

Exploring the Ancient Path in the Buddha's Own Words Lesson 3.8.13

Dhammānupassanā āyatanapabbam

Understanding the Contents of the Mind - The Section on the Sense Spheres



Play .	Audio
Dhammānupassanā āyatanapabbaņ	Understanding the Contents of the Mind - The Section on the Sense Spheres
Puna caparam, bhikkhave, bhikkhu	Again, monks, a monk dwells, observing
dhammesu dhammānupassī viharati chasu	mental contents in mental contents, as regards
ajjhattikabāhiresu āyatanesu.	the six internal and external sense spheres.
Kathañca pana, bhikkhave, bhikkhu	How, monks, does a monk dwell,
dhammesu dhammānupassī viharati chasu	observing mental contents in mental contents, as
ajjhattikabāhiresu āyatanesu?	regards the six internal and external sense
	spheres?
Idha, bhikkhave, bhikkhu cakkhuñca	Here, monks, a monk understands
pajānāti, rūpe ca pajānāti, yañca tadubhayam	properly the eye, he understands properly the
pațicca uppajjati samyojanam tañca pajānāti,	visible object and he understands properly the
yathā ca anuppannassa samyojanassa uppādo	bondage that arises dependent on these two. He
hoti tañca pajānāti,	understands properly how the bondage that has
yathā ca uppannassa saṃyojanassa	not yet arisen, comes to arise. He understands
pahānam hoti tañca pajānāti,	properly how the bondage that has now arisen,
yathā ca pahīnassa saṃyojanassa	gets eradicated. He understands properly how
āyatim anuppādo hoti tañca pajānāti.	that bondage that has now been eradicated, will
	in future no longer arise.



Sotañca pajānāti, sadde ca pajānāti,	He understands properly the ear, he
yañca tadubhayam pațicca uppajjati	understands properly sound and he understands
saṃyojanaṃ tañca pajānāti,	properly the bondage that arises dependent on
yathā ca anuppannassa samyojanassa	these two. He understands properly how the
uppādo hoti tañca pajānāti,	bondage that has not yet arisen, comes to arise.
yathā ca uppannassa saṃyojanassa	He understands properly how the bondage that
pahānam hoti tañca pajānāti,	has now arisen, gets eradicated. He understands
yathā ca pahīnassa saṃyojanassa	properly how that bondage that has now been
āyatim anuppādo hoti tañca pajānāti.	eradicated, will in future no longer arise.
Ghānañca pajānāti, gandhe ca	He understands properly the nose, he
pajānāti, yañca tadubhayam pațicca uppajjati	understands properly smell and he understands
saṃyojanaṃ	properly the bondage that arises dependent on
tañca pajānāti, yathā ca anuppannassa	these two. He understands properly how the
samyojanassa uppādo hoti tañca pajānāti,	bondage that has not yet arisen, comes to arise.
yathā ca uppannassa saṃyojanassa pahānaṃ	He understands properly how the bondage that
hoti tañca pajānāti,	has now arisen, gets eradicated. He understands
yathā ca pahīnassa saṃyojanassa	properly how that bondage that has now been
āyatim anuppādo hoti tañca pajānāti.	eradicated, will in future no longer arise.
Jivhañca pajānāti, rase ca pajānāti,	He understands properly the tongue, he
yañca tadubhayam pațicca uppajjati	understands properly taste and he understands
samyojanam tañca pajānāti,	properly the bondage that arises dependent on
yathā ca anuppannassa samyojanassa	these two. He understands properly how the
uppādo hoti tañca pajānāti,	bondage that has not yet arisen, comes to arise.
yathā ca uppannassa samyojanassa	He understands properly how the bondage that
pahānam hoti tañca pajānāti,	has now arisen, gets eradicated. He understands
ca pahīnassa samyojanassa āyatim	properly how that bondage that has now been
anuppādo hoti tañca pajānāti.	eradicated, will in future no longer arise.



Kāyañca pajānāti, phoṭṭhabbe ca	He understands properly the body, he
pajānāti, yañca tadubhayam pațicca uppajjati	understands properly touch and he understands
saṃyojanaṃ tañca pajānāti,	properly the bondage that arises dependent on
yathā ca anuppannassa saṃyojanassa	these two. He understands properly how the
uppādo hoti tañca pajānāti,	bondage that has not yet arisen, comes to arise.
yathā ca uppannassa saṃyojanassa	He understands properly how the bondage that
pahānam hoti tañca pajānāti,	has now arisen, gets eradicated. He understands
yathā ca pahīnassa saṃyojanassa	properly how that bondage that has now been
āyatim anuppādo hoti tañca pajānāti.	eradicated, will in future no longer arise.
Manañca pajānāti, dhamme ca	He understands properly the mind, he
pajānāti, yañca tadubhayam paticca uppajjati	understands properly the contents of the mind
saṃyojanaṃ tañca pajānāti,	and he understands properly the bondage that
yathā ca anuppannassa saṃyojanassa	arises dependent on these two. He understands
uppādo hoti tañca pajānāti,	properly how the bondage that has not yet
yathā ca uppannassa saṃyojanassa	arisen, comes to arise. He understands properly
pahānam hoti tañca pajānāti,	how the bondage that has now arisen, gets
yathā ca pahīnassa saṃyojanassa	eradicated. He understands properly how that
āyatim anuppādo hoti tañca pajānāti.	bondage that has now been eradicated, will in
	future no longer arise.
Iti ajjhattam vā dhammesu	Thus he dwells observing mental
dhammānupassī viharati, bahiddhā vā	contents in mental contents internally, or he
dhammesu dhammānupassī viharati,	dwells observing mental contents in mental
ajjhattabahiddhā vā dhammesu	contents externally, or he dwells observing
dhammānupassī viharati.	mental contents in mental contents both
Samudayadhammānupassī vā	internally and externally. Thus he dwells
dhammesu viharati,	observing the phenomenon of arising in the
vayadhammānupassī vā dhammesu	mental contents, thus he dwells observing the
viharati,	phenomenon of passing away in the mental
annudavavadhammānunagā vā	contents, thus he dwells observing the
samudayavayadhammānupassī vā	contents, thus ne divens observing the

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mental contents.

'Atthi dhammā'ti vā panassa sati	Now his awareness is established:
paccupațțhitā hoti yāvadeva ñāņamattāya	"These are mental contents!" Thus he develops
pațissatimattāya, anissito ca viharati, na ca	his awareness to such an extent that there is
kiñci loke upādiyati.	mere understanding along with mere awareness.
	In this way he dwells detached, without clinging
Evampi kho, bhikkhave, bhikkhu	towards anything in the world [of mind and
dhammesu dhammānupassī viharati chasu	matter]. This is how, monks, a monk dwells
ajjhattikabāhiresu āyatanesu.	observing mental contents in mental contents as
	regards the six internal and external sense
	spheres.