbānam tveva aniccatam veditvā vipariṇānavirāganirodham, pubbe

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

14. Therein, what are the six [forms of] equanimity connected with the household life? Having seen forms with the eye, equanimity arises for a foolish, confused puthujjana, one who has not conquered the confinements [imposed by the six sense domains], one who has not conquered results [not having seen where results of kamma cease without remainder], one who is blind to danger [in 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, there-

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

tattha katamā cha gehasitā upekkhā: cakkhunā rūpaṃ disvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipākajinassa anādīnavadassāvino assutavato puthujjanassa. yā evarūpā upekkhā, rūpaṃ sā nātivattati. tasmā sā upekkhā gehasitāni vuccati. sotena saddaṃ sutvā upapajjati upekkhā bālassa mūlhasa puthujjanassa anodhijinassa avipā-

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

15. Therein, what are the six equanimity connected with renunciation? Having known just the impermanence, changing, fading away and cessation of forms, and also seeing just this with right wisdom as it has come to be: “forms formerly and at present, all those forms are impermanent, suffering and liable to change,”

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

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

tattha katamā cha nekkhammasitā upekkhā: rūpānaṃ tveva aniccatam viditvā vipariṇāma virāgaṇi rodham, pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evame tam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā rūpaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. saddhānaṃ tveva aniccatam viditvā vipariṇāma virāgaṇi rodham, pubbe ceva saddā etarahi ca sabbe te saddā aniccā dukkhā vipariṇāmadhammā'ti evame tam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā saddaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. gandhānaṃ tveva aniccatam viditvā vipariṇāma virāgaṇi rodham, pubbe ceva gandhā etarahi ca sabbe te gandhā aniccā dukkhā vipariṇāmadhammā'ti evame tam yathābhūtaṃ sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā gandhaṃ sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. rasānaṃ tveva aniccatam viditvā vipariṇāma virāgaṇi rodham, pubbe

ceva rasā etarahi ca sabbe te rasā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā rasam sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. phoṭṭhabbānam tveva aniccataṃ viditvā 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 aniccataṃ viditvā vipariṇāmavirāganirodham, pubbe ceva dhammā etarahi ca sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti evametam yathābhūtam sammappaññāya passato upapajjati upekkhā yā evarūpā upekkhā dhammam sā ativattati. tasmā sā upekkhā nekkhammasitāti vuccati. imā cha nekkhammasitā upekkhā. chat-tiṃsa sattapadā veditabbāti iti yaṃ taṃ vuttam, idametam paṭicca vuttam.

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

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

tatridaṃ nissāya idaṃ pajahathāti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ: tatra bhikkhave, yāni cha nekkhammasitāni somanassāni, tāni nissāya tāni āgama, yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha. 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 pahānam hoti. evametesam samatikkamo hoti. tatra bhikkhave yā cha nekkhammasitā upekkhā, tā nissāya tā āgamma, yā cha gehasitā upekkhā tā pajahatha, tā samatikkamatha evametāsam pahānam hoti, evametāsam samatikkamo hoti. tatra bhikkhave, yāni cha nekkhammasitāni somanassāni, tāni nissāya tāni āgamma, yāni cha nekkhammasitāni domanassāni. tāni pajahatha, tāni samatikkamatha. evametesam pahānam hoti, evametesam samatikkamo hoti. tatra bhikkhave, yā cha nekkhammasitā upekkhā, tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha. evametesam pahānam hoti, evametesam samatikkamo hoti.

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

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

nānattasitā.

18. And which, O bhikkhus, is unified equanimity, connected with unity? There is, O bhikkhus, equanimity depending on the domain of infinite space, there is [equanimity] depending on domain of infinite consciousness, there is [equanimity] depending on domain of nothingness, there is [equanimity] depending on domain of neither perception nor non-perception. This, O bhikkhus, is unified equanimity, connected with unity. Therein, O bhikkhus, that which is unified equanimity, connected with unity, in dependence on that, by means of that, you must abandon, you must surmount that which is the diversified equanimity, connected with diversity. Thus, is their abandoning, thus is their surmounting. Not-made-of-that-ness, O bhikkhus, in dependence on not-made-of-that-ness, by means of that, you must abandon, you must surmount that which is the unified equanimity, connected with unity. Thus, is their abandoning, thus is their surmounting. “Therein, in dependence on this, you must abandon this.” That which was said thus, it is on account of this here that it was said.

