

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.8.13

### *Dhammānupassanā āyatanapabbaṃ*

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



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

<p>Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti, yathā ca anuppanassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppanassa saṃyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.</p>	<p>He understands properly the ear, he understands properly sound and he understands properly the bondage that arises dependent on these two. He understands properly how the bondage that has not yet arisen, comes to arise. He understands properly how the bondage that has now arisen, gets eradicated. He understands properly how that bondage that has now been eradicated, will in future no longer arise.</p>
<p>Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti, yathā ca anuppanassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppanassa saṃyojanassa pahānam hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.</p>	<p>He understands properly the nose, he understands properly smell and he understands properly the bondage that arises dependent on these two. He understands properly how the bondage that has not yet arisen, comes to arise. He understands properly how the bondage that has now arisen, gets eradicated. He understands properly how that bondage that has now been eradicated, will in future no longer arise.</p>
<p>Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayam paṭicca uppajjati saṃyojanam tañca pajānāti, yathā ca anuppanassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppanassa saṃyojanassa pahānam hoti tañca pajānāti, ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.</p>	<p>He understands properly the tongue, he understands properly taste and he understands properly the bondage that arises dependent on these two. He understands properly how the bondage that has not yet arisen, comes to arise. He understands properly how the bondage that has now arisen, gets eradicated. He understands properly how that bondage that has now been eradicated, will in future no longer arise.</p>

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

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