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

'tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati'ti iti kho panetaṃ vuttaṃ. kiñcetaṃ paṭicca vuttaṃ: idha bhikkhave, satthā sāvakaṇaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: 'idaṃ vo hitāya idaṃ vo sukhāyā'ti. tassa sāvakā na sussūsanti. na sotaṃ odahanti. na aññā cittaṃ upaṭṭhāpenti. vakkamma ca satthusāsaṇaṃ vattanti. tatra bhikkhave, tathāgato na ceva attamaṇo hoti. na ca attamaṇaṃ paṭisaṃvedeti. anavassuto ca viharati sato sampajāno. idaṃ bhikkhave, paṭhamāṃ satipaṭṭhānaṃ, yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

20. “Furthermore, O bhikkhus, compassionate, desiring their welfare, the Teacher teaches the Dhamma for his disciples out of compassion [thus] “this is for your welfare, this is for your happiness.”. Of that, some of the disciples do not listen. They do not give ear attentively. They do not apply their minds to understand it. They carry on having turned aside the Teacher’s dispensation. Some of the disciples listen. They give ear attentively. They apply their minds to understand it. They do not carry on having turned aside the Teacher’s dispensation. Therein, O bhikkhus, the Tathagata is just not contented and experiences no contentment, and not discontented and experiences no discontentment. Having avoided both contentment and discontentment, he abides equanimous, mindful and clearly comprehending. This, O bhikkhus, is the second establishment of mindfulness, which the Noble One exemplifies, exemplifying which, the Noble

One is the Teacher worthy to lead a group.”

puna ca param bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: 'idaṃ vo hitāya, idaṃ vo sukhāyā'ti. tassa ekacce sāvakā na sussūsanti, na sotam odahanti, na aññā cittaṃ upaṭṭhapenti. vokkamma ca satthusāsaṇaṃ vattanti. ekacce sāvakā sussūsanti. sotam odahanti aññā cittaṃ upaṭṭhapenti. na ca vokkamma satthusāsaṇaṃ vattanti. tatra bhikkhave, tathāgato na ceva attamano hoti, na ca attamanataṃ paṭisaṃvedeti. na ca anattamano hoti. na ca anattamanataṃ paṭisaṃvedeti. attamanatañca anattamanatañca³ tadūbhayaṃ abhinivajjetvā so upekkhako viharati sato sampajāno. idaṃ vuccati bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

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

³attamanatā ca anattamanatā ca-majasam. ■
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third establishment of mindfulness, which the Noble One exemplifies, exemplifying which, the Noble One is the Teacher worthy to lead a group.”

puna ca param bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya: 'idaṃ vo hitāya, idaṃ vo sukhāyā'ti tassa sāvakā sūsanti, sotam odahanti, aññā cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsaṇaṃ vattanti. tatra bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti. anavassuto ca viharati sato sampajāno. idaṃ vuccati bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsītumarahati.

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

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

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

elephant tamer, O bhikkhus, the tamed elephant runs along only one direction, eastern or western or northern or southern. Led by the horse tamer, O bhikkhus, tamed horse runs along only one direction, eastern or western or northern or southern. Led by the bull tamer, O bhikkhus, tamed bull runs along only one direction, eastern or western or northern or southern. Indeed, led by the Tathagata, the Arahant, the rightly self-awakened One, the tamed person roams in eight directions. One possessed of form sees forms. This is the first direction. Not percipient of internal forms, one sees external forms. This is the second direction. One is intent on just this: “the beautiful”. This is the third direction. From the complete surmounting of perceptions of form, from the extinguishing of perceptions of resistance, from non-attention to perceptions of diversity, “space is infinite,” one enters and dwells in the domain of infinite space. This is the fourth direction. Having completely surmounted the domain of infinite space, “consciousness is infinite,” one enters and dwells in the domain of infinite consciousness. This is the fifth direction. Having completely surmounted the domain of infinite consciousness, “there is nothing,” one enters and dwells in the domain of nothingness. This is the sixth direction. Having completely surmounted the domain of nothingness, one enters and dwells in the domain of neither perception nor non-perception. This is the seventh direction. Having completely surmounted the domain of neither perception nor non-perception, one enters and dwells in the cessation of perception and feeling. This is the eighth direction. Indeed, led by the

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

so vuccati yoggācariyānaṃ anuttaro purisadammasā-rathīti 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 vi-dhāvati rūpī rūpāni passati. ayaṃ paṭhamā disā⁴ aj-jhattaṃ arūpasāññī bahiddhā rūpāni passati. ayaṃ dutiyā disā. subhantveva adhimutto hoti. ayaṃ tatiyā disā. sabbaso rūpasāññānaṃ samatikkamā paṭi-ghasaññānaṃ atthaṅgamā nānattasaññānaṃ amana-sikārā 'ananto ākāso'ti ākāsaṇaṇcāyatanaṃ upasam-pajja viharati. ayaṃ catutthī disā. sabbaso ākāsaṇaṇcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññā-ṇaṇcāyatanaṃ upasampajja viharati ayaṃ pañcamī disā. sabbaso viññāṇaṇcāyatanaṃ samatikkamma natthi kiñ-cīti ākiñcaññāyatanaṃ upasampajja viharati. ayaṃ chaṭṭhī disā. sabbaso ākiñcaññāyatanaṃ samatikkamma

⁴ayaṃ ekādisā-majasaṃ. ■

nevasaññānāsaññāyatanam upasampajja viharati. ayam sattamī disā. sabbaso nevasaññā nāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. ayam aṭṭhamī disā. tathāgatena bhikkhave, arahatā sammāsambuddhena purisadammo sārīto. imā aṭṭha disā vidhāvati. so vuccati yoggācariyānam anuttaro purisadammasārathīti iti yaṃ taṃ vuttaṃ, idameva taṃ paṭicca vuttanti.

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

idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

